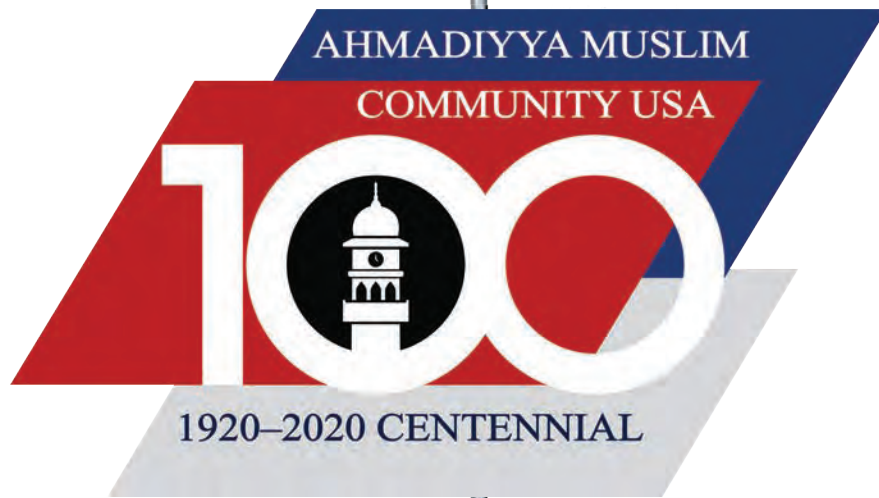


# The Ahmadiyya GAZETTE

April-September 2020 USA

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

And the earth will shine with the light of her Lord  
Holy Qur'an 39:70



An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA



AHMADIYYA  
MUSLIM COMMUNITY  
United States of America

Muslims who believe in the Messiah  
Mirza Ghulam Ahmad of Qadian



تَحْمِلُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَ عَلَى عَبْدِهِ الْمَسِيحِ الْمَوْعُودِ

خدا کے نفل اور رحم کے ساتھ  
ہوالتناصر



اسلام آباد۔ یو کے

HM - 06-02-2020

مکرم امیر صاحب، جماعت احمدیہ امریکہ

السلام علیکم ورحمۃ اللہ وبرکاتہ

آپ نے جماعت احمدیہ امریکہ کے قیام کو سو سال پورے ہونے پر اظہار تشکر کا دن منانے کے لئے جماعت امریکہ کے نام پیغام بھجووانے کی درخواست کی تھی۔

حضرت مفتی محمد صادق صاحب رضی اللہ عنہ آج سے ٹھیک ایک سو سال پہلے 15 فروری کو امام الزماں حضرت اقدس مسیح موعود علیہ السلام کا جو پیغام لے کر وہاں گئے اور جس روح اور جذبے سے انہوں نے کام کیا اور بہت سی سعید روحوں کو اسلام احمدیت میں داخل کیا افسوس کے ان کے بعد وہ نسلیں احمدیت سے دور چلی گئیں اور جماعت سے سنبھالی نہیں گئیں۔ اس پس منظر میں اس موقع پر ایک تو میرا آپ کو یہ پیغام ہے کہ آپ بھی آج اسی جذبہ اور روح کے ساتھ ایک بار پھر امریکن قوم کو اسلام احمدیت کا پیغام پہنچانے کے لئے اپنی تمام تر استعدادوں کے ساتھ مصروف عمل ہو جائیں اور دوسرے ان سعید روحوں کی وہ نسلیں جو پہلے ہم سے سنبھالی نہیں گئیں انہیں تلاش کر کے واپس لائیں اور ان سے رابطہ کر کے ان کو دوبارہ احمدیت کی آغوش میں لائیں جس طرح کہ میں نے گزشتہ ایک سفر کے دوران پہلے بھی وہاں کے ان ابتدائی احمدیوں کی نمائش میں لگی تصویریں دیکھ کر آپ لوگوں کو ان سے رابطے کرنے کا کہا تھا۔ اس لئے اب یہ 100 سال صرف گزرے ہوئے 100 سال منانے کے لیے نہ ہوں بلکہ ایک نئے جذبے کے ساتھ احمدیت کی تعلیم اور تبلیغ کو پھیلانے کے لئے اپنے آپ کو وقف کر دینے کے ہوں اور حضرت مفتی محمد صادق صاحبؒ والے اس جذبہ اور روح کو اپنے اندر زندہ کر کے سعید روحوں کی تلاش کا کام کرنے کے ہوں تاکہ آئندہ جس جس طرح وہاں جماعت پھیلے اسی طرح اس کی تعلیم اور تربیت کے انتظام بھی ہوتے رہیں۔ اللہ آپ کو اس کی توفیق دے اور ساری امریکن جماعت کو مل کر اس مقصد کے حصول کیلئے محنت اور کوشش کرنے کی ہمت اور طاقت عطا فرمائے تاکہ جلد یہ ملک بھی اسلام احمدیت کی آغوش میں آکر اللہ اور اس کے رسولؐ کے نور سے منور ہو جائے۔ آمین

والسلام

خاکسار  
حزبانہ

خلیفۃ المسیح الخامس





نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَ عَلَى عَبْدِهِ الْمَسِيحِ الْمَوْعُودِ

خدا کے فضل اور رحم کے ساتھ  
هوالتاصر



Respected Ameer Sahib Jama'at-e-Ahmadiyya, USA.

Assalamu 'Alaikum Wa Rahmatullah.

You had requested for a message to Jama'at-e-Ahmadiyya USA to celebrate the day of gratitude on the completion of a hundred years of its establishment.

The message of the Promised Messiah, Imam of the Time, may peace be upon him, that Hazrat Mufti Muhammad Sadiq, may Allah be pleased with him, carried there exactly a hundred years ago, on February 15, and the spirit and enthusiasm with which he worked, and brought many virtuous souls to the fold of Ahmadiyya Islam, unfortunately, afterwards, their progenies drifted away from Ahmadiyyat, and the Jama'at could not retain them. With this background, at this occasion, my first message to you is that with the same spirit and enthusiasm, using all your faculties, you too get engaged today once again in giving the message of Ahmadiyya Islam to the people of America. And secondly, find and bring back the generations of those virtuous souls that we could not retain earlier, and connect with them and bring them back to the lap of Ahmadiyyat, as, during one of my visits, after watching the pictures of the earlier converts in an exhibition, I previously too asked you to make contact with them.

Therefore, these centennial days should not be just to celebrate the past hundred years, but to devote yourself in spreading the teaching and message of Ahmadiyyat with a renewed zeal, and to rejuvenate the enthusiasm and the spirit of Hazrat Mufti Muhammad Sadiq to find the righteous souls, so that as the Jama'at expands there in future, the arrangements for their education and training also fall in place.

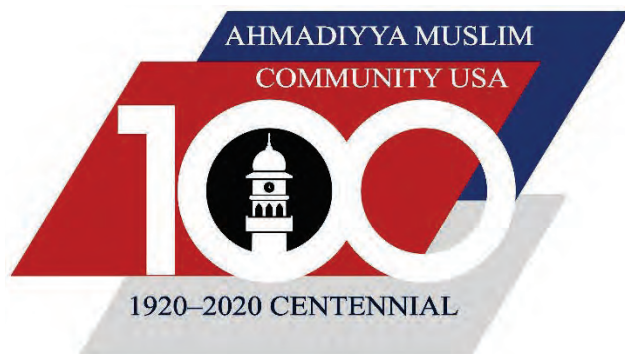
May Allah, the Almighty, grant you the ability to do so, and may grant the determination and strength to the whole American Jama'at to achieve this objective together, so that this country too is enlightened with the light of Allah and His Messenger very soon by coming into the lap of Ahmadiyya Islam. Amen.

Was-Salam,

Humble,

Mirza Masroor Ahmad

Khalifatul-Masih V



## **New Year 2020 Message From Amir Jamā'at Ahmadiyya USA**

Dear Members

Assalamu 'Alaikum wa Rahmatullahi wa Barakatuhu

I wish you a Happy New Year. May we enter this year seeking Allah's help and favors. May we start this year with prayers and reflection and a resolve to bring a meaningful change in our spiritual state.

The year 2020 is also a significant milestone in the history of Jamā'at Ahmadiyya in USA. This year will have been 100 years since Jamā'at was established in this country in 1920.

But mere counting of numbers is not a reason for celebration. Rather, cultivating love of Allah in our hearts and in the hearts of our children, family, and friends is.

Let us pray and strive to bring a profound change in our spiritual and moral state, as well as bring those of us who had wandered away from the Jamā'at and Khilafat back to the Jamā'at of Ḥaḍrat Promised Messiah ('Alaih-is-Salam). May Allah keep us under His protection year after year and forgive our sins. May He make us true Unitarian.

Wassalām

Khaksar

Mirza Maghfoor Ahmad, Amir Jamā'at USA

Dated: 31 December 2019





January 31, 2020

Dear Jama'at member,

السلام عليكم ورحمة الله وبركاته

Our beloved Imam, Hadhrat Khalifatul Masih V<sup>abna</sup> once said in a Jumuah Sermon:

*"The Promised Messiah<sup>as</sup> constantly exhorted the members of the Jama'at to focus greatly on prayer because the Jama'at will progress and attain dominance and will escape the evil designs and activities of the opponents primarily through prayer. He clearly explained that PRAYER IS THE ONLY WEAPON for our ultimate triumph."* (FS 8-8-14)

At the beginning of this year, Huzoor again called us to action. He wanted "every Ahmadi, whether a man, woman or child" to pray and make this year a blessed one and ward off the "storm clouds (of war and civil unrest) that continue to gather ahead."

To heed that call, we urge everyone to promote and participate in the following:

1. A **"National Day of Prayer"** during the first Jumuah of February, **Friday, February 7<sup>th</sup>** – taking time off from school and work to pray for our nation and world.
2. A collective **Tahajjud Prayer** in your local mosque on **Saturday, February 15<sup>th</sup>** as part of our Centennial activities to express gratitude for past Divine favors and pray for our Jama'at and humanity.
3. Generously donate to a **Humanity First Appeal** as Sadaqa (alms) to draw additional Divine mercy and increase the acceptance of our prayers. You may contribute online: <https://usa.humanityfirst.org/donate>

2020 is our Centennial Year so we ardently desire that it may be a blessed one. You can help us to make that happen through your support and prayers. Every prayer counts!

May Allah accept our supplications and sacrifices, and shower blessings on all. Ameen

Wassalam

Azhar Haneef, Missionary In-charge, USA



## Planning for Commemorating The First Centennial of Ahmadiyyat in the USA

Planning for commemorating the First Centennial of Ahmadiyyat in the USA began in the USA Jama'at Shura of 2013 when an outline for this commemoration was proposed by the then Chicago-East Jama'at. Subsequent to due deliberations, the Shura Recommendations were kindly approved by Hazrat Khalifatul-Masih al-Khamis (aba). Pursuant to Huzur's approval, the then Amir USA, Respected Dr. Ahsanullah Zafar formed a National Centennial Committee in 2014, with the then Na'ib Amir USA, Respected Munum Ahmad Naeem as its Chairman.

In October 2016, Respected Munum Ahmad Naeem, with approval from the then Amir USA, Respected Dr. Mirza Maghfoor Ahmad, engaged me as the Secretary of the National Centennial Committee. We held our first formal Committee meeting (via teleconference) on November 16, 2016 and started developing the Commemoration Plan in earnest.

In late 2017, Respected Munum Ahmad Naeem excused himself from the Committee work due to his job transfer abroad and asked me to continue the Committee work, as Acting Chairman and Secretary, in his absence. On February 8, 2020, the USA Jama'at National Amila approved me as the Chairman and Respected Amjad Mahmood Khan as the Secretary of this Committee.

I am grateful to the National Centennial Committee for putting together a rather ambitious Commemoration Plan for this historic Centennial. The theme of this commemoration was to:

- Demonstrate our gratitude for Allah's favors on us and our elders.
- Memorialize the sacrifices and accomplishments of our elders.
- Inspire our youth to propel our community to new heights.
- Seek Allah's forgiveness for our shortcomings.

As the year 2020 unfolded, the first century of Ahmadiyyat in the USA became even more historic in that it was bookended by two devastating and paralyzing pandemics – the Spanish Flu (1917-1918) and COVID-19 (2020). Soon after commemorating our planned Centennial Day (Saturday, February 15, 2020) events in various communities throughout the country and the world around us changed abruptly due to the COVID-19 outbreak. Consequently, we had to defer or scale back our Centennial Plan.

A critical component of our Centennial Plan was to capture a glimpse of the first century of Ahmadiyyat in the USA in the form of a Centennial Souvenir. I am grateful to our Publications team, led by Syed Sajid Ahmad (National Publications Secretary, USA) for assembling a memorable compendium of articles and photographs in this souvenir about the Successors of the Promised Messiah (a.s.) and the impact of their prayers, guidance and blessed visits to the USA and the pioneers of Ahmadiyyat in the USA and their extra-ordinary sacrifices and accomplishments. May Allah abundantly reward all the contributors (writers, editors, designers, photographers, proofreaders, reviewers, advisers, assistants, and others) to this souvenir. I hope and pray that our readers will overlook its deficiencies and find it informative and memorable.

May our Gracious and Merciful Allah forgive our shortcomings and accept the humble efforts of the National Centennial Committee. May our Almighty Allah bless our community with unprecedented future successes in the USA and beyond. Ameen.

Nasir Mahmood Malik  
December 23, 2020

# میں تیری تبلیغ کو زمین کے کناروں تک پہنچاؤں گا

## I shall carry your message to the corners of the earth

Revelation from the Providence to the Promised Messiah, may peace upon him.  
(Al-Hakam, Vol. 2, No. 5-6, 27 March-2 April 1898, p. 13)

This issue of the US Ahmadiyya Gazette aims to present select highlights from the hundred years of the Ahmadiyya Muslim Community in the US. The narratives in this issue reflect the continuous and progressive fulfillment of the above prophecy vouchsafed to the Promised Messiah and Mahdi of the end times confirming his claim and its heavenly support. The voice of an unknown person rose from an unknown town in remote India and started spreading around the world just as sun rises and its light starts spreading over the globe of the earth. Every soul that has come forward to accept his message in this great land, and every mosque that has been raised in this great country, and every call for prayers that rises from these mosques, is a witness to the truth of the above proclamation. Despite great opposition and persecution, Ahmadiyya Islam continues to grow and prosper.

This publication is a part of a group of efforts to bring to the readers glimpses into the spread of Ahmadiyya Islam in the United States. It will take volumes to cover all the related material beyond what is being presented.

Our prayers and appreciation go to all who tried to help in any way in the compilation of these narratives. We have tried to give credit where it has been due but yet the names of many have been left out. We request all readers who benefit from these compilations to pray for the persons who participated in this venture.

Syed Sajid Ahmad, Secretary Publications, Ahmadiyya Movement in Islam, USA.

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### Acronyms for salutations used in this publication

s.a./s: Ṣallallahu 'Alaihi Wa Sallam  
(may peace and blessings of Allah be upon him)  
a.s./a: 'Alaih-is-Salām  
r.a.: Raḍiyallāhu 'Anhu/'Anha  
(may Allah be pleased with him/her)  
r.h.: Raḥimahullāhu Ta'ālā  
(may Allah shower His mercy on him)  
a.b.a.: Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz  
(may Allah support him with His mighty help)

**Disclaimer:** The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness, but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff (gazette@Ahmadiyya.us).

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Verse numbers in the references from the Holy Qur'ān count Tasmiyah at the beginning of a chapter as the first verse.

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**Hazrat Mirza Ghulam Ahmad, 1835-1908, the Promised Messiah and the Mahdi**  
**MAY PEACE BE UPON HIM**

# Glimpses into the First Hundred Years of Ahmadiyya Islam in the United States of America

Compiled by Dr. Mahmud Ahmad Nagi, Columbus-OH

وقت تھا وقت مسیح کی اور کا وقت  
میں نہ آتا تو کوئی اور ہی آیا ہوتا

This was the time of the coming of the Messiah  
If I had not come, someone else would have.

## Advent of the Promised Messiah

### Prophecies about the advent of the Messiah in Latter Days

There are prophecies attributed to the Holy Prophet of the advent of a Mahdi and a Messiah, in the latter days. The Holy Prophet specified that these prophecies would be fulfilled in the appearance of the same person who would be both Mahdi and Messiah and thus there was no doubt left that the spiritual second advent of the Holy Prophet indicated in 62:4 would be fulfilled in that person. The Holy Prophet indicated that he would be of Persian descent.<sup>1</sup>

There is the promise contained in the Quran already referred to that in the latter days a Prophet would be raised in Islam who would not only

defend Islam against the concerted attacks of the followers and exponents of other faiths but would establish the superiority of Islam in every respect over all other religions (9:33). The commentators of the Quran are agreed that the promise contained in this verse would be fulfilled through the Mahdi-Messiah whose advent in the latter days had been foretold by the Holy Prophet. He would be a Spiritual reflection of the Holy Prophet himself as is indicated in 62:4.<sup>2</sup>

There has been general agreement among the Muslims that the Mahdi-Messiah would appear at the beginning of the fourteenth

century of the Hegira correspondingly roughly to the last decade of the nineteenth century of the Christian era.

Jesus had indicated that the signs of the time of his second coming would be earthquakes, plagues, epidemics, wars and rumors of wars and general tribulations. These signs have been manifested from the end of the nineteenth century onwards. Among several Christian denominations the end of the nineteenth and the beginning of the twentieth century have been considered as the time of the second coming of Jesus.

<sup>1</sup> Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of Islam" (vii). Rabwah, Pakistan:

Tabshir Publications.  
<sup>2</sup> Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of

Islam" (ix). Rabwah, Pakistan: Tabshir Publications.



## Early Life

Mirza Ghulam Ahmad was born a twin. His birth was preceded by the birth of a baby sister who died within a few days. There is a reported prediction of the famous saint and scholar Hazrat Muhyiddin ibn Arabi that the Promised Messiah would be born a twin.

Mirza Ghulam Ahmad says: My elementary education was arranged at home. When I was six or seven years old a tutor was engaged for me who taught me the Holy Quran and a few Persian books. His name was Fazl Ilāhī. When I was about ten years old another tutor was appointed for my instruction whose name was Fazl Ahmad. I conceive that as, by the grace of God Almighty, the purpose of my elementary education was to sow the seed of His grace (Fazl) in my mind, the names of both my tutors began with Fazl (Grace). Maulawi Fazl Ahmad Sahib, who was a pious and respectable gentleman, taught me with great attention and diligence. He instructed me in gram-mar and cognate subjects. When I was seventeen or eighteen, I read with another Maulawi Sahib for some time whose name was Gul Ali Shah. He had also been appointed by my

father for my tuition at Qādiān. From him I acquired further knowledge of grammar and studied logic and philosophy with him according to the then current syllabus, as far as God Almighty so willed. My father was an expert physician and I read some books on medicine with him.<sup>3</sup>

In the meantime, as was customary in those days, Mirza Ghulam Ahmad's marriage to a first cousin was arranged. The bride's name was Hurmat Bibi. From her he had two sons, Mirza Sultan Ahmad and Mirza Fazl Ahmad, born in 1853 and 1855 respectively.

From about 1872 onwards Mirza Ghulam Ahmad began to emerge as a champion of Islam, defending it against the attacks of Christians, Arya Samajists and Bramho Samajists and setting forth the excellence of its teachings in every sphere. He did this by writing articles for publication in newspapers and journals. His earliest article was published in Manshoor Muhammadi, which used to be published every ten days from Bangalore, Mysore, South India.

In 1876 Mirza Ghulam Ahmad happened to be in Lahore when he

saw a dream which indicated that the death of his father was approaching.

The first two parts of the book were published in 1880, the third followed in 1882 and the fourth in 1884. Further work on the book was then laid aside as Mirza Ghulam Ahmad's attention was diverted from 1882 onwards to a much wider field. In that year he was commissioned by God Almighty, through revelation, as the Reformer of the century.

On the publication of the first two parts of the Braheen Ahmadiyya, tributes in superlative terms were paid to the book and its author by leading Muslim divines and outstanding Muslim personalities. Attention may here be drawn to some of the published reviews of the book.

Despite his own disinclination towards marriage and the state of his health and his somewhat advanced age, he bowed to the Divine will and it so happened that by the sheer grace of God his second marriage was celebrated on 17 November 1884 with a young lady of a noble Syed family of Delhi whose name was Nusrat Jahan Begum (meaning the lady who helps the whole world).

## The Promised Messiah lays the foundation of Ahmadiyya Movement in Islam

Hazrat Ahmad had been directed through revelation to lay the foundation of a Community of his followers by inviting them to enter into a covenant of spiritual allegiance to him. He waited for some time before making an announcement that he had been authorized to invite people to enter into a covenant of spiritual

allegiance to him. Eventually he made such an announcement on 1 December 1888, and on 12 January 1889 he announced conditions of initiation into the Movement.<sup>4</sup> The formal initiation started on 23 March 1889. Hazrat Maulawi Nurud-din Sahib had the honor of being the first to be invited to make the covenant.

His claim of being the Mahdi-Messiah aroused bitter opposition and the then Muslim divines, led by Maulawi Muhammad Husain of Batala, who, up to that time had been a great admirer and enthusiastic supporter of Ahmad, almost unanimously declared him an infidel, outside the pale of Islam. (Ibid, 44)

3 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of Islam" (6-9). Rabwah, Pakistan:

Tabshir Publications.

4 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of

Islam" (40). Rabwah, Pakistan: Tabshir Publications.

## The Promised Messiah's letter to the Editor of Theosophist

The Promised Messiah commenced his Devine Mission around 1882 and sent many letters to the scholarly community about his claim. One of his letters sent to Henry Olcott (1832-1907) founding editor of the magazine Theosophist, published in India and London, UK. The letter is reproduced in September-October Issue of The Ahmadiyya Gazette USA.<sup>5</sup>

### MIRZA GULAM AHMAD.

OF the history of the Mohammedan gentleman who has issued the following two documents, I have no personal knowledge. His invitation to me has not been accepted, notwithstanding his liberal offer to compensate me pecuniarily for devoting time to the investigation of his claims. Like the Hindu apostle, he offers to prove the divinity of his mission by the performance of miracles; and, unless doubts are entertained by others as well as myself as to his ability to redeem his spiritual promises, he should not lack guests and listeners. Among no body of sectarians are there more intensely zealous devotees of religion than among the Indian sons of Islam. They can boast among their *fakirs* and *pirs* men capable of producing the most astounding psychical phenomena. Though I myself have not seen their performances, I have personally met some whose disciples averred their possession of wonder-working powers, and trustworthy friends of mine have related to me very strange things they had witnessed with their own eyes. In the back numbers of this magazine several communications of the sort will be found. Besides the thaumaturgic fakirs and pirs, there are others who possess alchemical secrets, and mantrams for invoking djinns and other elemental spirits to perform phenomena. One of the most famous was Hassan Khan Djinni, a young man of impeachable morals, whose feats have been witnessed by hundreds still living. Whether Gulam Ahmad of Kadian, has these uncanny secrets or not, I cannot say. Possibly the publication of the following documents may elicit the facts of the case:—

### I.

*From GULAM AHMAD, a humble servant of the Eternal God and a follower of the Chief Prophet (Muhammad). To COL. OLCOTT, Theosophical Society, Madras.*

SIR,

With all respect and humility I, (the Compiler of Burahin-i-Ahmadia), beg to say that the Almighty has commissioned me to try like the Nazarene Prophet (Christ) to amend the morals of mankind with utmost humility, lowliness, respect, submission and meekness, and to point out to the unacquainted the straight way by which we can obtain salvation, perceive the manifestations of heavenly life, and by which the marks of being loved by the Almighty become visible even in this physical world. For this purpose the book entitled "Burahin-i-Ahmadia," has been compiled, of which 592 pages have been printed and published, according to the synopsis of contents given in the accompanying notice. But as the publication of the *entire* book will take a long time, it has been determined, for the sake of conviction, to invite

<sup>5</sup> September-October 2017. "The Ahmadiyya Gazette USA," V. 69, No. 9-10, (27).



the Dissenters by sending out this special epistle together with the enclosed notice to all the distinguished Clergy, and Jews of note throughout all the Continents of the world, as far as its transmission may be possible, and similarly to the Chief Leaders of Budhists, Brahmos, Aryas, Naturalists, Parsis, and the bigoted Maulawis\* (who do not believe in the existence of miracles and unusual deeds, and are hence suspicious against me.)

This is not a device of my own speculative functions and conceptions, but it has been inspired in me by God, who has communicated as to His overwhelming, and convincing those who fail to attend to truth even after the receipt of this epistle.

Having this end in view, I take the liberty of addressing this letter to you as a respectable, eminent, and principal leader of your community, and trust that you will, as such, kindly, with pure spiritual views, endeavour to seek Him with zeal. If you fail to deign to this true mission you shall be held inexcusable before Him, and the accounts of your thus receiving a registered note and your inattention thereto shall be given in a detailed manner in Volume Vth of the said book.

The specific object, for which I am commissioned, is to convey to the general public that the *only* true religion *strictly in conformity to His will* is *Islam*, and the *revealed and uncorrupted word* which ought to be acted upon is *Alquran*, in which besides the rational reasons there are *heavenly signs* (exhibition of supernatural deeds), which an earnest seeker can observe with his own eyes by undertaking my association with patience. If you doubt the Islam's truth or the heavenly signs,† please, come over to Kadian as a *sincere truth seeker* and live with me, a humble creature, for a year to achieve this end, but the condition is that you should come with a *firm and true design* (a sincere characteristic of seeking the truth) of *embracing Islam or averring the fact of the existence of supernatural powers, then and there*. If you will come, binding yourself to the said stipulation and intention, you shall (D. V.) witness the heavenly signs, as the Almighty God has promised to exhibit them, and His promises are immutable and reliable.

Now, if you do not come you will yourself be answerable to God. After awaiting your arrival for three months, the statement of your indifference will, *ipso facto*, be noted in the book as stated above, but in case you do come, and fail to behold any heavenly signs during your stay with me for the time specified, you shall be paid Rs. 200 per mensem (besides food and accommodation, which will be supplied free to all) as compensation to cover your damages, or as a recovery of fine in default of my promise. If you deem this sum inadequate to your dignity, I am even ready to pay as damages or fine for unfulfilling promise, whatever suitable sum you propose yourself, proportionate to your rank, if it be but not beyond my means. It is, however, necessary that visitors desirous of recovering damages or fine should ask my permission before-hand, through a registered note, of their intent of coming over to me, to enable me to limit the number according to the availability of my estate, but it is not requisite to do if otherwise.

If you cannot condescend to come over in person, it is optional for you to depute a representative in whom you fully trust and whose observing the Divine manifestations you deem just, *as your own*, provided there should be no hesitation in your embracing Islam or admitting the veracity of unusual deeds. It is further requested that you should kindly enter into executing an agreement on a plain paper to the above terms of Conversion, having it attested by a few persons of good authority, of different persuasion and creed, which will be published in some English and Vernacular newspapers. You shall have the right to get your claim for Rs. 2,400 (or whatever you choose yourself to propose, and my means admit of it) registered or, in order to secure it further, to get a portion (proportionate to what is specially agreed upon) out of my property, formally registered in your name in Court.

Finally, I thank God that He has been pleased to display, through His infinite grace, the reasons and doctrines of this *true religion*, and has placed

\* Mahomedan Pandits.

† This refers to Naturalists and those Maulawis who though they believe in Islam, yet disbelieve in the existence of miracles and inspirations.

me for the spread of it under the protection of the liberal Government of British nation, to whom I am grateful through the sense of obligation and gratitude.

*"Peace be to all the followers of righteousness."*

With due respects,

I beg to remain,

Sir,

Your obedient well-wisher,

(Sd.) MIRZA GULAM AHMAD,

of Kadian, District Gurdaspur, Panjab, India,

ASIA.

## II.

*Being inspired and commanded by God, I have undertaken the compilation of a Book named "Burahin-i-Ahmadiya," with the object of reforming and reviewing the religion, and have offered a reward of Rs. 10,000 to any one who would prove the arguments brought forward therein to be false. My object in this Book is to shew that the only true and the only revealed religion by means of which one might know God to be free from blemish, and obtain a strong conviction as to the perfection of His attributes, is the religion of Islam, in which the blessings of truth shine forth like the sun, and the impress of veracity is as vividly bright as the day-light. All other religions are so palpably and manifestly false that neither their principles can stand the test of reasoning nor their followers experience the least spiritual edification. On the contrary, those religions so obscure the mind and divest it of discernment, that signs of future misery among the followers become apparent even in this world.*

That the Muhammadan religion is the only true religion, has been shown in this book in two ways: (1st). By means of 300 very strong and sound arguments based on mental reasoning (their cogency and sublimity being inferred from the fact that a reward of Rs. 10,000 has been offered by me to any one refuting them, and from my further readiness to have this offer registered for the satisfaction of any one who might ask for it): (2). From those Divine signs which are essential for the complete and satisfactory proof of a true religion. With a view to establish that Muhammadan religion is the only true religion in the world, I have adduced under this latter head three kinds of evidences: (1). The miracles performed by the Prophet during his lifetime, either by deeds or words, which were witnessed by people of other persuasions and are inserted in this book in a chronological order (based on the best kind of evidences): (2). The marks which are inseparably adherent in the Alquran itself, and are perpetual and everlasting, the nature of which has been fully expounded for comprehension: (3). The signs which by way of inheritances devolve on any believer in the Book of God and the follower of the true Prophet. As an illustration of this, I, the humble creature of God, by His help have clearly evinced myself to be possessed of such virtues by the achieving of many unusual and supernatural deeds, by foretelling future events and secrets, and by obtaining from God the objects of my prayers, to all of which many persons of different persuasions, like the Aryas, &c., have been eye-witnesses, (A full description of these will be found in the said book.)

I am also inspired that I am the Reformer of my time, and that as regards spiritual excellence, my virtues bear a very close similarity and strict analogy to those of Jesus Christ, and in the same way as the distinguished chief of prophets were assigned a higher rank than that of other prophets, I also by virtue of being a follower of the August Person (the benefactor of mankind, the best of the messengers of God,) am favored with a higher rank than that assigned to many of the Saints and Holy Personages preceeding me. To follow my footsteps will be a blessing and the means of salvation, whereas any antagonism to me will result in estrangement and disappointment. All these evidences will be found by perusal of the book, which will consist of nearly 4,800 pages, of which about 592 pages have been published. I am always ready to satisfy and convince any seeker of truth. *"All this is a Grace of God, He gives it to whomsoever He likes, and there is no bragging in this."* *"Peace be to all the followers of righteousness!"*



If after the publication of this notice any one does not take the trouble of becoming an earnest enquirer after the truth, and does not come forward with an unbiassed mind to seek it, then my challenging (discussion) with him ends here, and he shall be answerable to God.

Now I conclude this notice with the following prayer: *Oh Gracious God, guide the pliable hearts of all the nations, so that they may have faith on thy chosen Prophet (Muhammad), and on thy holy Alquran, and that they may follow the commandments contained therein, so that they may thus be benefited by the peace and the true happiness which are specially enjoyed by the true Muslims in both the worlds, and may obtain absolution and eternal life, which is not only procurable in the next world, but is also enjoyed by the truthful and honest people even in this world. Especially the English nation, who have not as yet availed themselves of the sunshine of truth, and whose civilized, prudent and merciful empire has, by obliging us by numerous acts of kindness and friendly treatments, exceedingly encouraged us to try our utmost for their welfare, so that their fair faces may shine with heavenly effulgence in the next world. We beseech God for their well being in this world and the next. Oh God guide them and help them with thy grace, and instil in their minds the love for thy religion, and attract them with thy power, so that they may have faith on thy Book and Prophet, and embrace thy religion in groups. Amen! Amen!*

"Praise be to God, the supporter of creation!"

(Signed) MIRZA GULAM AHMAD,

Chief of Kadian, District Gurdaspur, Punjab, India.

Whatever else may be thought of the Kadian Chief's pretensions, the fervor of his self-persuasion will scarcely be denied.

Here we have two self-styled apostles of God, with commissions to enlighten a darkened world with religious truth. A difference will be noted in the tone of the two proclamations. The Hindu preaches the unity of truth and the brotherhood of mankind, while the pious Moslem declares Islam the only true faith, Alquran the only inspired revelation. It is not for a third party, to whom all religious beliefs, sincerely held, are equally objects of tolerance, to decide between the two apostles. Who knows but their disagreements are but imaginary, and that if their respective images of Truth were disrobed they would be found identical beneath the vesture? A most noble presentation of this idea is given by Sree Krishna to Arjuna: "I am the same to all mankind: there is not one who is worthy of my love or hatred. They who serve me with adoration, I am in them, and they in me. They also who serve other gods with a firm belief, in doing so, involuntarily worship even me. I am he who partaketh of all worship, and I am their reward." The opponents of Hindu religion stigmatize it as narrow and intolerant: but are not these words the very outbreathing of the spirit of tolerance, love and justice?

H. S. OLCOTT.

## America observes the fulfillment of the prophecy of Lunar and Solar Eclipses

Holy Prophet said: For our Mahdi there are appointed two signs which have never been manifested for any other claimant since the creation of the heavens and the

earth. They are that at his advent there shall occur an eclipse of the moon on the first of its appointed nights, and an eclipse of the sun on the middle one of its appointed days

and both will occur in the same month of Ramazan.

The eclipse of the moon normally occurs on the 13, 14 or 15 night of a lunar month, and the

eclipse of the sun takes place on the 27, 28 or 29 of the lunar month. The sign mentioned by the Holy Prophet, therefore, was that the moon would be eclipsed on the thirteenth night of the lunar month, and the eclipse of the sun would take place on the twenty-eighth of the same lunar month, which will be the month of Ramazan. This sign was to appear after and not before the advent of the Mahdi. It so happened that an eclipse of the moon occurred on Thursday night, the thirteenth of Ramazan, 1311 Hegira (21 March 1894), and the eclipse of the sun

occurred on the twenty-eighth of the same month of Ramazan (6 April 1894), in exact accord with the prophecy of the Holy Prophet. The same phenomenon was repeated in the United States of America in 1895.

In 1889, under divine direction, he claimed to be the Mahdi whose advent had been foretold by the Holy Prophet. Thereafter it was revealed to him that he was also the Promised Messiah and was indeed the Prophet whose advent had been foretold in the principal religions of the world. One of his revelations vouchsafed to him was: 'Champion of God in the

mantles of all the Prophets' He was, however, at pains to emphasize all the time and on every occasion that whatever God Almighty had bestowed upon him, out of His grace, was in consequence of his utter devotion and obedience to the Holy Prophet, peace and blessings of Allah be upon him, and that in himself he was nothing and claimed no merit. He was thus a perfect spiritual reflection of the Holy Prophet and in him was fulfilled the second advent of the Holy Prophet, promised in 62:4. <sup>6</sup>

## Treatment of Hydrophobia by Prayers of the Promised Messiah

A young man of the name of Abdul Karim was sent by his widowed mother from Hyderabad, South India, to Qādiān for the prosecution of Islamic studies. By ill chance he was bitten by a mad dog and was immediately dispatched to Kasauli for treatment in the Pasteur Institute so as to make him immune against the onset of rabies. Having gone through a full course of treatment at Kasauli he returned to Qādiān. A few days later he exhibited unmistakable signs of hydrophobia. A telegram was sent to the Director of the Pasteur Institute at Kasauli describing his symptoms and asking for directions. His reply came back by telegram: 'Sorry nothing can be

done for Abdul Karim.' Ahmad had been advised of the condition of Abdul Karim and was kept informed of the progress of his symptoms. When he was told of the reply received from Kasauli, he was much distressed and was deeply moved out of pity for Abdul Karim and his widowed mother, a thousand miles away from Qādiān. He occupied himself with earnest supplications on behalf of Abdul Karim. From that moment the progress of Abdul Karim's symptoms was arrested, and his condition began to mend. Within less than twenty-four hours he made a complete recovery, his health was fully restored and he resumed the course of his studies. Till a few years

ago there had not been a single case of the restoration to health of a person in whom the symptoms of hydrophobia had manifested themselves. A few years back, however, a case was reported in the United States of America where a boy who had been bitten by a mad dog and who had begun to manifest symptoms of hydrophobia was restored to health through intensive medical care and the use of recently discovered drugs. This case, however, does not in the least detract from the striking character of the healing bestowed upon Abdul Karim by Divine grace through the prayers and supplications of Ahmad <sup>7</sup>.

## US appreciates the Essay of the Promised Messiah, 'The Philosophy of the Teachings of Islam'

The Conference of Great Religions was held in the Lahore Town Hall on 26, 27, 28 December 1896, includes in its program a paper by this humble one (the Promised Messiah), the subject of which is the excellences and miracles of the Holy Quran.

The paper was unanimously

acclaimed as by far the best one read out at the Conference. In the official report of the Conference glowing tributes were paid to the paper. The Civil and Military Gazette of Lahore, in its issue of 29 December 1896, in the course of its comments on the Conference observed:

Particular interest

centered in the lecture of Mirza Ghulam Ahmad of Qādiān, a master in the apologetics of Islam. An immense gathering of all sects from far and near assembled to hear the lecture, which, as the Mirza was himself unable to attend in person, was read

6 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of Islam" (xii-xiii). Rabwah, Pakistan:

Tabshir Publications.

7 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of

Islam" (72). Rabwah, Pakistan: Tabshir Publications.

by one of his able scholars, Maulawi Abdul Karim of Sialkot. On the twenty-seventh, the lecture lasted for about three and a half hours and was listened to with rapt attention, though so far it dealt only with the first question. The speaker promised to treat with the remaining questions if time was allowed, so the president and the executive committee resolved to extend the sitting of the Conference to the twenty-ninth.

An English translation of the paper published under the title *The Teachings of Islam*, met with a very warm reception in Europe and America. Count Leo Tolstoy wrote: 'I approved very much two articles: "How to Get Rid of Sin," and "The Life to Come." The ideas are very profound and very true <sup>8</sup>.'

When the translation of the *Philosophy of the teachings of Islam* by the Promised Messiah was made available in US and Europe, it

became very popular. Western scholars appreciated this lecture tremendously. A well-known Russian Accountant Tolstoy remarked: The ideas are very profound and very true. The daily news Chicago wrote on 16 March 1912: The devout and earnest character of the author is apparent. Review of reviews London wrote: The people of US and Europe who are interested in the religion of Muhammad, then they should purchase this magazine.

وہ خزان جو ہزاروں سال سے مدفون تھے  
اب میں دیتا ہوں اگر کوئی ملے امیدوار

**Treasures that had been buried for thousands of years**

**I offer then now if there is a taker**

**(Mirza Ghulam Ahmad, the Promised Messiah, may peace be upon him)**

The Holy Prophet, Muhammad, may peace and blessings of Allah be upon him, had given the glad tidings that the Promised Messiah will distribute treasures and people will not take them.

"By Him in Whose hands is my life, the son of Mary will soon appear among you. He will administer justice. He will break the cross, kill the swine, abolish war (for the sake of religion, under Divine guidance) distribute wealth, but no one will accept it. In those days one prostration before Allah will be better than the world and what it contains." (Bukhari, Book on Prophets, Chapter on the advent of Jesus, son of Mary)

Fulfilling this mission, the Promised Messiah wrote over eighty books, booklets and flyers to elucidate the pristine teachings of Islam and to remove the misunderstandings about the tenets of Islam. Many of his books have been translated into English and other languages, of note among them is the English translation under the title of *Haqiqatul-Wahi* that lists over two hundred clear and manifest signs showing heavenly support for his truth.

As was prophesied by the Holy Prophet, many refused to accept the heavenly treasures he distributed in the form of written and spoken word. But his message continues to spread fulfilling another promise to him,

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

(Syed Sajid Ahmad)

8 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of

Islam" (82). Rabwah, Pakistan: Tabshir Publications.



# Fulfillment of the Prophecy of the Promised Messiah About Dr. John Alexander Dowie

GREAT IS MIRZA GHULAM AHMAD - THE MESSIAH

"Twenty-three were the days of August, 1903 when Mirza Ghulam Ahmad of Qadian, India, foretold the death of Alexander Dowie, Velepe Eljah III which took place last March, and now comes the foretold Mirza Ghulam Ahmad of Qadian, India, on June 23, and saith: 'The turn of this country is drawing near, and the world will be unparalleled in the world's history and will remind men of the destruction of the judgment day.'

"In Europe and other Christian countries a kind of plague will make its appearance which will be very serious."

"With my appearance, the secret designs of the wrath of God have been made manifest."

"The days of Noah will soon again witness, and the scene of Lot's land you will see with your own eyes."

"He called the turn on Dowie, and why may he not on degradation? His followers ask: 'He has foretold plague, too, in the Punjab and other places, and great is the name of Mirza Ghulam Ahmad of Qadian, India.'"

The Indian gentleman has been well known in the eastern Partures of the world for many years. His claim is that he is the true Messiah who was to come in the last age, and that God has shewn him with grace. He first came to the attention of the United States in 1883 on account of a controversy with Elijah III. Since the death of Dowie the Indian prophet's reputation has soared, for did he not tell of the death of Dowie, that it should take place within his (the Messiah's) lifetime, should take place 'with great sorrow and torment'?"

Dowie was aged 59. The year was 1903.

"It was in these words that Dowie was requested to arrive for the fray."

"I am the true Messiah who was to come in the last age; thus has Almighty God spoken to me. I do not claim to be the Promised Messiah simply by my own assertion, but Almighty God who made the earth and

## Great Is Mirza Ghulam Ahmad The Messiah

FORETOLD PATHETIC END OF DOWIE AND NOW HE PREDICTS PLAGUE, FLOOD AND EARTHQUAKE

WHY should we be surprised at the death of Alexander Dowie, Velepe Eljah III, which took place last March, and now comes the foretold Mirza Ghulam Ahmad of Qadian, India, on June 23, and saith: 'The turn of this country is drawing near, and the world will be unparalleled in the world's history and will remind men of the destruction of the judgment day.'

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THE SUN

DAY HERALD—BOSTON JUNE 23, 1907—MAGAZINE SECTION.



This is a photostat (print copy) of an article which appeared in the magazine section of the newspaper 'The Sunday Herald', Boston, Massachusetts, U.S.A. The original is in the possession of the National Library of Congress, Washington, D.C.

Mirza Ghulam Ahmad  
Promised Messiah  
Library in U.S.A.

MIRZA GHULAM AHMAD, THE PROMISED MESSIAH

John Alexander Dowie was by birth a Scotsman. He was born in Edinburgh in 1847 and studied for the Church in his early years.

In 1872 he went to Australia as a cleric and acquired a certain degree of reputation for healing. In 1888 he went over to the United States of America and started the publication of a paper called "Leaves of Healing." In 1896 he founded the Christian Catholic sect. In 1901 he started building a town in the State of Illinois which he called Zion City. He established many factories within the area of the town and became in effect the uncrowned king of Zion City. In the same year he claimed to be Elijah III.

Dowie was a bitter enemy of Islam and of the Holy Prophet. He gave repeated expression to his hostility towards Islam in his speeches and writings which were published in the "Leaves of Healing."

On one occasion he delivered himself of the following despicable verbal caricature of Islam:

I think of the falsehood of Muhammad with great contempt. If I were to accept those falsehoods, I would have to believe that in this gathering and indeed in any part of God's earth there is no single woman who possesses an immortal soul. I would have to acknowledge that you women are but wild animals which can be used for: an hour or a day as playthings and that you have no eternal existence, and that when those who are dominated by bestial passions have satisfied their lust with you, you would die the death of dogs. This would be your end. This is the religion of Muhammad [Leaves of Healing, Vol. VII, No. 5, 26

May 1900].

On another occasion he said:

I warn the Christian people of America and Europe that Islam is not dead. Islam has great strength, though Islam and Muhammadanism must be destroyed. The ruin of Islam will not be compassed through the supine Latin church or the powerless Greek church [Leaves of Healing, 25 August 1900, p. 7].

Being provoked by his reviling of Islam and the Holy Prophet, and his eagerness to destroy Islam and the Muslims, Ahmad confronted him with the following challenge in September 1902:

I am surprised at the attitude of some Christian missionaries who have studied philosophy, physics,

astronomy, etc., and yet invite people to accept a weak human being as God. Recently there has appeared in the United States of America a man, apostle of Jesus, whose name is Dowie. He claims that Jesus in his capacity of God has sent him into the world to invite people to the doctrine that there is no God besides Jesus. But what kind of a God is he who could not safeguard himself against the Jews, who was betrayed by a treacherous disciple against whose mischief he proved helpless, He ran to a fig tree to eat of its fruit and did not know that it bore no fruit; when he was asked when would the Day of Judgment arrive, he confessed his ignorance of it. He became accursed, which means that his heart had become impure and had turned away from God and that he had been cast away from God and His mercy. He climbed towards heaven because the Father was very far from him, even by millions of miles, and this distance could not be overcome unless he ascended to heaven in his physical body. What a contradiction is here! On the one hand he asserts: 'The Father and I are one'; and on the other he journeyed over millions of miles to meet Him. If the father and son were one why did he have to endure the fatigue of such a long journey? The father was where he himself was, as both were one. Then on whose right hand did he sit?

Now we address ourselves to Dowie who deifies Jesus and calls himself his apostle and says that the prophecy mentioned in Deut. 18:15 is fulfilled in his advent and that he is himself Elijah and the apostle of

this age. He does not know that his artificial god was never conceived of by Moses, and that Moses repeatedly admonished the children of Israel that they must not defy any creature, whether man or animal, neither in heaven nor on earth. He reminded them that God had spoken to them, yet they had not seen Him; and that their God was above having a shape or a body.

But Dowie, repudiating the God of Moses, presents a god who has four brothers and a mother. He has repeatedly declared in his paper that his god Jesus has told him that all Muslims will be destroyed and not one of them will survive, except those who should acknowledge the son of Mary as their god and Dowie as the apostle of that artificial god.



**Dr. John Alexander Dowie**

We have a message for Dowie that he needs, not be anxious to destroy all the Muslims. How can they acknowledge the godhead of the humble son of poor Mary, especially as in this age the tomb of Dowie's god has been discovered in this country and there is present among them the Promised Messiah, who has appeared at the end of the sixth and the beginning of the seventh millennia, with whose advent many Signs have been manifested?

Dowie's claim, that all Muslims will be destroyed and only those will be saved who will acknowledge Jesus as god and Dowie as the apostle of the god, spells danger for even those Christians who believe in the son of Mary as god but do not acknowledge Dowie the false apostle. Dowie has clearly proclaimed in the revelation alleged to have been received by him that it is riot enough to acknowledge Jesus as god unless Dowie is also acknowledged as Elijah and an apostle for the age, according to the prophecy mentioned in Deut. 18:15. They would not be saved unless they acknowledge all this, in default of which they would be destroyed. In this situation the Christians of Europe and America should make haste to acknowledge Dowie, lest they should be ruined. Having accepted one absurd doctrine, namely, the godhead of Jesus, they should have no difficulty in accepting another absurd doctrine that Dowie is the apostle of that god.

As regards the Muslims, we wish to point out respectfully to Mr. Dowie that there is no need for the fulfilment of his purpose to subject millions of Muslims to destruction. There is a very easy way of determining whether Dowie's god is true or our God. That way is that Mr. Dowie need not repeatedly announce his prophecy of the destruction of all Muslims but should keep me alone in his mind and should pray that of the two of us, the one who is false may die before the other. Dowie believes in Jesus as god and I consider him a humble creature and a prophet. The matter in issue is which of us two is in the right? Mr. Dowie should publish this prayer which should bear the testimony of at least one thousand persons. When the issue of the paper that contains this announcement reaches me, I too will pray accordingly and shall append to my prayer the testimony of a thousand persons, if God so wills. I am sure



that through the adoption of this course a way shall be opened for Mr. Dowie and all the Christians for the recognition of the truth.

I have not been the first to propose such a prayer. It is Mr. Dowie who, through his announcements, has put himself in that position. Observing this, God, Who is jealous, has urged me towards this confrontation. It should be remembered that I am not just an average citizen of this country. I am the Promised Messiah, who is being awaited by Mr. Dowie. The only difference is that Mr. Dowie says that the Promised Messiah will appear within twenty-five years, and I proclaim that he has appeared already and that I am that person. Hundreds of Signs have appeared in my support in the earth and from heaven. My Community numbers approximately a hundred thousand and is rapidly increasing.

Mr. Dowie boasts that he has healed thousands of sufferers through his attention. We retort: Why then was he not able to heal his own daughter and let her die, and still mourns her loss? Why was he not able to heal the wife of his follower who was in extremity in childbirth and Mr. Dowie was summoned to her side and she died? It is noteworthy that hundreds of people in this country practice the art of healing and many of them become experts in it and yet no one acknowledges that they possess spiritual merit. It is surprising how the simple people of America are trapped by Mr. Dowie. Were they not carrying the burden of unduly deifying Jesus that they took over this second burden also? If Mr. Dowie is true in his claim and Jesus is indeed god, this matter can be determined by the death of only one person; there is no need of destroying the Muslims of all countries. But if Mr. Dowie does not

respond to this notice and offers a prayer according to his boasts and then is removed from this world before my death, this would be a sign for all the people of America. The only condition is that the death of either of us should not be compassed by human hands but should be brought about by illness or by lightning, or snakebite or by the attack of a wild beast, I grant Mr. Dowie a period of three months to make up his mind to comply with my request and I pray that God be with those who are true.

The method I propose is that Mr. Dowie should come into the field against me with the permission of his false god. I am an old man of more than sixty-six years of age. I suffer from diabetes, dysentery, migraine, and deficiency of blood. I realize, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power, he will certainly permit him to come forth against me. If instead of the destruction of all the Muslims Mr. Dowie's purpose can be served by my death alone, he will have established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will also believe in Dowie as his apostle. I affirm it truly that if the disgust that the Muslims of the world feel towards the god of the Christians were to be placed on one side of the scale and the disgust that I feel towards him were to be placed on the other side of the scale my disgust would be found to be heavier than the disgust of all the Muslims of the world. The truth is that Jesus son of Mary is from me and I am from God. Blessed is he who recognizes me and most unfortunate is he from whose eyes I am hidden ۞.

The challenge of the Promised Messiah was given great publicity in

the American Press, in some organs of which its substance was published almost verbatim, among them the Literary Digest of 20 June 1903, the Burlington Free Press of 27 June 1903, the New York Commercial Advertiser of 26 October 1903.

The Argonaut of San Francisco, In its issue of 1 December 1902, gave an account of the challenge under the caption, 'English versus Arabic Prayer Contest', and concluded as follows: 'In brief the Mirza has written to Dowie:

You are the leader of a community. I too have several followers. The decision as to who is from God can be easily sought. Each of us should pray that whoever is false God should take him away in the lifetime of the other: The one whose prayer is heard shall be considered from the true God.'

The paper commented:

'This indeed is a most reasonable and just position.'

Dowie gave no reply to Ahmad's challenge but announced in the Leaves of Healing of 14 February 1903:

'I pray to God that Islam should soon disappear from the world. O God, accept this prayer of mine. O God destroy Islam.'

On 23 August 1903 Ahmad published another statement addressed to Mr. Dowie, in the course of which he said:

I do not say merely out of my own mouth that I am the Promised Messiah. God Who has created the heavens and the earth bears witness for me. To complete His witness, He has manifested and continues to manifest hundreds of signs in my



support. I say truly that His grace upon me is in excess of his grace that He bestowed upon the Messiah who appeared before me. His countenance has been exhibited in my mirror more widely than it was reflected in his mirror. If I say this only out of my own mouth, I am false; but if He bears witness for me, no one can call me false. I have thousands of His testimonies in my support, which I cannot number... One testimony is that if Mr. Dowie will accept my challenge and will put himself in opposition to me expressly or impliedly, he will depart this life with great sorrow and torment during my lifetime.

Dowie has not so far replied to my challenge nor has he referred to it in his paper. I, therefore, grant him time for seven months from today, the August 23, 1903. If during this period he comes forth in opposition to me and makes an announcement in his paper that he accepts fully the plan that I have put forward, the world shall soon see the end of this contest. I am about seventy years of age and Dowie, according to his own statement, is a young man of fifty years. I am not concerned about this disparity in our ages as the issue is not to be decided on the merits of age. It rests entirely with God Who is the God of heaven and earth and is the best Judge. If Mr. Dowie runs away from this contest, I would call upon the people of America and Europe as witnesses that this would also be deemed to be his defeat, and in such case, it should be concluded that his claim of being Elijah is a mere boast and deceit. He may try to flee from death in this manner, but he should realize that his flight from

the proposed contest is also a species of death. Be sure, therefore, that a calamity will most certainly befall his Zion very soon.

At last Mr. Dowie announced in the Leaves of Healing of December 1903:

In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would trample them to death. The fact is that I merely give them a chance to fly away and survive.

Thus, the issue was squarely joined between Ahmad and Dowie. From that moment Dowie entered upon a progressive decline of all his affairs. His health began to deteriorate, his followers began to have doubts and questioned his claims, he began to encounter financial difficulties. In 1905 he suffered a severe stroke of paralysis and was directed by his physician to move to a warmer climate. He was taken to Mexico and later to Jamaica. The affairs of Zion were handed over to a nominee of his who soon turned against him. His wife and children deserted him and he was charged with diverse illicit and immoral practices. On 9 March 1907 he died a miserable death. The prophecy of the Promised Messiah was truly and completely fulfilled.

The death of Dr. Dowie was widely publicized in American and European press.<sup>10</sup> The prophecy of the Promised Messiah was fulfilled. The newspapers that published the death of Dr. Dowie and fulfillment of

the prophecy by Prophet Ahmad of Qādiān are:

Chicago Interpreter of 28 June 1903

Telegraph of July 5, 1903

Argonaut San Francisco December 1, 1902

Literary Digest New York June 20, 1903

New York Mail and Mail Express June 28, 1903

Herald Rochester June 25, 1903

Record Boston June 27, 1903

Advertiser Boston June 25, 1903

Pilot Boston June 27, 1903

Path Finder Washington June 27, 1903

Intra Vision Chicago June 27, 1903

Democrat Chronicle Rochester June 25, 1903

Burlington Free Press June 27, 1903

Chicago Intra Vision June 28, 1903

Albany Press June 25, 1903

Baltimore American June 25, 1903

Buffalo Times June 25, 1903

New York Mail June 25, 1903

Boston Recorder June 27, 1903

Desert English News June 27, 1903

Helena Recorder July 1, 1903

Groom shire Gazette July 17, 1903

Huston Chronicle July 3, 1903

Richmond News July 1, 1903

Above mentioned newspapers were made available to the Promised Messiah and he copied them along with short summaries in Supplement Haqiqatul Wahee<sup>11</sup>.

The Dunville Gazette of 7 June

10 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 2," (252). Qādiān,

India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

11 MIRZA, Ghulam Ahmad Qādiāni,

"Supplement Haqiqat-ul-Wahy," (70-72)

1907 wrote:

'Ahmad and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago.'

The Truth-Seeker of 15 June 1907 wrote:

'The Qādiān man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirza said, the end would only be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Ahmad.'

The Herald of Boston, in its issue of 23 June 1907, observed:

'Dowie died a miserable death with Zion city torn and frayed by internal dissensions<sup>12</sup>.'

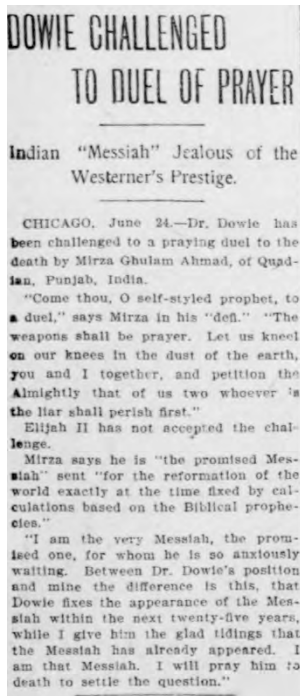
Ahmad has said: God Almighty has, through the blessings of my obedience to and love for the Holy Prophet, peace be on him, and through my following His Holy Word, honored this humble one with His revelation and with inner knowledge. He has enlightened me with the disclosure of many mysteries, and has filled my bosom with many verities and realities. He has informed me many times that all these gifts, bounties, exaltations, favors, kindnesses, attention, awards, supports and revelations have been bestowed upon me by virtue of the blessings of obedience to and love for the Seal of the Prophets, peace be on him. [Braheen Ahmadiyya, p. 623, footnote I].<sup>13</sup>

In order to win the pleasure of

Allah, I (Mirza Ghulam Ahmad) hereby inform you all of the important fact that Almighty God has, at the beginning of this fourteenth century, appointed me from Himself for the revival and support of the true faith of Islam. It is my function in this disturbed age to proclaim the excellences of the Holy Quran and the greatness of the Holy Prophet, peace be on him. It is also my function to repel all enemies of Islam who are attacking it, by means of the light and blessings and the miracles and inner knowledge that have been bestowed upon me [Barakatud Dua, p. 24].

Blessed is he who has recognized me. Of all the paths that lead to God I am the last, and of all his lights, I am the last light. Unfortunate is the one who departs from me, for without me all is darkness [Kashti Nuh, p. 77].<sup>14</sup>

## Mention in The Washington Times



This is one of the scores of news concerning prayer duel with Dowie published in the US.

### DOWIE CHALLENGED TO DUEL OF PRAYER

Indian "Messiah" Jealous of the the Westerner's Prestige.

CHICAGO, June 24.—Dr. Dowie has been challenged to a praying duel to the death by Mirza Ghulam Ahmad, of Qadian, Punjab, India.

"Come thou, O self-styled prophet, to a duel," says Mirza in his "defi." "The weapons shall be prayer Let us kneel on our knees in the dust of the earth, you and I together, and petition the Almighty that of us two whoever is the liar shall perish first."

Elijah II has not accepted the

challenge.

Mirza says he is "the promised Messiah" sent for "the reformation of the world exactly at the time fixed by calculations based on the Biblical prophecies."

"I am the very Messiah, the promised one, for whom he is so anxiously waiting. Between Dr. Dowie's position and mine the difference is this, that Dowie fixes the appearance of the Messiah within the next twenty-five years, while I give him the glad tidings that the Messiah has already appeared. I am that Messiah. I will pray him to death to settle the question."

(The Washington Times (Washington [D.C.], June 24, 1903) (Syed Sajid Ahmad)

12 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of Islam" (96-102). Rabwah, Pakistan: Tabshir Publications.

13 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of Islam" (131). Rabwah, Pakistan: Tabshir Publications.

14 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of Islam" (133-134). Rabwah, Pakistan: Tabshir Publications.

## Alexander Russell Webb Accepts Islam

There is a very well-known hadith of the Holy Prophet, that in the latter days the sun would rise in the west. This has been interpreted as meaning that in the latter days, that is to say, in the time of the Promised Messiah, people in the West would begin to take an interest in Islam and the start of the spread of Islam in the West would be made.

The fulfilment of this prophecy began with the acceptance of Islam by Mr. Alexander Russell Webb. He was born in 1846 in Hudson City, New York State. His father was the owner and editor of a daily paper, and when young graduated, he took up journalism and eventually

became the editor of a daily paper in Missouri.



Alexander Russell Webb

Mr. Webb was deeply interested in religion and being dissatisfied with Christianity he ceased to be a

Christian in 1872 and began a research into other faiths in his keenness to discover the true religion. He studied Buddhism and did not find it satisfactory. Sometime later he came across an announcement of Hazrat Mirza Ghulam Ahmad and started corresponding with him. Through this correspondence he was convinced of the truth of Islam and accepted it as his faith. He proved a sincere and devoted Muslim and was most eager to do whatever he could to spread the knowledge of Islam and its teachings in the United States of America.

### Webb's letter to the Promised Messiah

Mr. Webb wrote letter to the Promised Messiah:

3021 Easton Avenue  
St Louis, Missouri USA  
24 February 1887  
Mirza Ghulam Ahmad  
Esteemed Sir,

I cannot adequately express to you my gratitude for the letter received from you under the date of December 17. I had almost given up all hope of receiving a reply but the contents of the letter and circulars fully repaid me for the delay. I hardly know what to say in reply except that I am still very anxious to gain more of the truth than I have thus far found. After reading your circulars an idea occurred to me which I will present to you for your consideration knowing or rather feeling confident that you who are so much spiritual than I, so much nearer to God, will answer me in a way that will be for the best. Were it possible for me to visit India I would do so only too gladly. But I am so situated that it seems almost an impossibility. I am married and have three children. For nearly two years I have been living a

life of celibacy and shall continue to do so as long as I live. My income is not sufficient to justify me in giving up my business as it requires all that I can make to support for my family during my absence. Therefore, a visit to India being out of the question it occurred to me that I might through your aid assist in spreading the truth here. If, as you say the Muhammadan is the only true religion why could I not act as its Apostle or promulgator in America. My opportunities for doing so seem to me very good if I had someone to lead me aright at first. I have been led to believe that not only Muhammad but also Jesus, Gautama Buddha, Zoroaster and many others taught the truth, that we should, however, worship God and not men. If I could know what Muhammad really taught that was superior to the teachings of others, I could then be in a position to defend and promulgate the Muhammadan religion above all others. But the little I do know of his teachings is not sufficient for me to do effective work with. The attention of the American people is being quite generally attracted to the oriental religions.

The public mind, I think is now more than ever fitted to receive Muhammadanism as well as Buddhism and it may be that through you it is to be introduced in my country. I am convinced that you are very much in earnest. I have no reason to doubt that you are inspired by God to spread the light of Truth. Therefore, I would be happy to know more of your teachings and to hear further from you. God, who can read all hearts, knows that I am seeking for the truth; that I am ready and eager to embrace it wherever I can find it. If you can lead me to its blessed light you will find me not only a willing pupil but an anxious one. I have been seeking now for three years and have found a great deal. God has blessed me abundantly and I want to do his work earnestly and faithfully. How to do it is what has moved me-how to do it so that the most good may be accomplished. I pray to Him that the way may be pointed out clearly to me so that I may not go astray. If you can help me, I hope that you will do so. I shall keep your letter and prize it highly. I will get the circulars printed in one of the leading American newspapers so



that they will have a widespread circulation and I will send you a copy of the paper. They may reach the eyes of many who will become interested. I shall be happy to receive from you at any time matter which you may have for general circulation and if you should see fit to use my services to further the aims of truth in the country they will be freely at your disposal, provided of course, that I am capable of receiving your ideas and that they convince me of their truth. I am already satisfied that Muhammad taught the truth; that he pointed out the way for salvation and that those who follow his teachings will attain to a condition of eternal bliss. But did not

Jesus Christ also teach the way? Now suppose I should follow the way pointed out by Jesus; would not my salvation be as perfectly assured as if I followed Islam? I ask with a desire to know that truth and not to dispute or argue. I am seeking the truth not to defend my theory; I think I understand you to be a follower of the esoteric teachings of Muhammad and not what is known to the masses of the people as Muhammadanism; that you recognize the truths that underlie all religions and not their esoteric features which may have been added by men. I too regret very much that I cannot understand your language nor you mine; for I feel quite sure that you could tell many

things which I desire to know. However, I am impressed to believe that God will provide a way if I try to deserve His Love. Blessed be His Holy name and I hope that I may hear from you and that we again may someday meet in spirit even if we cannot meet in the body. May the peace of God be with you and with those who listen to your words. I pray that your hopes and plans are realized.

With reverence and esteem.

I am,

Yours respectfully,

Alexander Russell Webb

## The reply of the Promised Messiah to Mr. Alexander Webb

Dear Sir,

I received your letter, dated 24 February 1887 which proved itself to be great delight to my heart and a satisfaction to my anxieties. The contents of the letter not only increased my love towards you but led me to the hope of a partial realization of the object which I have in view—for which I have dedicated the whole of my life viz., not to confine the spread of the light of truth to the oriental world but, as far as it lies in my power, to further it in Europe, America, etc., where the attention of the people has not been sufficiently attracted towards a proper understanding of the teachings of Islam. Therefore, I consider it an honor to comply with your request; and have a strong confidence in the Almighty Creator,

Who is with me, and lie will assist me in giving you a perfect and permanent satisfaction. I give you word that in the course of about five months I will compile a work containing a short sketch of the teachings of Al-Quran, have it translated into English and printed and then send a copy of it to you. I strongly hope that it will bring full and final conviction to a just, considerate and uncontaminated mind like yours, ennoble your soul, endow you with a firm belief in God and improve your knowledge of Him. But perhaps it may be, that the various demands on my time may not allow me to spare a sufficient time for sending the whole work at once; in such a case I will send it to you in two or three batches. I will not end the communication of instruction to you by this treatise but

will continue satisfying your thirst after the investigation of truth for the rest of my life. Your friendly words permit me to entertain the happy idea that I will in a short time have the intelligence that the instinctive moral greatness has directed not only to you but to many other virtuous men of America to the right way of salvation pointed out by Islam. Here I end my letter of earnestness and sincerity. May you and I be kept secure from all earthly and heavenly misfortunes and have all our hopes and plans realized.

Yours sincerely,

Mirza Ghulam Ahmad,

Chief of Qādiān

Gurdaspur District Punjab,  
India

## Mr. Webb's letters regarding his conversion to Islam

Mr. Webb said:

"I adopted this religion because I found, after protracted study, that it was the best and only system adapted to the spiritual needs of humanity... About eleven years ago I became interested

in the study of Oriental religions... I saw Mill and Locke, Kant, Hegel, Fichte, Huxley and many other more or less learned writers discoursing with a great show of wisdom concerning protoplasm and monads, and

yet not one of them could tell me what the soul was or what became of it after death my adoption of Islam was not the result of misguided sentiment, blind credulity, or sudden emotional impulse, but it was born of earnest,

honest, persistent, unprejudiced study and investigation and an intense desire to know the truth. The essence of the true faith of Islam is resignation to the will of God and its corner stone is prayer. It teaches universal benevolence, and requires purity of mind, purity of action, purity of speech and physical cleanliness. It, beyond doubt, is the simplest and most elevating form of religion to man.”

Mr. Alexander Webb finally returned to America and started preaching Islam as prescribed by those Muslim clerics. He failed miserably in his efforts. He was really ashamed of what he did to his mentor the Promised Messiah. This he mentioned in his letter to Mufti Muhammad Sadiq and told the

story. He mentioned that the clerics of India had surface-assimilative religious knowledge. He was of the view that even if he had succeeded then Islam could have been established in America like the one practiced by them. Anyway, he established link with the Promised Messiah again and remained Ahmadi till his death. It was due to his efforts that Mr. Andersen (named as Ahmad) accepted Ahmadiyya Islam through correspondence with Mufti Sadiq<sup>15</sup>. He was really grieved on the demise of the Promised Messiah and wrote:

“Hazrat Mirza Ghulam Ahmad accomplished a great undertaking and conveyed the light of truth to hundreds of hearts, which it could not have reached otherwise. More than twenty years ago I started my correspondence with him and

ever since then I have been deeply affected by the fearless earnestness with which he continued to spread the truth in the pursuance of his purpose. Without a doubt God Almighty had chosen him for this great enterprise which he fulfilled completely. I am sure that he will enjoy the companionship of the saints and prophets in heaven.”

Mr. Webb followed this letter with another one which was written only four days later, in which he repeated his condolences and sent his greetings to Hazrat Haji Hakeem Maulawi Nurud Din Khalifat-ul-Masih I, may Allah be pleased with him, expressing his conviction that Hazrat Maulawi Sahib's efforts towards the promotion of Islam would be crowned with success.<sup>16, 17</sup>

## God Almighty desires mercy for the people of the West

Before 1891 the Promised Messiah saw in a vision that he was standing in a pulpit in London and was delivering an eloquent and well-reasoned address in English in support of the truth of Islam. Thereafter he saw that he had caught several birds that were perched among the branches of small trees and had white feathers. They resembled partridges. He interpreted this to mean that though he himself would not be able to visit London his writings would be published in England and the other countries of Europe and that many righteous people would accept the truth.

When he published this vision, he observed:

So far, the western countries have not shown much attachment to religious verities. It would seem that

God Almighty had bestowed all the understanding of religion upon Asia and all the understanding of worldly matters on Europe and America. All the prophets from first to last have appeared in Asia and the excellences of sainthood have also been bestowed on the people of Asia. It would now appear that God Almighty desires to look upon the people of the West with mercy [Izālah Auham, p. 516].

Though the Promised Messiah was not fully conversant with English he received many revelations in English, which was an indication that Islam was now about to be propagated in English-speaking countries. One of these revelations was: 'I will give you a large party of Islam'; which also indicated that God Almighty would establish large Muslim communities

in the West.

In the late 1880 he addressed letters to H.R.H. the Prince of Wales, Mr. W. E. Gladstone and Prince Bismarck, inviting them to the study of the principles and teachings of Islam and its acceptance, as mentioned at page 102 of *Izālah Auham*.

In 1897 he submitted a well-reasoned brochure to Queen Victoria on the occasion of her diamond jubilee, which he named *Toḥfa Qaisariyyah*, and followed it up with another communication which he designated the *Star of India*. In both these brochures he expounded the teachings of Islam and invited the Queen-Empress to accept Islam. (Khan, Muhammad Zafrulla. 1978. “Ahmadiyyat, the Renaissance of Islam” (176-177). Rabwah, Pakistan: Tabshir Publications.)

15 Mufti, Muhammad Sadiq. “Zikr-e Habib-Jubilee Khalifat-e-Ahmadiyya 1908-2008,” (303). Rabwah, Pakistan: Majlis

Ansarullah, Pakistan.

16 Mirza Ghulam Ahmad Qādiāni, 1887. “Shihna-i-Haq,” (81-8),

17 Shahid, Maulānā Dost

Mohammad. 2007. “Tarikh Ahmadiyyat V. 1,” (306). Qādiān, India: Nizārat Nashr-o-Ishā‘at Qādiān, Print Well Amritsar.

## Another Sign for the West—the Promised Messiah’s Challenge to Mr. Piggot

On 9 December 1902 the Rev John Hugh Smyth Piggot, Pastor of a church called the Ark of Covenant, in Clapton, London E 5, announced that he was the Messiah and son of God who had descended from heaven according to His promise. He said:

‘I am the same Jesus Christ who died on the cross and then after resurrection ascended to heaven.’

On hearing this the congregation, with tears in their eyes, knelt in devotion to worship him. His announcement became front page news in the papers and evoked widespread interest and excitement. There was not only interest in, but a storm of opposition to, his claim.

The Rev Mr. Piggot was born in 1852, and joined the ministry of the Church of England in 1882. In 1892 a church was built in Clapton by one Henry James Prince, where Piggot was invited to preach on Sundays. In his addresses he often referred to the prophecy of Henry James Prince, who claimed to be the messenger of the Holy Ghost, that the Redeemer Jesus Christ was about to appear. Prince died in 1899. Thereafter, Piggot’s sermons and addresses adopted a definite line. He emphasized that the second advent of Jesus Christ was at hand. He even suggested that he might already be with them. Having thus prepared the minds of his congregation he made his announcement that Henry James Prince had come as the fore runner of the Messiah who had promised to return to earth from heaven and that he himself was the Messiah and God who stood before them.

When the news of his claim reached India, Dr. Mufti Muhammad Sadiq Sahib, a disciple of the Promised Messiah, immediately wrote to Mr. Piggot

inviting him to accept the true Messiah who had appeared at Qādiān. Mr. Piggot ignored this letter and continued to proclaim his own God-head.

The Promised Messiah then issued a challenge to Mr. Piggot and announced that if Mr. Piggot accepted the challenge God would humiliate him and demonstrate that his claim was false. The *Sunday Circle* of 14 February reproduced the challenge in the following terms:

...Then follows the terrible warning of Mirza Ghulam Ahmad. The jealousy of God, he says, has been roused on account of the insult offered to His sacred name and to His messengers by the haughty assertion of a man who calls himself God and the Lord of earth and heaven, and my True Holy Perfect and Mighty God has commanded me to warn him of the punishment that awaits him. If he does not repent of this irreverent claim he shall be soon annihilated, even in my lifetime, with sore torment proceeding from God and not from the hands of man. This warning of punishment is from the God of earth and heaven. His jealousy shall consume the pretender, so that no one may defile the earth again with such false and arrogant claims.

Piggot made no response to this challenge, but became completely silent and never thereafter repeated his claim of divinity. He retreated to his country hide-out in Somerset and was forgotten by everyone. Yet, he was overtaken by divine wrath and the latter part of his life brought ruinous disgrace upon him. It was established that he was living in adultery and was defrocked by the Church.

Mr. C. T. Baker Carr, in an article on 'Bogus Messiah', printed in the *Evening News* of 1 February 1955, said:

In July 1904, a very attractive girl called Ruth Annie Preece went to live with Smyth Piggot and his wife, whom he had married on August 14, 1886. Miss Preece was one of three sisters whose father had left them comfortably provided for. A year later there came news of the birth at Agapemonie (Abode of Love) of a child.

The record at Somerset House shows that on June 23, 1905, a male child was born to Ruth Anne Preece (of independent means) and

John Hugh Smyth Piggot (Priest in Holy Orders). The name given to the baby boy was Glory.

On 20 August 1908, Sister Ruth, as she was now referred to, gave birth to another boy. The Bridgewater registrar, Sidney W. Hook, was called to the Agapemonie on 18 September, when the same details of parentage were recorded. This child was named Power.

After the birth of Power, the Bishop of Bath and Wells took action and ordered that Smyth Piggot be arraigned before a Consistory Court on a charge of immorality. He was found guilty and was defrocked in Wells Cathedral in March 1909.

Public attention was then focused on Agapemonie and it was discovered that there were nearly one hundred women there and only a handful of men. Piggot lived on in ignominious circumstances in Somerset in austere loneliness and died in March 1927.

Though the promised Messiah had been warned that his life was drawing to a close and he had published his testament, had



established the graveyard, and had organized the Central Ahmadiyya Association, he did not sit back and take things easy. In 1905 he had completed the proverbial three score years and ten and his health, which had never been very robust, was

suffering from the strains of old age and hard work. But as his entire occupation was the service of God and his fellow beings, he continued to work with more and more diligence as days and weeks and months sped past and he gave the

impression as if he was working against time. The rapid growth of his Movement added to his cares and responsibilities so that the pressure upon him, instead of being relieved, became heavier with the passage of time.<sup>18</sup>

## Mention in New York Tribune



### RIVAL CLAIMS TO DIVINITY.

Mirza Ghulam Ahmad, Self-styled Messiah, Denounces Mr. Pigott, of London. Several of the city clergy and members of foreign mission boards received a communication from India yesterday which considerably mystified them. The communication was in the form of a circular letter, bearing date of November, 1902,

from Qadian. Punjab, and was signed by the prophet. Mirza Ghulam Ahmad. It was headed with the words, "For Circulation in Europe and America," and was entitled, "A Warning to a Pretender to Divinity." It was, in part, as follows:

Rev. J. H. Smith Pigott, pastor of the "Ark of the Covenant," who lives at Cedar Lodge. Clapton, London, has recently announced himself as God. In these announcements he asserts his Godhead in the most insolent words. These irreverent and extravagant assertions are insulting even to Jesus Christ, whose name has been assumed by the Impostor. My true, pure, perfect and powerful God has, therefore, commanded me to warn him of the punishment that awaits him. I, therefore, warn him through this notice that if he does not repent of this irreverent claim, he shall be soon annihilated, even in my life time, with sore torment proceeding from God and not from the hands of a man.

It should also be borne in mind that I am the true Messiah come to declare the glory of God upon earth. I am come in the spirit and character of Jesus Christ. I am a man and with me are innumerable blessings of God, within and without, in the beginning and in the end. God has borne witness to my truth with heavenly signs shown in thousands. I have more than one hundred

thousand followers who have been brought to purity of life through me. The death Of Mr. Pigott within my lifetime shall be another sign of my truth.

The Rev. Dr. H. D. Griswold, in the service of the Presbyterian Board of Foreign Missions, has written as follows of this East Indian Messiah: In the village of Qadian, Gurdaspur District. Punjab there lives an old man about sixty-four years of age, venerable in appearance, magnetic in personality, and active in intellect. This Is the Mirza Ghulam Ahmad.

The Mirza Sahib claims to be at once the promised Mahdi and the promised Messiah. This is against the ordinary Mahometan belief that these will be not one person, but two separate persons.

The Mirza Sahib's most important claim is that he is the promised Messiah. By this he does not mean that he is the very person of Jesus Christ reincarnated in India, for he does not accept the doctrine of transmigration. His meaning is simply this: that just as, according to the interpretation of Jesus. John the Baptist was the Elijah which was to come because he came "in the spirit and power of Elijah," so he, the Mirza Sahib, is the Messiah which is to come, because he was come in the "spirit and power" of Christ. New-York Tribune (New York [N.Y.]), January 22, 1903, p. 9) (Syed Sajid Ahmad)

## Muhammad Abd-ul-Haqq—American Ahmadi Muslim



**Muhammad 'Abd-ul-Haqq, a disciple of the Promised Messiah in 1903.**

Born to Marcus Sievwright and Josephine Lahou in Fitzroy, Victoria in 1862 (Ancestry.com. Australia Birth Index, 1788-1922 [database on-line]. Provo, UT, USA), Charles Francis Sievwright was bound on a journey of his life that would set him on course to discover the truth of Islam. Charles would grow up to a most prestigious position in Australia as the accredited Representative or Commissioner of the British and Indian Empire League of Australia which set the grounds for him to further his study of Islam. He mentions his endeavor to tour India and the situation prior to it in his own words, he states,

“...in by 34th year of age, on the 23 March 1896, I was led to investigate the Islamic Philosophy, which became the means of converting me from Orthodox Christianity to the natural Religion of which the Holy Prophet Muhammad<sup>s</sup> was the Founder. I may here inform the readers of the present day “Moslem Sunrise” as I did those other to whom I addressed my statement in 1906 similarly; “That I am not a Muhammadans in a racial

sense but am a True Believer of Muhammad’s religion. When I visited India in 1903 as the accredited Representative or Commissioner of the British and Indian Empire League of Australia to present a petition to the Indian National Congress at its annual Conference at Madras held in December of that year, my Mission was also for the purpose of completing my Muhammadans Education by means of a tour through Islamic countries en route to Madras. As well as to explain the cruel operations of “The white Australia policy” and the Restrictions of the Alien immigration Act that had been created a constitutional Law by the commonwealth government of that country. To tell you of the result of that historical Journey on my part to India would be impossible in these columns for the incidents of that wonderful mission, if published, would fill a great volume.”

After the historic visit of Qādiān in 1903, Charles Sievwright would now be known as Ḥaḍrat Muhammad Abd-ul-Haqq (may Allāh be pleased with him). Shortly after this visit he took the opportunity to write to the Review of Religions and declare his faith to the world. Many years later, in 1923, Ḥaḍrat Muhammad Abd-ul-Haqq (may Allāh be pleased with him) also reaffirmed his faith in the only English based Muslim Magazine in the United States, The Moslem

Sunrise. He states:

“Finally after long months of deliberation and separation no wonder then that I made the declaration in the Review of Religions in April 1906 that “I have become a member of the Ahmadiyya Society of Qādiān, so as to be associated with the most advanced section of the Muslim Students of all the important religions of the world, as well as to be united in a very active Muhammadans Missionary association for the spreading of Islamic knowledge.” This was written from far away (New Zealand). I meant every word I wrote in the above paragraph and have been true to my statements ever since I said “Good-Bye” to the Master at Qādiān now over 19 years ago.<sup>19, 20</sup>



**Missionary Inamul-Haq Kauser at the grave of 'Abd-ul-Haqq**

Muhammad Abd-ul-Haqq died in Los Angeles and is buried alongside of his wife.

The detail of his grave is as follows:

Graveyard: Forest Lawn, Glendale, California, Section: Acacia, Lot 179, Space 4 and Map 1<sup>21</sup>

19 Mufti, Muhammad Sadiq. 1922. “The Moslem Sunrise Issue 4,” (143-46). Chicago, IL.

20 March-April 2016. “The

Ahmadiyya Gazette USA,” V. 69, No. 9-10, (24-7).

21 March-April 2016. “The Ahmadiyya Gazette USA (Urdu

section Masih Mau'ūd Number. 67, No. 3-4, (24-7).

## Was Muhammad an imposter?

Extracts from an article by Dr. George Baker of Philadelphia

Dr Baker is mentioned by the Promised Messiah in Barahīn Ahmadiyya, Volume 5, page 81



The answer given in so-called Christian countries will be that he was an imposter, and just started the religion of Islam to help him to become a civil ruler.

Let us inquire into the facts of the case. If we consult Christian authorities, we shall only find misrepresentations of facts as they are, and in not a few cases absolute lies. No Christian could write and do Muhammad justice, or for that matter do justice to any other great man of history, such as Confucius or Laos-te of China, Buddha of India or Zoroaster of Persia. Nor could nor would any Roman Catholic do justice to Luther. They will tell you that he loved Kate, and in order to be enabled to marry her he left his monastery and broke away from the Church of Rome and started the Protestant religion. But those of us who have read history know that this is a lie.

When a young man, I once read a life of Christ which was written by a Jew. The book was intended for the

instruction of young Hebrews. It was loaned to me by a Jewish Rabbi. In this book everything bad was said about Christ and his mother. He was called a pretender, an imposter, a deceiver, and his mother was called a bad woman, etc. It is about in the same spirit that Christians have written about Muhammad.

Sir William Muir, and others who have copied him, have just acted in this way. The first author in modern times who had the courage to speak and write the truth about Muhammad was Gibbon, in his *Decline and Fall of Roman Empire*. The second was Thomas Carlyle. His essay on Muhammad astonished the whole English-speaking world. The next was Bosworth Smith, and Emmanuel Deutch a young English Jew. There have been many since who have spoken and written the truth favorable to Muhammad and many converts have been made of Englishmen and Frenchmen and Germans to the religion of Islam which Muhammad preached, in the last twenty-five years of his life.

My chief authorities for what I shall have to say are Muhammad Bakar in his "Hyat-ul-Kuloob," a most extensive and voluminous writer, and Al-Badawy, an Egyptian Bishop, and the only Christian that I know of who spoke and wrote the truth about Muhammad. Gibbon in his *Decline and Fall of the Roman Empire* largely relies upon him in quotations from his writings. In the Hyat-ul-Kuloob we have the full and perfect genealogy of Muhammad the

apostle of God to Ismael and Ibrahim, and from them down to Adam. He tells us who were his immediate ancestors and their station in the government of Mecca, his birth and their birth, names of parents, both father and mother.

Note: Anthony George Baker, the first convert in Philadelphia (1904), was mentioned in the Promised Messiah in Barahīn-e-Ahmadiyya V. 5. His earliest known connection with American Muslim converts was in August 1893 through Alexander Russell Webb's journal the Moslem World. He began to follow the Ahmadiyya movement in India through the movement's English-language journal, Review of Religions. In his first reply to Mufti Sadiq's letter dated October 28, 1904, Dr. Baker affirmed the Islamic creed, claimed to be a practicing Muslim and endorsed work of the Promised Messiah. In subsequent correspondences, he was more direct in his affirmation of Ghulam Ahmad's prophetic role and in his expressions of allegiance to the Ahmadiyya movement.

He sent a copy of his lecture on "Muhammad, the founder of an Empire, and Religion which is still spreading," which he delivered in October last at the Cooper Literary Institute of Philadelphia.

(The complete article can be read from Review of Religions, V. XI, No. 2, "An American Doctor on Islam," February 1912. (61-77), Publisher: Qadian, District Gurdaspur, Punjab, India)



## First American Ahmadi Muslim—Mirza Hasan F.L. Andersen



**Mirza Hasan F.L. Ahmad Andersen**

Mirza Ahmad F.L. Andersen was the first American Ahmadi Muslim.

The Promised Messiah gave him the name Hasan. He was in contact with Mufti Sadiq from the year 1901. He joined Ahmadiyyat through correspondence with the Promised Messiah.

He was a scientist and worked at the First Scientific Station in New York City. The Urdu translation of a letter from Mr. Hasan Anderson was published in *Al-Badr* dated September 14, 1905. He asks about the health and welfare of the Promised Messiah, notes the news about the earthquakes, notes with pleasure that he has been accepted into the Ahmadiyya Muslim Community and requests that a certificate be kindly issued, comments favorably on the article

which he read in the *Review of Religions* on Polygamy and Veil, gives his views about the international development relating to Russia and Japan, and conveys his prayers and salām to all Ahmadis. About Mr. Andersen, the Promised Messiah wrote in *Barahin Ahmadiyya* Vol. V: “Very recently a very respected English-speaking gentleman who lives in USA, whose previous name is F. L. Andersen--- and who has been named Hasan after his acceptance of Islam, has joined our Community... He reads my books which have been translated into English. He can read the Holy Quran and he can also write in Arabic. Similarly, there are several others who admire our Community and express their agreement.”

### American tourists visit Qādiān

An American tourist Mr. George Turner arrived in Qādiān on April 7, 1908 at about 10 A.M. along with his lady Miss Bardon and a Scotchman Mr. Bonsor to meet the Promised Messiah. The meeting took place in an office under Mubarak Masjid. Deputy magistrate Ali Ahmad and Mufti Muhammad Sadiq acted as interpreters. The tourist questioned whether he challenged Dr. John Alexander Dowie. The Promised Messiah replied in affirmative. Then the question answer session started.

The tourist said, “What are the truthful arguments of your claim?”

Mirza Ghulam Ahmad Qādiāni replied,

“You have arrived in a small town from far flung countries. This is the solid argument of our truth. We were lying in a state of wilderness and God revealed to me that people shall come to you in large numbers. The pathways to Qādiān shall become deep. The help of God shall arrive, and those

pathways shall go still deeper.”

The tourist further asked, “What is the aim of your advent?”

He replied them in detail. Then food was served after the meeting.

During lunch they asked Mufti Sadiq, “Who will be next after the death of Mirza Sahib?”

Mufti replied,

“The same shall happen what the God shall desire after the demise of Prophet.”

After that they left for Batala, India.<sup>22,23,24.</sup>

### The Review of Religion appreciated in the US

On 15 January 1901, he (the Promised Messiah) announced the publication of a monthly journal

bearing the title of the *Review of Religions*, which was very ably edited for several years by Maulawi

Muhammad Ali Sahib, M.A. This journal was welcomed and appreciated both in Britain and in

22 Shahid, Maulānā Dost Mohammad. 2007. “Tarikh Ahmadiyyat V. 2,” (519). Qādiān,

India: Nizārat Nashr-o-Ishā‘at Qādiān, Print Well Amritsar. 23 *Al-Hakam*, 10 April 1908. (p. 1-

4).  
24 *Al-Badr*, 9 April 1908. (2-15).

the United States of America. For instance, *The Crescent of Liverpool* wrote in 1903: This issue of the *Review of Religions* is full of interesting articles. It contains a very learned refutation of the objections that the ignorant Christians are in the habit of raising against the Holy Prophet of Islam. We have not so far come across anything so well written on this subject as this article.

Mr. Muhammad Alexander Russell Webb, the first American Muslim, wrote:

I am sure this journal will prove a powerful instrument for directing religious thinking into certain channels. I believe that in the long run this journal will be the means of removing the barriers which have been erected by ignorant Family, an

organ of the Anglican Church, wrote:

We should make no attempt to refute the literature published under the auspices of Mirza Ghulam Ahmad, for he will create such a volume of literature against Christianity as will destroy the authority of the Bible altogether.<sup>25</sup>

## The Ahmadiyya Community is based on the system of Khilafat

The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has been reported to have said, “Surely things will happen to my people as happened earlier to the Israelites. They will resemble each other like one shoe in a pair resembles the other... Verily, the Israelites were divided into seventy-two sects, but my people will be divided into seventy-three sects. All of them will be in the Fire (disorder and turmoil caused by discord and lack of leadership and lack of heavenly support) except one.” The Companions asked, ‘Who are they, O Messenger of Allah?’ The Holy Prophet, may peace and blessings of Allah be upon him, said, “They are the people who will follow my practice and the practice of my companions.” (Tirmidhi)

The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has also been reported to have said, “The Israelites were divided into seventy-one sects, and my people will be divided into seventy-two, all of which will be in Hell (that is, will experience disorder, discord and turmoil) except for one, that will be the Jama‘at” (a community as were the Companions as mentioned in the tradition quoted above). (Ibn Majah, Book on Turmoil)

The Promised Messiah, may peace be upon him, established such a community in 1889 by the name of the Ahmadiyya Muslim Community, also termed as the Ahmadiyya Movement in Islam. The organization of the Ahmadiyya Muslim Community was based on the principle mentioned at the end of the following tradition related from the Holy Prophet Muhammad, peace and blessings of Allah be upon him, “Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow to remain as long as He wills and then come to an end. There shall then be tyranny, which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilāfat on the precepts of prophethood. Then he remained silent.” (Musnad Ahmad)

The advent of the Promised Messiah, may peace be upon him, paved the way for the second manifestation of the system of Khilafat after the passing away of a prophet. As his Loving God informed the Promised Messiah that his demise was near, he foretold the advent of Khilafat in the Community he himself had established.

The model companion of the Promised Messiah, Maulawi Hakeem Nur-ud-Din, came to be the first Khalifa (vicegerent, successor) of the Promised Messiah. During his lifetime, the Promised Messiah had established a Council (Anjuman) to deal with administrative matters. Khalifatul-Masih I very strongly clarified the status and responsibilities of the Khalifa above any council and instilled the true concept of Khilafat in the hearts and minds of the the members as it was practiced during the Khilafat after the Holy Prophet Muhammad passed away.

Since then the Ahmadiyya Muslim Community has been growing steadily, and as needs arose additional councils and auxiliary organizations were established for the benefit of members and to facilitate and accelerate its progress. The concept and lifeline of Khilafat is central to the existence and working of the Ahmadiyya Muslim Community. Whereas every member has direct communication with the Khalifa, consultative bodies formalize the process of consultation regarding the planning and running of the Community in an organized manner. Local members choose delegates to represent them. The delegates suggest the national officers to the Khalifa. Local members choose their officers themselves that go through an approval process at national level. (Syed Sajid Ahmad)

<sup>25</sup> Khan, Muhammad Zafrulla. 1978. “Ahmadiyyat, the Renaissance

of Islam” (177-178). Rabwah, Pakistan: Tabshir Publications.

## The Second Manifestation—Khalifat-ul-Masih I Maulawi Hakeem Nur-ud-Din (1908-1914)



**Hazrat Al-Haj Maulawi Hakeem Nur-ud-Din (1908-1914)**  
Khalifat-ul-Masih I, May Allah be pleased with him

### Early Life

Hazrat Haji Hakeem Maulawi Nurud Din Sahib, the First Successor of the Promised Messiah, was in his own way a unique personality. He was a direct lineal descendant, in the thirty-third generation in the male line, of Hazrat Umar, may Allah be pleased with him, Second Successor of the Holy Prophet, peace be on him. Ten of his immediate ancestors in an unbroken line had, like himself, committed the Holy Quran

to memory. He often said that the Quran was his nurture, his dress, his breath and his very life. This was a spiritual reality and not a hyperbole.

He was not only an eminent physician and a great divine, his intellect ranged over a very wide expanse. He was interested in a variety of subjects and the range and depth of his scholarship surprised all those who came in contact with him.

He was fond of books and had accumulated a very large store of them which included copies of many rare manuscripts which he had procured at great expense. Some idea of his all-embracing interest and scholarship may be gathered from the fact that, though his knowledge of English was elementary, he had read the whole of Shakespeare in Arabic.



## Love for the Promised Messiah

In 1884 he came to know of Hazrat Mirza Ghulam Ahmad through one of his announcements, and felt a strong urge to visit him. He travelled to Qādiān and the moment he saw him he realized that he had been appointed by God for the revival of Islam. He offered to enter into the covenant of Bai'at with him,

but Hazrat Ahmad told him that he had had no direction from God to bind people to himself through such a covenant. Maulawi Sahib requested that if and when he should receive such a direction, he should give him the chance of being the first one to make the covenant.

When he came to me and met me and I beheld him I realized that he was one of the signs of my Lord, and I was convinced that he was the answer to my prayer which I had so persistently offered, and I discovered that he was one of the elect of God<sup>26</sup>.

## First to enter the covenant of Bai'at

In March 1889 he was the first one to make the covenant of Bai'at at the hands of Ahmad as he had wished. In 1890 when Hazrat Ahmad announced that God had revealed to him that he was the Promised Messiah whose advent in the latter days had been prophesied, Maulawi Nurud Din Sahib wrote to him immediately 'I believe and proclaim your truth. Write me down as one of the witnesses.'

He said: God has told me that if anyone of the members of the Movement were to discard it, He would bestow upon me a whole group in place of such a one. I am; therefore, not dependent upon any of you. I believe firmly that by His grace He will help me.

I warn you that you will have to carry out my directions willingly or

unwillingly, and in the end, you will have to affirm that you obey me willingly. Whatever I tell you is for your good. May Allah keep you and me firmly on the path of guidance and may our end be good. Amen.

I remind you again that the Holy Quran sets forth clearly that it is Allah Who appoints Khalifas.<sup>27</sup>

Allah the Almighty, who is also the Lord of all the worlds, had ordained that in the beginning, only the poor and the ordinary joined the prophets and messengers, while those who were called great and elite conjoined to oppose them. They pooled up all their strategy and strength to obliterate and annihilate the chosen ones. But in the end, they met their retribution and were leveled down. With Allah's help and support, His chosen ones have

always triumphed in the end. This shows that God's people were not indebted to anyone else. They became a manifestation of Allah's Benevolence, Grace and Might so that the faith of the weak and chosen ones became simply strengthened and they in sheer gratitude and thanksgiving acclaimed the praise of the Almighty."<sup>28</sup>

He was an affectionate, generous and indulgent parent. He set high goals for his children and encouraged them at every step. His distinguished youngest son once observed later, 'My father was so ambitious for us that had he lived at this time he would have sent me to the United States of America in search of knowledge.'<sup>29</sup>

## The advice of Khalifat-ul-Masih I on earthquakes in America

During 1910 to 1912 period there were severe earthquakes in Iran, Greece, Central Asia, Italy, Sicily and

America and floods inundated Hyderabad, India and Paris, France. The Khalifat-ul-Masih I issued a

handbill urging the mankind to return to the ways of God.

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26 Mirza, Ghulam Ahmad, "A'ina-i-Kamālāt-i-Islam," (581-2).

27 Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of Islam" (190-200). Rabwah,

Pakistan: Tabshir Publications.

28 Hakim, Maulana Maulawi Nur-ud-Din, "Khutbat-e-Noor," V. 2, (214), Publisher: Abdul Hamid Mozang, Lahore.

29 Khan, Muhammad Zafrulla.

1978. "Hadrat Maulawi Nur-ud-Din, Khalifat-ul-Masih-I," (1). UK: Islam International Publications Ltd., Rageem Press Tilford, Surrey.

## The Second Manifestation-Khalifat-ul-Masih II Mirza Bashir-ud-Din Mahmud Ahmad (1914-1965)



**Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (1914-1965),  
The Promised Reformer, Khalifat-ul-Masih II, May Allah be pleased with him**

### Early Life

At the time of his election as Khalifat-ul-Masih II, Sahibzada Mirza Bashiruddin Din Mahmud Ahmad was 25 years of age. In the

eyes of a worldly person he was utterly unsuitable for the discharge of great and heavy responsibilities of the exalted office to which he had

been called by the almost unanimous voice of the members of the Movement.

### First Speech

His own state of mind at the time might be judged to some degree from the address that he delivered to the

large gathering of those who were present in Qādiān and had made the covenant of Bai'at on 14 March 1914.

This was his first address to the Community which followed immediately upon his election as the

Khalifa. After a long silent prayer in which everyone present joined, Among his positive assets was not only the fact that he was one of the sons of the Promised Messiah, but

that he was the Promised Son concerning whom the grand prophecies, set out in the announcement of 20 February 1886, were revealed to the Promised

Messiah. The fulfilment of these prophecies was gradually unfolded over more than half a century of the period of his Khilafat.

## Grand Achievements

His whole life as Khalifa, and all the series of his great achievements in almost every walk of life, constituted a fulfilment of those prophecies, which furnished irrefutable proof of the truth of the Promised Messiah and of the fact that the Khalifat-ul-Masih II was the Promised Son, concerning whom those prophecies were made. There is no other single event in human history which furnishes a comparable example of Divine favor and blessing with the exception only of the events of the life of the Holy Prophet, peace be on him.

Another of his spiritual assets was that he passed the first nineteen years of his life under the supervision and guidance of his holy father when he was helped constantly by his supplications, to which were added the earnest supplications of his revered mother and her constant care for him.

Still another asset that God Almighty, by His grace, furnished to the Khalifat-ul-Masih II was his very

keen intelligence not only concerning matters spiritual but of matters relating to every aspect of individual, communal and national life. In the spiritual sphere he was bestowed deep and profound knowledge of the Holy Quran which was manifested continuously in his speeches and writings and more particularly in his two commentaries on the Holy Quran, Tafsir Sagheer (brief commentary) and Tafsir Kabeer (detailed commentary). In the economic and political spheres also, he displayed a penetrating intelligence and a faculty of appraisal that were astonishing.

He possessed great versatility of mind and the range of his intellect was unmatched among his contemporaries. These qualities were strikingly illustrated in his speeches and writings. His two speeches on the occasion of the Annual Conference of the Movement on 27 and 28 December were listened to with rapt attention not only by the members of the

Movement but also by a large number of non-Ahmadi Muslims and scores of non-Muslims who attended the conference sessions.

By Divine grace the period of the second Khilafat extended over more than half a century and was crammed with a succession of events that covered many aspects of individual, communal, national and international life.

The Khalifat-ul-Masih II always worked very hard and never spared himself. At the best of times he was in indifferent health and sometimes his health broke down for weeks and months. Even during such periods, he did not lay aside his work altogether. His magnum opus was a detailed commentary on the Holy Quran which he called Tafsir Kabeer (The Great Commentary). It is a most valuable exposition of the numberless verities comprised in the Holy Quran and is a great milestone in the history of the exegesis of the Holy Quran.

## Announcement of being the Promised Reformer (Muslih-i-Mau'ud)

In view of the grandeur of a dream Hazrat Khalifatul-Masih II had, he decided to make a public announcement that the prophecy of the Promised Messiah regarding the appearance of a reformer had been fulfilled in his person and he was the Promised Reformer (Muslih-i-

Mau'ud) that had been prophesied by the Promised Messiah. On 28 January 1944, he related his dream in detail in the Friday sermon and announced that he was the Promised Reformer. He prefaced his description of the dream with the observation, 'I wish to state

something today which I find it difficult to set forth having regard to my temperament, but as some prophethoods and Divine decrees are involved in making this exposition, I cannot refrain from making it despite my reluctance.'

## Missions outside India

An Ahmadiyya center had been established in Chicago, Illinois, and branches were springing up in some of the mid-western and eastern

states of America. Thus, the Movement was already assuming world-wide standing. So far, the only notable mission established in

Europe was the one in London which had come into being during the First Ahmadiyya Khilafat.



## American Scholar meets Khalifat-ul-Masīḥ II

Shaikh Muhammad Ismail Panipati relates that once a well-known American missionary came to Qādiān soon after Khalifat-ul-Masīḥ II became caliph of the Ahmadiyya Muslim Jamā'at (March 1914). He asked Khalifat-ul-Masīḥ II some important but tedious religious questions. He told that these questions were put to many Muslim clerics in different meetings, but they were unable to answer

satisfactorily. Mr. Panipati was of the opinion that as Khalifat-ul-Masīḥ II was very young and had no proper religious education, it would not be possible for him to answer. This may result in defamation of Jamā'at and the American priest shall propagate negatively about our caliph all over the world. So, he was reluctant for the meeting to take place. But the tourist was insisting to meet him and ask his questions. The

meeting eventually took place and Khalifat-ul-Masīḥ II satisfied him with unprecedented answers. The man was astonished to hear scholarly replies to his queries. He praised him and said that our caliph had command over all the religions of the world. Before leaving, he kissed the hands of Khalifat-ul-Masīḥ II and went back<sup>30</sup>.

## Khalifat-ul-Masih II sends Dr. Mufti Muhammad Sadiq to the US

Khalifat-ul-Masih II wrote a letter to Mufti Muhammad Sadiq in his own handwriting:

“Reach America by devising yourself as a disciple of the Promised Messiah, may peace be upon him.”<sup>31</sup>

Later it was decided to send him to England. The words from Man of God were honored later in 1919. When it was decided by Khalifat-ul-Masih II to send him, he said,

‘You have been made teacher for the whole world.

It has two phases. Firstly, we should transform Ahmadīs to obey doctrines of God and secondly, we should call all others towards God. God has promised that we shall be successful. Though we are weak, but God is Great. We need to establish missions in Afghanistan and Iran. I told you before that God has revealed to me about America. Now I have another revelation. Mufti Muhammad Sadiq, God

willing, shall proceed to USA shortly.<sup>32</sup>

‘America has airplanes and thinks that European powers are afraid of her. She is proud of her army. In spite of all paraphernalia, she cannot stop us from entering United States. We shall definitely enter United States of America. God had revealed to me that Mufti Sadiq shall definitely enter USA<sup>33</sup>.

## Early Addresses in the US

1. Mufti Muhammad Sadiq Ahmadi Missioner, 245 W. 72 Street, NYC. (Al-Fazl, 14 June 1920)
2. 1897 Madison Ave New York City (Review of Religions, July 1920 (246) Al-Fazl, 28 June 1920 (2)
3. c/o Diab Brothers, 51-E, 18th St., Chicago, IL (Review of Religions, October 1920. 352)
4. 4334 Ellis Ave, Chicago, IL (Review of Religions, January 1921).
5. 74 Victor Ave, Highland Park, Michigan. (Review of Religions, April 1921. (157).
6. Muslim Sunrise 27 La Belle Ave, Highland Park, MI. (Moslem Sunrise, January 1922 V. 1, No. 3).
7. A large house was bought for a permanent central office. A mosque, mission house and office for Muslim Sunrise at 4448 Wabash Avenue, (Moslem Sunrise July 1922, Issue 3. Review of Religions, September 1922. (350) Review of Religions, October-November 1922. (367). (Dr Mahmud Ahmad Nagi)

30 Shahid, Maulānā Dost Mohammad. 2007. “Tarikh Ahmadiyyat V. 2,” (163). Qādiān, India: Nizārat Nashr-o-Ishā'at

Qādiān, Print Well Amritsar. 31 Nasir, Amatul Bari, 2015. “Hadrat Mufti Muhammad Sadiq” (186). Publisher: Ahmadiyya

Muslim Community. Maryland USA. 32 Daily Al-Fazl, 8 January 1920. 33 Daily Al-Fazl, 18 December 1923.

## Dr. Mufti Muhammad Sadiq

### First Ahmadiyya Muslim Missionary in the United States

Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II was a visionary and a great administrator. He fulfilled revelation of the Promised Messiah, “I shall cause thy message to reach the corners of the earth,” by establishing Ahmadiyya Missions all over the world. He announced in a speech in Jalsa Salana (annual gathering) Qadian, India on December 27, 1919:

Obedying the orders of his master, Mufti Muhammad Sadiq proceeded to US to plant Ahmadiyya Islam there. He was a missionary in London at that time. He left England by a steamer ship on 26 January 1920. During the journey, five Chinese’s accepted Ahmadiyya Islam through him<sup>34</sup>. The immigration authorities in US refused him entry due to his faith in Islam. He did not accept the verdict and requested to appeal his case to higher authority in Washington. He was placed in a detention camp for a period of about seven weeks. Khalifat-ul-Masih II was informed about refusal of his entry into USA.

He said during a speech in Sialkot, Pakistan:

God’s words, “Mufti Sadiq shall definitely enter USA,” revealed to Khalifat-ul-Masih II could not be altered by US immigration authority. During his detention he continued preaching Ahmadiyya Islam to other people in the lockup. The

appeal was upheld, and he was permitted entry to United States. God converted the hearts of 700 people during his three years stay in USA<sup>35</sup>. He prayed to God for three things for USA and God rightly fulfilled all of them<sup>36</sup>.



**Mufti Muhammad Sadiq**

- Establishment of Jama‘at of devoted people who bow before God.
- Publication of a magazine for the propagation of true religion, that is, Ahmadiyya Islam.
- Construction of a mosque where one God is prayed.

Mufti Muhammad Sadiq was supported by divine help throughout his mission. He narrates,

‘I met a lady in Chicago named Mrs. Tatum who told me that she had seen me more than two years ago in her dream just wearing the same turban and Indian dress. In

one of her letters she writes: “I have enjoyed reading your wonderful pamphlets—in that dream I had seen you with your arms folded, smiling, but sincere. I believe God sent you here.”

Mufti Muhammad Sadiq carried out his duties in the US diligently and with wisdom. He used Moslem Sunrise as an organ to convey his message far and wide. He made many interesting observations in his comments in his publication.

‘Thirty lynchings of Negroes by white Christian were recorded in US during the first half of 1922. Some burnt at stake, others put to death. These are the wonderful acts of the meek lambs of Jesus Christ. After all a tree is known by its fruit<sup>37</sup>.’

‘According to a statement of General Booth Wead of the salvation Army, his officer in China has been buying young Chinese girls at something like \$7 each. They have already bought 100 young Chinese girls. They were anxious to buy more but the cost of maintaining the girls was too great, so the General appealed for funds to help the work.’

‘Zion Protest against Swine’s Flesh.” Jews are not allowed to eat the flesh of swine (Leviticus 11:7-8, Mark 5:13).’

‘It appears to be common belief that the Bible is the oldest book in the world. The Old Testament in its present

34 Daily Al-Fazl, 26 April, 1920.

35 Daily Al-Fazl, 9 October 9, 1923.

36 Buttar, Sajid Mahmood, “Mufti

Muhammad Sadiq,” (19). Publisher: Majlis Khuddam-ul-Ahmadiyya, Pakistan.

37 Mufti, Muhammad Sadiq, 1922. “The Moslem Sunrise No. 6,” (136-7). Chicago, IL.

form was written during a period of about 1400 years and the New Testament was written in less than a century after the death of Christ. Probably Moses<sup>as</sup> wrote one or more of the first books of the Bible, including the Hebrew laws and the commandments, but the laws of Hammurabi, king of Babylon were written 700 years before Moses<sup>as</sup> was born and they were similar to the laws of Moses<sup>as</sup>.

‘These Arabs, the man Mohammad, and that one century-is not as if a spark had fallen, one spark, on a world what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Granada! I said,

the great man was always as lighting out of heaven; the rest of men waited for him like fuel, and then they too would flame.’

‘But of the all the established religions which I have ever heard of, that of Mahomet (Muhammad) is at once the simplest and the most philosophical, and in its original purity the least clogged with difficulties of any kind’

‘It (Islam) was a noble religion, sternly monotheistic, rejecting images and priests and the polytheism of saints, building strong characters with doctrine of war, raising great universities and culture.’

‘There remains in Islam,

this faith he (Muhammad) imposed upon the Arabs, much power and inspiration. One is its uncompromising monotheism; it’s simple enthusiastic faith in the rule and fatherhood of God and its freedom from theological complications. Another is its complete detachment from the sacrificial priest and the temple. It is entirely prophetic religion, proof against any possibility of relapse towards blood sacrifices. In the Koran the limited and ceremonial nature of the pilgrimage to Mecca is stated beyond the possibility of dispute, and every precaution was taken by Muhammad to prevent the deification of himself after his death.’

## Work of Mufti Muhammad Sadiq

Mufti Sadiq accepted Ahmadiyya Islam in his early age and benefited greatly from the Promised Messiah and his successors.<sup>38</sup> He learnt Hebrew language under the instruction of the Promised Messiah when he was writing “Minan-ur-Rahman.” The book is in Arabic and presents evidence that world languages emanate from Arabic<sup>39</sup>. Mufti Sadiq was a literary man and had command over English and oriental languages. He got an honorary degree of Doctor of Literature from Lincoln Jefferson University Chicago, Illinois<sup>40</sup>.

Mr. Crookston of Daily Times wrote about him:



**Dr. Mufti Muhammad Sadiq**

Dr. Sadiq is the editor of the Moslem Sunrise, a

magazine published at Chicago and which is widely circulated in Northern Minnesota and North Dakota. He is the first Moslem preacher to be sent to America by the Ahmadiyya Movement from India. His headquarter and church (the mosque) are located in Chicago. Dr. Sadiq is a man of wide travels and many experiences. He is able to speak seven languages fluently and has a wonderful command of English, which he acquired while attending the Indian Universities and later schools in England. (Mufti Muhammad Sadiq, The Moslem Sunrise, (1923), p. 166)

## Ahmadi Muslim converts during the detention of Dr. Mufti Sadiq

By the blessing of God and prayers of Khalifat-ul-Masīh II, Mr. R.J. Richford accepted Ahmadiyya

38 Buttar, Sajid Mahmood, “Mufti Muhammad Sadiq,” (4).Published by: Majlis Khuddāmūl Ahmadiyya, Pakistan.

39 Buttar, Sajid Mahmood, “Mufti Muhammad Sadiq,” (6).Published by: Majlis Khuddāmūl Ahmadiyya, Pakistan.

40 Mufti, Muhammad Sadiq. July 1921. “The Moslem Sunrise No. 1,” (11). Chicago, IL.



Islam and entered in the fold of the Jamā'at Ahmadiyya International and was given an Islamic name Brother Hamid. During the detention of Dr. Mufti Muhammad Sadiq at the time of his immigration to America, those who accepted Ahmadiyya Islam by pledging allegiance are named below with Muslim names in the parenthesis<sup>41</sup>.

Mr. Louis C. Tillford of British Guiana (Mamoon)

Mr. Andrew Gilme of Jamaica (Khalid)

Mr. David Thomas of Jamaica (Saleem)

Mr. Lloyd Henry of Orange River (Hameed)

Mr. Joseph Kane of Poland (Yoosaf)

Mr. Guedla Kohen of Russia (Yaqoob)

Mr. Aetsesu diz Gare tor Merderstia of Azores (Hossain)

Mr. S. C. Tessalo of Azores (Ahsan)

Mr. Antonio Gilcerco (Hassan)

Mr. Ethen Bodden of Honduras (Saeed)

Mr. Albert Krammer of Belgium (Mahmud)

Mr. Mathew Feizshitman of Germany (Kareem)

Mr. Alex Beinrband of Poland (Haleem)

Mr. K. Rossan of Spain (Saeed)

Mr. Florenco Clagas of Lisbon (Fazl)

Mr. Paul Virgne of Bones Ayres (Karm)

Mr. Leopardi Orlands of Italy (Ahmad)

Mr. Guaror Victor of France (Hemeed)

Mr. Mario Cowarher (Momin)

Mr. Selle (Ameen)

## First Americans who accepted Islam

Mrs. S.W. Sobolewski, the first American lady who accepted Islam when Mufti Sadiq delivered a series of lectures in New York. She was named Fatima Mustafa to fulfill the dream of Dr. Sadiq, which he had seen over in England before starting for America. The following Muslim gentlemen and lady joined the blessed Ahmadiyya Movement in the beginning<sup>42</sup>.

Mr. Islam Zenel Chato of Pennsylvania

Mr. Ilajud Din Nuri Sodick of Russia

Mr. Kemal El Quadri of Indiana

Mr. S.M. Eusoof ben H.G. Akbar of Tel Honduras

Madam Siddiqa-tun-Nisa Rahatullah

(Ella May Garber), an American lady in Islam for the last 10 years, had been working for Islam at several places. She associated herself to do Ahmadiyya Islamic Work in New York.

Mr. Yaseen Osman of Milwaukee

Mr. Muhammad Jad, a Turk in US army

Mr. Ibrahim Holasi of Pennsylvania

Mr. Othman Karroub

Mr. Subhee Hareeri

Mr. A.L.A. Mustafa

Mr. Hussain Haage of Michigan

Mr. Muhammad Moshaiikh of Detroit

Mr. Azeerud Din of Assam

Mr. Ali Sher Khan of India

Mr. Abdul Azeez of India

Mr. Muhammad Shafi of India

Mr. Ghulam Ahmad of Punjab, now a merchant in Chicago

Mr. L. Roman of Bengal, now a merchant in Chicago

Mr. Reched Sweydam of Sioux Falls

Mr. Shaikh Ahmad El Hagge of Sioux Falls

Mr. Ali Muhammad of Sioux Falls

Mr. Ahmad Es-safa of Sioux Falls

Mr. Zaidana Hossain of Sioux Falls

Mr. Kasim Muhammad of Sioux Falls

Mr. Hussain Hassan of Sioux Falls

Mr. Abdur Rahman of Indiana

Mr. Ali of Kurdistan

## Mufti Muhammad Sadiq writes to world leaders

Mufti Sadiq started writing letters to dignitaries and celebrities

all over the world. He received replies from Her Majesty Queen Empress Mary of England. He sent

New Year greeting cards although it was not a Muslim tradition<sup>43</sup>.

## Polygamy—a hot issue in America

He also wrote a discourse on Polygamy. He negated the impression that he came here to teach plurality of wives. As he entered in US, the immigration

officer asked him about plurality of wives. He told him that in Islam there are commandments and some permission. He opted to follow commandments, but permissions

can be avoided. He published an exception of Guiseppa Sarnoila (Akron, O., April 29-Special) to tell Americans that he was allowed two wives by court order<sup>44</sup>.

41 Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 1," (12). Chicago, IL.

42 Mufti, Muhammad Sadiq. July

1921. "The Moslem Sunrise No. 1," (13). Chicago, IL.

43 Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 1,"

(19). Chicago, IL.

44 Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 1," (9). Chicago, IL.

## Dr Mufti Muhammad Sadiq in Detroit

**THE DETROIT FREE PRESS.**

### MOSLEMS CELEBRATE FEAST OF ID-UL-FILTR.

Left to right: Kalliel Bizry, Mufti Mohammed Sadiq and Hussien Karoub. These three Moslem sheiks were central figures in the parade celebrating the opening of the new Mohammedan mosque. Dr. Sadiq, because of his higher rank, was entitled to wear green canonicals, while the others wore white. In the inset is the smallest Mohammedan in the parade. He is a Bedouin and was garbed in native costume.



Mohammedanism had its day in Highland Park Tuesday. From early in the morning, when several hundred of the faithful spent in prayer on rugs spread upon the mud floor of the incomplete mosque at 341 Victor avenue, until the middle of the afternoon, when the parade of Moslems disbanded, the day was one round of festivity.

The parade was the outstanding feature. The swarthy orientals, headed by a band and marching under the banners of America, Arabia, Syria, Mecca and Turkey left the mosque and marched through Victor avenue, bareheaded of the Syrian colony, to John R. street, to Hanna Vista avenue, and thence up Woodward avenue to Ford playground. There the parade rested for a few minutes before returning to the mosque.

**Three Sheiks in Line.**

Three sheiks sat together in an automobile, and, behind them, in another auto, was a file of Arabians in their Bedouin costumes. Members of the Arabian-American

association led this line for nearly three blocks, and were followed by members of the Mohammedan Young Men's association. And to show that they were Americans, they permitted their women to ride in the parade also, a thing that would not have been permissible in most of the Mohammedan countries of the old world.

Tuesday was the occasion of a double celebration. It was the feast of Id-ul-Filtr, when Moslems end their 14-day fast, and it was also the first time any one had been made of the mosque, the only one in the United States. The weather, however, was unpropitious, and only a few hundred of the 14,000 followers of the Prophet were in attendance at the early morning

prayer service, which did not differ materially in form from a Christian church service, except that the members of the congregation removed their shoes before entering the presence of the altar. The building was so far from completion that the cement had not yet been laid on the basement floor, but cushions and rugs were spread upon the wet dirt, and a temporary altar was erected.

**Fest Was Then Broken.**

The half hour of prayer was conducted by Dr. Mufti Mohammed Sadiq, and this was followed by a sermon by Hussien Karoub, sheik of the local congregation. The entire assemblage was then led to break its fast and all were given a luncheon by Mohammed Karoub, who is financing the building of the mosque.

The rest of the morning was spent in greetings and mutual well-wishing. Immediately after the noon luncheon the parade formed. Following its conclusion, the annual three days of fasting began.

There was also the giving of presents, chiefly within the family, as is done on the Christian Christmas.



Dr Mufti Muhammad Sadiq in Highland Park.

Free Press of Detroit reported on the activities of Dr Sadiq on his arrival there.

**FEAST TO BE HELD  
BY MOHAMMEDANS**

**Detroit, H. P. Moslems Will  
Use New Mosque Tuesday.**

Although their mosque is so far from completion that the basement floor has not yet been cemented, Detroit Mohammedans will celebrate the feast of Id-ul-Fitr in the building at Victor and Oakland avenues, Highland Park, Tuesday. The celebration will begin with a prayer festival at 5 o'clock in the morning, after which the faithful will break the 30-day fast of Ramazan. The prayer will be led by Mufti Mohammed Sadiq, and the sermon will be by Hussien Karoub, local sheik.

When the present building is completed, it will be the first of its kind in the United States, according to local Moslems. It is not a large building, and the basement, all that is now ready for occupancy, will not seat more than 100 of the 16,000 Mohammedans who live in Greater Detroit. Sheikh Karoub could not estimate how large a crowd would attend the services.

In the afternoon, the Mohammedan Young Men's club of Detroit, and the Arabian-American association of Highland Park, will parade in Victor and Woodward avenues in celebration of the holiday and the first use of the temple.

Report in 'The Moslem Sunrise' on Muslim celebrating 'Id-ul-Fitr event

That Highland Park is to be the

center of Mohammadanism in the Western World was indicated Friday when the first issue of the 'Moslem Sunrise' a monthly magazine devoted to missionary work among English speaking people, was circulated by Dr. Mufti Mohammad Sadiq, 74 Victor Avenue. Dr. Sadiq is the head in America of the Ahmadiya Movement or the missionary work of Islam which is under the direction of Mirza Bashir ud-Din Mahmud Ahmad of Qādiān, Punjab, India.<sup>45</sup>



**Mosque built by Karoub**

Mr. Muhammad Karoub spent \$55,000 to build a mosque in Highland Park Detroit and was appointed Imam (pastor) of the mosque.

"... the Karoubs were greatly impressed by Sadiq's missionary zeal, his education, and his prolific writing." They invited him to Detroit. (Old Islam in Detroit, Howell, 2014. p. 44) Anti-

Ahmadiyya elements among Muslims opposed Karoub's administration of the mosque. Dr Mufti Sadiq left Highland Park for Chicago. Mosque building was sold to city soon afterwards and Karoub returned money to donors.



**Leaflet to collect funds with the drawing of the intended mosque by Degenhardt.**

## Mufti Sadiq's advice to Muslim America

Mufti Sadiq issued ten points advice to American Muslims, which was published in "The Moslem Sunrise" second issue Vol. 1 October 1921.<sup>46</sup>

Following is his ten-point advice.

1. Keep your faith always above the world.
2. Retain your Muslim names.
3. Say your five prayers daily in the mosques and in your homes.
4. Try to learn Arabic language as this a common language of all Muslims,
5. It is lawful to marry Christian or Jewish girls.
6. Bring up your children to become good Muslims – lest they remain ignorant.
7. Islam prohibits Usury and Interest.
8. Build a mosque in every town to worship one God.
9. Make it an object of your life to promulgate Islam.
10. God is the best Protector of Islam in all ages. Always follow His directions.

<sup>45</sup> Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 1,"

(3). Chicago, IL.

<sup>46</sup> Mufti, Muhammad Sadiq.

October 1921. "The Moslem Sunrise No. 2," (29-31). Chicago, IL.



## Dr Mufti Sadiq starts The Moslem Sunrise



First Issue of "The Moslem Sunrise"

After arriving in US, Mufti

Muhammad Sadiq started publishing a periodical named 'The Moslem Sunrise' from July 1, 1921 under the supervision and guidance of Khalifat-ul-Masih II to circulate transactions and news of Ahmadiyya Muslim Community in the US and Europe. The magazine had an annual subscription of \$1 (England Rs. 5, India Rs. 5) and was published quarterly from 74 Victor Avenue, Highland Park, Michigan, USA. The motto of the magazine was "I will keep my faith above the World."

Mufti Muhammad Sadiq had prayed for its publication, "When I was sent to London, I had made three prayers; *Firstly*, bless me with

a Jamā'at of New Muslims. *Secondly*, bless me with capacity to get a Mosque constructed and *thirdly*, to bless me with ability and means to publish a Magazine."<sup>47</sup>

The basic theme about name and title of the magazine was taken from the thoughts of the Promised Messiah. He once said in response to a question, What does it mean that in the time of the Promised Messiah, sun will rise from the West, he said: "This is a natural phenomenon that Sun always rise from the East, and sets in the West. This cannot be changed. This means that in *his* time people of the West will start accepting Islam as *their* faith."<sup>48</sup>

## Message from Khalifat-ul-Masih II for the first issue of 'The Moslem Sunrise'

Three thousand copies of The Moslem Sunrise were printed and distributed for free. The issue had a full-size portrait of Khalifat-ul-Masih with following message:

The pioneers in the colonization of American land are always looked back upon

with great honor and respect. Their work was temporal but now, my dear Brothers and Sisters, Allah the Almighty has made you the pioneers in the spiritual colonization of the western world. If you will work with the same love, zeal, sincerity and loyalty as they

did, your honor and respect and name will be still greater than theirs, as you will have moreover the reward at the last day and Allah's pleasure, the grandeur and beauty of which no one can estimate here in this world."<sup>49</sup>

## Appreciations for The Moslem Sunrise

A Christian learned lady from Iowa wrote a letter of appreciation about the magazine. Some others who wrote and appreciated Ahmadiyya Community and magazine are listed below. Some of them asked questions about Ahmadiyya Islam. They are: <sup>50</sup>

Mrs. Zeineb F. El. Deen  
Dowagiac Michigan

Miss Kealing Indianapolis

Indiana

Mr. N. McConweo Derby PA

Mrs. Gregson, South Africa

Mr. Ralph Totten (Bashir), New York

Shaikh Abdullah Din  
Muhammad (J.L. Mott)

Brother Abd-al-Haqq (C.F. Sievwright)

Rev. V. Cooper Mathieson

Mrs. Beasley of Detroit

Mr. E.A. Bovshover, the founder of Universal Messianic Brotherhood, Oceanside, California

Lady Mary Amelia Hunt, the Aurora Poet laureate

Mrs. Mary Beasley

Following is the list of friends from abroad who thanked and appreciated Ahmadiyya Jamā'at in the year 1921.<sup>51</sup>

<sup>47</sup> Mufti, Muhammad Sadiq. Tahdith-bin-Ni'mat p. 10

<sup>48</sup> Mufti, Muhammad Sadiq. 1936. "Zikr-e-Habib,"(5).Publisher: Qadian Press.

<sup>49</sup> Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 1," (3). Chicago, IL.

<sup>50</sup> Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 2,"

(36 & 45). Chicago, IL.

<sup>51</sup> Mufti, Muhammad Sadiq, October 1921. "The Moslem Sunrise No. 2," (47). Chicago, IL.

Mr. Muhammad Amin (Sagar Chand)	Babu Muhammad Shafi Quraishi	Qazi Habibullah
Mr. Hamid Hussain Khan	Mirza Kabir-ud-din Ahmad	Mrs. Akbar Ali
Hakeem M. Hussain Quraishi	Babu Muhammad Ali Khan	Hajee Muhammad Omar Din
		Mr. Thomas

## Fifty lectures on Islam by Dr. Mufti Muhammad Sadiq

Dr. Mufti Sadiq delivered 50 public lectures in New York, Chicago, Detroit, Dowagiac, Michigan City, and Sioux City, etc. These lectures were announced in daily newspapers. The main topics of the lectures were on Islam and other leading religions of the world.

About 30 communications appeared in the daily papers of America, like Philadelphia Journal, New York Sun (The Sun and New York Herald dated April, 1921)<sup>52</sup>. The topics were as follows:

Universal Spirit of Islam  
 Beauties of Moslem Religion  
 Prophets and Prophecies  
 Why the teachers are made Prophets?  
 The Master Prophet Muhammad  
 Real mission of Jesus Christ  
 The Prophet Ahmad

Zoroaster of Persia  
 Buddha  
 Krishna  
 Confucius  
 Some accepted prayers  
 Protection of Muslim religion  
 Dreams and their interpretations  
 The object of man's life and how it can be attained  
 Arabic the mother tongue of all languages  
 Islam  
 Jesus Christ  
 Arabic and Hebrew languages compared  
 Existence of God  
 El-Quran, the Holy book  
 Unity of God  
 No religious wars  
 Continuance of revelation

Live and let live  
 Serve God and humanity  
 Keep your faith above the world  
 Be broad minded  
 Practical and practicable religion  
 Jesus Christ's tomb in India  
 Cross or Christ  
 No exclusive son of God  
 Jesus did not die the accursed death on cross  
 How prayers are accepted  
 He also sent Jamā'at literature to some kings and presidents of the world.  
 He led 'Īd-ul-Fiṭr (a Muslim festival celebrated after 30 days fasting of Ramadan) prayer in Detroit on June 8, 1921 which was reported in 'Free Press Detroit'.<sup>53</sup>

## Islam does not teach hatred

Mr. Hormizd wrote in the Sun and New York Herald that Quran teaches hatred. Mufti Sadiq negated the allegation saying Quran never

teaches "to hate and kill unbelievers." There is no forcing in the matter of religions. He explained May 8, 1920 and on February 25,

1921, that Islam waged war for defensive purposes only and killed only those who came down upon Muslims with the sword <sup>54</sup>.

## A lady in Chicago sees Dr. Sadiq in her dream

Mufti Sadiq described an incident of a lady in Chicago who had seen him two years ago in her dream <sup>55</sup>:

"I met a lady in Chicago

named Mrs. Tatum, who told me that she had seen me more than two years ago in her dream just wearing the same turban and Indian dress. In one of her letters she writes: "I

have enjoyed reading your wonderful pamphlets – in that dream I had seen you with your arms folded, smiling, but sincere. I believe God sent you here."

<sup>52</sup> Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 1," (14). Chicago, IL.

<sup>53</sup> Mufti, Muhammad Sadiq. July

1921. "The Moslem Sunrise No. 1," (22). Chicago, IL.

<sup>54</sup> Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 1," (14). Chicago, IL.

<sup>55</sup> Mufti, Muhammad Sadiq. July 1921. "The Moslem Sunrise No. 1," (17). Chicago, IL.

## Report of Ahmadiyya US Mission in 1921



Dr. Mufti Sadiq paid a short visit to Toledo, Fort Wayne, Bremen, and Chicago where he delivered series of lectures and gave interviews to press. The Muslim Ahmadiyya missions dispatched 2800 letters, magazines and literature copies and received 646 letters from friends. Sister Rahatullah's (Mrs. Garber) short article on 'The Beauties of Islam' appeared in "The Moslem Sunrise."<sup>56</sup> Brother Muhammad Yaqoob (Mr. Andrew Jacob) and Ghulam Rasul (Mr. Elias Russell) had been working as missionary in Chicago and had succeeded in bringing nine American souls in the fold of Islam. Letters and Ahmadiyya literature were sent to many celebrities in the country and abroad. Some of them are listed as follows <sup>57</sup>:

His Royal Highness Prince of Wales of British Empire

Mr. Henry Ford of Detroit

President Harding

Mr. Edison, the great inventor of USA

Bishop Anderson of Cincinnati

Rev. V. Cooper Matheson of Australia

Lord Northcliff on visit to America

Mr. Hudson Maxim, inventor of Maxim Machine Gun

I. Bonomi the new premier of Italy

Ex-President Taft on his appointment as Supreme Court Judge

Prince Regent Alexander of Serbia

Apart from these 500 letters, magazines were sent to Masonic Lodges. The Ahmadiyya Movement in USA mailed 1,000 copies of literature to chief librarians, missionary epistles. The magazine mentioned about a book on "Scientific Theism" written by Prof. Renterdhal of St. Paul Minn. The learned writer proved using Differential Calculus (a branch of mathematics) that there is only one God. It is good work to convince materialists of existence of God. A scheme was launched to introduce "Rainbow Club." It shall help to introduce friends from different ethnicities to each other. The annual subscription of such scheme was announced as \$1. Similarly, another scheme was proposed to lend and sell books on Ahmadiyya Islam and English translation of Holy Quran.

In the end of second issue Mufti Sadiq printed ten facts, which Americans should know <sup>58</sup>.

Muhammadans do not take Muhammad as God, but consider him a man, a Prophet—the master Prophet.

The Muhammadans do not call themselves Muhammadans. This is not their right name. Their right name, as given to them by God, is "Moslem" which means submissive to God's commandments.

In the same way our religion is named Islam and not Muhammadanism. Islam means peace, submission to the will of God.

A Moslem never worships Muhammad, but worships the God of Muhammad, the one and same God of Abraham, Isaac, Ishmael, Moses, David and Jesus. The Arabic word for God is Allah.

A Moslem believes that Allah is one. There being none equal to Him, He has no father, mother or sister. He does not need to have any son, daughter or brother.

A Moslem trust in the boundless

<sup>56</sup> Mufti, Muhammad Sadiq. October 1921. "The Moslem Sunrise No. 2," (39-40). Chicago, IL.

<sup>57</sup> Mufti, Muhammad Sadiq. October 1921. "The Moslem Sunrise No. 2," (37). Chicago, IL.

<sup>58</sup> Mufti, Muhammad Sadiq. October 1921. "The Moslem Sunrise No. 2," (48-9). Chicago, IL.



treasures of Allah's forgiveness, who does not want to crucify one to save others. But his powers are infinite. Forgiveness and salvation come direct from Him as a gift.

Islam was never spread by sword. The wars waged by the Master Prophet were only defensive.

Islam is for men as of women. They both equally can soar up to attain the highest spiritual conditions. There have been saints out of men and women.

Jesus Christ was never cursed – neither for his sins nor for others. Blessed he was when born and blessed he was when he died. He never died the accursed death on the cross, but was taken alive, while fainting-revived--ate and drank with his friends forty days--left that country, traveled to East--lived to a good old age of 120 years and his body lies buried in Cashmere a Northern State of India.

The second advent of Jesus is not in his old body and person of 1900 years ago, but as Elijah came again in spirit and power as John the Baptist, so Jesus has appeared again in Spirit and power as "AHMAD" of India. He that hath ears to hear let him hear.

The Moslem Sunrise published New Year 1922 Greeting to its readers. Mr. Muhammad Abd al-Haqq (C.F. Sievwright) published his article on "How prohibition is prohibited in America" in the magazine<sup>59</sup>. These include the views of an Australian Muslim who resided in United States for fifteen years. The article was also published in California USA on October 1, 1921. There was an article by J.A. Nejem on "Some truths about Muhammadanism or Islam." Americans also gathered in Auto

worker's Hall Detroit in February 1921 to hear lecture of Dr. Mufti Sadiq on Islam<sup>60</sup>.

Dr. Mufti Sadiq delivered a series of lectures in Grand Rapids, Michigan, and by grace of Allah, ten persons accepted Ahmadiyya Islam. Similarly, Madam Rahatullah sends two names of converts from New York. It was reported that Mr. and Mrs. H. Alberto (Mubarik) brought ten new converts to the fold of Ahmadiyya Islam. (Mufti, Muhammad Sadiq. January 1922. "The Moslem Sunrise No. 3," (65). Chicago, IL.)

During the period under report, the Jamā'at received 700 communications and dispatched as many as 3000. Mr. Yusuf Khan and Mrs. Fatima Ayesha had been helping in correspondence work. A letter of congratulation was sent to President of Czechoslovakia on his successful ceremony. Messages were sent to many celebrities that included Vice President of Unitarian American Board, American Judge in the League of Nations; General Wood the new General of Philippine Isle; Sultan of Zula and Shaikh ul Islam of Azerbaijan etc. Apart from the activity mentioned, 1,800 circular letters with Jamā'at literature were mailed to Principals and Governors of Universities and selected colleges all over USA. A comprehensive report on the demerits of smoking was published in the magazine. (Mufti Muhammad Sadiq. January 1922. "The Moslem Sunrise No. 3," (70). Chicago, IL.) An article was sent for publication in American Papers in defense of attack on Islam and Muslims. Rev. John H. Rutherford claimed that Jesus will be coming in the year 1925. This was a wakeup call for Christian community. (January 1922. "The

Moslem Sunrise No. 3," (71). Chicago, IL.)

The gazette Sunrise started an impact on the society. The Egyptian Gazette of Alexandria dated July 28, 1921 mentioned the article on polygamy by Dr. Mufti Sadiq. The American Evangelist Siloam Springs, Arkansas of August 1921 issue praised Dr. Mufti Sadiq for his efforts for sake of Islam. Dr. Sadiq is also taking care of Australian mission. Mr. John D. Bagley of Jefferson St. Detroit City spoke that the Promised Messiah was bringing changes on the planet earth. The congress of the world Columbia, Miss. USA elected Dr. Sadiq to membership in the press congress of the world. His membership card number was 2927 as written by its president Walters Williams. (Mufti Muhammad Sadiq. January 1922. "The Moslem Sunrise No. 3," (73). Chicago, IL.) Following personals from all corners of the world corresponded and spoke cheering words about USA team led by Dr. Mufti Sadiq. They are: M.A. Cruzat (Bro. Shareef) New York, Muhammad Awal B. Abubekr, London, Sister Hamida Woking, England, Mrs. A.A. Restum Petoskey, Mirza Kabir-ud-Din of Lucknow, Shaikh Khalid Sheldrake of London, Babu Nabi Bakhsh D.I. Khan, Babu Noor Muhammad, H.M. Khan Australia, Ghulam Nabi Udhawal, Hakeem M.H. Qureshi Lahore, Mr. T.F. Glee (Bro. Abdul Karim) Chicago, Brother Ibrahim Feith London, Sister Fatima Mustafa, Mr. R.R. Torres (Brother Abdul Rahman) Toteds, Muhammad B.W. Lye Ceylon, M. Usman Q.A. Dhanbad and Ch. Nasrullah Khan Daska India. (Mufti, Muhammad Sadiq. January 1922. "The Moslem Sunrise No. 3," (74). Chicago, IL.)

<sup>59</sup> Mufti, Muhammad Sadiq. January 1922. "The Moslem Sunrise

No. 3," (35). Chicago, IL.

<sup>60</sup> Mufti, Muhammad Sadiq.

January 1922. "The Moslem Sunrise No. 3," (63). Chicago, IL.

## Listen to what the leader says:

### Carry the message of Islam to all the corners of earth

Extracts from the sermons, writings and table talks of Khalifat-ul-Masih II<sup>61</sup>:

“Islam holds up before humanity such a high ideal of life, the adoption of which would save them from all

sorrows and enable them to lead a heavenly life on this earth.”

“God has assigned it as a duty of the Muslims that they carry the message of Islam to all the corners of the earth.”

“Know it for certain that

Islam contains within itself a most powerful force of attraction and the decree has been passed by God that He will spread it all over the world and to this end He has already sent to the world His accredited Messenger.”

## Report of US Ahmadiyya Mission in 1922

### In praise of ‘The Moslem Sunrise’

The Press release in the issue No. 4 of the magazine described about Mr. Abdul Qayum Malik, Editor Moslem Standard who wrote that “The Muslim Sunrise” was the organ of Ahmadi Muslims in America. It had wealth of information and ambitious schemes

of its promoters. It had a great future. A story of the life of Dr. Mufti Sadiq with photo was written by Dr. M. N. Bunker, Dean of Okaloosa College which appeared in the Progressive Teacher for the month of February 1922. Ahmadiyya Community USA thanked editors of

“Dunya-e-Iran” of Shiraz (Persia), Gulshan, Tehran and other Turkish, Egyptian and Serbian papers for printing long complementary articles in their journals about The Moslem Sunrise magazine.

### The negation of claim by Blind Eagle

The issue of “Blind Eagle” for the month of December 1921 termed Islam a militant religion that claimed divine authority to make converts and promoted its growth by force of arms. The Moslem Sunrise negated the claim. Ahmadiyya had

responded many times to this allegation but the Christian writers liked to beat the same old drum hanged in their necks by some ignorant prejudiced preachers<sup>62</sup>. The periodical Moslem Sunrise gave a few examples of hypocrisy from

Christian religion. For example, if you meet a nice woman divorced by somebody and you do not find any fault in her and fall in love with her then you can go ahead and marry her even though Christianity prohibits marrying a divorced lady<sup>63</sup>.

## A hypothetical dialogue about Jesus Christ

The magazine described a scenario of very interesting hypothetical dialogue between Jesus Christ and a US immigration officer. If Jesus happens to land in America for his second advent, then what type of questions he shall face during an immigration interrogation. Ultimately Jesus shall not be allowed entry as he would be coming from a non-permitted zone, with no money for day to day expenses, wearing untidy dress, with holes in his palms

and believing in practicing the Law of Moses which allowed polygamy, etc. So, Jesus finally would decide to go back to Kashmir, India from where he would be coming.

Missionary epistles were written to Princess Mary of England on her wedding; twelve chief cardinals; Pope Pius XI on his election; Prince Regent Hirohito of Japan; Wm. Reynolds of Nebraska; Charles Clark leader of the seventh day Adventists; Chinese President Sun Yat Sen on his

wife’s kidnapping; Rev. Commander C.A. Tron head of Waldenian Church. Our brother Shaikh Abdullah Din Muhammad was wounded in a defensive fight with a prejudiced Christian. Thirty-two new converts accepted Ahmadiyya Islam during the period under report. A beautiful thought in the form of a poem by Miss E.B. Kealing<sup>64</sup> is shared.

Allah teaches the Creation all Good

61 Mufti, Muhammad Sadiq. January 1922. “The Moslem Sunrise No. 3,” (133-4). Chicago, IL.

62 Mufti, Muhammad Sadiq. April 1922. “The Moslem Sunrise No. 4,”

(84). Chicago, IL.

63 Mufti, Muhammad Sadiq. April 1922. “The Moslem Sunrise No. 4,” (85). Chicago, IL.

64 Mufti, Muhammad Sadiq. April

1922. “The Moslem Sunrise No. 4,” (89). Chicago, IL.

Be pure and gentle as the newborn  
Consciousness of man is submerged in Gentleness  
Divine goal lies in Charity

Enter the gates of Paradise by Obedience to Love  
Faith in all forgiveness is well with Thee  
Go; deliver of Faith to the thirsty

Souls  
Happy continuously in invisible Goodness  
Joy radiates from a virtuous Life

## About 'The Moslem Sunrise'

The Muslim Sunrise (formerly The Moslem Sunrise) is a quarterly magazine published by the Ahmadiyya Muslim Community from the United States. Founded in 1921 by Mufti Muhammad Sadiq in Detroit, Michigan, it is the earliest Muslim publication originating in the United States.<sup>65</sup> It took its name from a saying of the Islamic prophet Muhammad to the effect that in the latter days "the sun shall rise from the west" and serves as a platform for Islamic and interfaith discussion.<sup>66</sup> Its stated purpose is that it "seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presenting their solutions from an Islamic perspective."<sup>67</sup>

Being one of the longest running Islamic magazines in the United States, it is also an important

historical source for the history of Islam in the United States since the early 20th century. The first volumes of the magazine featured reports of Sadiq's lecture tours, public debates and other activities, and published lists of people who had embraced Ahmadi Islam.<sup>68</sup> The traditional format of the magazine has been a featured passage from the Quran, followed by sayings of Muhammad and excerpts from the writings of Mirza Ghulam Ahmad the founder of the Ahmadiyya movement, believed by its followers to be the expected Mahdi and Messiah; an address by an Ahmadi Imam and a series of scholarly articles typically dealing with theological issues and Islamic practices and morals. It also frequently discusses contemporary issues and events in the Muslim world or within local American Muslim communities. ("Encyclopedia of Muslim-American History." Retrieved 14 September 2015.) Sadiq, and the American

Ahmadiyya Muslim Community utilized The Muslim Sunrise as a tool to defend Islam and the Quran particularly against Christian polemics. Recognizing racial intolerance in early 20th century America, Sadiq also popularized the Islamic quality for inter-racial harmony. According to the religious historian, Richard Turner, The Muslim Sunrise was the foremost medium of spreading the Ahmadiyya message across America in the early 20th century, multi-racial missionary work was its primary thrust and it exercised "a profound influence on the signification that black Americans formed for themselves in Islam." ("Encyclopedia of Muslim-American History". Retrieved 14 September 2015.) Recent editions regularly contain "Friday Sermon" and "poetry corner" sections alongside a new feature on "Religion and Science."

## Dr. Mufti defends Islam through The Moslem Sunrise

Mr. Erma T. McLoath F.T.S wrote on November 7, 1921 from Grand Rapids Michigan that Dr. Mufti Sadiq delivered a most illuminating lecture on "What Islam

really is," a subject requested and formulated beautifully by his audience. He cleared up all superstitions attributed to Islam. Mr. Erma recommended Dr. Mufti

Sadiq to all who were interested in finding truth<sup>69</sup>.

The Moslem Sunrise is dedicated not only for the US but for readers around the globe. The people

<sup>65</sup> Yohanan Friedmann, 2003. "Prophecy Continuous Aspects of Ahmadi Religious Thought and its Medieval Background" (31), Oxford University Press. ... he [Mufti Muhammad Sadiq] settled in Highland Park, Michigan, and in July 1921 started a magazine called The Moslem Sunrise. In the following year the publication was transferred to Chicago, where a mosque was also established. The

first volumes of the magazine dealt with topics usual in Ahmadi periodicals and reported Muhammad Sadiq's lecture tours, public debates, and other activities. It also regularly published lists of persons who embraced Ahmadi Islam. During the years 1921-1924, it reported the conversion of slightly more than one thousand persons."

<sup>66</sup> "Encyclopedia of Muslim-American History". Retrieved 14

September 2015

<sup>67</sup> "About The Muslim Sunrise." Retrieved 14 September 2015.

<sup>68</sup> Yohanan Friedmann, 2003. (31). "Prophecy Continuous: Aspects of Ahmadi Religious Thought and its Medieval Background," Oxford University Press.

<sup>69</sup> Mufti, Muhammad Sadiq, April 1922. (95) "The Moslem Sunrise No. 4." Chicago, IL.



appreciated The Moslem Sunrise and Dr. Mufti. The names of few of them who appreciated The Moslem Sunrise are mentioned below <sup>70</sup>:

Mr. Muhammad Mohsin  
Mirza Mubarik Beg  
Mr. Muhammad Ali Khan of Shah Jahanpur  
Mrs. Strasser Singapore  
Sister Salma England  
Sufi Nabi Baksh India  
Mrs. M. Treas of Detroit  
Mr. E.A. Hamilton London  
Mr. Habib-ur-Rehman Hajipur

Miss Gloria Baker  
Miss Mary Amelia Hunt Chicago  
Miss Grangvoinmet England  
Mrs. Webb Chicago  
Maula Baksh Gurdaspur  
Mr. A. Feit England  
Malik Aziz Ahmad  
Mr. Muhammad Ibrahim Qādiān  
Mr. J.L. Mott (Shaikh Abdullah)  
Mr. H.G. Muhammad of Mauritius  
Mr. Sh. Ghulam Ahmad India  
Mr. G.M. Ebrahim

Secunderabad  
Miss Edythe Wade California  
Mrs. Ruby Billings California  
Miss Golda Origier Secretary College of Divine Metaphysics  
Mrs. May Muhammad England  
Miss Mary A. Hunt  
Md. Nawab Khan Saqib  
Mr. Abdul Hashim Khan Chaudhari  
Seth Abdullah Alladin  
Mr. Thaha Ceylon  
Mr. Gazi-ud-Din Yusuf  
Maulawi Sikander Ali

## Doctorate of Oriental Sciences for Mufti Muhammad Sadiq

The Oriented University Washington D.C. conferred Dr. Mufti Muhammad Sadiq a degree of Doctor of Oriental Sciences<sup>71</sup>. It was indeed a great honor for him.

## A comparatively comprehensive survey on 'Jesus did not die on the cross' published in The Moslem Sunrise

A comparatively comprehensive survey of literature about "Jesus was crucified but did not die on the cross" was printed in July 1922. It included references and bibliography. It recommended going through an extended bibliography on the historicity of Jesus by Shirley Jackson<sup>72</sup>. A picture of the tomb of Jesus Christ in Srinagar, India was

printed which had settled the question altogether. The tradition of history of the Kashmir State, which was in old days a Jewish Colony in India, proved that Jesus Christ, after he escaped death on the cross, travelled to India and died there when he was almost 120 years old<sup>73</sup>. Mufti Sadiq delivered lectures, distributed literature and gave

interviews on topics related to Islam in different cities and towns, e.g., Detroit, Grand Rapids, Benton Harbor, South Bend, Niles, Dowagiac and Chicago. The correspondence during the last quarter of 1922 was 500 receipts and 2500 dispatches.

## Reply to Pope Pius XI

An official reply to epistles to Pope Pius XI was received from Rome (Segretaria Di Stato), di Sua

Santito on April 21, 1922 with reference No. 2620. The reports from other countries were received.

("The Moslem Sunrise No. 5," July 1922. (112-3). Chicago, IL)

## Agreement for new converts

The Moslem Sunrise published a writing of an agreement to be signed by new converts to Ahmadiyya Islam. It described code of conduct

and observance of five daily prayers as ordained by Islam. It was required that Ahmadis should sign the document and if needed may request

literature. One hundred sixteen gentlemen and ladies accepted Ahmadiyya Islam and signed the above-mentioned agreement. <sup>74</sup>

<sup>70</sup> Mufti, Muhammad Sadiq, April 1922. (98). "The Moslem Sunrise No. 4," Chicago, IL.

<sup>71</sup> Mufti, Muhammad Sadiq, April 1922. (100). "The Moslem Sunrise

No. 4," Chicago, IL.

<sup>72</sup> Case, Shirley Jackson, 1912. "The Historicity of Jesus," University Chicago Press.

<sup>73</sup> Mufti, Muhammad Sadiq. July

1922. "The Moslem Sunrise No. 5," (106). Chicago, IL.

<sup>74</sup> Mufti, Muhammad Sadiq. July 1922. "The Moslem Sunrise No. 5," (114). Chicago, IL.

## Ahmadiyya Headquarter shifted to Chicago, Illinois

The Headquarter of Ahmadiyya Movement in Islam along with Ahmadiyya Mission and the office of The Moslem Sunrise was shifted to Chicago in the year 1922. A house was bought. A part of it was converted to a mosque. It was situated on Wabash Ave, Street 45, NW Corner. Brother Muhammad Yaqub (Mr. Andrew Jacob) carried out woodwork for arch and dome of the mosque. (Mufti, Muhammad Sadiq. July 1922. "The Moslem Sunrise No. 5," (112). Chicago, IL.)

## Activities of Ahmadiyya Mission in Syracuse

Many articles appeared in American dailies and weeklies about work on Islam in this country. Syracuse Sunday Herald of June 25, 1922 allocated a whole page describing the activities of the Community in America with photographs of Mufti Sadiq and mosque. The heading was, "Trying to make Christian America Muhammadans." The Muhammadans faith was also explained in South Bend News Times of 8 May 1922. <sup>75</sup>



1922 Al-Sadiq Mosque, Chicago, IL

## Dr. Sadiq invited for talks in many cities of US

Dr. Sadiq was invited to deliver talks on Islam in the states of North Dakota, Minnesota and Michigan. He was honored by the Exchange Club of Grand Havens Michigan as a guest of the club at a banquet attended by a large gathering of ladies and gentlemen. He was asked to deliver talk on Islam. While introducing him, the chairman remarked, "We are used to hearing of our missionary going to India, but here is something extraordinary, a missionary sent by the Indian to

preach their religion to the Americans." Dr. Sadiq spoke for an hour and quarter what Islam is, and what it is not, in what it agrees with Christianity and in what it differs, Jihad, Polygamy, genuinely of Quran which is not found in the present Bible communication of revelation and the Prophet of the day Ahmad. There was session for question and answers. In Crookston Minnesota, Dr. Sadiq was invited by the superintendent of the State Farm School to give a talk on Islam. The

lecture was announced in the newspapers. The lecture took an hour. The chairman thanking him said, "All I know of Muhammadanism before this that Muhammadans worship Muhammad and kill the Christians. But today I have learnt the real facts and I am thankful for it." Dr. Sadiq also delivered five lectures in Detroit, Michigan. ("The Moslem Sunrise," January 1923, V. II, No. 1, (116-7))

## Dr. Mufti Sadiq earns certificate on Mental Science

Dr. Mufti Sadiq put another feather on his cap when he earned a certificate for completing a course on Mental Science on March 27, 1922 (Ref: Mufti, Muhammad Sadiq. July 1922. "The Moslem Sunrise No. 5," (123-4). Chicago, IL.)

Buy Islamic Literature at [amibookstore.us](http://amibookstore.us)

<sup>75</sup> Mufti, Muhammad Sadiq. July 1922. "The Moslem Sunrise No. 5," (116). Chicago, IL.



**Amazing Details of the Movement Now Under  
Way to Win New Converts to the Faith of  
Mohammed and Fill Our Cities with Mosques  
From Whose Towers the Muezzins May  
Call Millions to Worship Allah As  
the Koran Teaches**

An adaptation of J. L. Gerome's famous painting, "The Call to Prayer," showing how the tower of a Mohammedan mosque would look in the heart of New York, and with a minaret at the top, summoning all true believers to unite themselves and pray.



For having things that after this quite



Recent English converts to Mohammedanism: of prayer in a London pub

Under the heading "If Jesus Comes to America," Dr. Smith tells what he imagines

...and not a single page.





## Important news around the globe in The Moslem Sunrise

The Ahmadiyya magazine in the US published important news around the globe. For example, it mentions Christian atrocities upon Jews in Ukraine (June 8, 1922). Thousands of Jews were reported killed and wounded. It was also reported that census showed that there were 20 million more women than men as a result of war and presented it as a reason Islam allowed marrying more than one woman<sup>76</sup>. Dr. Mufti Sadiq was always finding opportunities to preach. He wrote beautifully two pages on “A message regarding Islam.” The inquiring minds were approaching him for message of peace by Ahmadiyya Islam<sup>77</sup>. The magazine published “Significant sayings of the famous men of the day.”

Some other items published in the magazine are, Swine flesh is prohibited in Islam and Judaism. Leaves of Healing are written here.

George Branson Editor of the Ind. Times, Brazil wrote<sup>78</sup>:

It was regular feature of Dr. Mufti Sadiq to deliver lectures on

Islam and reply to the articles published in Grand Rapids Daily against Islam.

Cleveland Plain Dealer dated August 2, 1922 published, “Muhammadanism is gaining in the US as a result of the work of missionaries now acts here.”

It was routine to correspond with different organization and dignitaries. The new converts were also reported.

Dr. Mufti Sadiq pointed out a mistake by editor of the Chicago Defender in which he was named “Prophet Sadiq.” Prophets are only those who are ordained and named by God and none else.

Pittsburgh’s daily devoted whole page on the activities our mission with photograph of Dr. Mufti Sadiq. Also, Chicago Tribune of August 22 printed photo and wrote, “Mufti Muhammad Sadiq Muslim Missionary who is directing work of spreading the Muhammadans faith in America.”

Our magazine published, “We must Co-operate.” That was an

interesting statement by Australian Muslim Brother Muhammad Abdul Haqq (Charles F. Sievwright) regarding the Ahmadiyya Movement in Islam<sup>79</sup>.

Our mission in USA received expression appreciation from S.G. Whitecraft Springfield Mass., Miss Glora Baker Seattle, C.F. Sievwright, Mrs. Pearl Wood, Mrs. Erma T. McLouth, Miss C. Maulawi F.R. Hakeem (Salt Pond), Prof. Abdul Latif, Mrs. Fatima Ameeruddin (Hove), James Sodick and Mubarik Ali of London<sup>80</sup>.

It is generally asked why Muslims perform circumcision. Dr. Whiney recommended circumcision unqualifiedly. He wrote an article in Virginia Medical monthly, July 1921. If performed in youth it tends to prevent bad habits. It is a grand factor of cleanliness. It prevents irritation of a very sensitive part and thereby inhibits morbid and unhealthy desires. Irvine stated that national circumcision would prevent 40,000 deaths in US each year.<sup>81,82</sup>

## Missionary epistles written to dignitaries of the world

Missionary epistles were written to many celebrities all over the world including:

- 1) Mr. Shapurji Saklatwala, congratulating him on him on his being elected a member of the British Parliament.
- 2) Mr. Bonar Law on his being appointed by His Majesty the king as prime minister (The

prime minister acknowledging this epistle has expressed his appreciation in his letter dated November 14, 1922).

Since last October 1922, 303 ladies and gentlemen from American Christians accepted the faith of Islam. The names of all were given in the magazine<sup>83</sup>.

A press notice described briefly

articles published in the American journals and in other countries like Turkey, Persia and Syria, etc. The topics were, ‘Sadiq, A Liberal’, ‘Sadiq is an accredited missionary,’ ‘Is Islam progressive? (The Moslem Sunrise, January, (1923), Vol. II No. 1, p. 172).

The mission received expression of appreciation from Haji

76 Mufti, Muhammad Sadiq. July 1922. “The Moslem Sunrise No. 5,” (120). Chicago, IL.

77 Mufti, Muhammad Sadiq. July 1922. “The Moslem Sunrise No. 5,” (121). Chicago, IL.

78 Mufti, Muhammad Sadiq. July 1922. “The Moslem Sunrise,” No. 5,

(145 & 150). Chicago, IL.

79 Mufti, Muhammad Sadiq. October 1922. “The Moslem Sunrise No. 6,” (143). Chicago, IL.

80 Mufti, Muhammad Sadiq. October 1922. “The Moslem Sunrise No. 6,” (151). Chicago, IL.

81 Mufti, Muhammad Sadiq.

January 1924. “The Moslem Sunrise V. III, No. 1,” (32). Chicago, IL.

82 Whitney, July 1921. “Virginia Medical Monthly.

83 Mufti, Muhammad Sadiq. January 1923. “The Moslem Sunrise V. II, No. 1,” (16). Chicago, IL.

Muhkumdin from Calcutta, India, Mrs. Golda Origier, St. Louis, Mo., Mrs. Edyth D. Wade, Kern, California, B.W. Lye, Colombo, Shaikh Abdullah Din Muhammad (Mr. J.L. Mott) New Orleans, Haji Ghazi-ud-Din Muhammad Yoosuf of Joona Garh, India, Shaikh Ghulam

Ahmed of Rori, Nasrullah Ahmadi Mardan, N. Koya Kutti of Cannanore, Mrs. V.E. Hoffman, R.N. (Pa), Syed Hussain Khan, Tehran, Persia, Brother Omar (Mr. William M. Patton), St. Louis, Mo., Muhammad Alikhan of Shahjehanpur, M. Mubarak Ali of

London, G.M. Ebrahim of Secunderabad and Mrs. Elma Blanche Kerr (N.D) (Ref: Mufti, Muhammad Sadiq. January 1923. "The Moslem Sunrise V. II, No. 1," (17). Chicago, IL).

## Report of US Ahmadiyya Mission 1923

### Dr. Sadiq tours US cities

There was an increase in work of mission in year 1923. In addition to the Sunday morning meeting at the mosque, a series of lectures on oriental subjects were initiated. Dr. Sadiq toured New York City, visiting Pittsburg and Buffalo on his way. Now the number of new converts to Ahmadiyya Islam increased to 695.

The agents of the associated press in a recent interview with Dr. Sadiq took a detailed account of mission's activities and published that in weekly papers throughout United States and Canada. The report was published in The Muslim of Singapore on February 1923, Los Angeles Examiner of 18 April 1923,

Minneapolis News, the Knoxville News, and St. Louis (Mo.) Star, etc. At a meeting of the Grand Haven Exchange Club, many interested persons listened to Dr. Mufti Sadiq. He gave many sidelights on the comparison between his religion and Christianity.<sup>84</sup>

### Dr. Sadiq teaches Arabic through The Moslem Sunrise

Dr. Sadiq started teaching Arabic language through the magazine's pages. He pronounced sounds of all 29 Arabic letters and vowels. He also described with

pictures different postures of Islamic way of praying. He also mentioned some Muslim names with their equivalents in English<sup>85</sup> and some Arabic phrases used by the Muslims

in everyday speech. He received a large number of appreciation letters from USA and abroad.<sup>86</sup>

### The Moslem Sunrise Addresses Essence of incarnation

Reincarnation is the religious or philosophical concept that the soul or spirit, after biological death, can begin a new life in a new body. This doctrine is a central tenet of the Indian religions. Dr. Sadiq wrote in

editorial of vol. II No. 4 about the essence of incarnation. There is retrogression instead of progression if you start believing in reincarnation. The wicked of men have laid by something that makes

him better than he was at first. Reincarnation necessarily implies going down, while as a matter of fact there is no going down; nor should it be. Let the Karmaists and reincarnationists think over it.<sup>87</sup>

### Dr. Mufti Muhammad Sadiq leaves for India

It was announced that Dr. Sadiq would leave America after three years of missionary work. He had been away from home for the last seven years. Many dignitaries appreciated his efforts for the cause of Ahmadiyya Islam in USA<sup>88</sup>. Dr. Sadiq arrived in Huntington to deliver several lectures on Islam and

oriental subjects<sup>89</sup>.

Dr. Sadiq left for India. He left America towards the end of September, stayed a few weeks in Paris where he lectured to various societies and academies and made a few converts into his faith. Among other newspapers, the following

press remembered him for his services.<sup>90</sup>

The Philadelphia Record, The Washington Post, Salem Evening News, Philadelphia Inquirer, Public Ledger, Philadelphia

84 "The Moslem Sunrise V. II, No. 2 &3," April & July 1923. (194).

85 "The Moslem Sunrise V. II, No. 2 &3," April & July 1923. (216, 222).

86 "The Moslem Sunrise V. II, No. 2

&3," April & July 1923. (225).

87 "The Moslem Sunrise V. II, No 4," October 1923. (258).

88 "The Moslem Sunrise V. II, No. 4," (268).

89 "The Moslem Sunrise, October 1923. V. II, No. 4," (276).

90 "The Moslem Sunrise V. iv," April 1924. (268).

U.S. DEPARTMENT OF LABOR  
IMMIGRATION SERVICE

List 1

### LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE UNITED STATES

ALL ALIENS arriving at a port of continental United States from a foreign port or a port of the insular possessions of the United States, and all aliens arriving at a port of said insular possessions from a foreign port, a port of continental United States, or a port of the insular possessions of the United States.

S. S. LA BOULONNAISE Passengers sailing from LE HAVRE 8th APRIL 1921 19

No. on List	HEAD-TAX STATUS (For use of Customs officials only)	NAME IN FULL		Age	Sex	Calling or occupation	Able to—		Nationality (Country of which citizen or subject)	Race or people	Last permanent residence		The name and complete address of nearest relative or friend in country whence alien came	Final destination (If alien has permanent residence)	
		Family name	Given name				Read	Write			Country	City or town		State	City or town
1		ANGELOT	Marie Auguste	22	M	Butcher	Yes	French	French	French	Vittel	Father: Charles Angelot, Rue St. Michel at Vittel, France	Mich	Detroit	
2		ANGELOT	Georges	17	M	"	"	"	"	"	"	"	"	"	
3		BLOQUET	Victor	31	M	Oliver	"	"	"	"	Saint Pol	Mother: Mrs. Bloquet at Hersin Pa. Compiègne, France	Pa	Rooson	
4		BLOQUET	Georgette	22	F	H. keeper	"	"	"	"	"	Mother in law	"	"	
5	UNDER 10	BLOQUET	Odette	4	F	"	"	"	"	"	"	Grant Mother	"	"	
6	UNDER 10	BLOQUET	Paulette	1	F	"	"	"	"	"	"	"	"	"	
7		BOISSON	Alexandrine	25	F	"	"	"	"	"	Toulouse (Jura)	Parents: Boisson at Toulouse by Sellieres, France	N.Y	St James	
8		BLOQUET	Jeanne	19	F	"	"	"	"	"	Manty	Parents: Blomdet at Manty, France	"	"	
9		ESTIVALS	Leon	28	M	Coppersmith	"	"	"	"	Deconville	Parents: at Deconville, France Cal S. Francisco	Cal S.	San Francisco	
10		PERARD	Louis	35	M	Farmer	"	"	"	"	Nantes	Father: Eugene Perard at Sort sur Erdre, France	Canada	Arboretfield	
11		LEPRETE	Jules	35	M	Miner	"	"	"	"	Roubaix	Sister: Cassphine Leprete at Chenev, France	Ill	Moonske	
12		-	Louise	26	F	"	"	"	"	"	"	Sister in law	"	"	
13	UNDER 10	-	Jules	2	M	"	"	"	"	"	"	"	"	"	
14		DE BRITO	Francisco	30	M	Fireman	"	"	Portuguese	African Black	Bordeaux	Relative: Passage de l'Hopital R.L. Providence	Ill	Chicago	
15		PAULINO	Manuel	26	M	Sailor	"	"	"	"	U.S.A	Friend: Gomez, 15 Union Str. Brooklyn, U.S.A	N.Y	Brooklyn	
16		SARINA	Maria	19	F	H. keeper	"	"	Italian	Swiss	Swiss	Father: Serafin Petro at Guibio, Swiss	N.J	Hinsdale	
17		DUBAR	Pierre	20	M	"	"	"	Belgian	French	France	Father: Mr. Dubar at Cantin	NY	New York	
18		PETROVITCH	Sima	37	M	labor	"	"	Serbian	Serbian	Serbia	Wife: Pandirash Petrovitch at Zambor, Serbia	Oreg	Portland	
19		ESARKOVASKY	Ljubisa	42	M	"	"	"	"	"	Zambor	Wife: Helena Esarkovasky, at Zambor, Serbia	N.Y	New York	
20		OSBARY	Francis Robert	36	M	"	"	"	English	British	Hindostan	Uncle: Mr. Osbary at St. Germain en Laye, France	"	"	
21		CIRARY	William Patrick	30	M	Engineer	"	"	"	"	British	Parents: at Dublin, Ireland	"	"	
22		KHAN	Yusuf	22	M	Student	"	"	English	"	Hindostan	Father: Jakub Khan at Lahore, India	Ill	Chicago	
23		OSAMIS LEJARRAGA	Felix	25	M	labor	"	"	Spanish	"	Spain	Father: Antonio Osamis at Bermeo, Spain	Idaho	Postelle	
24		GARBAYO MUNIERA	Luis	25	M	workman	"	"	"	"	Bilbao	Father: Luis Garbayo, Piar San tiago, at Bilbao, Spain	Cal	S. Francisco	
25		OLANO Y ERQUIVIDE	Felix	28	M	labor	"	"	"	"	Bilbao	Father: Antonio Olano at Bermeo, Spain	Idaho	Postelle	
26	TRANSIT	BERNARDO	Manuel	26	M	Sailor	"	"	Brazilian	African Black	U.S.A	Friend: Antonio, 113 Van Brunt Street, Brooklyn	N.Y	Brooklyn	
27	TRANSIT	DOS SANTOS	Manuel	26	M	"	"	"	"	"	"	Friend: Gomez, 15 Union Street Brooklyn, N.Y	"	"	
28	TRANSIT	BONADEI	Pietro	19	M	workman	"	"	Italian	Italian	France	Mother: Bonadei Maria, at Moutiers, France	welland	(Ontario)	
29	TRANSIT	GABRIELE DI MIOTTI	Matilde	35	F	Wife	"	"	"	"	Swiss	Parents: at Turgau, Swiss	N.Y	Woodside	
30	TRANSIT	PABIANIC	Anten	24	M	Fishman	"	"	Dalmatian	Dalmatian	Croatia	Father: Vico Pabianic at Page, O.	O.	Cleveland	

85

CLOSED AT NUMBER: TWENTY EIGHT

Except 12, 13 April 15-21 September 1921

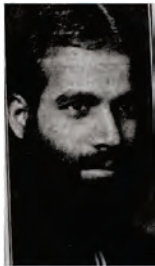
Total passengers . . . . . 36

U. S. citizens . . . . . 0

Aliens . . . . . 36

\* Permanent residence within the meaning of this manifest shall be actual or intended residence of one year or more.  
† List of races will be found on the back of this sheet.

## Yusuf Khan arrives in USA in April 1921 (Courtesy Tanvir U. Nisa Ahmad)



1933

Yusuf Khan arrived in the US from Lahore, then in the British India, as a student the same year as did the first Ahmadi missionary.

He proved to be a beneficial helping hand especially during the years when there was no missionary in the US after the second missionary was called back. He spoke at the World Fellowship of Faiths Convention in Chicago in 1932. He was active in developing and dispensing Islamic education. (Syed Sajid Ahmad)



1947



## Maulawi Muhammad Din Second Ahmadiyya Muslim Missionary in the US



Maulawi Muhammad Din,  
Missionary in the US 1923-1926

Khalifat-ul-Masih II appointed Maulawi Muhammad Din, B.A. as the second Ahmadi Moslem Missionary to America in the year 1923. He was among the first thirteen fortunates who dedicated their lives on the call of the Promised

Messiah in 1907.

He brought a message from His Holiness Khalifat-ul-Masih II for brotherhood. The message read:

“Strive and excel in the works of faith. Strive hard to

acquire the knowledge of Faith. You should see Islam in its true and bright form. Make others see its illustrious face.”<sup>91</sup>

### Three hundred new converts

Since the departure of Dr. Sadiq more than 300 converts joined the ranks of Ahmadiyya Islam. A society ‘Ikhwan’ was founded for the active promotion of Islamic brotherhood among the new converts. The aim of the society was to meet weekly or fortnightly alternately at the house of each other so as to know each

other well<sup>92</sup>. The new missionary in-charge Maulawi Muhammad Din showed progress by converting 650 Chicagoans to Islam<sup>93</sup>. The Muslim Sunrise started publishing reviews from different magazines. Maulawi Din Muhammad wrote a beautiful article on Islam in which he elaborated on the following topics.

(“The Moslem Sunrise” V. III, No. 1, January 1924. (43-5). “The Moslem Sunrise” V. III No. 2, April 1924. (78).

Object of a man’s life, Cardinal doctrine of Islam, Quran is our sacred book, Islam forbids impurity of every kind, The ethics of Islam.

### Khalifat-ul-Masīh II outlines guidelines for Ahmadiyya Muslim missionaries

Khalifat-ul-Masīh II gave detailed instructions and advise to Ahmadi missionaries when Maulawi Muhammad Din left for USA to take charge from Mufti Muhammad Sadiq. The summary of these instructions is given below<sup>94, 95</sup>:

- Make new converts bound by Islamic morals and traditions.
- The new converts should try to have deep-rooted link with center of the Jamā’at and the caliph of the time, and inculcate in them the spirit of sacrifice.
- Make prayers compulsory.
- Treat Black or White races equally.
- Keep away from politics.
- Make it a habit to concentrate on Holy Quran.
- Keep away from those meetings, which involve unethical practices.
- Make your life simple and frank.
- Confess the services of previous missionaries from the core of your heart and express their services with speech and writings.
- Remember explicitly that we are not fans of people but are servants of God.
- Make it mandatory for everyone

91 “The Moslem Sunrise V. II, Nos. 2-3,” April & July 1923. (181).

92 “The Moslem Sunrise,” January 1924. V. III, No. 1, (33).

93 “The Moslem Sunrise” V. III, No.

1, January 1924. (35).

94 Daily Al-Fazl, 25 January 1923, p. 3-6

95 Shahid, Maulānā Dost Mohammad. 2007. “Tarikh

Ahmadiyyat” V. 4, (398). Qādiān, India: Nizārat Nashr-o-Ishā’at Qādiān, Print Well Amritsar.

to submit to the caliph of the time and imbibe the same spirit in the people under your control.

## Missionary Muhammad Din writes congratulatory letter to US President John Calvin Coolidge Jr.

Suddenly US President Warren G. Harding died in August 1923 and John Calvin Coolidge Jr. was appointed 30<sup>th</sup> President of the United States. Missionary Muhammad Din wrote a condolence letter to the wife of the deceased President. He also sent a congratulatory letter to the newly appointed President. He assured the President full support from the Ahmadiyya Muslim Community USA. The letter written is as follows:<sup>96</sup>

Dear Mr. President

Through the inscrutable will of God, the mantle of presidency has fallen upon your shoulders. It is a great office and a high honor, hence I on behalf of the Ahmadi Moslems of America, the majority of whom are American subjects, congratulate

you on the assumption of this office and I pray to God that He guide you aright in the discharge of its onerous duties.

That you were the right-hand man and a trusted friend of W. G. Harding, whose sad demise the whole world is mourning, I deem it proper to express my deep sympathy with you and with Mrs. Harding through you, whose loss I am sure you feel no less keenly than any. I close it with the prayer that Allah may direct you in the path of rectitude.

I beg to remain, dear Mr. President,

Your most obedient servant,

Muhammad Din, Ahmadiyya Muslim Missionary

In reply to this letter, Secretary

of White House, Edward Tracy Clark, wrote:

The White House, Washington

August 13, 1923

Mr. Muhammad Din,

The Muslim Sunrise.

4448 Wabash Ave.

Chicago, Ill.

My dear Mr. Din

The President has received your kind letter and has asked me to express to you his sincere appreciation. Such a message is a source of both encouragement and help at this time, and only the urgent press of other matters prevents a personal acknowledgement.

Very truly yours

E. T. Clark, Secretary.

## Mr. Zwaimer visits Qādiān

An well-known American missionary, Mr. Zwaimer, came to Qādiān on 28 May 1924 to see Qādiān, the center of Ahmadiyya Islam, and met Khalifat-ul-Masīḥ II.

He was presented Ahmadiyya literature<sup>97</sup>. He wrote a circular on reaching USA saying that the Christian world should prepare to combat Ahmadiyya because they

practice modernized Islam, and that they have become very strong in Europe and America<sup>98,99</sup>.

## Report of US Ahmadiyya mission from 1924 to 1930

Since the last issue of January 1924, the number of new converts to Ahmadiyya Islam had been about 113. The names of thirty-four were printed and 79 were left for future issue because certain details were not available<sup>100</sup>. News was given in the magazine with great joy that Sir Archibald Hamilton of English

origin accepted Ahmadiyya Islam.

The The Moslem Sunrise could not be published from July 1924 to June 1930 due to unknown reasons. The mission and headquarter moved from 4448 South Wabash Avenue, Chicago Illinois to 56 East Congress St., Suite 1307, Chicago. The location

is centrally located and has easy access to people. The two most important daily papers, the Daily News and the Chicago Herald Examiner published "Chicago Moslems to dedicate mosque." The Herald and Examiner of November 3, 1929 published the news about first Islamic mosque in Chicago.

96 Din, M.M. October 1923. "The Moslem Sunrise V. II, No. 4, (271). Chicago, IL.

97 Daily Al-Fazl, 3 June 1924. (1-2)

98 Daily Al-Fazl, 6 January 1925,

(5).

99 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat" V. 4, (470). Qādiān, India: Nizārat Nashr-o-Ishā'at

Qādiān, Print Well Amritsar.

100 Din, M.M. April 1923. "The Moslem Sunrise," V. III, No. 2, (74). Chicago, IL.

## Jesus did not ascend to sky

In 1929, a high-level authentic organization was established in US by International Christian Society to review religious teachings in Bible.

Top thirty Christian researchers worked on it. They came to the conclusion after long deliberations that the verses about ascension of

Jesus to sky could not be part of the Bible. So, they recommended that they be deleted.<sup>101</sup>

## Dr M. Yousuf Khan Passes Away

Dr M. Yousuf Khan, originally from District Jhelum in Pakistan, had migrated to America in the early twenties. He passed away in Detroit, Mich., after a protracted illness on June 19, 1979.

Dr Khan who had arrived in U.S.A. as a student carried on the activities of the Ahmadiyya Movement for several years after the departure of Hazrat Maulawi Muhammad Din to the headquarters

in 1925. Dr Khan, himself an old student of Hazrat Maulawi Muhammad Din, successfully conducted the affairs of the Movement and provided continuity to the mission work till Hazrat Maulawi Sufi Muti-ur-Rahman Bengalee arrived. Dr Khan did notable work in Midwest particularly and was instrumental in founding or consolidating several chapters in this area.

He continued to support successive missionary at and after the arrival of Missionary MR Bengalee.

He was a Musi and his body was flown to Rabwah for burial in Behishti Maqbarah there. His funeral services were led by Missionary Abdur-Rashid Yahya.

(Edited by Syed Sajid Ahmad from The Ahmadiyya Gazette, March 1979, pp. 10-11.)

## Sufi Mutiur Rahman Bengalee Third Ahmadiyya Missionary in the US

Sufi Mutiur Rahman Bengalee assumed the charge of missionary and conducted first services at new headquarters at 56 E. Congress Street.

The July 1930 issue of The Moslem Sunrise published a comprehensive lengthy discourse on 'Muhammad—the Liberator of

Women' by Khalifat-ul-Masih II, Head of Ahmadiyya movement, Qādiān, India<sup>102</sup>.

Sufi M.R. Bengalee delivered a short lecture on March 31, 1930 on "What would Muhammad say to Chicago"<sup>103</sup>.

Mr. Bengalee, Muslim Ahmadi



**Sufi Mutiur Rahman Bengalee,  
Missionary In-Charge USA  
from 1928 to 1948**

missionary, wrote a letter to Mr. Herbert Hoover, President of the United States of America, Washington D.C., on assumption of his office. He also presented him a book. He received the reply through Lawrence Richey, Secretary to the president, appreciating the courtesy of sending him the book. He was also

<sup>101</sup> Thomas, Nelson. Publisher: Revised Standard Version of Bible.

<sup>102</sup> "The Moslem Sunrise," Vol. III No. 3, (5) (July 1930).

<sup>103</sup> "The Moslem Sunrise," Vol. III No. 3, (18). July 1930.



thanked on behalf of the President<sup>104</sup>.

Dr. M.M. Sadiq published another article on 'The secret of happiness.' He described the philosophy of happiness. The real happiness could be found only in the accurate, divine knowledge and in a perfect personal love of and communication with the only One True God, the creator and provider of all<sup>105</sup>.

The new converts are writing good articles. Mrs. Hakeem Jalal Uddin Sufia Khatoon from Detroit Michigan wrote in the magazine 'Islam's gift to me.' She was exceedingly sorry for those people who still remained in the dark. She said, "Islam has endowed me with a love that forces me to recognize the good in all people, enjoy the beauty of nature, God's gift to man, and eagerly await the world's conversion to Islam."<sup>106</sup>

The December 1930 issue of The Moslem Sunrise published extracts of famous western writers and historians. Mr. Godfrey Higgins wrote<sup>107</sup>.

"But of all the established religions which I have ever heard of, that of Mahomet is at once the most simple and the most philosophical, and in its original purity the least

clogged with difficulties of any kind. Nothing can be more simple than its creed or confession of faith-God is God, and Mahomet is his prophet (i.e., his messenger or preacher, resoul, sent of God). A man may believe every dogma of every religion in the world, provided he believes nothing contrary to the moral attributes of God, and yet he may be Mahomentan." (Mahomet, The Illustrious by Godfrey Higgins Esq. p. 113)

In the last quarter of 1930, important lectures were delivered in various societies, clubs and institutions of highly educated and cultured people in Chicago and the vicinity. Especially a series of lectures were given in the Science Liberal Institute of Chicago. A debate was also held there in which complete and decisive victory was on the side of the Muslim Missionary.

Another lecture on the life of Muhammad was arranged in the Kimball Building, 306 South Wabash Avenue. Dr. Martin Sprengling, Professor of Semitic Languages and Literature of the University of Chicago, and our missionary Sufi M.R. Bengalee addressed a large crowd. The proceeding of this event was reported in Chicago Daily News and

the Chicago Daily Tribune. ("The Moslem Sunrise, Vol. III No. 4, December 1930, p. 22)

The activities of our mission were mentioned in The Chicago Daily News of August 11 and 14, 1930, The Chicago Defender, August 16, 1930, The Indianapolis Star, September 11, 1930, The Indianapolis Recorder, September 19, 1930, The Saint Louis Star, September 27, 1930 and The East St. Louis Journal, September 26, 1930.

Mr. Sufi stated that out of 20,000 Muslims in USA, 2,000 are Ahmadi Muslims.

James A. Williams, 5806 Claremont Ave. Chicago, Illinois, wrote a letter to Khalifat-ul-Masīh II.

Charles Frederick Weller, General Executive of "The Three-fold Movement-Fellowship of Faiths, Union of East and West, League of Neighbors"-In Fifteen Cities; in Ten Countries. Chicago Office: 139 N. Clark St., Room 320 and Manly P. Hall appreciated the magazine "The Moslem Sunrise" and activities of the mission. ("The Moslem Sunrise, Vol. III No. 4, December 1930 (32))

## Report of Ahmadiyya US mission 1931-2

### Missionary work of Sufi M.R. Bengalee in first quarter of 1931

In the first quarter of year 1931, Sufi M.R. Bengalee undertook a lecture tour in the East and the South. Many addresses were given at universities and churches. Special mention may be made of the Community Church, New York; Bronx Free Fellowship, Bronx, New York; Pythian Temple, New York;

the First Congregational Church, New York; the Sophists' Club, City College, New York; Morningside Residence Club, New York; Sunday Evening Salon, Greenwich, Conn.; Ethical Cultural Society, Philadelphia, Pa; the Washington and Lee University, Lexington, Va.; First Methodist Church, New

York<sup>108</sup>. The proceeding of these lectures was published in "The Ring Tum Phi, Washington and Lee University dated March 13, 1931 and The Greenwich Press of April 9, 1931. The friends who were specially mentioned for hospitality were Mr. and Mrs. Omra Mian, New York; Mr. Abdul Rahman, Mr. Abdul Ali, Mr.

104 "The Moslem Sunrise," Vol. III No. 3, (19). July 1930.

105 "The Moslem Sunrise," Vol. III No. 3, (20). July 1930.

106 "The Moslem Sunrise," (21), Vol. III No. 3. July 1930.

107 Higgins, Godfrey, Mahomet, (113).

108 Sufi, Bengalee, M.R. April-July 1931. "The Moslem Sunrise, Vol. IV No. 1, (24).

Makbul Hussian of New Jersey City, Mr. and Mrs. Belgrave, Bronx, New York; Mr. K.N. Das Gupta, New York City and Mr. Clarence V. Howell.

Our missionary Sufi M.R. Bengalee wrote two scholarly discourses on “The Tomb of Jesus Christ” and “The Life of Muhammad in Mecca.” Most of references in the article are from books of the Promised Messiah<sup>109</sup>.

The comments and appreciations for The Moslem Sunrise were posted by Dharma, the Organ of the All-World Gandhi Fellowship, 105 E, 22nd Street 22, New York, Appreciation Organ of The Threefold Movement Fellowship of Faiths, League of Neighbors, Union of East and West, Room 320, 139 N. Clark St., Chicago, Dr. Sadiq Qādiān, India, Mr. L.K. Hyde, Long Beach, California and Mr. Enrico A. Flory, Boise, Idaho<sup>110</sup>.

Many lectures trips to various cities of USA, such as Pittsburgh, Pennsylvania, Indianapolis,

Indiana; St. Louis, Missouri; Grand Rapids, Michigan; Dowagiac, Michigan; Detroit, Michigan; Gary, Indiana were arranged by our missionary in-charge Mr. Bengalee<sup>111</sup>. He also gave lectures in Chicago and its vicinity before very highly intellectual audience.

Special mention may be made of the Washington Boulevard Temple (audience was 2500); the North shore Congregational Israel (audience was 900); the Gary Memorial Hall, the Crane College, Chicago; Hotel Missouri, St. Louis, Missouri; the church of Truth, Grand Rapids, Michigan; the City Club of Chicago; the YMCA Chicago; and the Lincoln School Annex, East St. Louise, Illinois and Fraternal Spiritualist Church, Chicago, Illinois. The life of the Prophet Muhammad was celebrated on 8<sup>th</sup> of November 1931 at Detroit, Grand Rapids Michigan, Indianapolis, Indiana; Kansas City, Missouri; St. Louis, Missouri; East St. Louis,

Illinois; Cincinnati, Ohio; Pittsburgh, Pennsylvania and Washington, Pennsylvania with great enthusiasm and was duly reported in the press. As usual the mission from their well-wishers and Ahmadi brethren and sisters received many comments and appreciations. Mr. Bengalee this time wrote an article on the life of Muhammad at Medina<sup>112</sup>.

The activities of our mission for the quarter were reported in press<sup>113</sup>. The Friends Intelligencer, Philadelphia, Pennsylvania wrote in his February 20, 1932 paper:

The Cheltonian-School Magazine of Cheltenham Township High School, Elkins Park, Pa., near Jenkintown, Pa. made a headline “Mohammedan Visitor Talks of Native Life; Chants Psalm from Koran.” The Springfield Union Springfield, Massachusetts wrote in his paper:

## Notable activities from October 1932 to January 1933

The main feature in the period under report (October 1932 to January 1933) is a detailed correspondence between G.W. Brown, 56 E Congress Street, Suite 1307, Chicago, Illinois and our missionary in charge Sufi M.R.

Bengalee. All questions and queries were answered in most befitting way<sup>114</sup>.

Many dignitaries from all over the world appreciated/commented about the activities of our mission

and The Moslem Sunrise<sup>115</sup>. They are as follows: Mr. L.K. Hyde, Long Beach, California. Mr. Enrico A. Flory, Boise, Idaho. The Al-Hedait, Brahman aria, Tipperah, India. Miss Margaret Miles from Indianapolis, Indiana

## Congratulatory Letter to Franklin D. Roosevelt

The editor of The Moslem Sunrise, Mr. M.R. Bengalee, on 2 March 1933 wrote a congratulatory letter to President of United States of America on assuming the charge of the office as President of USA. It is being reproduced here along with

the reply from White House<sup>116</sup>.

Chicago, Illinois, March 2, 1933  
Hon. Franklin D. Roosevelt,  
President of the United States,  
The White House,

Washington, D.C.

My dear President,

I, on behalf of the Ahmadiyya Moslems of the United States of America, offer you most hearty congratulations on the occasion of

109 Sufi, Bengalee, M.R. April-July 1931. “The Moslem Sunrise, Vol. IV No. 1, (30-6).

110 Sufi, Bengalee, M.R. April-July 1931. “The Moslem Sunrise, Vol. IV No. 1, (33).

111 Sufi, Bengalee, M.R. April-July 1931. “The Moslem Sunrise, Vol. IV

No. 1, (17).

112 Sufi, Bengalee, M.R. April-July 1931-2. “The Moslem Sunrise, Vol. IV No. 1, (26).

113 Sufi, Bengalee, M.R. April-July 1932. “The Moslem Sunrise, Vol. IV No. 3, (17).

114 Sufi, Bengalee, M.R. April-July

1932-3. “The Moslem Sunrise, Vol. V No. 1-2, (34).

115 Sufi, Bengalee, M.R. April-July 1932-3. “The Moslem Sunrise, Vol. V No. 1-2, (47).

116 Sufi, Bengalee, M.R. April-July 1933. “The Moslem Sunrise, Vol. IV No. 3-4, (36).

the assumption of your office as President of the United States of America.



**Mr. Franklin D. Roosevelt,  
President of USA**

As a token of our love, respect and honor, I send you under separate cover, the book “Ahmadiyya Islam or The True Islam,” and a copy of my magazine “The Moslem Sunrise.”

Illustrious President, God has

chosen you to be the ruler of the most prosperous and advanced nation on the face of the earth. This book that I have the honor to send you as a present will not only help you in the discharge of your great duties but will also lead you to a higher and more permanent uplifting here and hereafter. I, therefore, humbly request you to do me and my community the honor of reading the book at least once, from the beginning to the end.

It is my earnest and wholehearted prayer that God may help you in all of your undertaking and crown your noble efforts with high accomplishment. May be your inaugural be the inaugural of a new era of peace, prosperity and progress not only for the United States of America but for the whole world.

Most respectfully yours,  
Sufi M.R. Bengalee

## Reply from the White House

Washington, April 14, 1933

My dear Mr. Bengalee,

The President has received your letter of March second and deeply appreciates the congratulations extended to him by you on behalf of the Ahmadiyya Moslems of America. He asks me to thank you heartily for the book and the copy of your magazine, which you were good enough to send him to assume you of his deep appreciation of your interest in his success.

He is indeed grateful to you for this evidence of your good will and for your prayers.

Sincerely yours,  
(Signed), M.A. LeHand,

Private Secretary

## Activities of USA Ahmadiyya mission in 1932-4

Dr. Sufi Bengalee delivered lectures in Austin High School, which was reported in Austin Times of December 16, 1932. “Dr. Sufi Bengalee speaks on India in little theater. Missionary of Ahmadiyya Movement holds many spellbound by dynamic talk.” Other activities, which were published in leading magazines and newspapers, are listed here<sup>117</sup>. The progressive Thinker reported “Path of Peace” in his publication of November 21, 1932; “The overcoming of religious and race prejudices.” Kalamazoo Gazette of Saturday, April 8, 1933 made headline, “Sufi Bengalee in city to form Moslem Chapter.” The editor of the magazine mentioned about Ahmadiyya Movement and their goals.

The Mansfield daily journal offered doctrines of Islam as a cure

for economic ills. It wrote:

Charles Frederick Weller, General Executive, reported the contribution of the Ahmadiyya Movement to the World Fellowship of Faiths-A second parliament of religions. Khalifat-ul-Masih II sent cabled greeting message from Qādiān, India which was read by Mr. Bengalee at the opening of the cultural convention period of the World Fellowship of Faiths on Sunday evening, August 27, 1933 in the Hotel Morrison, Chicago. The Honorable Chaudhri Zafrulla Khan, former president of the All-India Moslem League, made a profound impression by his modest but masterly address at the evening session, Friday, September 1, 1933 on “Islam

Promoting World Unity, Peace and Progress.” Also Dr. M. Yousaf Khan an Ahmadi delegate in the convention addressed on September 5 on “Overcoming Racial and Religious Prejudices.”<sup>118</sup>

The activities of the mission were reported in different press communiqué<sup>119</sup>:

Minneapolis Journal of December 3, 1933 wrote: “Islam envoy visits city. Missionary from India, seeking converts and explained his religion.” Saint Paul Dispatch of February 6, 1934 printed, “Koran holds hard times solution, holy man says.” The missionary explained Muslim teachings. Cedar Rapids Daily Gazette said, “Indian missionary holds services for Moslems here. “The Grand Haven Daily Tribune

<sup>117</sup> “The Moslem Sunrise, Vol. VI No. 3-4, April-July 1933. (37).

<sup>118</sup> “The Moslem Sunrise, Vol. VI No. 3-4, (43) April-July 1933..

<sup>119</sup> “The Moslem Sunrise, V. VII No. 1-2, (30) November 1934..



dated March 20, 1934 printed “Lecture on Islam talks to Rotary Club here at Monday luncheon.” The Resolute of April 1934 mentioned about “Islam’s answer to the world’s ills.” Dr. Bengalee referred briefly to the teachings of the Koran would do away with the economic troubles that the world is passing through.

The house owned by our mission in Chicago was made available for use as a mosque and Headquarters. The Chicago Daily Times of Tuesday, August 21, 1934 reported “Islamite’s dedicate first mosque here with solemn rites,” and The Chicago Defender of September 1, 1934 made a headline as “Open new Moslem Mosque in city.” The Chicago Home News wrote in his issue of September 8, 1934 “Moslems who open mosque here explains the principles.” The

Chicago American of 23 August 1934 and the Chicago Daily News of September 1, 1934 reported the inauguration of the mosque. Mr. Ray F. Anderson gave a detailed comment on Islam and Christianity in Cedar Rapids Gazette press release of Friday, May 25, 1934<sup>120</sup>.

The Moslem Sunrise continued publishing articles of the Promised Messiah and Khulafā-e-Ahmadiyya Islam. The summary of speeches at annual gathering at Qādiān was printed<sup>121</sup>. Press notice describing mission’s activities was printed in The Michigan City News of August 9, 1934. It mentioned, “Cure offered world’s ills by Koran, says missionary, visiting Islamic envoy explains religion and its solution for economic problems.”

Dr. Bengalee delivered speeches

and sermons in and around mission in Chicago. The Stanley Sun published a report in its issue of June 6, 1935. Touching upon the world depression Dr. Bengalee attributed the main cause to the concentration of wealth, an evil that is fast devouring the western civilization. The peril could be guarded through the practice of the economic system of the Islam. The Michigan City Evening Dispatch of Thursday, August 9, 1934 wrote more or less the same views as described above. The same newspaper in its issue of August 13, 1934 wrote proceedings of the missionary to Indiana at Asser El Jadeed temple anniversary<sup>122</sup>. As usual, The Moslem Sunrise had published comments and appreciations views of friends and Ahmadi brethren.<sup>123</sup>.

## Sufi M.R. Bengalee speaks at ‘Abington Friends’ Meeting

‘Abington Friends Meeting has been holding an interesting symposium this winter, having for their Bible talk speaker each month a representative of some other faith than ours to discuss his own religion. The most recent speaker was Sufi M.R. Bengalee, a Moslem from India, head of the missionary movement of Islam in America and editor of The Moslem Sunrise, a magazine devoted to the exposition of the faith of Islam. I think most friends were surprised to discover that this alien religion founded by Mohammed has in it much, which accords with the views held by advanced Christians. Mr. Bengalee explained that the word Islam means peace. But the Moslem believes in the justification of fighting in self-defense. Muslims put strong emphasis upon democracy and equality, having no hereditary offices or authority. Mr. Bengalee’s talk

gave Friends an entirely new conception of Islam and I am sure brought them into a close feeling of sympathy and good will towards the people of that faith.’

‘Dr. Bengalee arrives in city, fixed in purpose of spreading Islam faith. He explained that the followers of Islam believe in only one God and think He sent Prophets to all lands and at different ages. We believe that Ahmad is the Prophet of the age and that he has brought Islam back to its original purity. Obligatory duties of Islam are daily prayers, fasting in the month of Ramadan, fixed alms giving and charity, and a pilgrimage once in one’s lifetime, provided circumstances allow.’

The Springfield Union Springfield, Massachusetts wrote in

issue of February 17, 1932,

“Dr. Bengalee arrives in city, fixed in purpose of spreading Islam faith. He added that Moslems believe in Jesus Christ and Prophets such as Moses, Abraham, Buddha and Confucius but did not deify them.”

The Cleveland Plain Dealer Cleveland, Ohio gave this heading in its publication of June 25, 1932. “Seeks converts to Islam here. Mohammedan missionary also wishes to correct wrong ideas on religion.” Similarly “Dharma” Journal of all world Gandhi fellowship, New York of January-June, 1932, the Morning Call Allentown, Pennsylvania of February 28, 1932, the Independent Spiritualist Association Church bulletin, Grand Rapids, Michigan of May 1932, the Detroit News, Detroit, Michigan of June 15, 1932, the

120 “The Moslem Sunrise, V. VII No. 3, November 1934. (19).

121 “The Moslem Sunrise, V. VII

No. 4, March 1935. (15).

122 “The Moslem Sunrise, Vol. VIII No. 1, (19). July 1935.

123 “The Moslem Sunrise, Vol. VIII No. 1, (33). July 1935.

Cleveland Plain Dealer, Cleveland, Ohio of June 23, 1932 and the Cleveland Press, Cleveland, Ohio of June 23, 1932 wrote similar views about Ahmadiyya Mission. Miss Nina Stauffer and Abdullah R. Scott published their articles on “Some of Islam’s Contributions to Western Civilization” and “My Impressions of Qādiān,” respectively.

‘I received a copy of the latest issue of The Moslem Sunrise, which certainly is a splendid piece of journalism. I congratulate you on such fine work.’

‘I have received a copy of The Moslem Sunrise. I think that it is truly a wonderful magazine. I also think that the Moslems have a great future before them in missionary

work in the United States.’

‘The Sun of Islam will rise in the West’ said the Holy Prophet of Arabia, and it has. It is devoted to the cause of Islam, in diffusing and disseminating its lights and beauties in the West, edited by Sufi Mutiur Rahman Bengalee, M.A., published from America.’

‘I cannot express my boundless appreciation and admiration for the Truths which have been presented in the various issues of The Moslem Sunrise.’

‘Islam means peace and resignation, he explained. A few of the specific peculiarities of Islam, he said, are: Liberation of women by establishing the equality of

both sexes, safeguarding their rights and liberties, and raising their status; absolute veto on all intoxicants; and the promotion of science and education.’

‘The Mohammedan leader talks on economics as well as theology. He said last night that the present economic depression could have been avoided in the United States had it followed the Islamic system which is basically made up of three principles: the law of inheritance which abrogates the concentration of wealth, the tax on surplus wealth for the benefit of the poor, and the prohibition of interest on all loans.’

## The Contribution of the Ahmadiyya Movement to the World Fellowship of Faiths, held in Chicago on August-September 1933

### Khalifat-ul-Masih ’s Message to World Fellowship of Faiths



In 1933-'34 at our FIRST INTERNATIONAL CONGRESS held in Chicago and New York, 199 representatives of all faiths, races and countries, delivered 242 significant addresses at 83 sessions - seeking a solution for World Problems. His Highness the Maharaja Gaekwar of Baroda, India, was International President, and the late Miss Jane Addams and the Hon. Herbert Hoover were Presidents.



Some of the participants of the events showing Missionary Bengalee about in the center.

Message of Khalifat-ul-Masih II for World Fellowship of Faiths was read by Sufi M.R. Bengalee at the opening session. The message is as follows:

“I am deeply interested in the aims and objects of the World Fellowship of Faiths because in these I see the fulfillment of the declaration made by the Holy Quran 1350 years ago; namely, that there is no nation in the world to which a prophet of God has not been sent, and that, unmixed evil can never find a lasting footing in the earth. The faiths that have been publicly preaching their teachings for hundreds and thousands of years and have succeeded in winning the enthusiastic devotion of millions of men could not possibly have sprung from an impure and filthy source or lost all their original beauty and charm. I am not one of

those who think that man can attain nearness to God by following any path, but I do believe that in order to enable people to reach a tower of light, well-lit roads are a necessity. He who makes the roads dark does indeed try to make the tower desolate; similarly, one who sees the triumph of this own faith in finding fault with others is sadly misguided. If the light of God is not present in every country and every nation in some form or other, people will lose their power of vision and when the power of vision is lost, light is of no avail. Those, therefore, who strive to keep people acquainted with the truth that every faith possesses some beauty in one form or other, render a meritorious service in keeping the standard of truth erect, and it is for this reason that I think the World Fellowship of Faiths is rendering a great

service to the world, and it is necessary that the efforts of this movement should be extended and helped in all parts of the world. I, as Head of the Ahmadiyya Movement in Islam, promise to render this society every help in my power and I assure them that in these days, the will of our Lord God is also in support of their efforts. The angels in Heaven are sounding the trumpet of peace. He who does not listen to this heavenly call today, shall listen to it tomorrow, and he who will not listen to it tomorrow, shall listen to it the day after, but listen he shall. Blessed are they that bury the hatchet at the first call and extend to their brothers the hand of Peace and Goodwill, for it is they over whose hand will be the hand of God and it is they who will inherit the kingdom of Heaven.<sup>124</sup>

## Concluding Remarks from General Executive of World Fellowship of Faiths

We appreciate heartily the cabled greetings from Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II. Head of the Ahmadiyya Movement in Islam, Qādiān, India. His inspiring message was read at the opening of the Culminating Convention Period of the World Fellowship of Faiths on Sunday evening, August 27, in the Hotel Morrison, Chicago.

The Hon. Chaudhri Zafrulla

Khan, B.A. LL. B., M.L.C., Bar at Law, former President of the All-India Moslem League, made a profound impression by his modest but masterly address at the evening session, Friday, September first, on “Islam Promoting World Unity, Peace and Progress.” His leadership was also helpfully manifested in the intimate conference of speakers from many lands who helped to form the new Working Committee in India of the World Fellowship of

Faiths. Mr. Khan pleased us all by accepting membership in this Indian Working Committee and in the International Committee which is to be developed – with His Highness the Maharaja Gaekwar of Baroda, India, as International President. Mr. Khan’s promised leadership and labor in behalf of the World Fellowship of Faiths is an appreciated, great acquisition of the cause.

<sup>124</sup> Sufi, Bengalee, M.R. November

1933. “The Moslem Sunrise, V. VI

No. 3-4, (15).



Dr. M. Yousuf Khan, delegated by the Head of the Ahmadiyya Movement, gave an admirable address in the evening session Tuesday, September 5, on “Overcoming Racial and Religious Prejudices.”

It is appropriate that Hazrat Khalifat-ul-Masih’s message was read at the opening session by Sufi Mutiur Rahman Bengalee, who has been an intimate friend of the Fellowship of Faiths and a prominent speaker in many of the

meetings since he came to America in 1929. Sufi Bengalee’s thoughtful, informing address on “Islam the Solution of World Problems,” was an effective contribution to the evening session, on Thursday, September 14.

Through these three leaders who were personally present at several sessions and through the helpful message which came directly from Hazrat, Khalifat-ul-Masih, the Head of the Ahmadiyya Movement, we were made to feel – and to appreciate very heartily – the high

idealism, the neighborly cooperation, and the deeply religiously consciousness with which the Ahmadiyya Movement in Islam contributed leadership and labor to the success of the World Fellowship of Faiths.

(Signed) Charles Frederick Weller, General Executive, World Fellowship of Faiths

(Sufi M.R. Bengalee, The Moslem Sunrise, November, (1933), Vol. VI No. 3-4, p. 43-44)

## First visit of Muhammad Zafrulla Khan to the US

Chaudhri Muhammad Zafrulla Khan visited Chicago, Illinois from

29 August 1933 to 7 September 1933. He addressed in three public meetings. He gave inspiring lecture on Islam in World Fellowship of Faiths. He delivered two speeches in Chicago Mission. He inspected Ahmadiyya Mission Chicago and gave valuable suggestions. He also informed the center about difficulties the mission is facing.<sup>125</sup>



Zafrulla Khan in 1931

## Launch of the Scheme of Tahrik Jadid (Modern Movement)

In 1934, Majlis-e-Ahrar, an Islamic political party started an agitation against the Ahmadiyya Community and declared that they would not rest until they had wiped the Ahmadiyya Community off the face of the earth. In response, Muslih Mau’ud said, “I see the earth slipping from under the feet of Ahrar. They say they will wipe out this Community, but Allah, the Almighty, has told me of a plan with which the

Ahmadiyya Community will spread in all countries of the world and no one will be able to destroy it.”

To attain this objective, he initiated the scheme of Tahrik-e-Jadid. “The purpose of launching Tahrik-e-Jadid is to acquire funds for delivering the message of Allah to the corners of the earth.” (Friday Sermon, November 27, 1942)

Khalifat-ul-Masih II put forward

the scheme before Jamā’at Ahmadiyya in three Friday sermons of 23 November, 30 November and 7 December 1934 and officially announced the scheme as Tahrik-e-Jadid on 16 December 1934. (Al-Fazl, 16 December 1934, p. 1. Tarikh-i-Ahmadiyyat by Dost Muhammad Shahid, V. 7, p. 11)

## Lectures by Sufi M.R. Bengalee on ‘Id festivals

Mr. M.R. Bengalee returned to Chicago on December 10, 1936 after making an extended trip around the world. After ‘Id prayers, he delivered a sermon on the philosophy of

fasting in Islam. Similarly, Id-ul-Adha was celebrated during the period and story of supreme sacrifice made by Abraham, Ishmael and Hajirah was highlighted to the

audience. The Turks, the Arabs, the Indians and the Americans gathered under the same roof and enjoyed food together<sup>126</sup>.

125 Shahid, Maulānā Dost Mohammad. 2007. “Tarikh Ahmadiyyat V6,” (119-20). Qādiān,

India: Nizārat Nashr-o-Ishā‘at Qādiān, Print Well Amritsar.

126 “The Moslem Sunrise, V. IX,

No. 1, August 1937. (17).

## Prof. Clark of Yale meets Khalifat-ul-Masih II

Prof. Clark Archard of Department of Religion University of Yale USA who was touring province Punjab, Pakistan met

Khalifat-ul-Masih II on June 17, 1937 in Qādiān and conversed on issues relating to Islamic problems. After visiting offices in Qādiān, he

went back by evening train<sup>127, 128</sup>. He wrote a letter of thanks on July 13, 1937, which was published in Daily Al-Fazl<sup>129</sup>.

## Activities of US Ahmadiyya US mission in 1938-40

The American branch of the Ahmadiyya Movement in Islam observed the Prophet Muhammad Day on 31 October 1937 at various centers such as Pittsburg, Cleveland, Indianapolis, Kansas City and Chicago<sup>130</sup>.

Sufi Bengalee visited Stanley on June 16, 1938 and made a lasting impression upon all with whom he came in contact. The Syrian community greeted him as a guest speaker. The proceeding of the event

was reported in The Minot Daily News<sup>131</sup>.

The activities of the missions in United States were reported in The Springfield Union of April 22, 1940. The heading was "Sufi Bengalee Head of Moslem Movement in US conducts service here." It wrote that there are about 80,000,000 Moslems in India and between 5,000 and 10,000 have been converted to Islam in this country in the past 20 years. Also Mr. Carlyle

Holt of The Boston Globe in its paper of April 26, 1940 wrote "Moslem Missionary on Quincy Visit; sees ultimate world understanding." Also, Quincy Patriot Ledger Friday Evening April 26, 1940 elaborated activities and mentioned conversion Christians to Muslim religion<sup>132</sup>.

The issue of our magazine Sunrise published an article of Sir M. Zafrulla Khan K.C.S.J. on "How mankind can be saved from destruction<sup>133</sup>."

## Mr. Kirkland of Chicago meets Khalifat-ul-Masih II

Mr. Wellbus Kirkland of Chicago representative of a well-known newspaper "Life" had a meeting with

Khalifat-ul-Masih II on 2 April 1940 in Qādiān and the left in the

evening<sup>134, 135</sup>.



This mosque was built by Syrian and Lebanese immigrants in the late 1920s after Ahmadi Missionary Mufti Muhammad Sadiq had visited Ross ND. During his visits, Missionary MR Bengalee stayed at a barn close to this mosque. The mosque was demolished as it deteriorated and was replaced by a small symbolic mosque.

127 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 7," (437). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān.

128 Al-Fazl, 19 June 1937. (1).

129 Al-Fazl, 22 July 22 1937. (6).

130 "The Moslem Sunrise, V. X, No.

1, February 1938. (19).

131 "The Moslem Sunrise, V. X, No. 3, September 1938. (19).

132 "The Moslem Sunrise," June, (1940), V. XII, Quarter 2, No. 2, p. 21

133 "The Moslem Sunrise," Qtr. 4 (1940), V. XII, No. 4, (8)

134 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 8," (201). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān.

135 Al-Fazl, 23 April 23, 1940. (2).



## Noted Moslem Missionary Spoke Here Wednesday

We, of this community, had an opportunity Wednesday evening to hear a message delivered by a learned man from India, Sufi M. R. Bangalee M. A. He made a profound impression by his masterly address. Those of us who availed ourselves of the opportunity were well rewarded. Direct from the congested East where three hundred and fifty million people dwell, Dr. Bangalee made it clear how it was possible for these hordes to endure over a period of



some six thousand years.

Touching upon the world depression, Dr. Bangalee attributed the main cause to the concentration of wealth, an evil which is fast devouring the western civilization. The peril could be guarded against, observed the speaker thru the practice of the economic system of the Islam faith. There are three main principles. First, is the law of inheritance. At death, one third of a man's fortune goes directly to charity while the remainder is distributed among his children and relatives. Thus are great fortunes constantly broken up and wealth re-distributed. The second, is ZAKAT or purifying tax. By this each Moslem pays annually one fortieth of all his surplus wealth for the use of the poor and needy. This alone, remarked the speaker would largely solve the unemployment problem. The third is the ban on interest; no interest may be paid on loaned money; and business should be conducted on a partnership basis so that gains and losses may be divided between capital and labor. All of these principles taken together would strike at the root of concentration of wealth and a more equitable and a wider distribution of wealth would result.

Antagonism between the different

religions is caused not by the founders of the different religions, but by their followers. According to Dr. Bangalee, Islam, which means peace and resignation to the divine will has been the religion of all the prophets since the dawn of history, and the Moslem believes not only in Mohammed, but in Jesus, Moses, and all the other prophets. Dr. Bangalee made a strong plea for better understanding and harmony between various faiths and peoples. "The East and the West must unite for the common good of humanity", said Dr. Bangalee.

An advancement made by the followers of Islam was, the speaker contends, the founding of a true democracy and universal brotherhood. The Koran says the test of respectability is not the color of a person's skin, but his honesty, integrity and religiousness. Islam has taken slaves and elevated them to royalty stated the speaker. A single visit to a Mohammedan church would furnish a living picture as to how this faith has exterminated race and color distinction.

The Holy Book, Koran, has raised the status of women. Islam makes a man and his wife equal. Women inherit property given a sum by the husband at the time of marriage and all her expenses are paid by the husband. Mohammed said that the best man is the one who is most well-behaved to his wife. This situation has been an advance over the rest of the world.

Dr. Bangalee pointed out that whereas the twentieth century America miserably failed in the prohibition of liquor, Mohammed in the sixth century succeeded in establishing complete temperance. Since then wherever Islam has gone drinking has vanished.

We, of this western world, might do well to heed the message of such men as Dr. Bangalee and relax briefly from our pursuit of happiness and fortune thru the chasing of New Deals and other too complex programs. It would seem that if our main ailment lies in the concentration of wealth, our salvation would lie in its wide and equitable distribution. We might do well to adopt an economic system similar to the Islamic teaching, or we might gain control of the liquor question by the practice of temperance.

There are still people who believe that worth-while reforms must come from the East, from whence rises the sun, and after listening to Dr. Bangalee, we believe that the East has some doctrines that would do well if transplanted here.

Dr. Bangalee will again speak in the Town Hall at Ross Friday night.

Left: A clip from the newspaper, Stanley Sun, June 6, 1935.

Two of the first three Ahmadi missionaries traveled all the way to Ross ND in the northwest US during the days when air, bus or car travel was not available. They rode the train for their journey. Radio was just starting to broadcast its first programs in 1920. The main resources to carry their message were mail and print media.

Ross is a small town in North Dakota west of a bit larger town Stanley to the east. Both towns straddle the railway line passing through there joining Chicago IL and Seattle WA.

Syrian and Lebanese Muslims had settled there. They were known as prairie peddlers. They went house to house peddling household necessities carrying their loads on their backs.

There was no mosque in Ross ND when Missionary Mufti Muhammad Sadiq visited there. A mosque had been built there around 1929 by the time Missionary MR Bangalee visited there. He led prayers and taught Islam at the mosque. Some of the buildings are still standing where both of them spoke.

Most of the Muslims in the area headed towards Detroit MI as auto manufacturing took off there creating employment opportunities. With no leadership and training, the remaining Muslim population melted away. The mosque deteriorated and was demolished, and a symbolic small mosque took its place on the same plot of land. (Clip picture by Syed Sajid Ahmad)



## Dr. Khalil Ahmad Nasir Appointed Missionary in-Charge in the US



US Ahmadi Muslims bidding farewell to Sufi M.R. Bengalee, Chicago, IL, (Fourth from left on the chairs).  
Dr. Khalil Ahmad Nasir is sitting left of him.



Left: Dr. Khlail A Nasir.

Right: Chowdry Ghulam Yasin, Dr. Khalil A. Nasir, Sufi Mutiur Rahman Bengalee and Mirza Monawar Ahmad

Sufi M.R. Bengalee, missionary in-charge of the Ahmadiyya Movement in Islam USA and editor of The Moslem Sunrise left for Pakistan after devoting 19 years of his life to the cause of Islam in this country and has taken over by Mr. Khalil Ahmad Nasir in 1948.<sup>136, 137.</sup>

Dr. Khalil Ahmad Nasir (1946-1959) served as an assistant to Sufi M. R. Bengali until 1948 and then succeeded him as Missionary in-Charge. He established the first mosque in the Nation's Capital, which was named the American Fazl Mosque by Muslih Mau'ud and served as the Headquarters for the

Community until 1994. Dr. Nasir started the Annual Conventions, initiated the elections of the National Executives and the National Auxiliaries, published new books, and launched the Ahmadiyya Gazette. He also participated in several international religious conferences.<sup>138</sup>

## Mirza Monawar Ahmad appointed missionary in the US

Mirza Monawar Ahmad son of Mirza Shafi Ahmad, who arrived in United States of America at the end of August 1946 was posted as missionary in Pittsburg PA. Initially this region included eastern coast of Baltimore to Dayton including Cleveland and Magnus Town. He spent his life for Ahmadiyya Islam and was torch bearer for any sacrifice for the cause of Ahmadiyya Islam. He was very popular in the

region mainly due to simplicity, love and affection and induced stir in the Ahmadis of Pittsburg. Due to his efforts this region was declared in one of the top positions in USA Jama'at. He had a tumor and was operated in local hospital but could not survive<sup>139</sup>. He was related to Mirza Bashir Ahmad son of the Promised Messiah who wrote in detail about him. He would do any work assigned to him with honesty

and diligently<sup>140</sup>. Mirza Bashir-ud-Din Mahmud Ahmad Khalifat-ul-Masih II mentioned about his qualities in his Friday sermon of September 24, 1948. He was a great missionary and excelled in religious matters related to Jama'at. The American Jama'at progressed due to his efforts and was an asset to our Jama'at.<sup>141</sup>

## First Ahmadiyya Muslim convention, Dayton, 1948

Jama'at Ahmadiyya United States of America held one day annual convention on 5 September 1948 at Dayton. Ahmadis from Chicago, Pittsburg, Indianapolis, Cleveland, Nagson Town, Dakin, Homestead, New York, Kansas City participated.<sup>142 143</sup>

## Missionary MR Bengalee in the US

Per Tarikh-i-Ahmadiyyat, Sufi MR Bengalee left Qadian, India, on 20/21 May 1928 and arrived in Chicago on 18 August 1928.

He left US and arrived Qadian India on 13 December 1935.

Again, he left Qadian India for the US on 21 October 1936.

He was back in Rabwah Pakistan on 28 February 1948.



Some of the Participants of First Annual Convention in Dayton-OH

<sup>136</sup> "The Muslim Sunrise," Qtr. 1, 1948, V. XX, No. 1, (13).

<sup>137</sup> Al-Fazl, 22 August 22, 1945. (1).

<sup>138</sup> 50th Jalsa Salana Souvenir Ahmadiyya Community USA, (57). June 1998. Shahid, Maulānā Dost Mohammad. 2007. "Tarikh

Ahmadiyyat V. 18," (219). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān.

<sup>139</sup> Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 12," (125). Qādiān, India: Nizārat Nashr-o-Ishā'at

Qādiān.

<sup>140</sup> Al-Fazl, 19 September 19, 1948.

(3). Al-Fazl, October 26, 1948. (5).

<sup>141</sup> Al-Fazl, October 6, 1948. (6).

<sup>142</sup> Al-Fazl, September 24, 1948.

<sup>143</sup> "The Muslim Sunrise," 1948, V. XX, No. 4, (11).



## Ahmadiyyat Opens a New Chapter in America

### First Annual Convention of U. S. Ahmadiyya Missions

The year of 1948 witnessed an important step forward in the history of the Ahmadiyya Movement in the United States. Foundations were laid for consolidated efforts of various American Ahmadiyya missions to further the noble cause of Islam at the first annual Ahmadiyya Convention held at Dayton, Ohio, last September.

Achievements at the Convention included a solid program of educational, social, propagational and financial activities. A central secretariat was established with the object of coordinating work of the different missions.

Publication of literature received a particular attention and in this connection wider circulation of the MOSLEM SUNRISE was enthusiastically pledged.

Notes of deep fidelity to Ahmadiyyat and greater drive for the propagation of Islam rang all through the deliberations. One could not help to infer that the sincerity and zeal showing in the faces of the ardent Ahmadies was auguring a blessed era of determined conquest of the wide world around to bring eternal peace and happiness to all the people through Islam.

If American Ahmadies act up to the ambitions to which they pledged their efforts at their first Convention, Allah, according to His promise, is sure to come to their help even as He did when the handful of Faithfuls made similar pledge more than thirteen centuries ago with practically no means available to achieve their purpose; nevertheless in less than half a century they succeeded in conquering major part of the then known world for Islam.



## The first martyr of Islam in America—Mirza Monawar Ahmad

Mirza Monawar Ahmad, missionary-in-charge of Pittsburgh circle, departed from us to meet his Creator on the 15 September 1948, following a major stomach operation.

The history of Ahmadiyyat in America is not a very long one. In a little more than a quarter of a century, many missions have been established in the heart of the western world. Many souls have been saved from life of darkness and sin who found their contentment and peace of mind in Islam. But this is only a beginning. The prophecies of the Promised Messiah, in which we have an absolute faith, point toward final victory of Islam when all the world will rest under its banner.

Most certainly the Divine revelations will come true. But the Ahmadis, the followers of the Promised Messiah, the Prophet of the age, will have to offer greatest sacrifices in all spheres before this goal is achieved. Mirza Monawar Ahmad, my worthy colleague, offered his life in the battle of Islam. Today this sacrifice may seem insignificant when the work of Ahmadiyya mission is in a state of infancy as compared to its aims. But, when the history of Islam's spiritual victory all over the world, in general, and in the western hemisphere, in particular, will be recorded, the name of this great son of Islam will stand high.

Mirza Monawar Ahmad was born in 1916. He graduated from the Punjab University receiving highest degree in Arabic in 1938. He dedicated his life for the Movement immediately after completing his secular education. During his training period in the Center as a missionary, he held some of the topmost positions in the Khuddam-ul-Ahmadiyya, the central youth organization of the Movement. His

services in the Khuddam-ul-Ahmadiyya in different important capacities will go down in its history as a permanent contribution toward strengthening its foundations.



Mirza Monawar Ahmad



**Tombstone of Mirza Monawar Ahmad**  
(Picture by Ajaz Khan in 1987)

He left for the United States in 1946 under the instructions of the Promised Reformer Hazrat Khalifat-ul-Masih, the present head of the Movement. Shortly before his departure his beloved father expired. Only a year later, during the Punjab massacres of 1947, he received the tragic news that his only brother became victim of the atrocities of the Indian police who shot him to death in cold blood. Only in a short time Mirza Monawar Ahmad was hit twice with such sad bereavements. A great shock was still to come when a little later, his old mother was compelled to migrate to Pakistan under most staggering conditions along with all other Ahmadis from their beloved hometown, Qādiān; the center of the Movement, leaving all their possessions behind.

Mirza Monawar Ahmad bore all these heart-breaking blows courageously and boldly. He kept himself all the busier in the service of Ahmadiyyat until his last illness forced him to his death-bed.

Certainly, the loss to the U. S. Ahmadiyya mission at a time when our work is only at its beginning stages is immeasurable. The shock was deeply felt by the Ahmadis all over the world. Here in the United States, the funeral services were attended by representatives of almost all missions. Prayers in absence were offered not only in Pakistan and India but also in England, Spain, Switzerland, the Netherlands, Middle East, Indonesia, West Africa and at many other places. In Lahore, the Promised Reformer, Hazrat Khalifat-ul-Masih, led the prayers himself and spoke very highly of his most outstanding services in America where Pittsburgh mission made remarkable progress under his able supervision. Hazrat Mirza Bashir Ahmad, second son of the Promised Messiah, wrote a touching article in the organ of the Movement, the Daily Al-Fazl.

Truly the shock for the Ahmadiyya Movement in America is very great. The gap created by our beloved brother's death will not be easily filled. The loss is tremendous but as true believers in God, we have unswerving faith that Allah will not let His work suffer. Rather, on the other hand, Mirza Monawar Ahmad's sacrifice will infuse new blood in the mission's work and will expedite its journey toward the destination. The feelings of a real Ahmadi have been best expressed by Hazrat Mirza Bashir Ahmad in a personal letter addressed to the writer. He says,

“The death of our dear Mirza Monawar Ahmad has

caused us great grief but for a true believer the whole matter centers around the verse of the Holy Quran, Inna Lillāhi Wa Inna Ilaihi Rāji'ūn. That firstly, all of us belong to Allah, and if Allah takes away what belongs to Him, nobody has a right to grumble. Secondly, all of us will at last

have to gather together with our God. So, the separation, however bitter it may be; is; after all, temporary. This is the two-fold lesson taught to us in this short verse. Another lesson her is this. If we belong to Allah, only He should be the center of all our love and attachment. The Promised

Messiah, may peace and blessing of God be upon him, has pointed to the very fact in his following words:

‘He only is the Most Beloved who has sent for (the deceased); and to Him alone we should offer all our love.’

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## Missionary Ghulam Yasin

Missionary Ghulam Yasin remained missionary in the east coast from 1947 to 1963 for sixteen years.

He was very active in the missionary work and was often invited to deliver lectures at New York University and in churches in Boston, Philadelphia, Hartford, Camden, Newark, Patterson, West New York and Long Island. (New York Souvenir-1989, p. 16)

## Ahmadiyya Islam is the message from God

### Message of Khalifat-ul-Masih II on the Second USA Annual Convention

Jama'at Ahmadiyya United States of America held one day second annual conference in Pittsburg on September 17-18, 1949. It was inaugurated by missionary in charge Chaudhri Khalil Ahmad Nasir. Khalifat-ul-Masih II sent an important message for the conference, He said:

My dear friends,

Missionary in charge Khalil Ahmad Nasir desired for a message on the occasion of your second conference. I sent Mufti Muhammad Sadiq, a companion of the Promised Messiah to your country 29 years ago for propagation of Islam. He presented to your ways and instructions of God. In those days his assertions were considered sayings of an old handicapped. The voice produced custodians of truth in America. Ahmadiyya Islam is a message from God Almighty and it is not work of any person. You should endeavor to learn as much knowledge of Jama'at as possible so

that God is pleased with you. God has given you a complete code of conduct in Quran and it is in your interest to act and benefit from it. He advised Americans to serve in the interest of God. You should not copy those who have weaknesses. You should follow God's message. He prayed for people of America and missionaries who are working in your country. Your efforts bear fruit and your country may turn a fort of Islam. God bestow his blessings on you.

My dear brethren of America! As you must all be aware the Promised Messiah (on whom be peace) published his testamentary directions in the document of great importance, which is known as Al-Waṣiyyat two years before his death. This is a document of great importance and must be carefully studied by every Ahmadi. I hope that each of you on studying this document will be inspired with eager desire to participate in the grand

scheme set out therein which is so vital for the advancement of Islam and humanity.

When you study this document you will find that the scheme set out in it requires each member of the Movement who wishes to join it to bequeath in favor of the Central Ahmadiyya Association one tenth of his property or an amount in cash corresponding to one tenth of the value of his property or if he owns no substantial property that he should contribute in his lifetime one tenth of his weekly or monthly income to the Central Ahmadiyya Association for the propagation of Islam and for the promotion of human welfare. It is necessary that the document bequeathing the property or setting out the promise in respect of these contributions should make it clear that the bequest or contributions the case may be are free from all conditions and limitations and that the donor or his heirs or executors will in no circumstances question the

144 Nasir, Khalil Ahmad, Qtr. 4, 1948. "The Muslim Sunrise," V. XX,

No. 4, (12-3 & 32).

disposal or disbursement of the property or the income by Central Ahmadiyya Association or by any other authority which may set up for carrying out the purposes and objectives of the scheme.

Once you have studied the whole document carefully you will fully grasp its grand purpose and objective but I also request Brother Khalil Ahmad Nasir that he should arrange that the purpose and objectives of Al-Waṣīyyat should be explained to you by representatives of the Movement in detail at your respective centers. In compliance with the spirit of Al-Waṣīyyat the Ahmadiyya Association of the United States of America will arrange for the purchase as early as may be of a suitable plot of land in some central locality which may be dedicated as a place of burial for those who make their wills in compliance with the conditions set out in Al-Waṣīyyat and the rules promulgated from time to time by the Head of the Movement and the Central Ahmadiyya Association and Taḥrīk-i-Jadīd. I am convinced that once this project is put into effect in the States, it will quickly gather force and thousands of your countrymen may even millions will in due course join this scheme and thus swell the numbers of those who shall continuously devote their efforts and substantial portions of their incomes and property to the objects mentioned in Al-Waṣīyyat.

All the number of such sincere and devoted Ahmadis increases it may become necessary to establish similar burial places in different parts of the country and this shall be done from time to time as necessity shall require.

The income derived from the property so bequeathed or from the sale thereof and from the contributions made in this behalf shall be disbursed as follows:

One half shall be remitted

to the central Ahmadiyya Association for the maintenance of central institutions and for the propagation of Islam throughout the world including the United States of America where for a long time to come workers specially trained at the Centers will continue to be needed. The two central institutions responsible for carrying on the work of propagation of Islam are the central Ahmadiyya association and Taḥrīk-i-Jadīd. The funds to be devoted out of the said income remitted to the center for the propagation of Islam in various parts of the world will be divided between these two institutions in accordance with such instructions as may from time to time be laid down by the Head of the Movement.

On the remaining one half, three quarters will be devoted to the propagation of Islam in the States and one quarter shall be devoted to the promotion of the welfare of the poorer and more backward of our brethren wherever they may be, preference being given to making provision for their education and training.

As soon as I receive intimation through the representatives of the Movement among that a substantial number of you are eager to join the scheme set out in Al-Waṣīyyat I shall proceed to appoint a committee for the purpose of selecting a site for the first burial ground under the scheme and for carrying out of the preliminary work necessary for putting the scheme into effect in the United States and for making provision for the scheme and its purposes being effectively carried out in perpetuity. Every person who makes a will or promise to make the minimum contribution under this

scheme will, subject to the bequest being carried out into effect or the contributions having been duly remitted, as the case may be, be entitled to be buried in one of the burial places dedicated for this purpose in the States or, in case he dies in India in the burial place at Qādiān, or, in case he dies in Pakistan, in the burial place at Rabwah, if his body is transported to the site of one of these burial places at the cost of his estate and there are no legal or other impediments in the way of the fulfillment of this purpose. It shall, however, be made clear in the will or in the document setting out the promise in respect of the said contributions, that failure to comply with this condition shall not operate to invalidate or otherwise effect the bequest or give rise to any claim in respect of the contributions made. Provision shall further be made that the Central Ahmadiyya Association shall take steps to have the names of all persons who have joined the scheme and on whose behalf its conditions have been fulfilled inscribed at suitable places in the burial places at Qādiān or Rabwah and also that these names shall be inscribed as record copies of which shall be made available in principle Ahmadiyya Centers so that future generations of Ahmadis may be prompted to pray for the souls of their departed brethren who had devoted themselves and their substance to the service of Islam and humanity.

It is essential and full care must be taken that carrying into effect of the whole of this scheme shall be in accordance with the law of the United States of America so that no objection on that score should at any time operate to defeat or discount the purpose of this scheme.

As stated in Al-Waṣīyyat this system will multiply its beneficence and shall prove the means of the uplift of all the weaker sections of humanity and for the spread of



general prosperity and the promotion of human welfare. Any system which is based on coercion or compulsion cannot achieve the same result. The scheme set out in Al-Waṣiyyat being purely voluntary and a free gift for the service of Islam and humanity will carry with it moral and spiritual benefits which may be lacking in any other system.

In course of time country after country will proceed to adopt this scheme and through the process of God's name will be glorified

throughout the world more particularly on behalf of those who become the recipient of spiritual, moral and material benefits under its operation.

The scheme is already in operation in Pakistan and India. I hope and pray that the United States of America may prove to be third country to adopt this scheme and thus lay the foundations for the promotion of the welfare of humanity on an ever-expanding scale. Amen.

Brethren: We are weak, but our God is strong and Almighty. We can do but little, but He can do everything. Be sure that His help is speeding towards you. Indeed, He Himself stands at your door waiting to enter. Spring up therefore and open wide your doors for Him to enter. When God enters your homes and fills your hearts, life will become radiant for you and you will be glorified on earth as He is glorified in the Heavens. May God be with you? Amen<sup>145</sup>.

## Muhammad Zafrulla Khan attends the second annual convention

Chaudhri Muhammad Zafrulla Khan also attended the conference and delivered two lectures. Mr. Rashid Ahmad of Chicago, Madam Alya Ali, Mr. Shaheed and Madam Amatul Latif read reports on preaching, accounts, education and society civilization. The people present gave advices for

improvement. The ladies presented \$ 525 for the mission and showed great sacrifice<sup>146</sup>.

The representatives of Pittsburg, Baltimore, New York, Braddock, Home Street, Dayton, Saint Luis, East Luis, cannon City, Iowa city, Chicago, Cleveland, Magus Town,

Detroit and Indianapolis participated in the conference.

Mr. Abdul Qadir Zaigham flew from Pakistan to participate in the conference on the instructions of Khalifat-ul-Masih II <sup>147</sup> and was inducted as missionary<sup>148</sup>.

## Khalifat-ul-Masih appoints Maulawi 'Abd-ul-Qadir Zaigham as US missionary

Khalifat-ul-Masih II appointed Maulawi Abdul Qadir Zaigham as US missionary. He remained in the US 1946-55 and 1958-65. A very scholarly and aggressive missionary. He held weekly Tabligh meetings at Time Square and was extremely good at debates with non-Muslims.



## Muhammad Zafrulla Khan presents the Holy Quran to US President Mr. Truman

In the year 1951 Muhammad Zafrulla Khan was representing Pakistan in United States. Mr. Truman, President of US gave a message to American nation. The next day a meeting of Muhammad Zafrulla Khan with Mr. Truman was scheduled. He made some

comments on his speech during the meeting. He said to the President that he remembers a few verses from the Holy Quran about two principles he mentioned in his message. He narrated those verses to him in English. President Truman took deep interest and wanted to see

those verses in Quran himself. Zafrulla Khan sent him a copy of the Holy Quran with English translation. The Holy Quran was published by Jamā'at Ahmadiyya and he obtained that from Washington. (Tarikh-i-Ahmadiyyat, Vol. 15, p. 439)

145 Review of Religions, January 1956. (8-12).

146 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 13," (104). Qādiān,

India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

147 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 13," (108). Qādiān,

India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

148 Daily Al-Fazl, October 6, 1950. (2).

## School for religious education for new converts

In 1950, Nur-ud-Din School was established in the US to teach religion to new converts in America of Islam in the US.<sup>149, 150.</sup> to prepare them for the propagation

## ‘The Moslem Sunrise’ changed to ‘The Muslim Sunrise’

It was circulated through Sunrise magazine, starting with Vol. 22 in 1950 that its name was changed from “The Moslem Sunrise” to “The Muslim Sunrise”<sup>151</sup>.



St Louis members (1953).

Back row: Ali Razaa holding his son Haris, Br. Munir Ahmad (president 1960s-2007), Uthman Khalid, Abdullah Aziz.

Middle row: ?, Abdul-Ghaffar, Ibrahim Khalil, Ibn Yamin (1st St. Louis president-1948), ?, Abdullah Ali.

149 Al-Fazl, June 21, 1950. (2).  
150 Shahid, Maulānā Dost  
Mohammad. 2007. “Tarikh

Ahmadiyyat V. 13,” (285). Niẓārat  
Nashr-o-Ishā‘at Qādiān.  
151 “The Muslim Sunrise,” V. XXII,

No. 1, Qtr. 1, 1950. (27).

## Third and fourth annual conventions of US Ahmadiyya Muslims

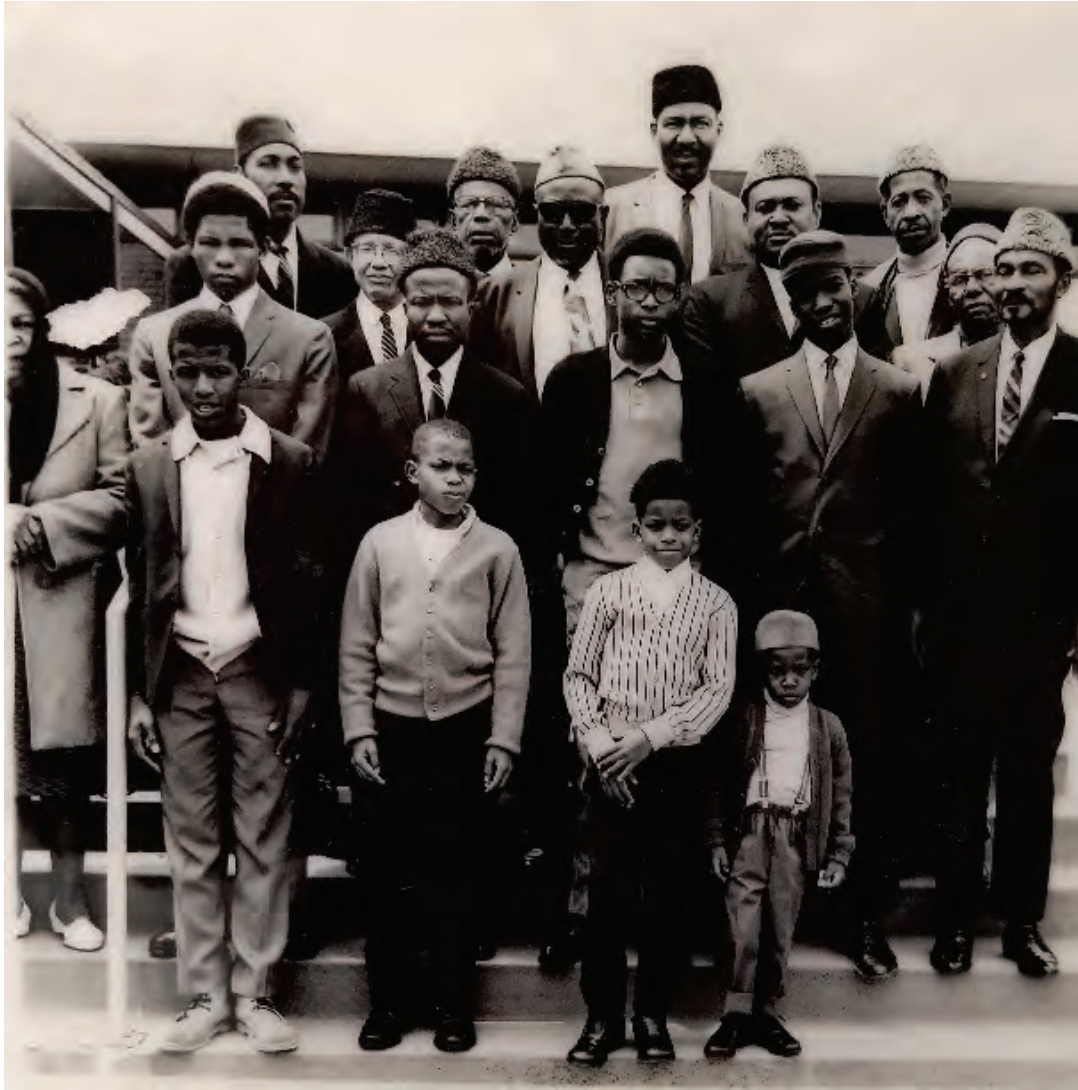
Third annual convention of Ahmadiyya Community USA was held on September 2-3, 1950. This was the first time that Khuddam-ul-Ahmadiyya and Lajna Ima'illah auxiliaries held their separate meetings.

Six righteous souls accepted Ahmadiyya Islam during the conference.

It was agreed to establish new preaching centers in southern states, to send Islamic literature to at least 100 American libraries and to procure land for graveyard during the next year<sup>152</sup>.

The Fourth Annual Convention was held in Cleveland from September 1-2, 1951. Two hundred members participated. Last year's

performance was gauged<sup>153</sup> and next year's program proposed<sup>154</sup>. The American mission published Communism and Democracy, Why I believe in Islam? and Ahmadiyyat, the True Islam by Khalifat-ul-Masih II and Moral Principles as the Basis of Islam by Chaudhri Muhammad Zafrulla Khan<sup>155</sup>.



St Louis MO Chapter members from 1960s.

Back row: Ahmad Wali, Faisal Husain, Abdullah Ali, Ibrahim Khalil Sr, Munir Ahmad, Ansar Ahmad, Uthman Khalid, Abdul Qadir. Middle- Sadika Abdur Razaq, Ishmael Ahmad, Habibullah Aziz, Daud Aziz, Abdul Aziz, Ibrahim Khalil

152 Daily Al-Fazl, September 10, 1950. (1).

153 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh

Ahmadiyyat V. 14," (43). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

154 Daily Al-Fazl, January 8, 1952.

(4).

155 Daily Al-Fazl, October 16, 1951. (4).



## New Headquarters in Washington DC

The first Ahmadiyya mosque in the nation's capital was procured at 2141 Leroy Place, Washington, DC in

1949. Khalifat-ul-Masih II (may Allah be pleased with him) named it the American Fazl Mosque. It served

as the Headquarters of the Ahmadiyya Muslim Community USA from 1950 to 1994.



American Fazl Mosque, Washington, D.C.

## Ahmadiyya Mission Activities in 1951

The American mission of the Ahmadiyya Movement in Islam published first edition of "The Philosophy of Teaching of Islam" by Mirza Ghulam Ahmad of Qādiān, the Promised Messiah (may peace be upon him) and Mahdi. The book is one of the most remarkable books in the history of Islamic literature. The book has been translated from Urdu to English. Its price was \$3.50.<sup>156</sup>

Washington Post in its editorial of March 22 published an offensive sentence and unfounded idiom about the life of Prophet Muhammad (May peace and blessings of Allah be upon him). Our mission reacted very strongly and our missionary in charge Chaudhri Khalil Ahmad Nasir wrote a letter to the editor telling that the act had hurt 350 million Muslims. The contempt of

Prophet Muhammad (May peace and blessings of Allah be upon him) was highly undesirable and uncalled for. The newspaper published the letter in original under the heading "Offence to Muslims." The protest was duly recorded by American Magazine "Pathfinder" on April 18, 1951<sup>157</sup>.

## Islam represented in World Conference on religion in 1954

Islam is represented by Dr. Khalil A. Nasir in the World

Conference on Religions (Shimizu City, Japan) and in the World

Council of Churches (Evanston, Illinois).<sup>158</sup>

## Missionary Syed Jawad Ali arrives in the US

Syed Jawad Ali (1954-1960;

1963-1971) took over as Secretary of

the Ahmadiyya Muslim Community

<sup>156</sup> Nasir, Khalil Ahmad, Qtr. 4, 1953. "The Muslim Sunrise," V. XXV, No. 4, (28).

<sup>157</sup> Shahid, Maulānā Dost

Mohammad. 2007. "Tarikh Ahmadiyyat V. 14," (44). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

<sup>158</sup> Ahmadiyya Muslim Community fiftieth Jalsa Salana USA, (65).

USA in 1954. His missionary efforts continued for six and half years. He established the mission in Detroit in 1956.

He returned to Pakistan in July 1960. He came back to USA in January 1963 and worked in Washington. DC, Chicago and St.

Louis.

He finished his tenure of duty on 14 March 1971.



## Russian and American Scientists visit Rabwah

Following scientists visited Rabwah on the invitation of Union President Prof. Naseer Ahmad Khan.

1. Prof. Baranauv Leningrad University USSR

2. Prof. Stakman Agriculture Advisor Rockefeller Foundation USA

Prof. Baranauv addressed college union on 30 January 1956.<sup>159</sup>

Prof. Stakman delivered a speech on “Agriculture and Science” on 31 January 1956. They had an audience with the Promised Reformer. Both were presented the Holy Quran which they happily accepted.<sup>160</sup>

## Launch of the Scheme of Waqf-e-Jadīd (Modern Devotion)

Waqf-e-Jadīd was founded in 1957 by Khalifatul Masih II. The aim of this scheme was to provide education and training to rural

chapters, as well as to take the message of Oneness of God to idol worshippers. It was, at first, limited to Pakistan, but Khalifatul Masih IV

later made it international. (An Introduction to Financial Sacrifice, Tahrik-e-Jadīd Anjuman, Pakistan, p. 118)

## World religion conference in Dallas, TX

Islam is represented by Chaudhri Muhammad Zafrulla Khan and Dr. Khalil A. Nasir at the World

Religions Conference in Dallas, TX in 1959. It was and is attended by world-known leaders such as the

Prince of the Netherlands and His Excellency U Nu, the Prime Minister of Burma.<sup>161</sup>

## Apology from an American firm on derogatory remarks

Khalifat-ul-Masih II instructed to write a reply to American Firm who wrote derogatory remarks about the Holy Prophet (May peace and blessings of Allah be upon him). The firm was informed accordingly. Timely reply forced the firm to send a written apology.

Henry & Danna Thomas C/O Hanover House Publisher,

575 Madison Avenue New York, N.Y.

December 6, 1956

We have just received your letter from our publisher. With regard to the statements made about the Prophet Mohammed in the living Biographies of Religious Leaders, we

were terribly shocked and saddened that there have been misunderstanding of our attitude and feeling about Mohammed. We have always believed that the teachings of the Prophet are one of the world’s basic manifestations of democracy and that the tenets of the Muslim Faith are a direct Progenitor of the philosophy of Abraham Lincoln.

Despite the fact the book was written fifteen years ago under the direction of a book editor who conceived of the project as a humanized, romanticized approach to biography for a westernized audience we have not had the

slightest intention of detracting from the philosophical stature of Mohammad and that is why we have been so distressed over any misunderstanding that might have arisen.

We wish you God speed on your new work on the Prophet Mohammad and if you mention our book would you please convey to your reader how saddened we have been over any adverse reaction and would you convey that we are the last people in the world who are critical of the very great contribution of the Muslim faith.<sup>162</sup>

Sincerely

Henry and Danna Thomas

<sup>159</sup> Daily Al-Fazl, 31 January 1956. (1-8).

<sup>160</sup> Daily Al-Fazl 1 February 1956. (1-8)

<sup>161</sup> Ahmadiyya Muslim Community fiftieth Jalsa Salana USA, (65).

<sup>162</sup> Shahid, Maulānā Dost Mohammad. 2007. “Tarikh

Ahmadiyyat V18,” (219). Qādiān, India: Nizārat Nashr-o-Ishā‘at Qādiān, Print Well Amritsar.

## Message of Khalifat-ul-Masih II to increase financial contributions

Brethren Jama'at Ahmadiyya USA. As-Salamu 'Alaikum Wa Rahmatullah Wa Barakatohu

During this year some unwanted things happened in Jama'at Ahmadiyya USA; New York in particular. But members of the Jama'at have shown great sincerity. The members of the Jama'at have assured me by signatures through Muhammad Sadiq. I am sure that you believe that you have done allegiance of Bai'at. You did not do Bai'at at the hands of any missionary. You shall have faith in Ahmadiyya Islam under any circumstances. Jama'at Ahmadiyya America was established in 1920 i.e. it has been there for 36 years. The period is the same when Jama'at was established in West Africa. The Jama'at there is now 100,000. But the report of missionaries from Jama'at USA inform to the maximum of 5% increase. The Jama'at USA increased to seven

thousand during 36-year tenure of Mufti. The degradation is unprecedented. The US Jama'at should have been fifty to hundred thousand and its donation to \$80,000. The donation of the Jama'at is only 6 to 7 thousand dollars. It means there are either apostates or members are not donating according to their income. Recently I received a letter from a missionary stating that a woman with monthly subscription of \$60 had left the Jama'at. It is hard to understand \$30 average when a woman was donating \$60. If the members are fifty thousand, then subscription will be \$1.5 m. The income in case members are hundred thousand should be \$3 m. By grace of God, we can send 40 to 50 missionaries to USA if the income so much. This can help organize the US Jama'at. Your country is very important. Your nation in West Africa is accepting Ahmadiyya Islam and they are 100,000 which are

more numbers than all countries together.

I advise you to contact Khalifat-ul-Masih which is more superior than contact with a missionary. It is mandatory for every member to write a letter at least once two to three months. It has not been followed. I consider those weak Ahmadiyya Islam who do not write once in two months. If all friends write me directly, then I shall reply them all. Middle contacts are not strong. It is said in our country that letter is half meeting. You live thousands of miles away from Pakistan and if you do not write once in two months then your Ahmadiyya Islam is of no use. Such devotions cannot yield happiness for the weakest of the Jama'at in the world. God may be with you and give you strength to undertake your duties<sup>163</sup>.

Mirza Mahmud Ahmad

Khalifat-ul-Masih II,

Dated: 23-08-57

## Message from Khalifat-ul-Masih II to pay special attention to African American Ahmadi

Brothers, As-Salamu 'Alaikum Wa Rahmatullah wa Barakatohu

Tahrik-i-Jadid missions of Africa and America should be noted that the nation of American Negroes needs special attention. There is a

prophecy that Negro nations shall be more inclined towards Islam in the later days and shall reconstruct Holy Ka'aba again. They are willing to undertake sacrifices of finances and life for the sake of religion. So, it is pertinent that the progress of Islam

is linked with Negroes of Africa and American nations<sup>164</sup>.

Humbly yours,

Mirza Mahmud Ahmad

Dated: 28-11-1961

24/7 Islamic Video Broadcast—mta.tv

163 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 18," (477). Qādiān, India: Nizārat Nashr-o-Ishā'at

Qādiān, Print Well Amritsar. 164 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 21," (221). Qādiān,

India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.





St. Louis Jama'at 1960s at Sheraton Jefferson hotel meeting place. Left to Right: Bro. Habibullah Aziz (President 2007-2010), Ishmael Ahmad, Muhammad Ahmad, ?, Munir Ahmad (President 1960s-2007), ?, Abdullah Ali.



New York – Muhammad Sadiq is second from left in the middle row.  
Famed jazz musician, Art Blakey, is pictured standing behind Ghulam Yasin.

## American Judge of Supreme Court studies “Communism & Democracy” written by Khalifat-ul-Masih II

American Judge of Supreme Court, Mr. Douglas studied “Communism and Democracy” written by Khalifat-ul-Masih II and other Ahmadiyya literature and

showed interest for further reading.

A well-known newspaper “Pittsburg Quire” interviewed Chaudhri Khalil Ahmad Nasir and published it with distinct titles in two installments. He emphasized basic beliefs of the Jama’at and highlighted needs and rehabilitation of the black Americans. The article was well publicized, and mission received many letters.<sup>165</sup>



Mr. Douglas  
Judge Supreme Court of USA

## An American new convert dedicates his life for Islam

Missionary to US Chaudhri Khalil Ahmad Nasir mentions in his American Mission Report of August

to October 1952 that an American new convert Abd-ush-Shakoor accepted Ahmadiyyat in early 1951.

He went to Rabwah for religious education after dedicating his life for Ahmadiyya Islam.<sup>166</sup>

## One thousand Americans converted to Islam by Ahmadiyya

Panorama magazine writes: About 12000 Muslims live in the US,

including 1200 Pakistanis, 10,000 from other eastern countries, and

1,000 Americans converts to Islam by Ahmadiyya.<sup>167</sup>

## Magazine ‘Life’ publishes a detailed report on Ahmadiyya Islam

The American weekly magazine “Life” published a detailed report on Ahmadiyya Islam on 9 May 1955. It wrote that in 1890, a reformer Mirza Ghulam Ahmad of Qādiān interpreted Islam for modern era, and that his coming was foretold

both in the Bible and the Quran. He claimed to be both Messiah and the Mahdi. His teachings were liberal and pacifistic.<sup>168</sup> A newspaper from Peshawar, Pakistan, analyzed the article. It stated that Jama’at Ahmadiyya International took big

stride in preaching activities all over the world. Due to its efforts in the last half century, western countries are acquainted with Islamic teachings. (Loh-o-Qalam, Peshawar, October 28, (1955) and Daily Al-Fazl, November 11, (1955), p. 5)

## American Ahmadis present \$3,000 for maintaining health of Khalifat-ul-Masih II

Khalifat-ul-Masih II fell ill and American Ahmadis presented him

\$3000 to maintain his health. The news about his health was

transmitted to every American Ahmadis by Washington center.

## Newsweek Magazine apologizes for writing against Islam

Newsweek, a well-known weekly magazine, charged that Islam is a religion of oppression and violence.

Our mission refuted its claim by writing a detailed letter. The editor of the magazine accepted his mistake

and apologized. He assured restrain in future.<sup>169</sup>

165 Shahid, Maulānā Dost Mohammad. 2007. “Tarikh Ahmadiyyat V. 14,” (418). Qādiān, India: Nizārat Nashr-o-Ishā’at Qādiān, Print Well Amritsar.  
166 Al-Fazl, 13 February 1953, p. 5

167 Panorama, January 1952. V. 3, No. 20.  
168 Shahid, Maulānā Dost Mohammad. 2007. “Tarikh Ahmadiyyat V. 17,” (283-88). Qādiān, India: Nizārat Nashr-o-

Ishā’at Qādiān, Print Well Amritsar.  
169 Shahid, Maulānā Dost Mohammad. 2007. “Tarikh Ahmadiyyat V. 17,” (313-14). Qādiān, India: Nizārat Nashr-o-Ishā’at Qādiān, Print Well Amritsar.

## Reader's Digest writes in favor of Islam

"Reader's Digest" published "Islam, a Misunderstood Religion," in its May 1955 issue by a non-Muslim writer, James Michener.

American Ahmadiyya Mission published 10,000 copies and distributed it all over the country creating renewed interest in Islam.

(Dost Mohammad Shahid, 2007. Tarikh-i-Ahmadiyyat, V. 17, p. 313-4)

## Missionary Khalil Ahmad Nasir delivers lectures in NY university and speaks on US Radio

Our missionaries Chaudhri Khalil Ahmad Nasir and Nur-ul-Haq

Anwar delivered lectures in New York American University. Five

speeches were given on radio also during the year 1955.<sup>170</sup>

## Abdush-Shakoor Kunze as US missionary

Mr. Abdul Shakoor Kunze was a German. He was appointed missionary at Chicago mosque in 1955 and later transferred to

Milwaukee. He remained on this post from 1955 to 1956. Chicago Tribune published his interview on 23 September 1955. (Dost

Mohammad Shahid, Tarikh-i-Ahmadiyyat, 2007. V. 17, p. 315)

## Khalifat-ul-Masih II conveys As-Salamu 'Alaikum and a message for the Eighth US Annual Convention

Jama'at Ahmadiyya USA held 8th annual convention in Saint Louise on 3-4 September 1955 in

which large members participated. Khalifat-ul-Masih II sent As-Salamu 'Alaikum and message for the

convention. Report on finance was presented by Syed Jawad Ali, secretary of the American mission.<sup>171</sup>

## Letter circulated among the delegates of the World Council of Churches by the Ahmadiyya Movement

A letter was circulated among the delegates of the World Council of Churches by the Ahmadiyya Movement in Islam at the occasion of their meeting in Evanston, Illinois. The brief of the write up was as follows:

Islam has always offered a hand of sincere co-operation and love to the Christians, "the People of the Book," as you have been addressed in our Holy Book, the Quran. The prophecies about Prophet Muhammad (May peace and

blessings of Allah be upon him) were highlighted. The message of Islam was brought to America by our movement. It was requested to join hands to bring peace in the world. ("The Muslim Sunrise," Qtr. 3, 1954. V. XXVI, No. 3, (3)).

## Khalifat-ul-Masih II refutes that America gave funds to the Ahmadiyya Community

Khalifat-ul-Masih II, in his Friday sermon on January 20, 1956 refuted the notion that America provided Ahmadiyya Community any funds. He mentioned that

speeches of some ministers of the Government of Pakistan were published in newspapers that Government of USA provided funds to the Government of Pakistan. He

asserted that as we were preaching against Christianity in USA, so it was not in their interest to help Ahmadiis financially anywhere in the world. (Al-Fazl, 8 February 1956)

## Annual contributions of the US Ahmadiis touch \$40,000

Khalifatul-Masih II in his Friday Sermon of 20 January 1956

mentioned that the missionary in-charge USA, Khalil Ahmad Nasir,

had asserted that annual receipts of in USA had touched \$40,000. He

170 Daily Al-Fazl, July 3, 1955. (3).  
171 Shahid, Maulānā Dost

Mohammad. 2007. "Tarikh Ahmadiyyat V. 17," (315). Qādiān,

India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.



hoped and wished that when the receipts shall increase in future to the order of 40 trillion dollars annually, ten times more than the annual income of Pakistan then we

shall be able to tell that the Americans have sacrificed for Prophet Muhammad (May peace and blessings of Allah be upon him) and Islam. A day shall come when

there shall be millions of mosques in America. On that day we shall be satisfied that the Americans have really moved.<sup>172, 173</sup>.

## New Ahmadiyya mission opens in Detroit

A new mission was opened in Detroit in the year 1956. Literature of Ahmadiyya Islam was published. Thirty people accepted Ahmadiyya Islam. The missionary in-charge undertook a two-thousand-mile outreach trip across USA. During this journey, he delivered lectures at institutions and high schools and answered questions from students. He was afforded opportunity to give interviews to radio and press. He gave 15 speeches on topics of

interest. He routinely visited areas in 40 miles radius around Washington. He gave message of Ahmadiyya Islam to 200 people in a marriage ceremony in Cleveland which was duly reported in local newspapers. The Washington mission published 40,000 new pamphlets. (Shahid, Maulānā Dost Mohammad. 2007. “Tarikh Ahmadiyyat,” V. 18, (381-2). Qādiān, India: Nizārat Nashr-o-Ishā‘at Qādiān, Print Well Amritsar)



**Bait-ul-Muzaffar, one of the previous centers in Detroit. This building has been razed for the construction of a new Ahmadiyya mosque at the site.**



**Members of St. Louis chapter in 1950 or 1951. Right to left: Ibrahim Khalil Senior, Mr. Wali, Uthman Khalid, Abdul Qadir, and Ibrahim Khalil Junior (two Khalils are not related). Picture provided by Tanvirul-Nisa Ahmad of St. Louis.**

<sup>172</sup>Daily Al-Fazl, February 8, 1956. (3-4).  
<sup>173</sup> Shahid, Maulānā Dost

Mohammad. 2007. “Tarikh Ahmadiyyat V. 17,” (382-84). Qādiān, India: Nizārat Nashr-o-

Ishā‘at Qādiān, Print Well Amritsar.

## Dr. Mufti Sadiq—first Ahmadiyya Muslim Missionary to the US—passes away

Dr. Mufti Muhammad Sadiq pioneer of Ahmadiyya mission in USA died on 13 January 1957.<sup>174</sup>

## Visit of Chaudhri Zafrulla Khan to the US in 1957

Chaudhri Muhammad Zafrulla Khan came to USA to live here for few months in 1957<sup>175</sup>. He delivered message of Ahmadiyya Islam to allied class in the country. He inaugurated new mission in New York and delivered an impressive Friday sermon. He led Id-ul-Fitr prayer. During his stay he delivered several lectures on Islam to different universities, colleges, clubs and associations and answered questions from packed audience.

The lectures in Columbia University and North east state Maine were as follows:

1. Bernard College for Women on "Islam."
2. Muslim Association on "Islamic Faith" on 26 February 1957.
3. Muslim Association on "The moral and spiritual values of Islam" on 2 March 1957.
4. Muslim Association on "The social and economic values of Islam" on 7 March 1957.
5. Bowdoin College on "Universe design or accident" on 7 March 1957.
6. A speech to American Friends of the Middle East on 26 March 1957.

He gave a speech in YMCA

Breakfast Club, Washington on Easter Day on 21 April 1957 and elaborated crucifixion and journey of Christ to Kashmir, India. He delivered another lecture in Washington mosque on the topic "Islam and modern life" the next day. The mosque was filled to its capacity. Apart from this he participated in two seminars of Columbia University on the topic of "World Peace." On April 4, 1957 he was invited on lunch in Church Peace Union. Daily Al-Fazl, June 16, (1957), p. 3-4 (Report Syed Jawad Ali, Secretary American Mission)

## Rebuttal for offensive language against Holy Prophet Muhammad

A New York firm published a book "Biographies of Religious Leaders." Mr. Munshi, governor of a province of India translated it in Urdu. It came to the knowledge that offensive language was used against Prophet Muhammad (may peace

and blessings of Allah be upon him) in the book. It created a stir, and commotion started in India in which hundreds of Muslims were martyred and thousands were sent behind the bars. As a result, the governments of Pakistan and India forfeited the

book. Khalifat-ul-Masih II explained in his Friday sermon of October 5, 1956, that not to be right response. Under his instructions, a rebuttal was written, and that American firm was informed<sup>176</sup>. The firm accepted its mistake and expressed regret.

## Sufi Abdul Ghafoor appointed US missionary

Sufi Abd-ul-Ghafoor came to the US as missionary 1962 to 1964.

## Brief Report of thirteenth to fifteenth Annual Conventions of Ahmadiyya Muslims in the US

Thirteenth annual conference of US Jama'at was held in New York from 3 to 4 September 1960 and members from far flung states of America, Ahmadis from Pakistan, two persons from Africa and one

representative from Canada participated<sup>177</sup>. Following speakers addressed the convention:

1. Missionary Mr. Ameenullah Khan Salik
2. Mr. Rashid Ahmad American

3. Mr. Bashir-ud-Din Usama
4. Haji Malik Bashir Ahmad
5. Mr. Abid Hanif
6. Missionary Maulawi Abdul Qadir Zaigham
7. Missionary Dr. Khalil Ahmad

174 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 18," (557). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

175 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh

Ahmadiyyat V. 18," (744). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

176 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 18," (217). Qādiān, India: Nizārat Nashr-o-Ishā'at

Qādiān, Print Well Amritsar.

177 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 21," (93). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

Nasir

8. Mr. Khalil Mahmud
9. Mr. Ahmad Shaheed
10. Missionary Chaudhri Ghulam Yasin



**Mirza Mubarak Ahmad, In-Charge International Missions with Missionary SM Shahid, Missionary In-Charge in the US (August 1961).**

Meetings of the auxiliaries and Council (Shūrā) were also held during the conference<sup>178</sup>.

An interview of Mr. Ameenullah Salik was telecasted on 11-12 night of November 1960 by Indianapolis in which Jama'at was introduced. The Indianapolis Times published the establishment of mission house. At the end of December 1960, he visited Columbus, Ohio where two television stations interviewed him, and newspapers published in headlines his arrival<sup>179</sup>.

Respected Mirza Mubarak Ahmad, Wakil A'la and Wakil Tabshir, undertook detailed visit to Europe and America in the middle of 1961 and held series of meetings to organize preaching efforts<sup>180</sup>.

The Chicago Sun Times is an important newspaper of Chicago and has a circulation of 550,000 published an interview of Mr. Ameenullah Khan Salik and highlighted achievements and

sacrifices of Jama'at Ahmadiyya on May 8, 1961 publication. Afterwards Radio Station Chicago broadcasted his interview lasting half an hour in which he presented beauties of Islamic education. He also delivered speeches in Dayton and Washington churches plus distributing hundreds of pamphlets about true teachings of Islam. A noble person in Chicago accepted Ahmadiyya Islam on this occasion<sup>181</sup>.

The fifteenth annual conference of USA commenced on 1-2 September 1962 in YMCA Pittsburg. Missionary Sufi Abdul Ghafoor inaugurated the conference. A message of Mirza Mubarak Ahmad, Wakil Tabshir, was read. The proceeding of the conference was reported in American newspapers<sup>182</sup>.

## Switzerland Daily Publishes News on Ahmadiyya Missions in US

Switzerland daily Bernertagblatt wrote on 11 June 1961: Jama'at Ahmadiyya has spread all over the

world. It has established its missions in London, Hamburg, Frankfurt, Madrid, Zurich and Stockholm.

Missions in US cities of Washington, Los Angliss, New York, Pittsburg and Chicago are also active.

## Now it is an Era of Jihad with Pen

Shaikh Muhammad Ikram, a renown Pakistani historian, wrote that one of the reasons of spreading

Ahmadiyyat in Africa, America and Europe is their efforts in propagation. Mirza Sahib and his

followers believe that it is not an era of Jihad with sword, it is an era of Jihad with Pen.<sup>183</sup>

## American press response on election of Muhammad Zafrulla Khan as President of General Assembly of United Nations

On the election of Chaudhri Muhammad Zafrulla Khan as the president of General Assembly of the United Nations, the American press

reacted positively. New York of September 19, 1962 said in an editorial that in electing Chaudhri Mohammad Zafrullah Khan of

Pakistan as President of the General Assembly, the United Nations had chosen "an outstanding veteran diplomat."

178 Daily Al-Fazl, December 23, 1960. (5).

179 Daily Al-Fazl, December 6, 1960. (5).

180 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 21," (187). Qādiān,

India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

181 Shahid, Maulānā Dost Mohammad. 2007. "Tarikh Ahmadiyyat V. 21," (366). Qādiān, India: Nizārat Nashr-o-Ishā'at Qādiān, Print Well Amritsar.

182 Daily Al-Fazl, October 5, 1962. (5).

183 Ikram, "Mauj-e-Kausar compilation," (193-4), Printer: Feroze Sons Lahore second Edition 1958.



## US President J.F. Kennedy meets Muhammad Zafrulla Khan

On November 21, 1962, J.F. Kennedy President of United States of America met in the oval office with the companion of the Promised Messiah, the President of the UN General Assembly, Sir Muhammad Zafrulla Khan.



## Appointment of Abdul Rehman Khan Bengalee in US

Abdul Rehman Khan Bengalee arrived in USA in 1963 and worked in Pittsburgh. He was in the US 63-67 and 69-72. He gave his life while serving the cause of Ahmadiyya Muslim Community USA on 16 May 1972 in Dayton, Ohio. He was second missionary martyred in USA. His body was taken to Rabwah, Pakistan

on 19 May 1972. Khalifat-ul-Masih III led his funeral prayers. He was buried at specifically allocated plot for missionaries in Bahishti Maqbarah, Rabwah, Pakistan (Al-Fazl, 21 May 1972. (1).

Right: The Pittsburgh, PA, Press, 20 June 1967.



## Khalifat-ul-Masih II Passes Away

The health of Khalifat-ul-Masih II entered upon a prolonged process of slow but progressive decline and the end came on 8 November 1965.<sup>184</sup>

According to the prophecy he completed the task assigned to him

by Allah in the best possible way and was finally raised to heaven to be in the presence of Almighty Allah, his Lord. Inna Lillāhi wa Inna Ilaihi Raji'oon.

In short, he was a source of mercy and blessings for his followers

as well as non-believers and the wise and learned in the world were aware of his status and value. Therefore, at his demise not only the press and non-believers in his own country but people from all over the world acknowledged his services and mourned his death.<sup>185</sup>

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<sup>184</sup> Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance of Islam" (Chapter xi). Rabwah,

Pakistan: Tabshir Publications.  
<sup>185</sup> February 1997. "The Ahmadiyya Gazette USA," (5).

## The Second Manifestation—Khalifat-ul-Masih III Mirza Nasir Ahmad (1965-1982)



***Hadrat Mirza Nasir Ahmad***

**Khalifat-ul-Masih III, May Allah Shower His Mercy on him (Caliph 1965-1982)**

God revealed to the Promised Messiah: We give you the glad tiding of a son who shall be your grandson.

Ḥaḍrat Musleh Mau'ūd also revealed: “God has informed me that you shall be given such a boy who shall be Nasir (helper) of the faith and shall be determined to serve Islam.”

The President of the Sadr Anjuman Ahmadiyya, in conformity with the constitution of the Electoral

College, convened a meeting of the College on 9 November for the purpose of electing the new Khalifa. The interval between the demise of Khalifat-ul-Masih II and the meeting of the Electoral College was spent by everyone in humble and earnest supplication to the Divine, that the members of the Electoral College may be rightly guided in their choice of the Successor to Khalifat-ul-Masih II. The College met in a deeply prayerful mood and Sahibzada

Mirza Nasir Ahmad Sahib, eldest son of the departed Khalifat-ul-Masih, who had been Principal of the Ta'limul Islam College for 21 years, was elected Khalifat-ul-Masih III by an overwhelming majority of the Electoral College. As soon as the choice of the Electoral College became known it was universally felt as if comfort and consolation were descending upon every heart from heaven.

Hazrat Mirza Nasir Ahmad Sahib, Khalifat-ul-Masih III, was 56 years of age when he was elected to his exalted office. Under the directions of his revered father he had at an early age committed the whole of the Holy Quran to memory. His education and training had comprised the religious as well as the secular in both of which he attained high proficiency. All through priority had been given to the religious over

the secular and to the spiritual over the intellectual, yet neither was neglected. After having completed his course of theological and oriental studies at the level of High Proficiency, he graduated from Government College Lahore and obtained the Bachelor of Arts Degree of the Punjab University. He then proceeded to England for postgraduate studies at Balliol College, Oxford, and in due course

obtained the Honors Degree of the University of Oxford, and later became Master of Arts of the University. Altogether the success achieved by the Nusrat Jahañ Scheme has been most encouraging and gratifying and the Movement is now accepted in the countries concerned as an extremely beneficent dispensation.<sup>186</sup>

## Important Schemes of the Third Khilāfat

- Scheme for Fazl-e-Umar Foundation (Record and publish chronicles of the Second Ahmadiyya Khilāfat)
- Scheme for Qur'anic Education
- Scheme for Waqf-e-Ardhi (Volunteer for two or more weeks in another chapter)
- Scheme for Waqf after retirement
- Scheme to feed poor and hungry
- Establishing third chapter of Tahrik Jadid
- Chanda Waqf Jadid for children
- Holy war against bad traditions
- Formation of chapters for Waṣiyyat (as prescribed by

the Promised Messiah in his book The Will)

- Scheme for 'Tasbiḥ, Tamhīd, Durūd' (praise and remembrance of Allah and prayers for the Holy Prophet, may peace and blessings of Allah be upon him, forgiveness and special prayers)
- Memorization of first 17 verses of chapter 'Al-Baqarah' of the Holy Quran
- Leap Forward Scheme of 'Nusrat Jahañ' (for establishing schools and hospitals in Africa)
- Hundred Years Ahmadiyya Jubilee Scheme
- Spiritual Programs for Hundred Years Ahmadiyya Jubilee Scheme

- Ten Years Program for Centenary of domination of Ahmadiyyat
- Recite La Ilāha Illallah (There is no worthy of worship except Allah)
- Plan for physical health of Ahmadiṣ

Ḥaḍrat Khalifatul Masīḥ III gave internationally recognized slogan to Jamā'at 'LOVE FOR ALL HATRED FOR NONE'.



Mahmud Ahmad, the last International Sadr of Khuddam in New York during his US tour.

<sup>186</sup> Khan, Muhammad Zafrulla. 1978. "Ahmadiyyat, the Renaissance

of Islam" (337). Rabwah, Pakistan: Tabshir Publications.



## Mosque in Dayton Ohio completed



Missionary Major Abdul Hamid



Major Abdul Hamid was appointed missionary at Dayton, OH, in May 1963. At that time Sufi Abdul Ghafoor was in-charge of Ahmadiyya Missions in US. He was received by an 85-years old American, Brother Abdul Qadeer, who arranged his boarding in his house. He had given a piece of land adjacent to his house to Ahmadiyya Community for the construction of a mosque.

**NEW MOSQUE**

### Minarets Rising On West Side

By BOB JOHNSON, Daily News Staff Writer

Soon the first minarets west of Washington, D. C., will rise over Randolph St. on Dayton's West Side and the faithful will be called to prayer five times each day, to face east and give praise to Allah.

The modest, brick-faced building at 637 Randolph St., erected from the contributions of the 200 believers, lacks only the finishing touches inside and a dome in the center, flanked by minarets, outside.

A minaret is a slender, lofty tower on a mosque, provided with stairs and a platform from which the faithful are called to prayer.

**HAMID SAID** the Randolph St. minarets will be too small for a man to climb but will be symbols of the grander ones.

Prime mover has been Abdul Hamid, Moslem missionary from Rabwah, Pakistan. He has been in Dayton two years and will return to his homeland this spring, after the mosque is completed.

He is a member of the Ahmadiyya sect of Islam, a missionary order which has converted some 10 million to its faith, especially in Africa and Indonesia.

"WE WELCOME people of all colors and races. We have no connection with the so-called Black Muslims. In fact the heart of our belief is that all mankind are the children of Allah," said the Imam of Dayton's mosque.

He conceded that the jamaat (congregation) is all Negro in the immediate Dayton area, but stressed that this is not because others are not welcome. He said some faithful in the jamaat are in Indiana and Kentucky and a few are Caucasians.

"We believe in prayer five times a day and our Sabbath is Friday. Since Americans have Sunday off, we hold our meetings then."

**THE NEAREST** mosque is in Washington, D.C., Hamid said. There are about 4,000 or 5,000 members of Islam in the United States, he added.

President of the local jamaat is Mohammad Qasim, a warehouseman at the Defense Electronics Supply Center, whose English name is Nathaniel Quarmlay. Like all members of the faith, he took a Moslem name when he was converted from Christianity 13 years ago.

**MOHAMMED QASIM**  
Heads Local Jamaat

Jama'at Ahmadiyya Dayton at that time consisted of few people and were very poor but were sincere.

The cost of building was estimated to be 35 to 40 thousand dollars. The center decided not to fund the project. Missionary Abdul

Hamid convened a meeting of the members and motivated them enthusiastically to sacrifice for the construction of the mosque. He appealed to the few people present that they should commit to build the mosque themselves. God shall definitely help. Brother Abdul Qadeer immediately promised \$1,000. Other members also promised to donate. After completing formalities, the construction work began for mosque and missionary office.

Sahibzada Mirza Mubarak Ahmad himself sent a check of \$5,000 without any request. A total of \$16,500 was spent on the building of the mosque and office; furniture and paint included. Brother Abdul Qadeer contributed \$6,000, Brother Wali Karim \$1,000, Lajna \$1,000 and \$5,000 by the office of Tahrik Jadid. The remaining \$3,500 were contributed by members of Dayton chapter and Ahmadis from the remaining missions in USA. Pakistani Ahmadis donated \$300. God may bless them all. The House of God for two hundred people was completed by the contributions.

Newspaper Catholic Telegraph of Cincinnati published large size photograph of the mosque with interview from Missionary M.R. Bengalee on 21 June 1965. <sup>187</sup>

(Urdu Autobiography of Major Abdul Hamid)

## Nineteenth Annual Convention of USA held at Dayton

Nineteenth Annual Convention, held at our newly built Mosque in Dayton, Ohio, on September 3-4, 1966 was a great success. Delegates from great distances like Boston, New York, Philadelphia, Washington, Young Town,

Pittsburgh, Cleveland, Detroit, Madison, Milwaukee, Chicago, St. Louis, Tennessee, etc., attended. It was a cosmopolitan gathering of lovers of Allah belonging to different races, nationalities, faiths and countries. All guests were served

with breakfast and dinner daily by the Pittsburgh Lajna. The members of the Dayton Mission and some from other Missions also extended their services. A great enthusiasm prevailed. <sup>188</sup>

<sup>187</sup> Ahmadiyya Muslim Community Fiftieth Jalsa Salana USA, (66).

<sup>188</sup> Ahmadiyya Muslim Community Fiftieth Jalsa Salana USA, (17).





Old pictures from meetings in New York (Courtesy Alladin Family)



Children's speech competition at 1989 Centennial Annual Convention. Missionary IH Kauser presiding.





Standing in the back, from left, 1. Missionary Nur-ul-Haq Anwar, 4. Respected MM Ahmad, 6. Br Muhammad Sadiq, 8. Missionary Ghulam Yasin, ?. Umar Shaheed and Br Abid Haneef at the right end.



A meeting in New York City (Picture from Alladin Family)





**Americans with Hazrat Khalifat-ul-Masih III.**



**Left: A 1970s gathering of members.**



## Qureshi Maqbool Ahmad appointed as US missionary

Qureshi Maqbool Ahmad was appointed as US missionary from 9/67-2/70, 2/71-?. He was also Vice President of Majlis Ansarullah in 1968. He remained editor US Gazette in 1970.

## Khalifat-ul-Masih III sends 'Īd message.

### Notable Activities of Ahmadiyya Missions in 1968

1. Khalifat-ul-Masih III sent message "Eid Mubarak to all. Please pray for success of Jalsa Salana (Annual Gathering) and blessings of Allah."
2. Missionary Maqbool Ahmad Qureshi headed Ansarullah as their Vice President.<sup>189</sup>
3. Missionary Maqbool Ahmad Qureshi was appointed Chief Missionary USA.
4. Mr. Zubair Salah-ud-Din son of Mr. Houston Flower Milwaukee Wisconsin was appointed Ameer USA.<sup>190</sup>
5. Twenty-first Annual Convention was held on August 31 and September 1, 1968 at the Dayton Ahmadiyya Mosque.

## Khalifat-ul-Masih III reminds duties to God in his message to the US Annual Convention 1968

Khalifat-ul-Masih III (may Allah shower His mercy on him) sent a message on Annual Convention 1968 which is described below:

My dear Brothers and Sisters,

As-Salamu 'Alaikum Wa Rahmatullah Wa Barakatohu

I am pleased to learn that the twenty-first Annual Convention of the Ahmadiyya Jamā'ats of America is being held on August 31 and September 1968 at Dayton, Ohio.

On this occasion I cannot do better than remind you of your duties to God and man. Wherever you are and whatever your station in life, try as best as you possibly can to fulfil the obligations which devolve on you as the custodians of truth. Remember you hold the divine key to the relief and salvation of suffering humanity. It is for you to remove the idols of class and color, race and prejudice from the hearts of men and women and bring them

back to their Creator, the One and only God. This you cannot do unless you try to learn and live and convey the message of Islam as lived and exemplified by the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), his great spiritual son, the Promised Messiah (on whom be peace) and the reigning Khalifas who succeeded the Promised Messiah. Try to cultivate a living relationship with God and turn to Him for guidance and help always. You believe in a Just and merciful God. It is your duty, therefore, to establish Justice on earth albeit through means which Allah approves-through prayers, love, reason and peace. You don't have to win bodies. You have to win hearts and transform souls. You have to save mankind before it destroys itself. You cannot afford to relax or relent. You have to begin at the beginning-with your own selves. You have to set an example. As

spiritual physicians of the world you have first to heal yourselves and then try to heal others. Your task is great and responsibilities heavy. But we should be sustained by the conviction that humble though we are, we are part of a divine scheme, chosen instruments in the hand of God. If we prove or even try to prove worthy of the divine trust, we shall *In Sha Allah* be able to bring about the Spiritual Revolution which God has willed. It will be a new earth and a new heaven in which Allah Himself shall be our reward, In Sha Allah.

May Allah bless you all and be your shield and protection against all evil and harm.

With deep affection and regard,

Yours-in-Islam,

Mirza Nasir Ahmad, Khalifat-ul-Masih III (September 1968. "The Ahmadiyya Gazette USA," V. VII, No. 9 (2))

<sup>189</sup> January 1968. "The Ahmadiyya Gazette USA," (3).

<sup>190</sup> July 1968. "The Ahmadiyya Gazette USA," V. VII No. 7 (4).

## Twenty-Second Ahmadiyya Annual Convention held in Dayton-OH

The 22nd convention was held on August 30-31, 1969 at Dayton, Ohio. The program consisted of 5 Sessions including Speeches, Mission Reports, Auxiliary Meetings and Panel Discussions. The main speakers were: Br. Maqbool A. Qureshi (Missionary in Charge), Muhammad Qayyum

(Dayton) Munir Ahmad (St. Louis), York), Munir Hamid, (Philadelphia), Syed Jawad Ali, Bashir Afzal (New Ahmad Wasim (Cleveland), Hanif York), Dr. Bashiruddin Usama Ahmad (Milwaukee), Muhammad (Cleveland), Ahmad Shaheed Sadiq (New York). Rashid Ahmad (Pittsburg), Abul Kalam (Pittsburg), (St. Louis), Abdur Rahman Yahya, Abdullah (Baltimore). Abdul (Baltimore) and Fazl Omar Karim (Chicago), Abid Hanif (Waukegan).<sup>191</sup> (Boston), Dr. Khalil A. Nasir (New

### Notable News of US Missions from 1969-70

1. Chief Missionary Maqbool Ahmad activated Khuddam as their Na'ib Sadr.<sup>192</sup>
2. Annual gathering of Khuddam-ul-Ahmadiyya was held from 25 to 27 April 1969.<sup>193</sup>
3. Twenty-second Annual Convention of Ahmadiyya was held on August 30-31, 1969.<sup>194</sup>
4. Ansarullah started publishing Al-Ansar. The second issue was published in August 1969.
5. Twenty-third Annual Convention of Ahmadiyya Community was held on September 5-6, 1970 at Dayton Mosque Dayton. Three hundred attended.<sup>195</sup>
6. Foundation stone of new mosque in Athens OH was laid on September 7, 1970.
7. Consultative Committee meeting of Ameer or Presidents of Jamā'ats was held at Dayton Mosque on September 5, 1970.

## Sahibzada M.M. Ahmad attacked in Islamabad, Pakistan

Muhammad Aslam Qureshi attacked Sahibzada M.M. Ahmad

son of Hadrat Sahibzada Mirza Bashir Ahmad with a knife on 15

September 1971 in Islamabad, Pakistan.

## Twenty-fifth Ahmadiyya Annual Convention (1972)—Lake Forest, IL

This convention was held from September 1 to 3, 1972. The program consisted of speeches, Reports, Advisory Council, Auxiliary meetings and a visit to Zion, Illinois. The main speakers were Bro Rashid

Ahmad, Abdur Rahim Zafar, Muhammad Qasim (Dayton), Yusuf Ali (St. Louis), Dr. Qazi M. Barkatullah (Jackson, Miss), Abdur Raqib Wali (Boston), Dr. Rab Nawaz Malik (Madison, WI), Jamil-ur-

Rahman (Pittsburg), Munawar A. Saeed (Washington, DC), Khalil A. Chaudhary (Toronto), Bashir Afzal (New York) and Abdul Mannan Malik (Philadelphia).<sup>196</sup>

### Firsts at the 1972 Annual Convention

This convention was held from September 1 to 3, 1972 at the Lake Forest College. This was the first time that a convention was held on a college campus. As the community grew, mosques and mission houses were no longer large enough. The larger meeting halls and reasonable accommodations for members in the college dormitories proved quite convenient for all the members of the growing US Community. In later years, other conventions would

continue to be held on campuses and halls in other cities. This was also the first time that langar khana style food like that in Qadian and Rabwah was introduced as a choice in addition to the American diet that was usually served. Sisters from Zion and Milwaukee cooked the dal (pulses) and chicken curry in the college facilities and a cook was arranged for the American food choices. The highlight of the convention was a tour of Zion,

Illinois, the town founded by Dr. Alexander Dowie. For the first time a large caravan of Ahmadis from all over the USA travelled from the college campus to Zion. Members visited Dowie's gravesite and his former home, Shiloh House, now a museum. Members signed the guest book with their names along with a notation- "Follower of Mirza Ghulam Ahmad of Qadian, the Promised Messiah." (Contribution from Sister Tanvir U Ahmad)

<sup>191</sup> The Ahmadiyya Muslim Community Fiftieth Jalsa Salana USA, (21).

<sup>192</sup> March 1969. "The Ahmadiyya Gazette USA," V. VIII, No. 3, (3).

<sup>193</sup> May 1969. "The Ahmadiyya Gazette USA," V. VIII, No. 5, (5).

<sup>194</sup> August 1969. "The Ahmadiyya Gazette USA," V. VIII, No. 8, (3-4).

<sup>195</sup> August-September 1970. "The

Ahmadiyya Gazette USA," V. IX, No. 8-9, (1-5).

<sup>196</sup> Ahmadiyya Muslim Community Fiftieth Jalsa Salana USA, (22).



## Rashid Ahmad American Returns from Rabwah



Picture by Abd-us-Sami Khaliq

Louis MO in 1955.



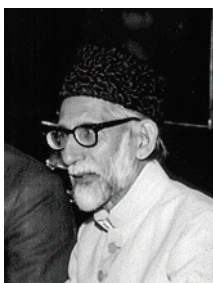
After taking religious education from Jami'a Ahmadiyya Rabwah, Rashid Ahmad started his work in St.

Brother Rashid Ahmad American was born in the American city of St. Louis in 1923. He entered the fold of Ahmadiyya Islam in 1947. Two years after joining, he went to Rabwah in 1949 to pursue religious education. Hadrat Muslih Mau'ud, Ra'iyallahu 'Anhu, personally received him at the Rabwah railway station. After studying at Jami'a Ahmadiyya for five years, he returned in 1955. During his stay in Pakistan, he learnt Urdu and Punjabi. He earned the distinction of being the

first student admitted to Jami'a Ahmadiyya from America. During his five-year stay in Rabwah, he became a close companion of Hadrat Muslih Mau'ud, Ra'iyallahu 'Anhu.



## Mian Muhammad Ibrahim appointed missionary



He arrived in New York on 14 April 1973. Khalifat-ul-Masih III directed him during his last meeting, "Remember, Maulawi Muhammad Ali wrongly says that there is no veil of face in Islam. There is a veil of face in Islam. As you are going to the US,

assure this aspect." Mian Ibrahim took this instruction as his important assignment. In Dayton, he made arrangement to follow the instructions of Khalifat-ul-Masih III and men and women prayed separately in the mosque with curtain bifurcation.

In 1973, Major Sharif Bajwa was missionary in-charge. Missionary Ata Ullah Kaleem wrote in Ahmadiyya Gazette of December 1977: Mian Muhammad Ibrahim's meritorious services as Imam of the Fazl-i-Umar Mosque, Dayton-OH, missionary in-charge of Midwest

area, editor of The Muslim Sunrise and the Ahmadiyya Gazette, and as general secretary of the Ahmadiyya Movement in USA would be remembered by the entire members of the Jamā'at.

Obedient to the instruction of Khalifat-ul-Masih III, he printed 20,000 copies of Holy Quran with translation of Maulawi Sher Ali in 1978 and another 20,000 copies in 1983 in Philadelphia.

In 1977 Christian Churches Opelika Alabama awarded him Doctor of Divinity. (Autobiography of Mian Muhammad Ibrahim)

## Sister Mubaraka presents the Holy Quran to President Ford of USA

On September 30, 1974, Sister Mubaraka Malik, wife of Abdul Malik, a convert belonging to Lajna Ima'illah Milwaukee, met President Gerald R. Ford of United States at

the White House, as a Congressional Candidate for Wisconsin's fifth district, and presented President Ford a copy of the Holy Quran. President Ford acknowledged her gift

and thanked her saying that he would read it.<sup>197</sup>



Sister Mubaraka presents the Holy Quran to President Ford of USA

## Twenty-Eighth Annual Ahmadiyya Convention, Ohio

The 28th Convention was held on August 29-31, 1975 at Wilberforce Central State University Campus, Ohio. The program consisted of Speeches, Reports, Amir's Meeting, Auxiliary Meetings and Prize Distribution. The main speakers were Br. Rashid Ahmad (National

Amir), Iman Muhammad Siddique Shahid (Missionary-in-Charge), and Brothers Muzaffar A. Zafr (Dayton), Muhammad Qasim (Dayton), Abid Haneef (Boston), Mian Muhammad Ibrahim (Missionary), Ali Razaa (Kenosha WI), Munir M. Mian (Canada), Yahya Sharif Abdullah

(York), Dr. Rab Nawaz Malik (Madison WI), Dr. Khalil A. Nasir (New York), Bashir Afzal (New York), Muhammad Sadiq (New Jersey), Abdul Kabir Haq (St. Louis), Mubasher Ahmad (Washington, DC) and Salim Nasir (New York).<sup>198</sup>

## Notable News of the US Jamā'at from 1971 to 1975

Missionary A.R. Khan arrived in the US.

Annual Convention of Ahmadiyya Community was held on

August 31 to September 2, 1973 at Forest College, Lake Forest Illinois.

Sister Rehana Rafiq was appointed as manager of the

Ahmadiyya Gazette USA and The Muslim Sunrise to be published from Dayton OH. (Ahmadiyya Gazette)

## Khalifat-ul-Masih III announces scholarships for Ahmadis in the US

At annual conference held on 26-28 December 1975 at Rabwah Pakistan, Khalifat-ul-Masih III announced six scholarships, one

each for England, USA, Canada and Indonesia. Jamā'at shall accept responsibility of two scholarships for Ghana. He also encouraged a Jihad to

practice Qur'anic manners and ethics.

## Khalifat-ul-Masih III addresses Americans in his Friday Sermon

Khalifat-ul-Masih III (may Allah shower his mercy on him) delivered a Friday Sermon for Americans on January 9, 1976. The following are

the main points:

Forty-three members from USA attended Annual Convention at Rabwah and it was the largest

delegation ever from the US.

He said that the fortunate who remain steadfast in their belief and adopt the right path, no power on

<sup>197</sup> Ahmadiyya Muslim Community fiftieth Jalsa Salana USA, (78).

<sup>198</sup> Ahmadiyya Muslim Community fiftieth Jalsa Salana USA, (25).



earth can move them from their belief. Those are the people on whom Allah bestows unlimited bounties of Paradise.

## First American delegation to Rabwah



Left. First American delegation to Rabwah with *Sahibzada Mirza Tahir Ahmad* (before his *Khilafat*).

Right: The first American Delegation visited *Bahishti Maqbarah Qadian, India*.

Talking to the members of the delegation, *Sahibzada Mirza Tahir Ahmad* stressed upon the American members that they set a good example to be firm in belief in Allah and to be steadfast and help each other by their good deeds and prayers, create a holy atmosphere and try to reform their weak brethren.<sup>199</sup>

## Letter from *Khalifat-ul-Masih III* about Centenary Jubilee Fund

Missionary *Siddique Shahid* received a letter from *Khalifat-ul-Masih III* urging *Jamā'at USA* to fulfill their pledges for the Centenary Jubilee Fund by March 10, 1976.<sup>200</sup>

## Plan to accelerate distribution of Islamic Literature in the US

*Khalifat-ul-Masih III* (may Allah shower His mercy on him) gave a comprehensive plan to accelerate preaching of Ahmadiyya Islam in USA. He said: "This is the need of hour that you have personal contacts with people which shall help in removing barrier between American public and you. Publishing folders in every famous language of the world can remove this difficulty. It is important that our people go to historical and recreational places where tourists come in millions from different countries of the world and distribute these folders to tourists in their own languages. They shall read them with great interest and many of them shall then contact our missions.

He advised Ahmadis in the US to publish fifty thousand such folders and distribute them as per his instructions. He said: "There should be literature for each age group so that people benefit according to their intellect and awareness. Literature should be published in accordance with prevalent ways of life of people.



*Abdus Sami Khaliq, Muhammad Habeeb Shafeek and Hussain Abdul Aziz* in Rabwah in 1973

199 February 1976. "The Ahmadiyya Gazette USA," (5-7).

200 March 1976. "The Ahmadiyya Gazette USA," (2).



## First ever visit of a Khalifat-ul-Masih to the US—1976



Left: To win every heart which beats in the US.

Right: Missionary Masud Jhelumi with Khalifatul-Masih III at Waldorf Astoria in New York

Khalifat-ul-Masih III (may Allah shower His mercy on him) left Rabwah, Pakistan, 20 July 1976 and via London arrived in Washington on 25 July 1976. He stayed in Washington 25-31 July, Dayton 1-4 August, New York 4-6 August, New Jersey 6-8 August and left for Canada on 8 August. He returned to Pakistan on 20 October 1976. He visited Canada, Denmark, Holland, Norway, Sweden, Switzerland, West Germany, and the United States.

The Promised Messiah (peace be upon him) had said about the preaching difficulties in United States, 'I cannot desist from saying clearly that it is my job and no one

can perform this except for me or the one who shall be from my progeny. He shall be what I am.'

In the eyes of God, Khalifat-ul-Masih III (may Allah shower His mercy on him) was one who could accomplish this task in succession of the Promised Messiah (peace be upon him). In United States, he delivered speeches and Friday sermons in the mosques and Jalsa (annual gathering).<sup>201</sup>

It was the first visit by any Khalifa of Ahmadiyyat to the United States. The visit was widely covered by US print media.

The Khalifatul-Masih III delivered Friday Sermon at Fazl

Mosque Washington on July 30, 1976.

Khalifat-ul-Masih III inaugurated Annual Convention XXIX of USA at Drew University, Madison, NJ on 6 August 1976 with Friday sermon.

He also delivered concluding address in the convention on 7 August 1976.

During his visit to the US and Europe, Khalifat-ul-Masih III held eleven press conferences and addressed eleven receptions given in his honor. He went to different places during his visit and delivered thirteen Friday sermons.

201 Qureshi, Maqbool Ahmad, December 1976. "The Ahmadiyya

Gazette USA," (6). Dayton OH: The Ahmadiyya Movement in Islam.

## Procure land in 15 US States and establish a Printing Press, Says Khalifat-ul-Masih III

Khalifat-ul-Masih III said in a Friday sermon delivered on 22 October 1976:

I went to United States in preparation to execute the plan of "Hundred Year Ahmadiyya Jubilee." I asked them to carry out some

groundwork in fifteen states of the US. They were told to procure at least 20-30 acres of land in their respective states for community centers.

How shall we publish millions of translated copies of the Holy Quran

in the next 14-15 years? This scheme shall enable us to distribute 4-5 million copies of Holy Quran to the American people. Ahmadiyya Community USA should try to establish its own printing press as USA is on the top of the list of the countries that are actually free.

## Khalifa gives a plan to publish Holy Quran in USA

During a special session of presidents of US Ahmadi, Khalifat-ul-Masih III (may Allah shower His mercy on him) reviewed his plan of publishing Holy Quran during his visit of 1980. Khalifatul-Masih III reiterated his desire, which was duly reported by the correspondent of Al-Fazl, Rabwah, "Khalifat-ul-Masih III emphasized to publish and distribute Quran with English translation under a special program. Khalifat-ul-Masih III had advised

Ahmadiyya missions in USA to prepare in the first stage names and addresses of a thousand educated American friends. After that prepare another list of four thousand such friends who shall also be provided Quran for their benefit and interest in the Holy Book.

Khalifat-ul-Masih III enquired from Ahmadiyya missionary in charge Syed Mir Mahmud Ahmad about the action taken on the

instructions for distribution of forty thousand copies of Quran.

Missionary in-charge replied that thirty thousand names and addresses of such Americans had been recorded in a register. The work is in progress for remaining contacts. In this context, the presidents of the chapters gave some useful suggestions which were noted.

## Main Engagements of Khalifat-ul-Masih III during his first visit

- |  |  |  |
|--|--|--|
| a) Meeting with Aimeers (Presidents) on 26 July 1976 at the residence of Sahibzada M.M. Ahmad in Washington DC.                                    | Drew University, Madison, N.J. He announced,             | (ix) Spiritual revival of Russia through Ahmadiyyat  |
| b) Friday Sermon during twenty-ninth annual convention at Drew University, Madison, N.J. on August 6, 1976.  | (i) 'Leap forward' scheme to save our progeny and nation | (x) All humanity to enter Ahmadiyyat   |
| c) Inaugural address in twenty-ninth annual convention of the Ahmadiyya Movement in Islam on August 6, 1976 held at Drew University, Madison, N.J. | (ii) Ahmadiyya schools and education program             | (xi) Divine nearness through moral excellence  |
| d) Concluding address at the twenty-ninth annual convention of the Ahmadiyya movement in Islam on August 7, 1976 held at                           | (iii) Land for training camps                            | e) Friday Sermon at the Fazl Mosque, 2141 Leroy Pl. N.W., Washington, D.C. on July 30, 1976    |
|  | (iv) Connection with God from childhood                  | f) Final Friday Sermon at Fazl Mosque, 2141 LeRoy Pl., N.W., Washington, D.C., August 13, 1976 |
|  | (v) Preparing literature for children and converts       | g) The visit was given coverage in the press and a large number of guests met him.             |
|  | (vi) Delegations to the annual convention in Rabwah      |  |
|  | (vii) Attractive force of Islamic teachings              |  |
|  | (viii) Capacity to fulfill Divine command                |  |

Information on Ahmadiyya Islam in the US: [ahmadiyya.us](http://ahmadiyya.us)





**Members with Missionary in-Charge SM Shahid and MM Ahmad, later to be Ameer US (1970s)**



## Khalifat-ul-Masih III meets Journalists on July 27, 1976

Khalifat-ul-Masih III met with two journalists, Lavonia Perry Marie, who represented a local radio station and John Novotnay, who represented a religious news service. These journalists interviewed

Khalifat-ul-Masih III and their questions were given appropriate responses. The discussion included the subject of man's continuous communion with God through Islam, an area where, compared with

Christianity, the latter cannot claim any superiority. Khalifat-ul-Masih III also discussed the renaissance of Islam and some revolutionary changes in favor of Islam, which would occur within five years.<sup>202</sup>

## Muzaffar Ahmad Zafr appointed National President



Dr. Muzaffar A. Zafr accepted Ahmadiyyat in 1955 and played a very active role in serving the Jamā'at in various capacities from that time. He was the US Amir (National President) for about ten years and served as Na'ib Amir (Vice-president) for more than a decade. His devotion to Khalifatul-Masih III and Khalifatul-Masih IV was exemplary.

Dr. Muzaffar obtained a Ph.D. in Public Administration.

He was involved in the television

program Islam Live for the last twenty years. Until the last breath of his life, he regularly worked at weekly bookstall. Before his death, as long as he was conscious, he was preaching to the nurses at the hospital. In 1985-86, he arranged a large gathering of Muslims at the University of Wisconsin. He used to deliver lectures regularly at university campuses. He conveyed the peaceful teachings of Islam to thousands of students. He was constantly in touch with local as well as state politicians and

representatives. He held open meetings on Sundays for all citizens in which Ahmadi members and people of other faiths took part and benefited from his words of wisdom.

He was the founder and executive director of Project CURE in the city of Dayton, Ohio and received prestigious awards for public services. On 15 November 1996, he passed away at the age of 60 years, after a short illness.

## Ata Ullah Kaleem Appointed Missionary in-Charge USA



**Maulana Ata Ullah Kaleem, US Missionary**

Maulana Ata Ullah Kaleem arrived in Washington DC on 1 August 1977 and took over as Missionary In-Charge USA from Missionary Muhammad Siddiq Shahid before he left for Pakistan on 6 September 1977.<sup>203</sup>

He published 40,000 copies of the Holy Quran with English translation. Thousands of brochures and 18 books and booklets on Islam and Ahmadiyyat were printed and distributed. The Synopsis of

Religious Preaching (Parts I, II and III) were authored by him. He started the Urdu journal Al-Nur and enlarged the Ahmadiyya Gazette. His propagational interviews were broadcasted live on Manhattan and East St. Louis Cable TV and published in The Detroit News, Detroit Free Press, The Community Carrier, and the Canton Observer. He spoke to students at several colleges and universities. The building for the mosque in Philadelphia was purchased in his

time. The land for the mosque in Glen Ellyn IL was purchased, and the mosque in Tucson, Arizona, was inaugurated.

He handed over the work of Missionary In-Charge to Missionary Mir Mahmud Ahmad Nasir from 1 December 1979 to 9 December 1980 and was posted in San Francisco as Missionary West Coast. He returned to Washington DC and took over as Missionary In-Charge from 1981 to 1983.

### 20,000 copies of Holy Quran published in USA

The Holy Quran in English was published in Hong Kong (1,000 copies) and USA (20,000 copies) in

November 1979 in pursuant to the directive given by Khalifat-ul-Masih III on his first visit to the United

States of America.

<sup>203</sup> "The Ahmadiyya Gazette USA," September 1977, p. 1.

## Message from Khalifat-ul-Masih III to the participants of Thirty-First Annual Convention of USA

Dear Brethren!

As-Salamu 'Alaikum Wa Rahmatullah Wa Barakatohu

I understand that you are holding your annual convention from May 27-28, 1978 at Dayton. May Allah bless your gathering and make it a success in every way.

On this occasion, I would like to remind you that according to the writings of the Promised Messiah (may peace be on him) the truth shall ultimately triumph in the near future and Islam shall flourish as it did in the past. As predicted by the Holy Prophet (May peace and blessings of Allah be upon him) the light of Islam shall shine forth with full refulgence from the west. There is no doubt

about it. It has definitely ordained by the Almighty. Those who have eyes and ears can discern its signs both in the heavens and earth.

But that auspicious day will not dawn until our hearts bleed with concern, until we forsake our comforts and take our sacrifices to their maximum. The rejuvenation of Islam demands that we sacrifice our lives in its cause. On that depends the rebirth of Islam.

The Annual Convention is the occasion when you should take stock of the situation and see how far you have succeeded in attaining that objective, individually and collectively. You have the unique honor of being the pioneers in this

field in America. Hence great responsibility rests on your shoulders. As torch bearer of Islam your conduct should practically reflect what a true Muslim is like in all matters, spiritual and mundane.

About the believers, the Holy Quran says that their attention is drawn to any message from Allah and His apostle (may peace be on him), they say "We have heard, and we obey." Remember Islam is nothing but complete submission to the will of Allah. May Allah grant you the will, the courage and wisdom to do the needful. Aameen!

Rabwah, May 8, 1978

(Signed)

Khalifat-ul-Masih III<sup>204</sup>

### First West Coast Annual Convention Held in Hayward CA

Members from the West Coast chapters traveled from all over the West Coast, from Seattle WA to Tucson AZ, to the San Francisco CA area for their First West Coast Annual Convention in Hayward CA. The Convention was led by Missionary Chaudhri Munir Ahmad and Missionary Zafar Ahmad Sarwar, seen in the top picture on the right.



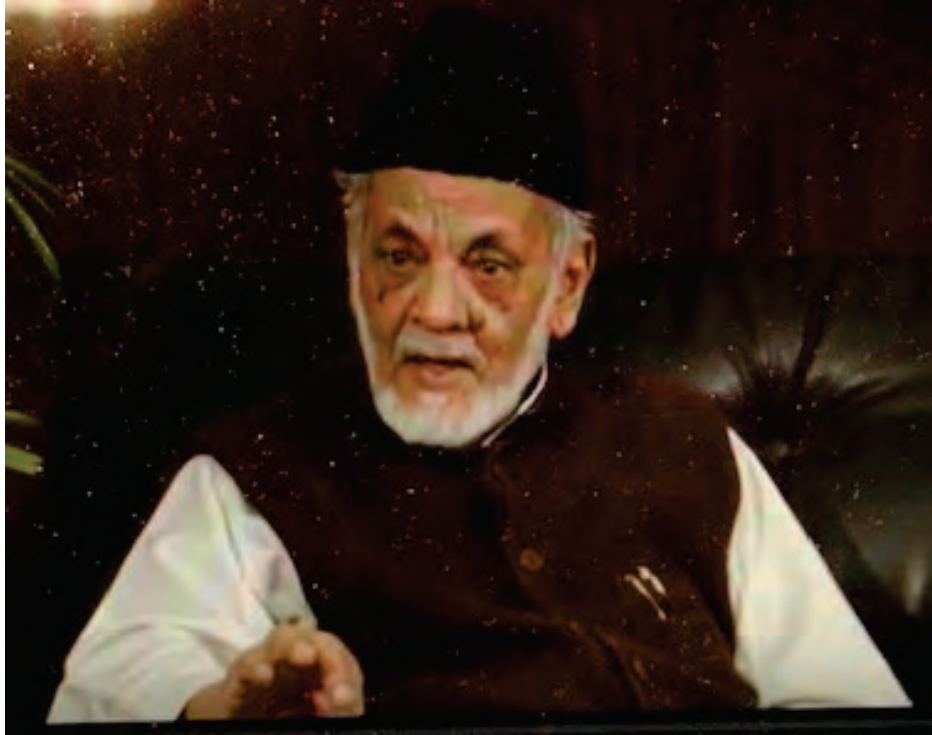
<sup>204</sup> Kaleem, Ata Ullah, December 1978-June-July 1978. "The

Ahmadiyya Gazette USA," (6-7). Athens OH: The Ahmadiyya

Movement in Islam.



## Mir Mahmud Ahmad Nasir Appointed Missionary In-Charge



Mir Mahmud Ahmad Nasir assumed the responsibilities of Missionary in-charge of Jamā'at Ahmadiyya USA from 1 December 1979 to 9 December 1980. He succeeded Missionary Ata Ullah Kaleem, who assumed the charge of

the West Coast Region as the first missionary in the West Coast. Prior to present appointment, he served as professor of comparative study of religions in the theological seminary, Jami'ah Ahmadiyya, in Rabwah, Pakistan, for almost 21 years..<sup>205</sup> He

also served as second missionary in the west coast region of US Jamā'at 1980-82, replacing Missionary A.U. Kaleem who was transferred back to headquarters as Missionary in-Charge.

### Literature presented to US Naval Commander

Lieutenant Commander Mr. Dennis C Marvel of US Naval Fleet arrived in Liberia on November 19, 1979 on goodwill mission. Maulawi Ata-ul-Kareem Shahid along with Mr. Mahmood Ahmad Bhatti and Mr. Muhammad Kawamay Yater presented him two sets of Quran with English translation and other Islamic literature for libraries of two

ships. was presented The Holy Quran and other Islamic Literature on 19 November 1979 which was reported by Weekend News and Liberian Inaugural:

'Making the presentation, the Ahmadiyya Muslim Missionary emphasized that the true Quranic and Islamic teachings have been in

fact meant to bring about an unprecedented era of peace and prosperity, good-will and amity between nations and continents. The Lt. Commander Dennis C. Marvel accepted the precious gift, expressing his heartfelt gratitude and hoped that it would prove to be an inspiring reading for the crews of both the US naval ships<sup>206</sup>.'

### Message from Khalifat-ul-Masih III about Centenary Jubilee Fund

In a letter addressed to missionary Syed Mir Mahmud Ahmad Nasir, Khalifat-ul-Masih III urged members of US Jamā'at to increase their pledges of Jubilee Fund by at least three times. He said, "There is some progress in payments but it is still way behind the target." (The Ahmadiyya Gazette (Al-Nur), Vol. 2 No. 1, 16 June 1980, p. 6)

205 "The Ahmadiyya Gazette USA," December 1978-January 1979. (8).  
206 Shahid, Maulānā Dost

Mohammad. 2007. "Tarikh Ahmadiyyat," V. 17, (360-61).  
Qādiān, India: Nizārat Nashr-o-

Ishā'at Qādiān, Print Well Amritsar.

## Second Tour of Khalifat-ul-Masih III to the US—1980



A child presenting flowers to Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalīfatul-Masīḥ III, rahimahullah, on his arrival in San Francisco CA from Calgary Canada on September 11, 1980.

**Khalifatul-Masih III proceeded to Washington DC on September 15. (Photo: Syed Sajid Ahmad)**

Hazrat Khalifatul-Masih III toured 13 countries of three continents (Europe, America and Africa) for 4 months.

Khalifat-ul-Masih III toured USA for the second time from 11 September to 23 September 1980. He was received at the airport by

Syed Mir Mahmud Ahmad Nasir Missionary in Charge, AU Kaleem and others. He arrived in Hotel AMFAC in a car rally.

His stay in San Francisco was for four days. He led Friday prayer and met members of the Jamā'ats. He flew to Washington D.C. on 15

September 1980 for a week where he accorded meetings to 1,000 people in 112 groups. He convened meetings with missionaries and gave instructions regarding matters of interests. He had a dialogue with American dignitaries in a reception in San Francisco.

### Second Day at San Francisco

Khalifat-ul-Masih III went to Ahmadiyya Mission Walnut Creek, 40 miles from San Francisco, for Friday prayer. More than eighty people gathered there for Friday Prayer behind their beloved Imam from different chapters. Khalifat-

ul-Masih III delivered Khutba both in Urdu and English. The transcription of the Friday sermon is provided on the next page.

After Prayers, people gathered dined with the Khalifatul-Masih. Ladies had the honor to dine with

the respected wife of the Khalifatul-Masih.

After that the people coming from far flung areas were afforded opportunity to have audience with the Khalifatul-Masih.

## Friday Sermon in San Francisco

Hazrat Khalifat-ul-Masih III delivered Friday sermon at San Francisco on 12 September 1980, transcribed by Dr Nagi from an audio recording by Syed Sajid Ahmad. Hazrat Khalifatul-Masih III delivered the sermon in Urdu and English. It is being published here for the first time. Hazrat Khalifatul-Masih III, first recited Shahadah, Ta'awwudh and Surah Fatiha, and then delivered the following sermon. [In brackets, addition from editors.]

ہم احمدی مسلمان ہیں۔

We are Ahmadi Muslims.

اور دنیا کی کوئی طاقت ہمیں اسلام سے باہر نہیں

نکال سکتی۔

And no power in this world can push us out of Islam.

بعض طاقتیں ایسی ہیں جو چاہتی ہیں کہ ہم خود کو

غیر مسلم قرار دیں۔

There are certain powers in the world today who wish that we call ourselves "Not Muslim."

میں انہیں یقین دلاتا ہوں کہ ان کی یہ خواہش

کبھی پوری نہیں ہوگی۔ ان شاء اللہ۔

I make it clear to them that they won't get what they wish to realize. They won't succeed in this effort of theirs.

ان میں سے بعض وہ ہیں جن کا عقیدہ یہ ہے کہ

اللہ تعالیٰ جھوٹ بول سکتا ہے، چوری کر سکتا ہے۔

Some of these people are those who have the belief that Allah, the Great, the Almighty, can steal; can lie, and they think we would be fool enough to join them in this faith.

اور وہ سمجھتے ہیں کہ ہم احمق ہیں جو ان کے عقیدہ

کو اپنالیں گے۔

احمدیت ہم پر بڑی ذمہ داری ڈالتی ہے۔

Ahmadiyyat puts on our shoulders a great responsibility. Ahmadiyyat desires that we live Islam.

احمدیت کا یہ مطالبہ ہے کہ ہم اسلام کے مطابق

زندگی گزاریں، محض زبانی دعویٰ بے معنی ہے۔

Lip service is nothing. Islam must be the life of us; the soul of us.

اسلام ہماری زندگی اور ہماری روح ہونی چاہیے اور

جب تک ہم ایسا نہ کریں۔

And if we don't follow Islam and be an example for those who are not Muslim, we can't attract them to Islam.

اس وقت تک ہم انہیں اسلام کی طرف مائل

نہیں کر سکتے۔ جب میں اسلامی تعلیم کا حسن اور نور بیان

کر تا ہوں ان کے سامنے۔

When I put before them the light and the beauty Islam possesses,

مجھ سے کہتے ہیں وہ کون سا ملک ہے جو اس پہ عمل

کر رہا ہے۔

they ask me in which country the Muslims live Islam and they could find the Nur [light] and beauty of Islam in their lives.

صرف یہ ایک سوال ہے۔

Only this is the question I find very difficult to answer.

میرے لئے بڑا مشکل ہے کہ میں ان کو اس کا

جواب دوں۔ اس لئے کہ احمدیت سے باہر کوئی بھی

اسلامی تعلیم پر عمل نہیں کر رہا۔

Because outside Ahmadiyyat there is none who is practicing Islam in their lives.

اس وقت

In this era, only the Ahmadiis are responsible to spread Islam all over the world.

یہ ذمہ داری صرف احمدیوں کی ہے کہ وہ اسلام کو

ساری دنیا میں پھیلائیں اور ہم سے وعدہ کیا گیا ہے۔

We are given the promise by Allah that if we live Islam, we will succeed in spreading Islam all over the world.

لیکن ہمیں یہ بھی کہا گیا ہے کہ اگر ہم ایسا نہیں

کریں گے۔

We are also told that if we don't live Islam, the punishment would be greater than that meted out to other people.

اس لئے ہمارے لئے ضروری ہے کہ ہم دنیا کی

طرف مائل نہ ہوں۔

It's necessary for us that we don't follow the people who are supposed to be civilized in the worldly sense. Civilization in this era means night clubs; dance houses; children born without father, illegitimate children.

یہ سولائزیشن ہے۔ کہتے ہیں کہ آزادی ہونی

چاہیے ہمیں کہ ہم جس طرح چاہیں اپنے اوقات کو

خرچ کریں، ساری رات جوا کھیلیں، شراب پیئیں،

لڑکیوں کے ساتھ ناچیں، ان سے ناجائز تعلقات قائم

کریں۔ بچے پیدا ہوں اور فساد پیدا ہو۔

This is the sign of civilization. I say it is not the sign of civilization. The way the dogs live, is not the way the humans should live.

ہمیں انسان اور کتے میں تفریق کرنی چاہیے۔ اور یہ سبق

This lesson only the Ahmadiis can teach them. So, that is a very great responsibility on your shoulders. That is the demand of Ahmadiyyat.

اور ہم میں سے ہر شخص کو یہ کوشش کرنی

چاہیے۔

Every one of us should try that he could please the Creator.

کہ وہ اپنے خدا کو خوش کر سکے۔ اور میں دعا کرتا

ہوں کہ اللہ تعالیٰ ہمیں اس کی توفیق دے۔

And I pray that Allah give us the strength so that we succeed in this effort of ours to please Him. Āmīn.



## Sightseeing in San Francisco

Khalifat-ul-Masih III and his wife went for sightseeing in and around San Francisco. It is beautiful

place covered with mountains and Pacific sea water also gushed there. There is a hanging bridge which is

called Golden Gate Bridge and is one of most beautiful bridge of the world.

## Last day at San Francisco

On 14 September 1980, people coming in from West Coast Region were invited on Lunch by the Khalifatul-Masih. The feast was arranged in Hyatt Hotel of San Francisco. Some guests from

Pakistan, Arabia and Fiji were also invited. Khalifat-ul-Masih had an audience with them and talked freely. After 'Ishā Prayer, Khalifat-ul-Masih III joined member in free discussion. He desired to have

English translation of the Quran placed in all libraries. He advised members of USA Jamā'ats' to engage in effective propagation as the future of US lied in the acceptance of Islam.



Hazrat Khalifatul-Masih III with members in San Francisco.



## Departure from San Francisco and arrival in Washington

Khalifat-ul-Masih III arrived in Washington D.C. on 15 September 1980 along with his entourage after spending four days in West Coast region of USA. He and his wife were given tumultuous send off at San Francisco airport. Khalifat-ul-Masih

III led prayer by raising hands before departure. He was received by Sahibzada M.M. Ahmad, US missionaries and presidents of some chapters. A large number of people were awaiting Khalifat-ul-Masih III in the lounge. They all were given

audience individually and conversed with them. Khalifat-ul-Masih III went to the residence of Sahibzada M.M. Ahmad about twenty miles from the airport and stayed there.

## Friday Sermon and activities on 19 September 1980

Khalifat-ul-Masih III delivered Friday sermon on 19 September in English. He asserted that members of the community should lead their lives in accordance with the teachings of the Holy Quran. He advised them to become an example for others as they have benefited from the Promised Messiah.

Khalifat-ul-Masih III overviewed activities of missionaries and presidents of chapters in a specially convened meeting and showered pearls of advices. Ahmadiyya Mission USA arranged a reception in which important literary personalities were invited. Khalifat-ul-Masih III talked with

them on matters of mutual interest. He said: It is imperative to act on the teachings of Islam to solve problems of the world.

Khalifat-ul-Masih III also addressed a separate function for women members and people who came from far flung areas of USA.



Br. Abd-us-Sami Khaliq captured various moments from the visits of Hazrat Khalifatul-Masih III to the US.  
Top right: Missionary-in-Charge SM Shahid in the foreground. Bottom picture: Missionary Masud Jhelumi to the left.



## Sightseeing of Longwood Gardens in Pennsylvania

Khalifat-ul-Masih III along with his wife and other family members went to Longwood Gardens Pennsylvania about 120 miles from

Washington D.C. The place has artificial lakes, ponds, fountains and falls. Khalifat-ul-Masih III saw glass conservatories. He visited beautiful

‘Main Fountain Garden.’ More than 600,000 tourists visit this place every year.

## Dinner at the World Bank

Sahibzada Mirza Muzaffar Ahmad arranged a dinner at the world bank building in which some officials and top officers participated. Khalifat-ul-Masih III had a dialogue with the invitees on

socio-economic system prevalent in the west. He presented to them Islamic Teachings on the subject. Sahibzada Mirza Anas Ahmad Private Secretary, Sahibzada Mirza Fareed Ahmad, Na’ib Sadr Majlis

Khuddam-ul-Ahmadiyya, Chaudhri Anwar Husain (Amir Sheikhpura), Syed Mahmud Ahmad Nasir, Missionary in Charge US missions, also participated.

## Instruction from Khalifat-ul-Masih to Presidents of US Chapters

The Presidents of different chapters of USA presented to Khalifat-ul-Masih III reports about their financial and propagational activities. Khalifat-ul-Masih III guided them and gave them important instructions as follows.

Try to increase contacts and invite friends of children for a picnic on Eid congregations. There is no need to deliver long speeches on propagation. Educate children on Islamic etiquette of how to eat together. They should be told to eat with the name of Allah. They should be asked to eat with right hand. They should be told to eat whatever is placed in front of them. Children should be told about Islamic injunction of not to call names or bad words. They should be taught basic etiquette with love and affection.

Prepare literature about moral ethics within a year. It should be such that a child could easily read it.

Procure land for Eid congregations. I had instructed US Jamā‘at to procure land and establish community centers at different places when I came here

last time in 1976. But the Jamā‘at has not acted on my advice. Now I have made a change in the scheme and ask you to establish places for Eid gatherings. Make arrangements to complete this at the earliest. (Khalifat-ul-Masih III gave reasons for the project.) The land needs to be procured in each state irrespective of whether there is not a single Ahmadi. (Khalifat-ul-Masih III formed Eid Committee.) Missionary in Charge shall be its President and National President secretary. The progress report should be intimated to me.

Propagation and Literature distribution should be given due importance. The Holy Quran in English should be distributed with priority. In the first phase, collect names and addresses of one thousand Americans. Then afterwards make the list for four thousand Americans to whom it shall be beneficial to provide them Holy Quran. (Khalifat-ul-Masih III asked Missionary in-Charge about the distribution of 40,000 copies of Holy Quran. In reply the missionary

informed Khalifat-ul-Masih III that 3,000 such addresses are saved in a register and the work is continuing. Presidents gave Khalifat-ul-Masih III many advices.) The wall between you and non-Ahmadis is obstructing propagational activities.

Make plan to publish propagational folders in all well-known languages and distribute them to tourists at all recreational sights. (He advised US Jamā‘at to publish 50,000 such folders and distribute as instructed.)

Publish 50,000 copies of short English commentary in US.

Khalifat-ul-Masih III talked about matrimonial difficulties and advised that Islam makes husband responsible for earning. He also instructed that the law of the land about marriage should be followed.

Khalifat-ul-Masih III explained the importance of mandatory contributions. The people should try to achieve the standards for which they should be educated accordingly.

The session continued for more than three hours.

## Reception in Washington Hilton on 20 September 1980

Ahmadiyya Mission USA hosted a reception in hotel Washington Hilton at 6:15 P.M. Large dignitaries from University professors, media people came to participate. All of

them were introduced to Khalifat-ul-Masih III. They asked questions and Khalifat-ul-Masih III replied them in light of Islamic teachings. Prof. Hammond asked about socio-

economic problems and after getting due answers said: Khalifatul-Masih III solved economic problems and made my stay beneficial. I am thankful to him.



## Welcome from Mayor of Washington

The Mayor of Washington was invited but he could not come. He sent his assistant executive

secretary, Mr. Luis Anthony, and presented Khalifat-ul-Masih a present. He said: It is an honor for

the people of Washington that such a noble dignitary arrived here. I welcome you.

## Tribute to Ambassador of Peace

During the reception, a retired army general, General Roland Delmar, made an impression. He requested that Khalifat-ul-Masih III

should stay a bit longer in Washington so that more people could meet him. You have come here to eliminate hatreds. You should give

us more time so that we listen to your pearls of wisdom.

## Reception in honor of wife of Khalifat-ul-Masih III by Lajna Imā'illāh

On the same day, i.e., September 20, afternoon, Lajna USA hosted a reception in honor of wife of

Khalifat-ul-Masih III at upper floor of Ahmadiyya Mission USA. This was attended by ladies from the

family of the Promised Messiah and a large number of ladies from local chapter.

## Farewell Reception on the Sixth Day at Washington

A farewell reception in honor of Khalifat-ul-Masih III was arranged at Shoreham Americana hotel. A stage was decorated. The hall was divided into two, one for men and other for ladies. Missionaries and central office holders were asked to sit with Khalifat-ul-Masih III on the stage. There were 400 chairs each for men and ladies. On the arrival of Khalifat-ul-Masih III, slogans of Allahu Akbar, Khatam-ul-Anbiya Zindabad, Mirza Ghulam Ahmad Kee Jay and Khalifat-ul-Masih Zindabad erupted. After recitation from Holy Quran by Syed Mahmud Nasir, Khalifat-ul-Masih III led a silent prayer. Afterwards he delivered a speech in English. Khalifat-ul-Masih III said: The Holy Prophet was sent for all human

beings of all times. He gives glad tidings for righteous.

He also said that you should become example for others. You should not be such to follow other's examples. God says in Surah Al-A'rāf, verse 32, "Eat and drink but be not immoderate." This injunction is being violated in USA. Food is being wasted. It is said that due to increase in population, there shall be scarcity of food in the world. There is enough food in this world if it is not wasted.

Khalifat-ul-Masih III stressed the need to take care of parents, especially old parents.

He also explained the true aim of the human birth. He said: We should have a live contact with God so that He guides us and bestows on us his

blessings and favor. You should strive to attain this objective. He also narrated events that happened in 1974 and how God helped the Community to overcome the difficulties.

In the end, Khalifat-ul-Masih III reminded us our responsibilities. You are witness to it that God sent his messenger, the Promised Messiah, in your age. God is with His Community and He is helping the victory of Islam over all others. The victory is near. So, become good Muslims so that you become custodians of the treasure.

Lunch was served and Khalifat-ul-Masih III shook hand with people present. The Zuhr and Asr Prayers were offered.

## Research on shroud of Turin updated

This is hallmark of The Muslim Sunrise to report world news. Previous issues carried out reports of the research done on the famous

Shroud of Turin. Evidence continuously mounting over the last several years indicates that the bloody imprints of the face and body

of a man on this faded yellow burial cloth could be those of Jesus. January-April 1981. ("The Muslim Sunrise," V. XLVIII, No. 1-2, (27))

Your source for books on Islam: [amibookstore.us](http://amibookstore.us)

## Shaikh Mubarak Ahmad Appointed US Amir and Missionary In-Charge



**Abid Haneef (sitting first from right) and Br Sadiq first from left with the elders and presidents of N.E. region at farewell to missionary in-charge Ata Ullah Kaleem and welcome to Shaikh Mubarak Ahmad.**



**Shaikh Mubarak Ahmad  
(1983-1990)**

A reception was arranged at the Holiday Inn, Georgetown on November 26, 1983 to welcome new Amir USA, Shaikh Mubarak Ahmad, who took charge from departing

Missionary In-Charge Maulana Ata Ullah Kaleem.<sup>207</sup>

Shaikh Mubarak Ahmad was in his best form in religious discussions. Among his adversaries was the famous Reverend Billy Graham, who boasted of healing powers. In March 1960, during one of his renowned visits to Africa made at the behest of President Eisenhower, the Reverend Dr. Graham made negative remarks about Islam. He was promptly challenged to a prayer contest by Shaikh Mubarak Ahmad to determine who is blessed with God's grace and mercy and who it is upon whom His door remains closed. Shaikh Mubarak Ahmad suggested that some patients who had been

diagnosed of incurable diseases by the medical practitioners of Kenya should be allocated to the reverend evangelist and some to the flag-bearer of Islam in Kenya, Shaikh Mubarak Ahmad. Both the antagonists should pray to the Almighty God for the recovery of their respective group of patients. That party's religion would be considered as the true religion of God more of whose patients were cured. If the Reverend Graham declined, Shaikh Mubarak Ahmad argued, it would be proved to the world that Islam is the religion that is capable of establishing man's relationship with God. This challenge was published in the East African Standard, The Sunday Post,

<sup>207</sup> March 1984. "The Muslim Sunrise," V. LI, No. 1, (26).

Washington D.C.: The Ahmadiyya Movement in Islam.

The New York Times and a host of other newspapers. However, in spite of repeated cables from his fellow Pentecostals in the US, the Reverend neither picked up the gauntlet nor offered any comment to the press.<sup>208</sup>

Khalifat-ul-Masih IV visited USA for the first time in 1987 during the tenure of Maulana Shaikh Mubarak Ahmad. The Thanksgiving Celebration of 100<sup>th</sup> Anniversary of the Ahmadiyya Muslim Community was held on 23 March 1989. The celebrations were held in a par excellence style in every chapter in USA. Khalifat-ul-Masih IV graced this land once again with his historic visit on the occasion of the Annual Convention that year. A special souvenir commemorating the Ahmadiyya Centennial Celebrations was published. For the first time, a

large exhibition was set up at the University of Baltimore, Maryland, the venue of the annual convention that year.

The index of the 5-Volume Commentary of the Holy Qur'an was prepared by the Lajna Ima'illah USA. The mosques in Cleveland, New York, Los Angeles, Portland and Willingboro and the mission house in Detroit, Houston, New Orleans and the National Mosque were acquired under his leadership. The foundation stone for Bait-ur-Rahman Mosque and National Headquarter Complex building was laid by Khalifatul Masih IV. Distribution of the audio cassettes of sermons of Khalifatul-Masih IV was started. Thousands of flyers and brochures were printed and distributed in a well-planned outreach campaign. Regular

dialogues were held with the West Minister Theological Seminary in Philadelphia every month for over three years. Lectures were delivered to schools, churches, and at the University of Pennsylvania and Gettysburg College. Professor Louis J. Hammond of the Gettysburg College wrote "An Introduction to Ahmadiyyat" at the request of Shaikh Mubarak Ahmad. The global marketing of the Five-Volume Commentary of the Holy Qur'an was launched. The Persecution Cell to help alleviate the oppression of the Ahmadiyya Community was set up under the chairmanship of Sahibzada M. M. Ahmad. Shaikh Mubarak Ahmad retired in 1990 but remained active in the service of Islam in various official and personal capacities.<sup>209</sup>



Missionary Muhammad Siddiq Shahid, Missionary Shaikh Mubarak Ahmad, Missionary Ata Ullah Kaleem.

<sup>208</sup> USA Khilafat Centenary Souvenir, 2008. (136).

<sup>209</sup> Souvenir USA 50th Jalsa June-1998.



## The Second Manifestation—Khalifat-ul-Masih IV Mirza Tahir Ahmad (1982-2003)



**Hazrat Mirza Tahir Ahmad**

**Khalifat-ul-Masih IV, May Allah Shower His Mercy on him (1982-2003)**

In the wedding sermon of his daughter, Ḥaḍrat Sayyida Maryam Begum with Ḥaḍrat Muslih Mau'ūd, Syed Sarwar Shah, a devout companion of the Promised Messiah said, "I am now advanced in years and would soon pass away, but those who live would witness the advent of servants of the faith born in this wedlock with a Sayyida as occurred before. This is my resolute conviction."

Ḥaḍrat Muslih Mau'ūd said to Sayyida Ummi Tāhir, God has

revealed to me that Tāhir shall be Khalifa one day.

Mirza Tahir Ahmad (1928–2003), may Allah have infinite mercy on his soul, a man of God, voice articulate of the age, a great orator, a deeply learned scholar of phenomenal intelligence, a prolific and versatile writer, a keen student of comparative religions was loved and devoutly followed by his more than ten million Ahmadi Muslim followers all over the world as their Imam, the spiritual head, being the

fourth successor of Mirza Ghulam Ahmad (the Promised Messiah and Mahdi<sup>as</sup>), to which august office he was elected as Khalīfatul Masīḥ in 1982.

After General Zia-ul-Haq promulgated anti-Ahmadiyya Ordinance of 26 April 1984, he had to leave his beloved country, Pakistan, and migrated to England from where he launched Muslim Television Ahmadiyya International (MTA) which would (and still does) telecast its programs 24 hours a day

to the four corners of the world.

Besides being a religious leader, he was a homeopathic physician of world fame, a highly gifted poet, and a sportsman.

He had his schooling in Qādiān, India, and later joined the Govt. College, Lahore, Pakistan, and after graduating from Jāmi'a Ahmadiyya, Rabwah, Pakistan, with distinction, he obtained his honors degree in Arabic from the Punjab University, Lahore. From 1955 to 1957 he studied at the School of Oriental and African Studies, University of

London.

He had a divinely inspired and very deep knowledge of the Holy Quran which he translated into Urdu. He also partially revised and added explanatory notes to the English translation of the Holy Quran by Maulawī Sher Ali. Revelation, Rationality, Knowledge and Truth is his magnum opus.

Though he had no formal education in philosophy and science, he had a philosophical bent of mind and tackled most difficult and abstruse theological-philosophical

questions with great acumen and ease and his intellectual approach was always rational and scientific. For a layman, he had an amazingly in-depth knowledge of science, especially life sciences which attracted him most. He also had deep knowledge of human psychology. His was an analytical mind of high intelligence—an intellect scintillating with brilliance, capable of solving knottiest problems with ease, leaving his listeners and readers spellbound.<sup>210</sup>

## Khalifat-ul-Masih IV launches Buyut-ul-Hamd Scheme

Buyut-ul-Hamd Scheme was launched on 29 October 1982 to build houses for the poor and

widows as an expression of gratitude to Allah for Basharat Mosque in Spain. The US Jamā'at joined the

scheme immediately.

## Annual Convention of US West Coast

1891 marks the year of the establishment of Jalsa Salana by Hadrat Ahmad (may peace be on him). In the first gathering, 75 people participated. Now, a century later, by the Grace of Allah, over 75 nation of the world organize Jalsa Salana attended by millions of people. In USA, we have been successfully organizing these gatherings for the last 50 years. Due to the sheer size of the continental United States, many Ahmadi

Muslims living in the West Coast were not always able to participate in our National Jalsa Salana. In order to address this situation, Maulana Ata Ullah Kaleem, then Amir, permitted Missionary Mir Mahmud Ahmad Nasir to organize Jalsa Salana in the West Coast. In 1982, the very first convention of the West Coast took place in San Francisco at a rental hall. Interestingly enough, the number of attendees at this convention totaled 75. Prior to 1990,

these Annual Convention were organized at rental halls but since the establishment of Bait-ul-Hameed Mosque, these gatherings are held at the Mosque in Los Angeles in the month of December. The dates usually correspond to the dates of Qādiān Jalsa Salana. In this regard it must be added that a Khalifa made a gracious mention of our Jalsa Salana in one of his addresses to the audience of Jalsa Salana Qādiān.<sup>211</sup>

## Mosque inaugurated in Tucson Arizona

A mosque in Tucson city of Arizona on one of its main arteries,

Speedway, was inaugurated on 28 January 1983. It was a cement block

mosque that was later replaced by a beautiful domed mosque.

## Maulawi Muhammad Din—Second Ahmadiyya Muslim missionary to the US—passes away

Maulawi Muhammad Din, the second Ahmadiyya Muslim missionary in the US passed away on 8 March 1983. Khalifat-ul-Masih IV lauded the achievements of Maulawi Muhammad Din in his Friday

sermon of 11 March 1983. He said: The Promised Messiah asked for life dedication in 1907 for the first time. Muhammad Din was among thirteen fortunate who dedicated on that day. He fulfilled his covenant with great

loyalty. He served as missionary in US from 1923 to 1925. He engaged in propagation of Islam throughout his entire life. He said that we need a person like him to call people to True Islam.<sup>212</sup>

<sup>210</sup> Mirza, Tahir Ahmad, "An elementary study of Islam," (iii-iv). Islam International Publication Ltd.

Tilford, Surrey.

<sup>211</sup> Ahmadiyya Muslim Community 50th Jalsa Salana USA, (28).

<sup>212</sup> Mirza, Tahir Ahmad, Khutbat-e-Tahir, V. 2, (155-6).

## Leap forward like Americans—Says Khalifat-ul-Masih IV

Khalifat-ul-Masih IV sent a message to Canadian Ahmadis on 20 March 1983 to leap forward like

American Ahmadis and collect 300,000 dollars in the next three years for new mission houses,

mosques, and extension of existing mission house.

## Khalifatul-Masih IV launches a new divinely inspired scheme to call people towards Allah

In 1983, Khalifat-ul-Masih IV said:

“I warn Ahmadis all over the world that even if they were not calling people towards Allah previously, they will have to do so in future. To bring about the victory of

Islam all over the world is a tremendous assignment. It requires many sacrifices which are being demanded from the Ahmadiyya Community. From today, let every Ahmadi decide that while he will continue to earn a living, wherever he is, he will

give precedence to Da‘wat Ilallah (calling people towards Allah). If you do that, you will soon witness that the spiritual revolution which had been eluding us will no longer be moving away from us.” (50th Jalsa Salana Souvenir, June 1998. (69)).

## Sayyida Umme Mateen Siddiqah addresses Lajna Ima‘illah

Sayyida Umme Mateen Siddiqah addressed Lajna Ima‘illah on 13 August 1983 during US Annual Convention held at Detroit, Ohio.

She said: We should lead our lives in accordance with the guidelines prescribed by the Holy Quran. We need to set examples and force the

world to say about us that these people are separate human beings. (Al-Fazl, 2 November 1983. “Khutbat-e-Maryam.” (385-93))



Members with Missionary AU Kaleem in St Louis in 1984.

Left to right. Dr. Aziz Chaudhry, Pir Ahmad, Munir Ahmad, AU Kaleem, Hafiz Nasiruddin, Ahmad Saeed, Harun Daud, Anwar Chohan. Middle Row: Omer Chaudhry, Faisal Husain, Abdullah Aziz, Abdullah Ali. Front: Baqi Rafat, Abdul Hakim Shahid. Missionary AU Kaleem came for dinner at Hafiz Nasiruddin’s home during this trip.



## Dr. Muzaffar Ahmad Martyred in Detroit



**Dr. Muzaffar Ahmad**

Dr. Muzaffar Ahmad of USA was martyred on the night of August 8 by a hitman. The body reached Rabwah and Khalifat-ul-Masih IV led his funeral prayer.

He attained the first position in the district. He earned a scholarship. He passed the F. Sc. examination from the Ta'limul Islam College, Rabwah, with high marks and a merit scholarship. It was from the King Edward Medical College, Lahore that he received his M.B.B.S. degree. For some time, he served in the Army as a captain (doctor). After resigning from there he worked in the Mayo Hospital, Lahore, for some time. During this time, he made himself available for any help to his relatives as well as acquaintances. He availed most opportunities to work for Ahmadiyyat. In 1976 he bade farewell to Pakistan and came to the U.S.A. After spending some months in Kansas City, he moved to Chicago where he completed three years' training in Michael Reese Hospital. He passed the American Board of Anesthesia examination and became a Fellow.

He was appointed as the Qa'id Majlis Khuddam-ul-Ahmadiyya for Detroit, Michigan.

In August 1983, the annual

convention of the U.S. Ahmadis was being held for the first time in Detroit, Michigan. As the time was approaching for the convention, Dr. Muzaffar was also speeding up his efforts to make the convention a success. On his return from the hospital he worked late in the night, drawing up plans for the success of the convention. He wrote letters to members requesting them to supplicate for the convention.

He was enthusiastic in spreading the message of the promised Messiah. He hardly missed an opportunity to propagate Islam.

Khalifat-ul-Masih IV, while commenting on the martyrdom of Dr. Muzaffar, said, "Do not refer to the martyr as dead., he is alive. Do not step backward even an inch from the path which this faithful man traversed and advanced so much ahead... Should you see through insight, you will find that Muzaffar is still alive; O Muzaffar, peace be on you, O Muzaffar (revelation of the Promised Messiah). Behind you are restlessly waiting thousands of Muzaffars to occupy your place. You, who have extinguished the flame of life of Muzaffar, actually have served him a cup of eternal life. While he earned a life, you have been doomed

to death." (Friday sermon, August 12, 1983.)

Muzaffar ascended to the heights of Pleiades through his martyrdom and attained a high grade as is mentioned in the Holy Quran. For two to three weeks, TV featured news about Dr Muzaffar and Ahmadiyyat. The local media published detailed articles on Ahmadiyyat for weeks. In this way people were acquainted with Ahmadiyyat. Several TV channels insisted on learning from members of Detroit Ahmadiyya how all this happened and where did it happen. They were curious to know about Ahmadiyyat. They wanted to know of the origin of Ahmadiyyat and where did it start. The sacrifice of Dr. Muzaffar served the purpose which could not have been accomplished by spending huge money. May God grant him a high status in the heavens and may his wife and two sons spend their lives in peace and tranquility. Amen.

O martyr of Ahmadiyyat, peace be on you; You did illuminate the name of Ahmadiyyat. (Centenary Souvenir, Majlis Khuddam-ul-Ahmadiyya USA, 1989, p. 22)

## Khalifat-ul-Masih announces Waqf-e-Jadīd as newly expanded International Scheme

On December 25 1985, the US Jamā'at joined the Waqf-e-Jadīd scheme as part of its newly expanded

worldwide coverage and went on to achieve worldwide recognition in making financial sacrifices in this

Scheme as well as in another equally important scheme, Tahrir-e-Jadīd.

## Build centers across America

**Right: Khalifat-ul-Masih IV at Annual Convention in Rabwah in 1983**  
(Photo by Dr Mahmud Nagi)



Khalifat-ul-Masih IV asked on 29 June 1984 for donation to build centers across America and Europe. He urged the USA Community to construct five new mosques and mission houses. The mosques were to be built in New York, Chicago, Los Angeles, Washington, DC and Detroit. Khalifat-ul-Masih III asked members to collect \$ 2.5 million. He made a personal contribution of \$4,200.

## An Ahmadi Youth Martyred in Zion, Illinois

In 1986, an Ahmadi youth, Fahim Ahmad, son of Mr. and Mrs. Hanif and Nafia Ahmad (Laeqa Ahmad was Fahim's stepmother), was martyred in Zion, Illinois. The murderer was a Caucasian man, Joey Isbell, who was harassing young black boys in Shiloh Park. He was shaking the bikes as the boys were riding them and flashing a gun at them. Fahim said that he was not afraid of him nor his gun. The murderer then shot him at point blank range with a 0.357 caliber gun. Fahim died on the spot. He was 16 years old.

Word got out in the Black Community that this racially motivated homicide should not go unanswered. Community rebel rousers were attempting to retaliate with violent riots. These individuals started attending some of our meetings in order to form an association with us and intended to create mischief under our organization's name. They were going to use Fahim's funeral as a springboard to their troublemaking activities. They planned to smash windows, loot and damage cars after the funeral proceedings.

Eventually the Zion Police Department gained

knowledge of their intentions and wanted to ensure they had a presence at Fahim's funeral. The Chief of Police and an alderman attended the funeral.<sup>213</sup>



213 Shams, Naser-ud-Din, "Perseverance-The story of al-Haj Rashid Ahmad American," (189-9). Published:

Ahmadiyya Muslim Community, 15000 Good Hope Road, Silver Spring, Maryland, 20905.

## First US Tour of Khalifat-ul-Masih IV

October-November 1987



**Hazrat Khalifatul-Masih IV with US National Executive in Detroit**

Khalifat-ul-Masih IV arrived in New York on 30 September 1987. He was given a tumultuous welcome. He met members of Ahmadiyya Muslim Community New York after offering Maghrib and 'Ishā prayers. Khalifat-ul-Masih IV sat with members in

Majlis-i-Irfan (meeting to learn) daily at Bait-uz-Zafar mosque. People thronged the mosque in large numbers.

He toured eleven states of USA. The tour was of about one and a half

month. He inaugurated three mosques in Philadelphia, Tucson, and Portland. He laid foundation stone of 5 mosques in Washington, Willingboro, Detroit, Chicago, and Los Angeles.

### Reception at Marriott in Queens, New York

Jamā'at Ahmadiyya USA arranged a reception in Marriott on 1 October 1987 where 250 politicians

were invited. The welcome address was presented by N.Y. governor and executive representative of City

Council.

### Address at Columbia University

Khalifat-ul-Masih addressed students and faculty of the Columbia

University the same afternoon. He was asked varied questions on

contemporary issues.

### Interviews by VOA and Jang

Khalifat-ul-Masih IV was interviewed by Voice of America and Daily Jang. The media of N.Y

published his presence. The interview appeared in New York Times, New York Tribune and some

other local papers.

### Majlis Shūrā (Advisory Council Meeting) of USA 1987

Khalifat-ul-Masih IV chaired the meeting of Majlis Shūrā of US

Jamā'at. The election of the National Executive body was also held and

Khalifat-ul-Masih accorded its approval.





## Arrival in American Fazl Mosque, Washington D.C.

Khalifat-ul-Masih IV arrived in Washington on 4 October 1987 and proceeded to American Fazl Mosque

where a large number of families had an audience with him. The family meetings continued on to the next

two days.

## Reception at Washington Hilton

Jamā'at Ahmadiyya USA arranged a reception in Washington Hilton on 7 October 1987 in which 350 guests participated (100 non-Muslims and non-Ahmadi).

The Mayor of Washington D.C.

declared 7 October as Mirza Tahir Day. He was presented with an insignia by a senator Vance Hartke. Khalifat-ul-Masih IV thanked all of them. He pointed out that materialism had prevailed in the American society.

Khalifat-ul-Masih IV was interviewed by Jang and BBC correspondents at the Fazl Mosque. The interviews were reported in their respective media.

## Groundbreaking Ceremony of mosque and mission house

Khalifat-ul-Masih performed groundbreaking ceremony of

mosque and mission house near Washington D.C. which was later

named as Bait-ur-Rahman on Friday, 9 October 1987.

## Inauguration of Willingboro Mosque on 8 October 1987

Khalifat-ul-Masih IV travelled to Willingboro to inaugurate newly built mosque. He was received by Dr. Ahsanullah Zafar and the National

executive. He addressed a reception arranged by the Community. He also met guests who were invited for the occasion. He unveiled a plaque of the

mosque and named it Nasir Mosque. He also performed an Ameen Ceremony and met 25 families.

## Friday Sermon at Armory Place on 9 October 1987

Khalifat-ul-Masih IV delivered Friday sermon at Armory Place where hundreds of people listened to

him. The people came from East Coast and Midwest regions as well. He also addressed Ta'lim-ul-Islam

academy.

## Inauguration of Mosque in Philadelphia

Khalifat-ul-Masih IV went to Philadelphia by car. He was received by Br. Munir Hamid, the President of the Chapter with his executive members. A reception was arranged

in honor of the Khalifa. City Mayor presented welcome address. Khalifat-ul-Masih IV answered many questions asked during Press Conference. More than 85 families

met Khalifat-ul-Masih IV. The inauguration news was published in Philadelphia Daily News.

## Reception at Dayton-OH

Khalifat-ul-Masih IV arrived in Dayton OH on 10 October 1987 where hundreds of members of Ahmadiyya Community of

Columbus and adjoining areas welcomed him. A reception was arranged in honor of Khalifa of Islam which was attended by dignitaries of

town council. The mayor of Dayton presented Khalifat-ul-Masih IV an insignia. The reception was covered by local media.

## Reception at Chicago University, TV Interview

Khalifat-ul-Masih IV arrived in Chicago and members of the Ahmadiyya Community welcomed him. People and ladies came from Milwaukee, Zion and St. Louis. He was welcomed when he arrived in Hinsdale Hall of University of Chicago where 150 non-Ahmadi

from different section of society were present. Another reception was arranged in the same university's Banquet Hall. Khalifat-ul-Masih IV answered question on Islam from the audience. Mayor of Chicago was invited to yet another reception. He was also interviewed by Channel 19

of Chicago TV Network on October 11, 1987. The interview was broadcast on local TV the same evening.

Khalifat-ul-Nasar-Masih then travelled to Milwaukee and Zion where receptions were arranged.



## Public Address at Zion

Khalifat-ul-Masih IV addressed a public reception at Zion on 13 October 1987 where the mayor of the

city of Zion welcomed him. Later, he was interviewed by TV reporters. The local media covered the event.

(American Ahmadiyya Centennial Souvenir 1889-1989, p 44)

## Friday sermon at Detroit



**Hazrat Khalifat-ul-Masih IV in Detroit**  
(Picture by Kalim A. Bhatti).

The US has been plagued with issues of racial tension since its

inception and the issue of racial inequality continues to be at the heart of unrest within the country. The Detroit Address is a Friday Sermon delivered by Mirza Tahir Ahmad, on October 16th, 1987, in Detroit to the members of the Ahmadiyya Muslim Community. In it, he pinpoints factors that have caused racial tension in some communities in the United States and presents Islam's longstanding rejection of the notion that any one race is superior to another.

The root cause of tension between Pakistani and African American Ahmadi is found to be an inferiority complex in some members of the Community. Giving the example of the people of Noah,

Ahmadi is warned that failure to change their ways and adopt mutual love and compassion between one another will result in an unfortunate fate for both themselves and their nation. He admonished the American members of the Community to break the chains of societal and psychological oppression by urgently re-examining their way of life in light of the character of the Holy Prophet of Islam. (Mirza Tahir Ahmad, Khalifat-ul-Masih IV, The Detroit Address, 16 October 1987.)

A seven-acre plot was procured by local Jamā'at in Troy, MI to construct new mosque.

## Inauguration of Mosque in Tucson Arizona

Khalifat-ul-Masih IV inaugurated the newly built mosque

here in Tucson on 21 October 1987. Many Ahmadi families were granted

audience with Khalifat-ul-Masih IV. The media covered the event.

## Reception at San Francisco

Ahmadiyya Community of the area welcomed Khalifat-ul-Masih IV on 21 October 1987. A reception was

arranged in which Khalifat-ul-Masih met medical professionals and professors of a local college.

Khalifat-ul-Masih IV also met members of local chapter.

## Arrival in Los Angeles

A tumultuous welcome awaited Khalifat-ul-Masih IV in this city. Khalifat-ul-Masih IV arrived on 22 October 1987 by covering long distance by air and by road. He addressed a well-attended reception arranged in his honor. He answered

question from the guests present.

Khalifat-ul-Masih IV delivered Friday sermon in which he asked the world to adhere the teachings of Islam.

He addressed Lajna Imā'illāh of

Los Angeles.

Khalifat-ul-Masih also addressed a Press Conference which was covered by local media.

## Inauguration of Rizwan Mosque Portland

Hazrat Khalifat-ul-Masih IV inaugurated Rizwan Mosque of Portland in northern region of West

Coast on 28 October 1987 and delivered Friday Sermon. Later he addressed a reception attended by

125 guests.



## Centenary Message to US Jamā'at

**Hazrat Mirza Tahir Ahmad, Khalifat-ul-Masih IV**

Khalifat-ul-Masih IV (may Allah shower His mercy on him) sent a message on completion of one hundred years of Ahmadiyya community on 23 March 1989.<sup>214</sup>

One hundred years ago today, an amazing event took place in an obscure and tiny hamlet (Qādiān), in the province of the Punjab, India. It was an event which was destined to change the course of history.

There appeared a religious leader specifically commissioned by God to lead mankind as the Promised Reformer of the latter days. His name was Mirza Ghulam Ahmad (1835-1908), the Founder of the world-wide Ahmadiyya Muslim Community. He laid the basis for the unification of mankind in a unique manner. He resolved the conflicts and paradoxes prevailing in the religious world regarding the advent of a global Reformer.

The followers of all great religions—Jews, Christians, Muslims, Hindus, Buddhists, Zoroastrians, and Confucians – anxiously awaited the advent of a Promised Reformer, as predicted in their holy scriptures.

The Jews expected the Messiah to rejuvenate Judaism; the Christians claimed that the second advent of Jesus would bring nigh the Kingdom of Heaven; the Muslims believed that the Messiah and Mahdi would join forces to bring about the final renaissance of Islam; the Hindus awaited the coming of God himself in the form of Kirshna and, the Buddhists were hopefully awaiting the reincarnation of Buddha.

How could God send different Messengers simultaneously—each calling on the same God in his own diverse way—inviting mankind unto divergent paths and conflicting ideologies? That was the perplexing question addressed by Mirza

Ghulam Ahmad of Qādiān under Divine Guidance and revelation.



It was revealed to him that all the prophecies regarding the advent of various reformers were no doubt true. They, however, implied that only a single claimant would be raised who would combine in his person the qualities, roles, and spiritual powers of all the great World Reformers whose advent had been promised. Indeed, he would be a soldier of God wearing the garbs of different prophets. He also proclaimed that the religion chosen by Almighty God for the universal and final manifestation of His unity was Islam.

Thus, in accordance with the Divine command, Mirza Ghulam Ahmad claimed to be that Global Reformer who was destined to be raised in Islam in complete subordination to the Prophet Muhammad—the last Law-bearing prophet—may peace and blessings of Allah be upon him.

This was an astonishing claim. It

was even more astonishing that this solitary voice, raised from a small, unknown village, seemingly insignificant to the world at large, was heeded at all. Some responded to this call with complete faith and devotion. There were many others who raised a storm of hostility, the like of which has seldom been witnessed in the history of mankind.

His followers were subjected to extreme persecution; they were deprived of religious freedom and fundamental human rights. Laws were even enacted in some countries rendering Ahmadis liable to severe punishment and prosecution for the mere act of professing and practicing their faith. Yet, this phenomenal opposition utterly failed to arrest the progress of Ahmadiyyat. On the contrary, the Ahmadiyya Muslim Community is marching forward even faster today than ever before. All the hostile fanatics, be they individuals, groups or governments, have totally failed in their efforts to exterminate Ahmadiyyat from the face of the earth.

God stood by His Servant, Mirza Ghulam Ahmad, fulfilled all His promises and, as prophesied in 1898, “caused his message to reach the corners of the earth.” Today Ahmadiyya stands established in 120 countries and the pace of its growth is destined to engulf the whole of mankind. God saved his followers (Ahmadis), protected them from all evil designs and showered His innumerable blessings upon them.

It is, therefore, to extol the name of Allah and sing His praises for His innumerable bounties that the Ahmadiyya Muslim Community is

<sup>214</sup> March 1989. “The Muslim Sunrise,” V. LV, No. 2, (I-IV).

celebrating the year 1989 as the Thanksgiving Centenary Year.

On this auspicious occasion, I most humbly and sincerely invite all my fellow human beings to seriously study the Ahmadiyya Movement in Islam with the prospect of joining it's to fold.

I call upon God, Who is All-Knowing and Ever-Present, as my witness that the message of Ahmadiyyat is nothing but Truth; it is Islam in its pristine purity.

The salvation of mankind depends on accepting this religion of peace. Islam is the religion which does away with all discriminations between man and man, and demolishes all barriers of race, color and creed which divide humanity.

Islam liberates man from the bondage of sin and strengthens his ties with his Creator. It is a religion so simple, yet so highly organized as to meet the demands and the challenges of the changing world.

Islam permits no exploitation—be it social, political, economic or religious. The political philosophy of Islam has no room for false or deceptive diplomacy. It teaches absolute morality and enjoins justice and fairness to friend or foe alike, in every sphere of human interest.

Islam neither permits coercion for the spread of its own message nor gives license to other religions to do so. Indulgence in terrorism, even in

the name of the noblest objectives, is entirely incompatible with the teachings of Islam.

It is the firm belief of Jamā'at Ahmadiyya that Islam is the panacea for all maladies and ailments of suffering humanity today. Islam teaches us that unless man learns to live at peace with himself and his fellow human beings he cannot live at peace with his God.

It is to this Islam I invite mankind.

I am fully aware that in the eyes of many cursory observers, Ahmadiyyat has not as yet emerged as a potent force to bring about a global moral and spiritual revolution.

Yet, my trust is in God. Weak and humble though we are, God has graciously chosen us as His instrument to usher in a new era of global peace and unification of mankind. Listen to what the Promised Messiah proclaimed toward the close of the last century, in the light of Divine revelation received by him:

The time is near when I should attain a magnificent victory, because in support of what I state, there is another hand which operates. Yet, the world cannot perceive it, but I behold it. There is a heavenly spirit which speaks in me and grants a new life to every word and every letter of mine. A commotion and upsurge

have erupted in the heaven which has caused this earthly body to stand up to God's behest. Every such person who has not been denied forgiveness and salvation shall see for himself that I do not make these claims on my own. Can they be seeing eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of this Heavenly call?"

It is likely that many will turn a skeptical ear to what I say, wondering at the certitude and firmness of my faith in the glorious future of Ahmadiyyat. The weak and oppressed proponents of Christianity, at the end of the first century of the Christian era, must have felt somewhat as I feel today. Yet, I have no doubt whatsoever that a day will dawn before the end of the next century when people of that age will look back with no less amazement at the incertitude and disbelief of the people of today.

In the end, let me invite you once again with all my heart to accept the call of the Promised Reformer. Herein shall you find peace and contentment of heart which can only be acquired by submission to the Will of God.

May Allah bless you all.

Mirza Tahir Ahmad

Supreme Head of the Ahmadiyya Muslim Community."





## Second Tour of Khalifat-ul-Masih IV to the US



Scenes from 1989 Annual Convention USA (Photos Kalim A. Bhatti)

Khalifat-ul-Masih IV visited USA for the second time in 1989. Khalifat-ul-Masih IV went to

Rochester, Amsterdam, New York, Willingboro, Washington D.C., Baltimore, Chino and Los Angeles in

California.

### Visit to Rochester

Khalifat-ul-Masih IV led Maghrib and 'Ishā prayers followed by a Question/Answer meeting (Majlis-i-Irfan). The news media asked numerous questions, especially on the unique status of Ahmadiyyat in the contemporary

world, on the mission of the Promised Messiah, on the achievements of the Ahmadiyya Movement in the world over the last one hundred years and on its future in the next one hundred years. He said, "If the community had already

spread to over 122 countries of the world in its first one hundred years, then one could well imagine what the next one hundred years would bring."

### Visit to Amsterdam NY

The next day Khalifat-ul-Masih traveled to Amsterdam, a scenic town in upstate New York. The combined Chambers of Commerce of the surrounding towns held a reception at a luncheon in his honor.

A large number of guests, mayors of the local towns and members of the Ahmadiyya Community from Rochester and New York attended. Khalifat-ul-Masih IV spoke on freedom of conscience in Islam in

response to the raging global debate raised by a notoriously offending book that evoked strong sentiments across the western and the Muslim worlds.

### Khalifat-ul-Masih IV graces Forty-First US Annual Convention

Forty-first Annual Convention of USA Jamā'at was held at University of Maryland, Baltimore from 23 to 25 June 1989. Our beloved Imam graced the occasion with his blessed presence in which more than 3,000 attended the event.

The program began with Friday sermon by Khalifat-ul-Masih IV. The

Khalifat-ul-Masih delivered his inaugural address.

After the preliminary session, Khalifat-ul-Masih IV gave his spiritually inspiring inaugural address. The Ahmadiyya Exhibition, the first of its kind was displayed. Khalifat-ul-Masih IV went around the exhibition and appreciated the

effort.

On Saturday, 24 June 1989, Khalifat-ul-Masih IV addressed the women. The speech of Khalifat-ul-Masih was relayed live on men's marquee.

Khalifat-ul-Masih IV also presided the concluding session on June 25. A poem written by Khalifat-



ul-Masih IV for martyrs in Pakistan was read by Missionary Zafar Ahmad Sarwar in his melodious voice.

Khalifat-ul-Masih IV wept quietly as the painful tragedies were recounted in the poem. Then, he delivered his

concluding address.

## Inauguration of Bait-ul-Hameed in Chino CA

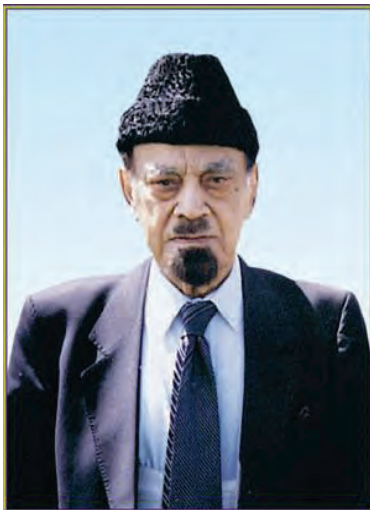
The foundation stone of Bait-ul-Hameed Mosque was laid by Khalifat-ul-Masih IV on October 30, 1987. During this visit to USA Khalifat-ul-Masih IV went to Chino and inaugurated the Bait-ul-

Hameed mosque with his prayers.

Many newspapers across America reported Khalifat-ul-Masih IV's interviews, speeches and details of his visit. Among them were The

Sun of Baltimore, York's Daily Record, India West of Los Angeles, California, The Orange County Register of Chino and The Chino Champion.

## Sahibzada Mirza Muzaffar Ahmad appointed Amir of USA



Sahibzada Mirza Muzaffar Ahmad

Sahibzada Mirza Muzaffar Ahmad assumed charge as Ameer Jama'at USA in 1989.

Sahibzada M. M. Ahmad, a grandson of the Promised Messiah (may peace be on him), took over as the Amir of the Ahmadiyya Muslim Community, USA in 1989 after retiring from a distinguished career in public service, which included assignments as Additional Chief Secretary, West Pakistan, Deputy Chairman of Planning Commission, Pakistan, Economic Advisor to the President of Pakistan, Financial Advisor to the President, Executive

Director of the World Bank and Deputy Executive Secretary of the Joint Ministerial Committee of Board of Governors World Bank and IMF. He immediately started strategic planning in the areas of finance, building of new mosques, improved supply of literature, opening of new chapters, training and propagation. The hallmark of his tenure has been the glowing compliments paid by Khalifat-ul-Masih IV for the unprecedented and even globally unparalleled achievements in finance. The number of chapters increased to forty-five.<sup>215</sup>

## Elimination of the post of Country Na'ib Sadr for auxiliaries

Per his letter R38 of November 1988, the Sadr Majlis Khuddam-ul-Ahmadiyya Markaziyya informs:

With the approval of Khalifatul Masih, may Allah support him with His mighty help, the position of Naib Sadr Mulk in the organization of the Majlis Khuddam-ul-Ahmadiyya *Bairūn* (outside Indo-Pakistan) has been removed and his responsibilities have been transferred to the National Qa'id. Following instruction are given as a result of this change:

1. In their plans and programs, all Qa'ids of Majalis Khuddam-ul-Ahmadiyya *Bairūn* will keep in mind

that though the National Qa'ids will have the responsibilities of the Naib Sadr Mulk, they will keep seeking guidance from Ameer/National President.

2. Qa'ids will keep the Ameer aware of their programs, so that not only the Ameer is kept informed but also a situation of conflict in the Jama'at programs does not arise.

3. National Qa'id, due to his office, will be a member of the Majlis Aamila of the Ameer. Similarly, at the local level, Local Qa'id Khuddam-ul-Ahmadiyya will be a member of the Majlis Aamila. Also, like rest of the members, he will be

able to participate in discussion, and will have the right to vote.

2. Majalis Khuddam-ul-Ahmadiyya will keep obtaining guidance from in charge Murabbis (in accordance with the markazi traditions) with respect to the tarbiyat of the Khuddam.

Notes:

Naib Sadr Mulk: Vice President Country

Majlis Khuddam-ul-Ahmadiyya *Bairūn*: Majalis Outside of Pakistan.

In charge Murabbis: Muballighs.









## Change in the Status of the National Heads of Auxiliaries

Wakil A'la Tahrik Jadid conveyed administrative change in the function of auxiliary organizations in his letter dated 14 November 1989 as follows.

In the course of the Friday Sermon delivered on November 3, 1989 in the Fazl Mosque, London, Khalifat-ul-Masih IV has announced the following changes concerning the working of the Jamā'at's auxiliary organizations all over the world. These changes have come into force at once.

1. The national Nazim A'la of Majlis Ansarullah will henceforth be designated as Sadr Majlis Ansarullah of that

particular country.

2. The national Quaid of Majlis Khuddam-ul-Ahmadiyya will henceforth be designated as Sadr Majlis Khuddam-ul-Ahmadiyya of that particular country.
3. The national President of Lajna Ima'illah will henceforth be designated as Sadr Lajna Ima'illah of that particular country.
4. The national Sadrs of all these auxiliary organizations shall henceforth
  - i) Seek guidance from Hazrat Khalifat-ul-Masih IV and shall be answerable to him

in all matters pertaining to the concerned auxiliary organization

- ii) Send a monthly brief of their activities to Huzur with a copy to the Amir/National President.
  - iii) Refer to Huzur all cases of appointments and removal of office bearers along with the recommendations of the Amir/National President
5. The sphere of Sadr Majlis Ansarullah, Sadr Majlis Khuddamul Ahmadiyya and Sadr Lajna Ima'illah in Rabwah shall henceforth be restricted to Pakistan only.

## Message from Khalifat-ul-Masih IV on the Forty-Second US Annual Convention held in June 1990

My dear brothers, sisters, and children

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

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

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

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

Allah the Exalted raised the Promised Messiah in this age to establish the same environment of brotherhood and fraternity. The Promised Messiah says: “My message is two-fold. First, believe firmly in the Unity of Allah. Second, display true love and tenderness towards each other. Set such an example as would serve as a sign for others. This was the proof of the truthfulness of Islam which was shown by the companions.”

Allah the Exalted has, once again, through the Promised Messiah, united the Arabs and the non-Arabs, the colored and the white, in a Community which is destined to make Islam victorious over all other faiths. The concept of victory immediately reminds us of the unity, the singleness of purpose,

the mutual love and tenderness which have been mentioned in the verse quoted above. An army which is itself in disarray cannot be victorious. To tread the path which is destined to bring about the victory of Islam, you have to cast off the burdens of mutual differences and disagreements. You have to march forward on the path of goodness in a positive way with unity, singleness of purpose, sincerity and firm faith. Speed up your activities with cheerfulness and a spirit of sacrifice. Try to excel your neighboring countries in goodness in accordance with the commandment of Allah in the holy Quran.

An important matter to which I have drawn your attention many times and will continue to do so in the future is the fulfillment of your obligation of Da'wat Ilallah, i.e., calling people towards Allah. The Ahmadiyya Community in the U.S.A. is making some efforts in this respect, but the results are not satisfactory. All the members do not participate in carrying out this

responsibility...only a few have shouldered it. If every one of you had kept in mind that you are accountable to God and had served with that spirit, the number of people who regularly call others towards Allah would have been much higher. Through them, the number who have been guided towards Islam would also have been much higher.

Allah the Exalted informed our beloved Master, the Holy Prophet (peace and blessings of Allah be on him) that “I deal with each of My servants in accordance with what he expects from Me.” In this regard I want to express my dissatisfaction with the U.S.A. Jamā‘at. They do not show high resolve and determination in their aims and objectives. Their expectations from Allah indicate lack of full faith in Him. Raise your standards and march forward. Allah will grant you

the results Himself. Let your expectations from Allah fly high. Allah will assist you accordingly with strong winds of His support.

Blessed be those who are endeavoring to fulfill the objectives of the Promised Messiah in accordance with the will of Allah. May Allah bless their souls, their faith, and their properties. To fulfill this obligation, you do not require much knowledge, but you need an abundance of prayers. Prayers provide support during all needs and difficulties. All blessings are achieved through the path of prayers. The Promised Messiah (peace be on him) says about prayer: “It is a magnetic force which attracts the mercy of Allah. It amounts to a death; but in the end, it raises the dead to life. It is a hurricane; but in the end, it becomes a lifeboat. All affairs which have gone wrong are straightened by it. Every poison is

turned into a panacea through it.” (Lecture Sialkot)

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

Please convey my loving Assalamo Alaikum to all brothers. May Allah be with all of you.<sup>216</sup>

Wassalām,



Mirza Tahir Ahmad Khalifatul Masih IV

## America should try to become Number One in Waqf-e-Jadīd

Hazrat Mirza Tahir Ahmad, Khalifat-ul-Masih IV said his Friday Sermon on January 6, 1995,<sup>217</sup>

By the grace of God, the Exalted, this year again, Jamā‘at Ahmadiyya Pakistan has been blessed with the distinction of having made the greatest sacrifice in comparison to the Jamā‘ats of all the world in the field of Waqf-e-Jadīd. In second place, the United States Jamā‘at has lived up to its pledge. US Amir had once said to me, “We too desire that

we excel in some Chanda and become number one above all others. When we began thinking about it, we saw that we may be able to achieve this in Waqf-e-Jadīd because in the other areas we were too far behind.” There was once a time when they figured into no ranking, now they have arrived at the number two position and they were there last year also and have maintained their position and are firmly established here and are decreasing the distance between

themselves and Pakistan. The Pakistan Jamā‘at should not say later that they were not even told, as was the case when Germany went ahead and complaints were heard that they were not even made aware that this was happening and not given a chance to not let this happen. So, I hold the hope that if Allah wills, this distinction of Pakistan will be maintained, but certainly America must try.

## US Jamā‘at sets a world record in Waqf-e-Jadīd contribution

Khalifat-ul-Masih IV announced in his Friday Sermon that Jamā‘at Ahmadiyya USA contributed more in Waqf-e-Jadīd than the rest of the world.<sup>218</sup> Jamā‘at USA was second in Tahrik-e-Jadīd in 1996.<sup>219</sup> First position was maintained by the USA Jamā‘at in Waqf-e-Jadīd as well as Tahrik-e-Jadīd in 1997.<sup>220</sup>

<sup>216</sup> June 1995. “The Ahmadiyya Gazette USA,” (7-8).

<sup>217</sup> September 1995. “The Ahmadiyya Gazette USA,” (21-2).

<sup>218</sup> The Ahmadiyya Gazette USA, January 1997

<sup>219</sup> Ahmadiyya Muslim Community Fiftieth Jalsa Salana USA, p. 66.

<sup>220</sup> Ibid, p. 67.

## Third Visit of Khalifat-ul-Masih IV to USA 1991



Photo by Kalim A. Bhatti



Photo by Kalim A. Bhatti



Photo by Kalim A. Bhatti

Khalifat-ul-Masih IV visited Mexico on 16 June 1991. He went to

New Jersey to inaugurate Bait-ul-Wahid mosque on June 18, 1991. He

graced the 43rd US Annual Convention held in Michigan.



## Inauguration of Bait-ul-Wahid Mosque in New Jersey



Photo by Kalim A. Bhatti

Khalifat-ul-Masih IV arrived in New Jersey to inaugurate the new Bait-ul-Wahid on June 18, 1991. The President of Jama'at Dr. Imtiaz

Chaudhary and members of his executive welcomed him. He met with the families of local members. After having lunch with the

members of the chapter, Khalifat-ul-Masih IV left for New York by road.

## Khalifat-ul-Masih graces Forty-Third Annual Convention 1991

Khalifat-ul-Masih IV graced the Forty-Third Jalsa Salana of Ahmadiyya Muslim Community, USA starting 28 June 1991. The site of this Annual Gathering was Eastern Michigan University, Ypsilanti, Michigan. About 4,000 attended the convention.

The convention began with Friday sermon by Khalifat-ul-Masih IV. The Mayor of the city of Ypsilanti also attended the opening session. In the afternoon, Khalifat-ul-Masih IV reviewed the Ahmadiyya Exhibition with his guests for quite some time. A historical documentary film covering a hundred years of

Ahmadiyya History was also presented to the large number of guests in the Auditorium of the University. On Saturday, June 29, 1991, Khalifat-ul-Masih IV addressed the ladies' section. He presided over the concluding session on Sunday.

## Khalifat-ul-Masih IV announces sixtieth year of Tahrik-e-Jadid

USA Jamā'at had pledged \$175,000 towards Tahrik-e-Jadid Scheme for the last year and the collection amounted to \$203,697. US pledged 250,000 for the next year trusting that the response from members would help exceed the target and not only retain the third position but to persistently try to improve on it.

## Khalifat-ul-Masih appreciates the US Members' Financial Sacrifices

Dear respected brother Mirza Muzaffar Ahmad

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

Your financial report for the month of September 93 (first quarter of Financial Year 1993-94) was

received. It is a very good report. Al-Hamdu Lillah, Thumma Al-Hamdu Lillah. May Allah bless and grant great rewards to all those who contributed.

By the grace of Allah, ever since you took office of Amir, the Jamā'at

has progressed in every area. Specially the Finance Department has made rapid progress. May Allah be with you and bless your efforts.

Wassalām, (Signed) Mirza Tahir Ahmad, Khalifat-ul-Masih IV (Ahmadiyya Gazette, January 1994)

## Lunch arranged for Bosnian and Kurd refugees

Majlis Khuddam-ul-Ahmadiyya, Maryland/DC followed the instructions of Khalifat-ul-Masih and arranged lunch for Kurd and Bosnian refugees at Good Hope Community Center on 12 December 1993. A total of 48 Bosnians, 37 men and 11 ladies and four Kurdish refugees attended<sup>221</sup>.



Bosnian and Kurd refugee brothers on 12 December 1993

## A message from Khalifat-ul-Masih IV on the Occasion of Inauguration of Bait-ur-Rahman Mosque

The building of places of worship, such as mosques, dedicated entirely to the one and only one God, is indeed among the noblest tasks. But alas, the places of worship are sometimes built with mixed intentions. They are not always entirely and purely dedicated to the worship of Allah alone.

Islam stands out among religions in its total commitment to the Unity of God. Yet it does not permit its adherents to interfere with the beliefs and practices of the idolatrous religions. The principal teaching in this regard, without compromise, is given in the following verse of the Holy Qur'an.

“There is no compulsion in religion.”

This contains, indeed, the fundamental principle of freedom of religious practices and beliefs.

This principle also implies that those who believe in the Unity of God cannot be denied the right to

worship in mosques. The doors of the Muslim mosques must, therefore, always remain open to the followers of all religions who believe in the Unity of God. As far as physical access is concerned, even the idolaters are not denied. That which is forbidden is only to pay homage to anyone besides God. The Muslim places of worship must entirely remain dedicated to God alone in all sincerity.

There is no doubt that this grand, spacious and beautiful building is extremely impressive and is a treat for the eyes to behold.

Yet it must be remembered that according to Islam, the status of a place of worship in the sight of Allah is not related to physical grandeur or outstanding architectural design. The greatness of a mosque depends entirely on the fear of God and the sincerity with which the worshippers bow and prostrate therein. However, it is permissible to build large, spacious, simple but beautiful

mosques, such as this one for whose inauguration we have all gathered here together. This is an issue that relates to the deep-rooted intentions that precede every human project. If the mosque incidentally also happens to be attractive and beautiful, without the element of lavishness, it is not disapproved in Islam. Alhamdulillah-all praise be to Allah-I can say with great confidence that those who participated in the building of this mosque did so entirely to win Allah's favor and had no baser motives.

The first house of Allah ever built in the U.S.A., was by the Ahmadiyya Muslim Jamā'at in 1922. Since then we have been able to add 28 more mosques or centers of worship. It is a small number, but the work is quickening in pace with the passage of time. Out of the total, 22 were added only between 1982 and 1994. We are planning to build many more in the coming years to keep pace with the expansion of the

221 “The Ahmadiyya Gazette USA,” January 1994. (30-1).

Jamā'at.

I do hope and pray that the sacrifices of all those who have generously participated in the building of this humble, yet great house of God will find favor with the Lord. This mosque has been built at a cost of \$4.25 million, which has been provided almost entirely by the members of the US Ahmadiyya Jamā'at. A large share of the credit goes to the members of the Association of Ahmadiyya Doctors/Surgeons, who provided more than half the entire expenses. The president and office bearers of the Medical Association should especially be remembered in our prayers. Among them there are some whose personal sacrifices are phenomenal. As far as the rest of the Jamā'at, a large majority of them participated to the best of their capacity, with enthusiasm and a spirit of dedication that has touched my heart. The Amir of U.S.A., M.M.

Ahmad Sahib, and his team, who worked diligently under his able leadership, are also to be remembered in our special prayers. Outside the executive, there is one name which I would personally like to add to the list of those who performed outstanding work with regard to the collection of funds: Shaikh Mubarak Ahmad Sahib, the ex-Amir and Missionary in-Charge of U.S.A. His strenuous tours for fund raising have been truly impressive. He must be nearing 90 years of age and yet, by the Grace of Allah, he works like a young man. God bless him and all the workers in whatever capacity they worked. May posterity also remember them with prayers when they read this brief mention of their services on this stone tablet.

Allah, however, does not need any inscription to remind Him. I have no doubt that He will always shower His blessings on those who

have participated with profound sincerity only to please Him. May He always remain pleased with them. Along with those who have made outstanding financial contributions, there are also others who have only been able to offer small sums, but with pure love and deep sense of sorrow that they could not offer more. The ways of Allah are strange. In His sight, sometimes, small contributors are held higher and closer in His love than those who have offered more. He knows best and to Him we should all turn with prayers that He should ignore our shortcomings and forgive our sins and accept our offering, small or big, pure or defective, with mercy and graciousness. May He grant us the opportunity to be able to achieve the very noblest of expectations related to the houses of His worship.

Mirza Tahir Ahmad Khalifatul Masih IV

## Important message from Khalifat-ul-Masih IV about financial contributions

My dear and Respected Amir, U.S.A.,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

One of the areas in which the Jamā'at in America needs training is voluntary donations. Many well-to-do members in America, out of their sincerity make contributions for causes or to individuals, where donation does not accord with the traditions of the Jamā'at. In this respect, I am sending you an extract from the writings of Hazrat Muslih Mau'ūd (may Allah be pleased with him). Keeping this in mind, it is important to inform all members that donations should only be made

within the established framework of the Jamā'at, or where specific permission from the Khalifa has been obtained. Anyone who is approached for an unauthorized donation should bring the matter to the attention of the Amir, in order to eradicate this problem once for all...

Sayyidina Hazrat Muslih Mau'ūd (May Allah be pleased with him) says:

Another thing I want to say is that in the future no one should make any contribution, other than the subscriptions authorized by the Community, unless prior permission from me has been published. The Jamā'at has suffered a significant

loss because of this problem and there are further risks in the future. No matter how useful the project is, contribute to it only and only if permission to do so is published under my name. Remember this advice of mine and display it in your offices and homes. Taking care of this matter will add to your strength. Only those activities yield beneficent results which are carried out under a central leadership.

Wassalām,

Khalifatul-Masih IV

("The Ahmadiyya Gazette USA," (5). May-June 1993)



## Fourth Visit of Khalifat-ul-Masih IV to USA-1994

Khalifat-ul-Masih IV travelled by car and reached West Coast for Annual Gathering. He visited Los Angeles, Seattle as well as Vancouver, Canada. Khalifat-ul-Masih IV then returned to the US visiting Washington DC and New York. The Amir of the US Jamā'at, Sahibzada M. M. Ahmad, welcomed Khalifat-ul-Masih IV and his guests.



Photo by Kalim A. Bhatti

## Inauguration of Bait-ur-Rahman, Silver Spring, Maryland



Inauguration of Bait-ur-Rahman  
in 1994

Khalifat-ul-Masih IV inaugurated the Bait-ur-Rahman mosque on the occasion of the forty-sixth Annual Convention of Ahmadiyya Muslim Community, USA. Khalifat-ul-Masih IV had laid the foundation stone of Masjid Bait-ur-Rahman in 1987. The construction of the mosque and offices was completed in 1994. The mosque was inaugurated by Khalifat-ul-Masih IV on October 14, 1994. Khalifat-ul-Masih IV said:

The building of places of worship, such as mosques, dedicated entirely to the one and only one God, is indeed among the noblest of tasks. But alas, the places of worship are

sometimes built with mixed intentions. They are not always entirely and purely dedicated to the worship of Allah alone.

Islam stands out among religions in its total commitment to the unity of God. Yet it does not permit its adherents to interfere with the beliefs and practices of the idolatrous religions. The principle teaching in this regard without compromise, is given in the following verse of the Holy Qur'an: "There is no compulsion in religion."

The National Headquarter of USA Jamā'at is moved to this location.

## Khalifat-ul-Masih IV graces Forty-Sixth US Annual Convention



Photos by Kalim A. Bhatti

This year the Annual Convention was held at newly constructed Bait-ur-Rahman mosque for two days, i.e., 14 and 15 October 1994.

The inspiring inaugural address was delivered by Khalifat-ul-Masih IV.

The next day, Saturday 15 October 1994, the formal Jalsa proceedings started at 9:30 AM. Khalifat-ul-Masih IV presided over the morning session of the Jalsa in the Lajna section.

Khalifat-ul-Masih IV graced the

men's section in the afternoon session and delivered his final address. The number of guests who attended to the Convention was over 6,000.



## Earth Station inaugurated

The Earth Station, a joint effort of the Ahmadiyya Muslim Communities of Canada and USA, was inaugurated on 14 October

1994.<sup>222</sup>

24 Hour transmission of MTA began.

Regular satellite transmission of the Friday Sermons of Khalifat-ul-Masih IV to North America started.<sup>223</sup>

## Inauguration of Sadiq Mosque in Chicago

Khalifat-ul-Masih IV and his entourage went to Chicago on 23 October 1994. Khalifat-ul-Masih IV inaugurated the newly reconstructed Sadiq Mosque. This mosque was made at the same site where the historic Masjid Sadiq, named after Dr. Mufti Muhammad Sadiq, prominent Companion of the Promised Messiah, was located. The mosque is located on Wabash Avenue.

## Foundation stone of Glen Ellyn IL Mosque

During his visit to Chicago, Hazrat Khalifatul-Masih IV also laid the foundation stone of Bait-ul-Jami mosque in Glen Ellyn, IL.

## alislam.org website on internet

Al-Islam website on the Internet was established in 1995; and one

year later, it started transmitting the Friday Sermons of Khalifat-ul-Masih

IV (may Allah shower His mercy on him).<sup>224</sup>

## Message from Khalifat-ul-Masih IV on Forty-Eighth US Annual Convention of Jamā'at Ahmadiyya, USA



**Sahibzada MM Ahmad at his last US Annual Convention (Jalsa Salana) (Photo Kalim A. Bhatti)**

My dear brothers, sisters, and children!

Assalamoalaikum

wa

<sup>222</sup> Ahmadiyya Muslim Community fiftieth Jalsa Salana USA, (66).

<sup>223</sup> Ahmadiyya Muslim Community

fiftieth Jalsa Salana USA, (66).

<sup>224</sup> Ahmadiyya Muslim Community

fiftieth Jalsa Salana USA, (66).



Rahmatullah wa Barakatohu.

I am pleased to note that Jamā'at Ahmadiyya America is holding its annual convention on Ahsan-June 27, 28 and 29, 1996. May Allah make this convention a means for the educational, practical, moral, and spiritual progress of the Jamā'at and may every member of the Jamā'at receive a bountiful share of its blessings, Ameen.

You are living in a country that has reached such heights with regard to material power that such wealth and prosperity inevitably leads to engenders arrogance, unless saved by the Grace of Allah the Almighty. This is why the American society is in the pits with respect of its moral and spiritual state. In this context, not only has this society itself degenerated to this extent, it has become the driving force in the destruction of societies and cultures all over the world with regard to their moral and spiritual values. A glance at the condition of Russia and America brings to focus the subject matter of surah Al-Fajr and you begin to see the depiction of "who committed excesses in the cities and wrought much corruption therein."

In this respect, Jamā'at Ahmadiyya America has an extraordinary obligation. If Jamā'at Ahmadiyya makes rapid progress there, it can, with the Blessing and Mercy of Allah, benefit from the fountainhead of this mighty power and convert this poisonous and lethal water into the elixir of life. In view of the potential for rapid progress in America and the acuteness of the need and thirst that has developed in certain quarters, if work is done with wisdom, diligence and prayer, the prospect for an accelerated expansion of Jamā'at becomes bright. Therefore, my foremost message is just that extraordinary attention be paid to this task.

Secondly, consider the

reformation of scattered families. Those people who live away from the watchful eye of Jamā'at, and in such a vast country this is quite possible, nay quite common, their conduct must have been adversely affected in multiple ways. The eye of an Ahmadi in particular acts as a watchman over other Ahmadis. This is precisely why the Qur'an has recognized the entire community as a "witness." When this watchful eye is no longer available, such people, who are not afraid of what they cannot see and think their God belongs to the realm of the unseen and is not a God of the present, start to falter due to the allure of the world and begin to indulge in every kind of impurity, so much so that they do not like to even have Ahmadis maintain much of contact with them. Their association with Ahmadi centers becomes more of a social contact that is useful for get together on Eids or some special tragic or felicitous occasions. A grave harm that results is that, due to the loss of the practice of congregational prayer, the standard of punctuality in prayer at home begins to deteriorate precipitously. Another serious consequence is that children, being deprived of the milieu of Ahmadi children, begin to be raised in a purely materialistic environment. And their sight is turned away from our values and their interest in religion declines. An indifferent outlook originates that culminates gradually in complete alienation. Yet another loss is that, due to the severance from the worldwide body of Jamā'at, the awareness of their own greatness is lost. And finding oneself alone and helpless in a dominating culture, their determination and resolve suffers tremendously until, having succumbed to the defeated mentality, even the very struggle for Islamic values is abandoned. Such families also face the difficulty that due to the lack of knowledge about

the global and glorious sacrifices of the Jamā'at, no enthusiasm is felt by them and a sort of indifference develops in their attitude. The degree to which such perils are faced by the Jamā'at in America is not encountered by any other country in the world. This is because, additionally, the material advancement there, much like the skyscrapers, strikes awe in the hearts of people. Their hearts are overwhelmed by the 'awe of Antichrist' to seek protection from which Masih-e-Mau'ūd has specifically supplicated "May the 'awe of Antichrist' never reach even their doorsteps." Thus, keeping all these issues in view, one should worry about such families and devise a strategy for them. If they remain severed from the watchful eye of the Jamā'at, they will remain vulnerable to many risks from the pernicious effects of the world and their children, in particular, will be extremely adversely affected.

Beside other measures, the remedy for all these ills is to emphasize preaching and to pay extraordinary attention to the congregational prayer at homes.

Therefore, I expect that Jamā'at Ahmadiyya America will work hard on each of these two issues. I pray that Allah may make these efforts of your extraordinarily fruitful and that His Angels may become protectors and guardians of Ahmadi homes and the theme of this verse becomes applicable to Ahmadi homes with all its blessings: "For Him (the messenger) is a succession of Angels before him and behind him. They guard him by the command of Allah."

May Allah the Exalted be your Guardian, Guarantor, Supporter and Helper.

Wassalām,

Humbly,

Mirza Tahir Ahmad

## Khalifat-ul-Masih IV addresses US National Executive

Ḥaḍrat Khalifatul-Masih IV addressed the National Amila of USA Jamā'at on 30 June 1996. The address provided pearls of wisdom on how to discharge duties when one is appointed to any office of the Jamā'at.

Right: Dr Ahsan Zafar, Ameer USA at the time, welcoming the Khalifat-ul-Masih IV (Photo by Kalim A. Bhatti).



## 100 Years of Publication of 'Philosophy of the Teachings of Islam'

The Promised Messiah wrote his famous book "Philosophy of the Teachings of Islam" in 1897.

Khalifat-ul-Masih IV instructed members of USA Jamā'at to commemorate 100 years of publication of the book.

## Fifth Visit of Khalifat-ul-Masih IV to USA –1997



Khalifat-ul-Masih IV visited USA for the fifth time in June 1997. He arrived from Toronto by car. He was given a rousing reception by members of US Jamā'at. (Photo: Kalim A. Bhatti)

## Inauguration of Ahmadabad Mission House in Boston

On June 3 1997, Khalifat-ul-Masih IV inaugurated Ahmadabad Mission House, Boston.



## Khalifat-ul-Masih IV inaugurates 49th US Annual Convention

Khalifat-ul-Masih IV delivered Friday sermon on June 20, 1997. Sahibzada M. M. Ahmad, the Amir presided over the afternoon session. In the evening starting at 8 PM, Khalifat-ul-Masih IV held his Majlis-i-Irfan (QA session) in the midst of three hundred guests and thousands of members of the US Jamā'at.

On Saturday afternoon of 21 June 1997, he addressed the Lajna

Imā'illāh USA. Later in the evening, he held Majlis-e-Irfan (QA session) in the Lajna section while the men watched the question-answer session on closed circuit TV.

The concluding session of the Annual Convention was held on Sunday, 22 June 1997 with Khalifat-ul-Masih IV presiding over the proceedings. Hundreds of Americans, white as well as African

Americans, priests and ministers, ambassadors, professors, politicians and social workers, officers of the law enforcement establishment and representatives of the federal and local governments were accorded VIP treatment as special guests.

Khalifat-ul-Masih IV delivered his concluding address.<sup>225</sup>



A section of attendees at the annual convention. (Kalim A. Bhatti)

## Message of Khalifat-ul-Masih IV for the Fiftieth Annual Convention Souvenir

As-Salamu 'Alaikum Wa Rahmatullah Wa Barakatohu:

The souvenir, which the reader holds in his hands, is published under the auspices of Jamā'at Ahmadiyya U.S.A. It celebrates the

stupendous progress made by the Jamā'at during the last 50 years of its annual sessions ending on June 28, 1998. Normally I do not endorse such anniversaries and prefer a constant on-going strife which does not spare me enough time to count

the rapidly vanishing weeks, months and years into the vast realm of the past; yet I heartily approve of this anniversary which the souvenir is capturing. It will serve, I believe, as an excellent introduction of what the Jamaal stands for, to all Muslim and

<sup>225</sup> "The Ahmadiyya Gazette USA,"

(4). August 1997.



non-Muslim readers alike. This souvenir, most faithfully presents the world-wide vision of the Ahmadiyya Muslim Jamaal with reference to the ambitions and achievements of the Jamaal in U.S.A. Their fiftieth Jalsa, to be held in June 1998, will be attended by many important guests specially invited for this historic occasion. The hosts will enormously benefit from their august presence while they will be no less enriched by this rare experience. The visitors will be able to personally witness the highly charged spiritual atmosphere of this Jalsa and carry back its cherished memories to their respective countries. Thus, its beauty, its color

and its fragrance will be disseminated throughout the world. As a result, the U.S.A. Jamaal will be gifted with the unique opportunity to introduce Islam to the entire world as correctly understood and practiced by the world-wide Ahmadiyya Muslim Community. I realize, of course, that there still exist flaws and short-comings in various areas of Islamic practices in many chapters there, yet it cannot be denied that the resolve with which they are laboriously engaged in constantly improving their quality of life is a model to follow for the rest of the world. Their gigantic march-forward in offering financial sacrifices at an ever-increasing pace,

year after year, after year, is a treat for the eye! Applauds are ordinary things which have no lasting substance but the blessing of sincere prayer, accepted by God, lasts forever. Please join me in the prayer for the entire U.S.A. Jamā'at, and for their humble, yet exceptionally successful Ameer, and for all the office-bearers and workers who have made this miracle happen!

Allah bless them all.<sup>226</sup>

(Signed)

Mirza Tahir Ahmad

London

April 11, 1998



Sahibzada Mirza Waseem Ahmad, Nāzir A'lā, Sadr Anjuman Ahmadiyya, India, is seated in the center with Dr Karimullah Zirvi, Sadr Majlis Ansarullah, USA, on his left and Mujeebullah Chaudhry to his right, at the 1998 US Ansar Shura/Ijtima at the Baitur-Rahman Mosque in Silver Spring MD. Standing in the back, from left to right, are Shahid Malik, Saud Khan And Kalimullah Khan while Habibullah Sadiq Bajwa is seated to the left.

## Sixth Visit of Khalifat-ul-Masih IV to USA—1998



Briefly, the historical landmarks of this memorable visit are that Khalifat-ul-Masih IV inaugurated Ahmadiyya Muslim mosques in New Jersey and San Jose and laid the foundation of the Ahmadiyya mosques in Houston, Texas.

## Fiftieth Annual Convention of Ahmadiyya Muslim Community, USA



Photo by Kalim A. Bhatti

Khalifat-ul-Masih IV sent a message on the publication of a souvenir on the Fiftieth Annual Convention of USA. He also graced the occasion by his blessed presence.

The convention was held on the premises of the recently constructed Masjid Bait-ur-Rahman, Silver Spring, Maryland from June 26-28, 1998.

The convention started with Friday sermon by his holiness

Khalifat-ul-Masih IV. After the Jalsa program, in the evening, after leading Maghrib and 'Ishā prayers, Khalifat-ul-Masih IV held Majlis-e-Irfan (QA session) on the main men's floor of the mosque with simultaneous transmission to the Lajna section and also to the rest of the world via MTA.

The second day 27 June 1998 Khalifat-ul-Masih addressed the Lajna Imā'illāh. Khalifat-ul-Masih

IV had lunch with dignitaries and special guests in the basement of the Masjid Bait-ur-Rahman where a grand exhibition was arranged. Khalifat-ul-Masih IV held another Majlis-e-Irfan after leading combined Maghrib and 'Isha prayers. The proceeding was telecast live by MTA.

The Third day's proceeding started with recitation from the Holy Quran with translation. Dr.



Ahsanullah Zafar, the Nā'ib Amir of the Jamā'at introduced the guests. Some of the guests were given

opportunity to address as well. They applauded the contributions of Khalifat-ul-Masih IV to world's

peace. Khalifat-ul-Masih IV then delivered his concluding address.



Khalifat-ul-Masih IV at Bait-uz-Zafar in New York.

Mukhtar Ahmad Cheema is to his right and Nazir Ayaz (NY president) is to his left.

## Laying Foundation Stone of Bait-us-Samee mosque in Houston, TX

Khalifat-ul-Masih IV laid the foundation stone of Bait-us-Samee

mosque on 30 June 1998 with prayers.

## Inauguration of Bait-ul-Baseer mosque

Khalifat-ul-Masih IV inaugurated mosque Bait-ul-Baseer at Milpitas, CA during his US visit 1998. He delivered his final Friday

sermon in the United States at the mosque on 1 July 1998. Members of the community was afforded opportunity to meet Khalifat-ul-

Masih IV individually as well as with families.

## Reply to the leaflet “False Gospel of Islam”

Maulana Mukhtar Ahmad Cheema, Ahmadiyya Muslim Missionary, St Louis, Missouri wrote a scholarly article “The cursed law

and the false Gospel” in Muslim Sunrise in 1999 in reply to a leaflet “False Gospel of Islam” by Mr. Eric Llewellyn of the Fundamental

Evangelistic Association of America. (“The Muslim Sunrise,” V. LXVI, No. 1, (1)

Ahmadiyya Gazette USA online:  
[ahmadiyyagazette.us](http://ahmadiyyagazette.us)





Member gather around Hazrat Khalifat-ul-Masih IV for a group photo. (Photo by Abdus Sami Khaliq)



Abdul Wahab Adam and other dignitaries attending 1998 US Annual Convention with MM Ahmad, Shaikh Mubarak Ahmad and MS Shahid. (Photo by Abdus-Sami Khaliq)



# Messiah 2000 Interfaith Conference

Carthage College, Kenosha, Wisconsin

## Introduction

The Messiah 2000 Interfaith Conference was organized by the Ahmadiyya Movement in Islam, USA on 11-12 August 2000 at Carthage College, Kenosha, WI (This is located near Ahmadiyya Mission, Zion, IL). The Conference was held to commemorate the great incidence which resulted in the killing of Dr. Alexander Dowie in 1907. He died from Diereplure by the prayer duel of the Promised Messiah. The incidence put the whole world in a state of shock. One of the purposes of the Conference was to let the world know about that prayer dual. The holding of the Conference was widely publicized in local newspapers. The incidence was discussed in detail. The Conference commenced from the afternoon of Friday, the 11 August 2000 in Zion, IL. Afterwards, it was shifted to the huge building of Carthage College, Kenosha, WI on Saturday morning, the 12 August 2000. The Ahmadiyya Movement in Islam arranged boarding and lodging of guests at different venues.

The prominent heading of News Sun dated 12-13 August 2000 was "Peace and Attention towards Tolerance." The paper states: Zion is presenting a scenario between Christianity and Muslim Prayer Duel. The disciples of Jamā'at Ahmadiyya are gathered in Zion after 100 years. The founder of Zion attacked their faith about 100 years ago. In the beginning of twentieth century Dr. Alexander Dowie attacked Islam and announced that the Muslims shall be destroyed if they do not accept Christianity. The announcement of Dowie reached an unknown village of India. The founder of Ahmadiyya Movement Hadrat Mirza Ghulam Ahmad was

living in that village and was himself claimant of second advent of Messiah. Hadrat Ahmad invited Dowie for a prayer duel. Dr. Dowie himself was portraying healing patients through prayers and had founded a society named "Utopia." Hadrat Ahmad said: "Let us pray that the one who is liar die before other."

Dr. Dowie wrote in 'Leaves of Healing' on February 1903: "I pray to God that Islam is destroyed from the face of earth. O God! Accept my prayer. O God! Destroy Islam." Dowie died a miserable death from Diereplure in 1907 at the age of 59. Hadrat Ahmad died one year after him.

The Muslims have faith in the doctrine of all the prophets. They believe that the prophets of the main religions of the world came to reform people e.g. Hadrat Moses, Hadrat Jesus Christ, Hadrat Krishna and Hadrat Confucius. Their teachings are based on oneness of God and eradication of evil. There is no difference of color and race. The people of all races pray together in every mosque.

President Clinton said on Id of last March: "One can learn from Islam that all the people of the world are equal human beings. No one is superior to other on the basis of color and race..... According to Muslims, Islam is the collection of true things e.g. Muslims believe that Jesus Christ was born without father. They do not recognize the teachings which are not according to the teachings of Quran. They do not believe that Jesus died on the Cross. They are of the opinion that he was taken out from the Cross while he was in state of unconsciousness. Then he

appeared before people after recovery from the wounds...."

Hadrat Ahmad remained busy in reformation of moral and spiritual condition of Islam. The Ahmadiyya leadership say that Muslims have gone astray from the real teachings of Islam similar to other religions. They say that it is our duty to assemble all humanity under one banner. Peace and tolerance are the hallmark of their peaceful society.

Mr. David Padfield, a Christian Pastor, also took part in the Conference. He said Islam is speedily spreading in United States. Islam originated from Arab. Prophet Muhammad conveyed the message of Islam to the world in 610 A.D. Now Islam is the second biggest religion of the world. According to experts, one eight of the world population is Muslims. There are 6 to 10 million Muslims in United States. It is more than the population of Jews in America.

"Muslims return to Zion after 97 years," published Chicago Tribune with main heading on 12 August 2000. He published similar views with photographs.

Sixteen hundred delegates from different countries participated in the historical Conference from which about 500 were non-Muslims. We were fortunate to take part in the event. Ahmadi people from different parts of the US took part and many people arrived from Pakistan as well. The notable are: Mirza Mujeeb Ahmad, Mirza Anwar Ahmad and Dr Mirza Mubashir Ahmad. Hadrat Sahibzada M. M. Ahmad Amir Jamā'at USA was also present. One could see four personalities from the grandsons of the Promised Messiah. But there was none from the progeny

of Dr. Dowie. The offspring of Dowie left him during his life time. It is unknown whether anyone of them is

alive or not. On other hand four grandsons of the Promised Messiah and numerous members his Jamā'at

is an irrefutable evidence that the Promised Messiah was from God Almighty.<sup>227</sup>

## Purpose of the Conference

The purpose of today's interfaith symposium is to take a positive step in recognizing the ultimate truth that there is a God, an Almighty and Living God, Who hears the prayers of His humble servants, and Who most certainly establishes the truth of His chosen ones by fulfilling the prophecies He directs them to make.

Almost a hundred years ago, less than twenty miles away from this Chapel, the Zion City witnessed a powerful Sign of God. It was an undeniable proof of acceptance of prayers and the victory of love over hatred and intolerance. The founder of Zion City and the Christian Catholic Church, Dr. John Alexander Dowie, a man with most spectacular career as a faith healer, was constantly expressing his contempt and bitter hatred for Muslims, Islam and the Holy Prophet of Islam (peace be on him) in his speeches and writings.

In 1902, he proclaimed and published his prophecy in his paper *Leaves of Healings* that all Muslims living on the face of the earth would be destroyed unless they bowed before the Cross. He further prophesied: "That nation, that people and that kingdom that will not recognize him and the Christian Catholic Church of the Zion as the forerunner of the Church of the living God, that nation and that kingdom will perish because God has said it so."

Only one voice of concern was raised in the Muslim world, that of Hazrat Mirza Ghulam Ahmad, peace be on him, the founder of the Ahmadiyya Muslim Community. He was from a little-known village in

India, called Qadian. He urged Dr. Dowie to use reason and restraint, and to stop proclaiming the destruction of millions of Muslims living in the world.

In response to this call to put restraints on his zeal to sweep away Islam and destroy millions of Muslims, Dr. Dowie increased his expression of animosity and insulted Hazrat Ahmad, peace be on him. He declared: "Do you think, I shall reply to these gnats and flies. If I put my foot on them, I would crush out their lives."

When reasoning was of no avail, Hazrat Ahmad offered Dr. Dowie an easy way to prove the truthfulness of his claims against Muslims and Islam. Dr. Dowie should simply pray only for one man's death and destruction, that of Hazrat Ahmad, peace be on him. At the same time, Hazrat Ahmad, peace be on him, was going to pray the same for Dr. Dowie. It was indeed an invitation for a prayer duel. Both were to pray that of the two of them, the one who was false, God might take him away in the lifetime of the other.

Dr. Dowie's hate for Islam, and his arrogance had grave consequences. By a revelation from God Almighty, Hazrat Ahmad, peace be on him, prophesied that a tormented death and calamity awaited Dr. Dowie in Zion even though he was much younger and healthier than Hazrat Ahmad, peace be on him. But Dr. Dowie continued to seek the destruction of Islam. In the *Leaves of Healing* of 14 February 1903, Dr. Dowie announced: "I pray to God that Islam should soon disappear from the world. O God,

accept this prayer of mine. O God, destroy Islam."

Dr. Dowie had claimed to be the Third Manifestation of Elijah, a forerunner of Jesus Christ. Hazrat Ahmad of Qadian, peace be on him, had claimed to be the Promised Messiah (peace be on him) the second Coming of the Awaited One of all nations. Therefore, the issue of the truth of their claims was a serious matter of importance in the history of religion.

At that time, almost all the major newspapers in the United States, and some in other countries, picked up the amazing story and dramatic challenge of Hazrat Ahmad, peace be on him, to Dr. Dowie. It received an extensive publicity spread over five years—from 1902 to 1907.

As the destiny would have it, Dr. Dowie died a miserable death in 1907 while Hazrat Ahmad, peace be on him, was still alive. On March 9, 1907, reporting the news of Dr. Dowie's death, the *Chicago Evening American* summarized his life-story in the following words:

"Gigantic success and tragic failures punctuate his life. Here are some of the remarkable works and reversals that marked Dowie's career:

He built a creed; he was excommunicated.

He built a city; he was expelled from it.

He amassed a fortune of millions; he was reduced to virtual poverty.

He elevated Voliva to great power; Voliva ruined him.

He drew about him

<sup>227</sup> Mir, Ghulam Ahmad Nasim—America, "Zion Conference Chicago,

United States," 19 January 2001 to 25 January 2001. *Al-Fazl*

International, (7).



thousands who worshiped him; he died deserted by all save a handful of the faithful.”

Many of the news clippings of that period are on display today in an exhibition in Todd Wehr Center of Carthage College. You are all invited to visit and see for yourselves the historical evidence. But unfortunately, later on, the historians elected to remain completely silent about that extraordinary event. Many biographies and books on Dr. John Alexander Dowie and Zion City have been written and documentaries made, but the true story of Hazrat Ahmad's, peace be on him, challenge to him is omitted for reasons unknown!

Today we will revisit that portion of the lost history of Zion City. Today, we will learn more about the fulfillment of the grand prophecy made by Hazrat Mirza Ghulam Ahmad of Qadian, peace be on him. It is a fact that the historians chose not to narrate but being a momentous chapter in the history of religion, America has to hear the truth.

After the passage of almost one hundred years, we hope to hear the truth both from Christian and Muslim speakers. We firmly believe that tolerance and respect for other

faiths is the only road to peace in the world. If we all listen to the voice of our God-given conscience, it will always direct us to the right path, that of love for all, hatred for none.

Promotion of harmony and mutual respect among religions is the dire need of time. The Holy Quran declares in unambiguous terms that there are people among other religions who stand firmly by the truth and dispense justice. In the words of the present Head of the International Ahmadiyya Muslim Community, Hazrat Mirza Tahir Ahmad: “Religious peace cannot be achieved without cultivating such broad-mindedness, magnanimous and humanely understanding attitudes towards the people of other faiths.”

We are here, therefore, not to open up the old wounds relating to Dr. John Alexander Dowie's arrogance and intolerance, rather, we gather for a purpose sublime. We are here to start the healing process.

This Day, Christians and Muslims Have Come Together with the Hope That We All Will Gain Knowledge and Certainty That Truth Always Prevails over Bias and Prejudice.

We can live in peace and harmony without compromising what we feel is essential for our spiritual salvation. Indeed, millions

believe in one religion or the other, but it is only a few who are blessed with the certainty of faith strengthened by witnessing a mighty Sign of God. This day we remember a lesson that the Almighty taught us through a Mighty Sign that He showed in Zion City. The message was loud and clear: Intolerance, Xenophobia and hatred are not the paths that lead to God-the Ultimate Truth. It is love, meaningful dialogue and inclusiveness that help us to find Him.

Anyone who takes his faith seriously and loves his Creator, should on hearing about this Sign, certainly bow down, in humility and repentance before the Almighty God. The Sign should forever banish from our hearts, minds and actions, any trace of intolerance, bigotry and fear of any other religion, for any cause. Today we hope to overcome religious prejudice, intolerance and xenophobia.

This Interfaith Symposium should renew our faith in the Living and Loving God, and instill in our hearts the faith and certainty that God does exist, and He is the Light that takes us out of darkness of ignorance and prejudice and He is always on the side of the truthful.

May God grant us the wisdom and courage to recognize and embrace the Truth, the Ultimate Truth. *Ameen.*<sup>228</sup>

## Tolerance without sacrificing conviction

In American society the word “tolerance” is often abused and confused. The word “tolerance” is defined as, “The capacity for or the practice of recognizing and respecting the beliefs or practices of others.” However, “tolerance” is often confused with “acceptance,” a word synonymous with “approval.”

Homosexuals in American

society often plead for “tolerance.” If they mean that they want people to treat them with civility and the common courtesy due all members of the human race, then I will gladly grant them their request. However, what they really want is “acceptance”—they want people of faith to give up their convictions and accept the homosexual agenda.

We have organizations like Planned Parenthood who claim they want “tolerance” from those of us who believe in the sanctity of human life. If they are simply asking that no one tries to bomb their clinics or throw blood on the employees, then I am willing to be tolerant. However, if they mean that I must close my eyes to the fact that a million unborn

228 January 2001. “The Ahmadiyya Gazette USA- Speech by Mubasher

Ahmad, Regional Missionary, West Midwest Region, “The purpose of

Messiah 2000 interfaith conference August 12, 2000,” (23).

babies a year in America are ripped from their mother's womb and flushed down the sink or thrown into dumpsters-then I cannot give them the "tolerance" they desire. I will be kind and courteous to them, but I cannot "accept" the murder of unborn children.

Deciding what we should tolerate and what we should abstain from and even oppose has never been an easy task. I want to be kind and friendly to everyone, whether they be Muslim, Christian, Jew or even an atheist. But there are certain things that I cannot do or approve of without giving up the very principles by which I live.

## Daniel's Convictions

The Old Testament tells us of a Hebrew prophet named Daniel, who was captured by Nebuchadnezzar and carried into captivity. Daniel and his friends were from the tribe of Judah, the royal tribe of the Jews.

"Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles, young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had the ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans. And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of that time they might serve before the king. Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names; he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego. But Daniel purposed in his heart that he would not defile himself with the portion of

the king's delicacies, nor with the wine which he drank..." (Daniel 1:8)

God had spoken concerning idolatry and the eating of unclean foods, but He had not spoken about the names people might call you. Therefore, accepting a new name was not a violation of conscience for there was no breach of the Law with Daniel. Even in being tutored in the language and learning of the Chaldeans he saw no violation of the Law of God. But, his convictions would cause him to firmly and politely refuse to partake of that which would involve him in recognizing any other deity than Jehovah.

You cannot control what people call you, but you can control how you act and react to them. People in America often refer to the people of Islam as "Mohammedans," a name which I know you do not desire-sometimes people do this out of ignorance and other times out of animosity. But what people call you does not force you to violate your conscience or standard of morality.

Among those who claim to be Christians you will find a lot of men who love to have religious titles, their favorite being the word "reverend," a word which means "deserving reverence." I have never liked these titles, for the only One whom I regard as "deserving reverence" is God Himself. Yet, I sometimes pick up a newspaper and find that someone has put the title "reverend" in front of my name.

How did Daniel stand up for his convictions? His manner was polite, calm and firm. Daniel requested that the prince of the eunuchs not force him to violate his convictions. Daniel did not want to pose as a martyr, nor did he take any pleasure in making noise. Some people think that convictions can only be exhibited by rudeness-but such was not the attitude of Daniel. As we read the rest of the account, God brought

Daniel into tender favor with the chief of the eunuchs.

## Peter and John

Peter and John, two ambassadors of Jesus Christ, were arrested and put on trial before a Jewish court known as the Sanhedrin. As they were questioned by the priests, the captain of the temple and Annas the High Priest, the Bible records that these men were amazed "when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus" (Acts 4:13).

For the moment Peter and John were released by their captors, but they were threatened not to speak any more about Jesus Christ. The apostles immediately went back to their preaching and were arrested again and put in prison, where an angel of God released them and said, "Go, stand in the temple and speak to the people all the words of this life" (Acts 5:20).

Early the next morning Peter and John were again found preaching and were again arrested and brought before the Jewish court. The High Priest reminded them that they had been strictly commanded not to teach or preach the words of Jesus anymore. Peter simply said, "We ought to obey God rather than men" (Acts 5:29).

Peter was respectful and courteous, but his convictions could not be silenced by the threat of violence. The Jewish council wanted to kill Peter and John, but on the advice of a Pharisee named Gamaliel the apostles were beaten and released. "So, they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His-name" (Acts 5:41).

Peter and John did not respond with violence, for Christianity is

neither promoted nor defended by the edge of a sword! We have all read of the many atrocities that were committed during what commonly referred to as “The Crusades.” I cannot speak for anyone else, but let me plainly say that I firmly believe any man who picked up a sword in defense of Christianity ceased being a Christian. I believe Jesus Christ is the Prince of Peace, and His cause is not to be advanced by the threat of violence or bloodshed.

The apostle Paul wrote to Christians in Rome and reminded them that they were to be obedient to the civil government (Romans 13:1-7). These Christians were living in the midst of a polytheistic society where the majority of the people were deprived of basic human rights. But Christians were to be obedient to the government until that government required of them things which God had prohibited. They were even required to pay their taxes to their government and even to pray for it. “Therefore, I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence” (1 Timothy 2:1-2).

In the process of time many of these early Christians were put to death by that same government—Nero dipped Christians in oil and set them afire in his garden as torches at night. These early Christians were not told to participate in protest marches against the government, nor set up picket lines in front of government office buildings. They were to humbly and meekly go about their task—but they were never to give in to violence, nor were they allowed to sacrifice their convictions in the process.

## Tolerance Today

How far does tolerance extend? Reasonable people can disagree

without violence. Unfortunately, the meanest people I have ever met are religious people. More lives have been lost in the name of God than for any other cause in the history of the world.

Over the past 20 years I have held several public religious debates with people who considered themselves to be Christians, but with whom I had disagreements on matters of faith. The debates were usually held over a period of four nights, with each speaker being given three speeches of 20 minutes each per evening. If you watched the debates from afar you might wrongly assume that my opponent and I were mad at each other—but you would be wrong. When our voices are loud, it is not because we are mad or because we are ready to commit acts of violence upon each other.

We are forceful in our presentations because we believe that matters of faith ultimately will determine how the Eternal One of heaven deals with us in the final Day of Judgment. I do not question the honesty or integrity of my opponents, and I do not use unkind words to describe them personally.

What would happen if a Muslim moved next door to me? I would greet you warmly and offer to help you move in'. In the afternoon, my wife would bring some food over to your house and she also would welcome you into our neighborhood. After you were settled into your new home we would probably see each other from time to time working in the yard or shoveling snow.

I am sure that sometime along the way we would have a conversation in the yard about the weather, politics, or some such thing. In all likelihood, our conversation would probably turn to religious matters—for in eternity, that is all that really matters.

We could spend a lot of time talking about areas of agreement.

We both believe in the sanctity of human life and abhor the slaughter of the unborn. We both believe in the importance and sanctity of the home, and of propriety in all human relationships. We both believe that we are obligated by our Creator to pray and to remember the poor with our personal finances. We both believe in racial equality and desire that we judge each other by the content of character, not the color of our skin. We both believe that God grants to an individual freedom of choice, and through His word leads men to a way of holiness and happiness. We both understand that our souls are not destroyed by death. We both believe in an Eternal God who will dispense justice in accordance with His laws. Our belief in life after death and in a day of judgment helps us to heed God's laws and avoid His prohibitions, fearing His wrath.

We could spend hours talking about matters we agree upon. However, if we are truly friends, we would want to share our religious convictions, and inevitably we would have to talk about our differences. We both operate under a set of religious convictions which demands that we teach each other's people about our God. We would do it kindly and courteously, and with civility. We would not hurl unkind names toward each other. We would not ask each other to give up our convictions merely for the sake of getting along.

What would we talk about? We would have to discuss the nature of God's revelation to man—is the Bible God's final revelation to man or is the Quran? We both believe in the virgin birth of Christ, but how did He die? Was He really crucified for the sins of mankind? Did the Old Testament foretell the coming of the prophet Mohammad? Does the gospel of John refer to the coming of the Holy Spirit to the apostles or to the coming of the Prophet



Mohammad?

These questions could be discussed in a public forum and would show to the world the Christians and Muslims can discuss their differences, maintain their convictions, exhibit tolerance and be

friendly all at the same time!

## Conclusion

Let us not judge each other by extremists. All too often people try to judge an entire race or group in society by a few misfits who like to see their names in the newspaper. I

do not seek to be represented by any other group of people—I would like you to examine what I teach in the light of Scripture. People of goodwill will truly have “Love for all, hatred for none,” for love for our Creator must be shown by love for His creation!<sup>229</sup>

## A Divine Sign for America

Allah bestowed the glad tidings upon Hazrat Ahmad that He will manifest powerful signs to vindicate his veracity. These signs were shown both in the heaven and the earth. The signs on earth included the wrath of God on the enemies of Hazrat Ahmad foretold through prophecies. The month of March appears to have a special relation to the Jamā'at. We notice that many opponents of Hazrat Ahmad saw their destruction in the month of March. Lekhram died on March 6, Dowie died on March 9, and Munshi Ilahi Baksh also died in the later part of March.

Today I will discuss one great sign that was manifested in the United States and was truly a fulfillment of a great prophecy of Holy Prophet Mohammad (may peace and blessings of Allah be upon him) concerning the advent of Imam Mahdi. This sign is the fulfillment of a prophecy about the death John Alexander Dowie resulting from Mubahala or prayer duel as offered by Hazrat Ahmad (may peace be on him).

John Alexander Dowie was born in Edinburgh, Scotland in 1847. His family moved to Australia in 1860. He began working at his uncle's shop as a shoe salesman. He had a bad temper and once during a disagreement he threatened to hit his uncle with an iron rod. Dowie did a few odd jobs here and there as a clerk and, in 1867, moved back to

Scotland for further studies. He studied theology and some other subjects for 2-3 years. As his father could not afford to continue funding him, he was asked to return to Australia. In 1872, he came back to Australia and began a job search in the Church. Finally, he was accepted at a congregational church in the small city of Newton near Sydney. Later, he moved and became a minister in a Melbourne Church. In 1878, he organized the International Healing Association. He was arrested many times during his stay because of his extreme protests against the wickedness that, according to him, abound in that area. In July 1888 he moved to the United States and arrived in the San Francisco area. He began his healing activities here; initially he was given a warm welcome, but later he began calling all those who helped him as apostates. He extensively traveled up and down the west coast. Passing through Utah, he arrived in Evanston, Illinois. This is where he began his ministerial work in a small wooden hut near the World Fair facilities. In 1896 he formed his own church, the Christian Catholic Church. He had an enrollment of 500 followers. In 1897, he established the Central Zion Tabernacle. In 1895, he was arrested over a hundred times for protesting against alcohol use and practicing medicine without a license.

Slowly he began buying large parcels of land some 42 miles north

of Chicago while keeping the attention of the media in his controversial pursuits in Chicago. On New Year's Eve, he gathered all his followers to an all-night service at the Central Zion Tabernacle. As the clock struck 12, Dowie drew the large curtain 25 ft high and 25 ft wide that was hiding the blueprint of the new City to be founded that he named Zion. The blueprint was a piece of land 6,600 acres in area along the bank of Lake Michigan. This was the beginning of the City of Zion. From this point, he began to progress with leaps and bounds.

## Claims of John Alexander Dowie

Upon closer examination of the claims of Dr. Dowie, one finds an interesting trend of progressive authority. He assumed three titles besides being called a General Overseer or Doctor Dowie; he has described these titles over a period of eight years. The first title, which he declared for himself on January 22, 1896 was “authoritative teacher.” We read:

“I am not claiming any office; no man has heard me claim any office. I am a teacher and have taken no other place. I have not stood here claiming to be recognized as a prophet. I have not stood here claiming to be recognized as an Apostle. I have stood here as

<sup>229</sup> Padfield, David, 12 August 2000. Partial transcript of a lecture

delivered on “Tolerance without sacrificing conviction,” The

Ahmadiyya Gazette USA January 2001, (25-28).

an authoritative teacher.”

## June 2, 1901: Claims to be the Elijah

On June 2, 1901, he then claimed to be the Elijah as we read:

“As the teacher of the Christian Catholic Church in Zion... I continued to develop practically these principles in my ministry, and God used me to prepare the church for the declaration of June 2 1901. I there stood forth before an immense audience in the Chicago Auditorium and declared that God had sent me as John the Baptist had been sent, in the Spirit and Power of Elijah.”

He further said:

“The name is not a title; it is a reality. I firmly believe in common with tens of thousands of my followers that I have been sent by God in the 'Spirit and Power of Elijah' as the third and last manifestation of that prophet. The first manifestation was in Elijah (which means Jehovah is my God) 28 centuries ago, when the worship of Baal was triumphant in Israel. This was Elijah the Destroyer. The second manifestation was in the person of John the Baptist. (Matthew 13:14). He was Elijah the Preparer. The third manifestation of Elijah is in my person, of whom Christ spoke, after John the Baptist's death, when he admitted the correctness of rabbinical contention, 'Elijah must first come,' saying Elijah indeed cometh and shall restore all things.' I am Elijah, the Restorer.” (Pages 53-57)

Finally, he declared his ultimate

office to be “The First Apostle.” This declaration was made on September 18, 1904. He said:

“I stand hereby today as the High Priest on earth and the First Apostle of the Christian Catholic and Apostolic Church in Zion of that High Priest in Heaven.”

In this capacity, he not only announced his communion with Divine, but he made several statements that he claimed to have originated from the Almighty God Himself. It behooves us to scrutinize carefully this claim, as Dowie attributed it to be the word of God.

We further notice that Dowie claimed to be Elijah III and hurled foul and abusive remarks towards Islam, the Founder of Islam, and Muslims in general. There is not enough space to present all of Dowie's allegations against the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

I would share a few, however, to show the intensity of his hatred for the Founder of Islam: He writes in his publication “Leaves of Healing” thus:

“Zion will have to destroy Mohammedanism”

“One of the greatest systems in the Orient is Mohammedanism ... the Mohammedan is taught to look forward to heaven as one vast brothel and harem, where he can find satisfaction in women that are prepared for him as the creatures of lust. Zion will have to wipe out that shocking blot upon humanity. That accursed flag will have to come down from the high towers of Jerusalem. May God help me to knock at the gate of the Moslem before long!. The Moslem will fight. There are hundreds of millions of them. One of the great wars imminent is that

between the Cross and the Crescent. But, beloved, there is something stronger than steel. It is the Sword of the Spirit. There is something greater than anger, It is Love. Love subdues the man; it subdues the nation, and will reach the heart... “(Leaves of Healing, Volume XIII page 474)

## The Unspeakable Turk

How can anyone who knows exactly what Mohammedanism is, for one single moment imagine that God or man can forever stand that abomination?

'Where the Moslem hoof comes no grass grows' is the Eastern proverb. Wherever the accursed teaching of Mahomet has come there has been an end of all real progress.... I pray for the day to come when the Crescent shall disappear, and when the flags-I would like to see him united there and everywhere of Great Britain and America shall float over Zion at Jerusalem, as they often do at the city of Zion near Chicago. May God grant it! It is the time that Moslem abomination was 'gone, bag and luggage' as Mr. Gladstone used to say. Let it sink away back into the deserts of Arabia whence the filthy thing emerged...May God destroy it. (Leaves of Healing, volume XII page 526)

“Indulgence in Damning Lust the Prize Offered in Mohammedanism and Mormonism”

“But with it all came the damning lust; that which enticed, under Mohammed, the tribes of Koresh to forsake their God and enlist under his banner, namely, that they would have women galore while they lived, and that when they died there would be a host of hours with whom they should dwell in a

paradise of damning lust, eating and drinking, and be forever happy, with the happiness of a filthy brute whose highest aspirations never rise higher than its belly. This was the prize that Mohammad offered, and this is the prize that Mohammedanism still offers... This is the prize, despite all they say, that still underlies Mohammedanism and Mormonism, and which by the grace of God, we hope to do something in smashing.” (*Leaves of Healing*, Vol. XIII, Page 662)

## The Terrible Danger to Christianity from Mohammedanism

“I warn the Christian nations of America and Europe. Islam is not dead. Islam is full of power. Although Islam must go, although Mohammedanism must be destroyed, remember it will not be wiped out by the effete Latin Christianity; the powerless Greek Christianity; the worn-out Christianity of those who nominally acknowledge Christ and live as gluttons and drunkards and harlots and whoremongers and oppressors.” (*Leaves of Healing*, Vol. VII, August 25, 1900)

Hazrat Ahmad, being the champion of Islam, deeply loved the Founder of Islam. Naturally, Hazrat Ahmad was deeply grieved by the foul allegations and abuses of Dowie towards the Holy Prophet Mohammad. He responded first with polite admonishment, but this polite invitation went on deaf ears, and Dowie did not even care to acknowledge the receipt of such invitations. Rather he continued in

his vituperations regularly and filled them with fresh venom of some sort. Hazrat Ahmad, at this stage, issued a leaflet inviting him for a decisive act of *Mubahala*. Hazrat Ahmad writes:

## Mirza Ghulam Ahmad's Challenge to Dr. Dowie for a Prayer Duel

“... Recently there has appeared in the United States of America a man, apostle of Jesus, whose name is Dowie. He Claims that Jesus in his capacity of God has sent him into the world to invite people to the doctrine that there is no God besides Jesus... He has repeatedly declared in his paper that his God Jesus has told him that all Muslims will be destroyed and not one of them will survive, except those who should acknowledge the son of Mary as their God and Dowie as the apostle of that artificial God... We have a message for Dowie that he need not be anxious to destroy all Muslims.... There is a very easy way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie need not repeatedly announce his prophecy of the destruction of all Muslims, but should keep me alone in his mind and should pray that of the two of us, the one who is false may die before the other... Mr. Dowie should publish this prayer which should bear the testimony of at least one thousand persons... I too will pray accordingly and shall append to my prayer the testimony of a thousand persons, if God so wills. I am sure that through the adoption of this course A WAY SHALL BE OPENED FOR Mr. Dowie and all the

Christians for the recognition of the truth... The only condition is that the death of either of us should not be compassed by human hands but should be brought about by illness or by lightning, or snakebite or by the attack of a wild beast. I grant Mr. Dowie three months to comply with my request and I pray that God be with those who are true. (Review of Religions Vol. I No. 9 page 342-348)

Although Mr. Dowie did not pay any attention to this prayer contest. The world press took special notice, and over forty newspapers around the world published this duel in their daily, weekly, and monthly publications. A small list is presented below:

## Clippings from the Newspapers covering Hazrat Ahmad's Prayer Duel, A Summary

1. The Argonaut, San Francisco, Dec. 1, 1902 “An Anglo-Arabic Praying Match”
2. New York Times, March 29, 1903 Editorial: “The Rival Prophets”
3. Baltimore America, June 25, 1903 “Dowie versus Ghulam”
4. Boston Daily Advertiser, June 25, 1903, Dr. Dowie, Elijah II, has received a Challenge to a Prayer Duel by Mirza Ghulam Ahmad of Qadian, Punjab, India
5. Democrat and Chronicle, June 25, 1903, “Mirza Ghulam Ahmad of Qadian, India, threatens to pray Prophet Elijah Dowie to Death. All right, such long-range assassination. As that is permissible. Sail right in, Mirza.
6. The Inter Ocean, Chicago, June 27, 1903 Editorial: “Ghulam Ahmad's Challenge”
7. Burlington Daily Free Press,



- Burlington, Vermont, June 27, 1903 “A Praying Duel Proposition”-
8. The Inter Ocean, Chicago, June 28, 1903 “Will Dowie Fight this Duel?” Who is a liar?
9. The Sunday Times-Union, Jacksonville, June 28, 1903, (Small News item) One Mirza Ghulam Ahmad, who dwells in Northern Hindustan, Challenges Alexander Dowie to praying match, and threatens to pray him to death....
10. Worcester Sunday Spy, June 28, 1903 (Established 1770, by Isaiah Thomas, Worcester, Massachusetts) “Alexander Dowie has a rival in India.”
11. The New York Times, October 17, 1903 “Dowie and his Host Mass in the Garden”
12. The New York Times, October 18, 1903 “Elijah ID’s-Hosts in Tents of Ungodly” Many Complaints Made
13. The New York Times, October 19, 1903, Throngs Tum From Enraged “Elijah-ID”
14. Half Of Vast Audience Leaves Garden Despite Guards Prophet Denounces City
15. The New York Times, October 20, 1903 “Hostile Audience Howls at Dowie”
16. The New York Times, October 21, 1903 “Carrie Nation Halts Abuse from Elijah”
17. The New York Times, October 22, 1903, “Elijah Overawed by Angry Multitude convert for Dowie, Trust Funds Disappear, Audience was Hostile, Strange Revelations
18. The New York Times, October 24, 1903, “Dowie Leaves City and May Not Return” (16 pages with Review of Books & Art)
19. The New York Times, October 25, 1903, (26-page magazine Supplement and Financial Section), “Advertisement: “Dowie-His Creed and his Personality,” Letter to the Editor: “The Ways of Dowie” by Mark Marion, N.Y., Oct. 20, 1903, Dowie Repeating Himself, The Commercial Advertiser, NY, October 26, 1903, “Dowie Challenged,” Indian Messiah Dares him to Prove his Claims
20. The Times, London, November 9, 1903, “The Dowie Mission,” “Dr. Dowie’s Crusade”
21. The Literary Digest, Vol. XXVI, Number 25 “Rival Messiah in a Proposed Prayer Duel”
22. New York Daily Tribune, April 3, 1906 “Dowie, Down and Out”-New Leader for Zion
23. New York Daily Tribune, April 5, 1906 “Receiver for Zion,” Act to forestall Dowie’s Threatened Flight Against Ouster
24. The Outlook-The Week, April 14, 1906 “Zion in a Ferment”
25. The Chicago Tribune, March 10, 1907, Founder of Dowieite Cult and of Zion City Who Died Yesterday. Dowie, dying, says He will Live Again I’ll Return to Earth in 1,000 years-almost his Last Words Dowie an extraordinary Man in Robes of First Apostle
26. The New York Times, March 10, 1907 “Dowie Dies in the City he Founded”—Neither wife nor son, whom he had Repulsed, was at his bedside.
27. The Times, London, March 11, 1907 “Dr. Dowie”
28. Chicago Daily Tribune, March 12, 1907 “Dowie faithful Hold Last Rites”—Ten Score followers of” First Apostle, Refuse to Participate in other Services, Not to Attend Funeral, Gladstone Continues with Arrangements for, Final Ceremonies on Thursday
29. The Dunnville Gazette, June 7, 1907, “A Messiah in India”
30. The Truth Seeker, New York, NY, June 15, 1907 “The War of the Prophets”
31. The Sunday Herald, Boston, June 23, 1907 “Great is Mirza Ghulam Ahmad The Messiah “Foretold Pathetic End of Dowie, and now He Predicts Plague, Floods and Earthquakes.

## Dowie's Vituperations against Hazrat Ahmad

“In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The facts that I merely give them a chance to fly away and survive. (*Leaves of Healing*, December 27, 1903)

## Hazrat Ahmad reiterates his Challenge

It should be borne in mind that Dr. Dowie has not given any reply to my challenge made in September 1902 nor has he even so much as mentioned it in his paper (i.e., *Leaves of Healing*). For an answer to my challenge. I will wait for a further period of seven months from this day (i.e., August 23, 1903) if he accepts the challenge within this period and fulfill its conditions as published by me, and makes an announcement to the effect in this paper, the World will soon see the end of this contest. I am about 66 years of age, while Dr. Dowie is about 55 years. Therefore, compared to me he is still young. Since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the Hands of Him Who is the Lord of the Heaven and Earth, and

Judge over all judges and He will decide it in favor of the true claimant. But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both the continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my life time. If he accepts the challenge, the pretensions of Dr. Dowie will be settled though he may try hard as he can to fly away from the death, which awaits him. Yet his flight from such contest will be nothing less than a death which awaits him and the calamity will certainly overtake him in Zion for he must face the consequences of either acceptance of the challenge or its refusal.

### Dr. Dowie's High Profile

- Owned 6600 Acres of land, 11 squaremiles
- Bank of Zion
- Lace Factory of Zion
- Zion Schools
- Factories and manufacturing plants
- Railway lines
- Grocery Stores
- Produce Markets
- Central Zion Tabernacle
- Zion Publishing House
- 4 publications
- Leaves of Healing printed in 4 languages and distributed all over the world
- Branches in Australia, Germany, France and Switzerland
- Over 3000 Personal Guards
- Thousands of employees
- His personal Christmas gift no less than One Million dollars
- Net-worth estimated to be in excess of 20 Million dollars

### Dowie's Trip to New York

- 3000 soldiers traveled from Zion to New York all paid
- 8 Trains carried thousands of his followers
- Madison Square Garden was rented for a month
- *New York Times* published this headline: "Invasion of New York by Dowie's army, *Chicago Tribune* expressed an expectation of 100,000 converts
- 30,000 people were packed at Madison Square Garden to hear Dr. Dowie.
- Preparations for this moment took 10 months planning and \$ 300,000
- All New York publications covered his trip.
- Decline of Dr. Dowie began in New York

### Zero Hour Started on 18 October 1903

New York Times Headlines:

"Hostile Audience Howls at Dowie"

"Elijah Overawed by Angry Multitude"

"Throngs turn from Enraged Elijah III"

"New York-The Waterloo of the Elijah"

"Massive Gatherings deserts Elijah 'Elijah III's Hosts in Tents of Ungodly Many Complaints made'"

Dowie and his Host Mass in the Garden"

"Dowie leaves the City and may not Return"

### Dowie's Low Profile: A Sudden Fall

- On December 19th 1905, he became paralyzed and it incapacitated him from all work

- Embezzled \$ 2,529,766 from Zion
- \$ 35,000 were found to be given as gifts to pretty women of Zion
- His daughter died by an alcohol lamp and he could not heal
- His wife and son deserted him and were not even present with him at his death

### His teaching of Clean Living His practice of lustful life style.

- Was found to have a cellar of fine wines that he drank. For public view it was a week tea.
- He planned seven "vestal virgins" who used to entertain him.
- He was visited by his personal Physician while he preached against the use of medicines and doctors all his life.

### Hazrat Ahmad's Victory of the Prayer Duel highlighted by the Newspapers in Bold and Unequivocal Terms

The Dunnville Gazette, Friday, June 7, 1907

"Ahmad and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago."

*The Truth Seeker*, Sunday, June 15, 1907

"The Qadian man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined, the Mirza said, the end would only be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand

prophecy: 'Zion would fall and Dowie would die before Ahmad.' It appeared to be a risky step for the Promised Messiah to defy the Restored Elijah to an endurance test,

because the challenger was by fifteen years the older man of the two, and probabilities, in a land of plagues and fanatics, were against him as a survivor; but he WON OUT."

The Sunday Herald, Boston, June 23, 1907

"Dowie died a miserable death with Zion City torn and frayed by dissensions."<sup>230</sup>

## Study at length—The “Prayer Duel” of Hadrat Mirza Ghulam Ahmad with Dr. Alexander Dowie

Address by M. M. Ahmad, Amir, Ahmadiyya Community, U.S.A.

At the Messiah 2000 Conference in the Zion Area

Distinguished Guests Ladies and Gentlemen,

The panel speakers have already spoken in some detail about Hadrat Mirza Ghulam Ahmad's glorious prophecy regarding Dr. Alexander Dowie and its fulfillment. In addition, some booklets have been produced for this occasion which are available at the book stall set up in the hall with full details on the subject including clippings of extensive coverage in several US newspapers nearly 100 years ago relating to the “Prayer Duel” and prediction of the Promised Messiah regarding Dr. Dowie's humiliating end. This precious historic evidence will be of special interest to the readers. I would suggest that all those who have eagerly waited for too long the advent of the Latter-Day Reformer—be they Christians, Jews or Muslims or others—should objectively study this valuable material in search of the divine truth.

Some speakers have spoken on the need for tolerance, the lack of which creates an environment of hostility, which promotes bitterness among adherents of different faiths with disastrous results. In this context I wish to present to you some essential

elements of basic philosophy in Islamic teachings which the Ahmadiyya Muslim Community stresses for benefit of humanity and promotion of interfaith peace and harmony.

The Holy Qur'an categorically asserts that God did raise among every people His messengers with His teachings (16:37) and that there is no people to whom a Warner has not been sent by Allah (35:25). This implies that the initial source of all religions is the same and therefore we do not claim that Islam monopolizes truth to the elimination of all other religions. We Muslims believe in the prophethood of all prophets of Allah like Moses, Jesus, Krishna, Buddha and others who were sent by Allah for spiritual advancement of different designated people from time to time—indeed we cannot be true Muslims unless we believe in the prophethood of all prophets.

This Islamic teaching is thus a very strong unifying force in creating an environment of harmony and peace among adherents of different faiths. Indeed, Islam alone recognizes the universality of prophethood.

The Holy Qur'an further states that there is no difference, as far as the authenticity of God's messenger

is concerned, between one prophet of God and another. This common trait however does not conflict with our claim that the Holy Prophet Mohammad, Khatam-an-Nabiyyeen, that is, the seal of Prophets, who testifies to the truth of all other prophets, is the most excellent of all prophets and his message was not confined to one people or time but was universal for all mankind and is for all times. The world development has reached a stage, with improved communications and access, to make a universal message possible. The supremacy of the Prophet Mohammad however is not to be expressed in a manner liable to hurt the feelings of others. He himself states, “Do not declare my superiority over Moses.”

There are unfortunately many misunderstandings about Islam. It is a religion of peace and categorically states that there is no compulsion in religion (2:257). Islam does not permit use of force as an instrument for spread of its message. Sword can win territories but cannot win hearts. Force can bend heads but not minds. This however is not an occasion to dwell at length on this subject but in passing I thought I must refer to many such widespread false notions about Islam.

230 July 2000. “The Ahmadiyya Gazette USA- Anwer Mahmood

Khan, “A Divine Sign for America,” (28-33). Chauncey OH: Fazl-i-Umar

Press.



To remove misunderstandings among the people, the Ahmadiyya Community in fact introduced holding of interfaith conferences since 1930s. These are held everywhere annually with participation of representatives of different faiths to promote peace and harmony among adherents of different faiths.

Today I invite all to study at length the “Prayer Duel” of Hadrat Mirza Ghulam Ahmad with Dr. Alexander Dowie and Hadrat Mirza Sahib's claim to be the Latter-Day Reformer whose advent was predicted by all world religions and in fact the time of whose advent is indeed long overdue. Some relevant literature on this subject is on display and all are encouraged to make use of this in search of truth.

Let me conclude my address by another prophecy of the Promised Messiah-Hadrat Mirza Ghulam Ahmad-on the widely believed notion that Jesus in his second advent will physically in his person descend from heaven on the wings of angels. About this the Promised Messiah says,

“The belief that Jesus will physically descend from heaven is an altogether false notion. Remember that no one will physically descend from heaven. All our opponents who are alive today (this was written in 1903) shall pass away and none of them shall see Jesus, son of Mary, descend from heaven.

Then their children will die without witnessing Jesus, son of Mary, descending from heaven. Then their children's children, and so on, will die without seeing Jesus, son of Mary, descending from heaven. Then there will be panic, restlessness and consternation that the period of Cross' supremacy had passed and the world has changed altogether but Jesus, son of Mary, has not descended from heaven. Then the thoughtful and the wise people will finally give up this false belief, and the third century from this day shall not pass until all those who look for the descent of Jesus from heaven, be they Christians or Muslims, will despair of it and will forsake the false beliefs now so fondly cherished by them. Then there will be only one religion in the world and only one leader. I have been sent to sow the seed and I have sown it. It will now grow and bear flowers and fruits in due season and there is none-none indeed-who can uproot it.”

This great and glorious prophecy was made by Hadrat Mirza Ghulam Ahmad in 1903 and close to 100 years have passed since and on every single day, out of a total 35,405 days in these 97 years since 1903, the Promised Messiah's prophecy has been fulfilled and has remained true.

It is our firm belief and conviction that, without an iota of doubt, the remaining two centuries will similarly remain a witness to the veracity of the Promised Messiah's prediction in ever increasing vigor and clarity.

This is so because the descent of Jesus was not to be in his physical person, but a Messiah was to come in his image and spirit, and he has appeared in the person of Hadrat Mirza Ghulam Ahmad in 1889 with Allah's mighty signs. His lonely solitary voice raised in an unknown small village of Qadian, now resounds in 170 countries where the Ahmadiyya Muslim Community, founded by him, is established and is growing at an ever-increasing pace despite strong opposition and challenge from its desperate opponents. It will be recalled that in the year which has just concluded [1999-2000], over 41 million new converts joined the fold of Ahmadiyyat, the true Islam.

Let those who have not yet pondered on his claim seriously study it in accordance with the time-honored criteria by which claims of all Prophets and Reformers of Allah have throughout been judged.

Let me in the end thank all the speakers, the participants and organizers of this interfaith conference, particularly Mr. Anwer Mahmood Khan and Mr. Hasan Hakeem and their associates, and trust you have benefited from your participation. God Bless You All.<sup>231</sup>

#### Picture Credits

**Abdus-Sami Khaliq has been taking and sharing pictures since 1970s.**

**Kalim Bhatti joined him subsequently followed by Ajaz Khan and Rizwan Akbar.**

**Our thanks go to them and all other voluntary photographers who have helped preserve our history.**

**May Allah bless them all.**

<sup>231</sup> Ahmad, M.M., 2001 (1-2).  
“Study at length the Prayer Duel of

Hadrat Mirza Ghulam Ahmad with  
Dr. Alexander Dowie,” The Muslim

Sunrise (9-12).

## Missionary Ata ‘Ullah Kaleem passes away

Maulana Ata ‘Ullah Kaleem Ex-missionary in charge passed away on January 7, 2001. US Jamā‘at passed the following resolution on the sad demise of Maulana Kaleem.

Our hearts grieve on the sad news of our revered Maulana Ata Ullah Kaleem's sudden demise. Inna Lillahi Wa Inna Ilaihi Raji‘oon. He passed away on January 7 of the year 2001 while on a visit to Pakistan. He had served the USA Jamā‘at as its Missionary-in-Charge and the Amir with great zeal and devotion for seven years (1976-83). Maulana Kaleem was an outstanding scholar, eloquent speaker and an excellent writer. He was an enthusiastic missionary and a most able teacher. He was a kind, compassionate and prayerful man with a sincere heart and most righteous soul.

He was born on October 1, 1922 in Amritsar, the Punjab, India. After finishing his formal education, he devoted his life for the cause of Ahmadiyyat and Islam. He had earned a B.A. degree in Arabic with

Honors and passed the “Maulawi Fazil’ Examination. He served the Jamā‘at as a devotee over a period of 52 years in various capacities in different countries including Ghana, Nigeria, Pakistan, Germany, USA and Israel/Palestine. He had thus the honor to serve Islam in four continents-Asia, Africa, America and Europe. He also served as Ameer of West Africa consisting of many countries in the region. He also served in Rabwah, the International Headquarters, as the first Secretary of the Institution for Missionaries, Hadiqat-ul-Mubashshirin, Secretary Majlis Nusrat Jahan and the Principal Jamia Ahmadiyya.

The entire US Jamā‘at acknowledges with deep appreciation and gratitude his outstanding services that he rendered to the American people in

general and our Jamā‘at in particular. We remember his special appeal for prayers when in the Southern area a serial killer was on the rampage, killing innocent children and the police were unable to apprehend the criminal. Maulana Kaleem appealed to the US Jamā‘at to keep fast for one day and to earnestly pray for the apprehension of the killer, indeed the criminal was caught in a matter of days. His sympathy and prayers had touched thousands of hearts in America. We express our heartfelt condolences and pray for his family. He is survived by two sons and four daughters, who live in America. May Allah the Exalted grant them patience and raise Maulana Kaleem’s station in Jannatul Firdaus. Ameen.<sup>232</sup>

## Shaikh Mubarak Ahmad Passes Away

Maulana Shaikh Mubarak Ahmad, Ex-missionary in-charge USA passed away on May 9, 2001. Below is the resolution passed by the US Jamā‘at on the sad demise of Maulana Shaikh Mubarak Ahmad:

Hazrat Maulana Shaikh Mubarak Ahmad Sahib, ex-Imam of London Mosque and ex- Amir and Missionary-In-Charge USA, passed away on Wednesday May 9th, 2001 at 1 AM. Shaikh Mubarak Ahmad was born on October 10, 1910 in Shujabad, District Multan, Pakistan, graduated with Honors in Arabic from the University of Punjab in 1931, and completed his religious studies and training as a Missionary in 1933 at the Ahmadiyya Seminary, Qadian, India.

From 1934 to 1962, he served as Missionary-In-Charge of the Ahmadiyya Muslim Missions in East Africa, and established Ahmadiyya Muslim Outreach Center in Kenya, Tanzania and Uganda. During this

period, Ahmadiyya Mosques were constructed in several East African cities. He translated several Islamic religious books into Swahili; his most memorable achievement being the translation of the Holy Quran into Swahili.

From 1962 to 1979, he served in various administrative capacities at the Ahmadiyya Jamā‘at’s International Headquarters, Rabwah, Pakistan. His assignments included the offices of Additional Nazir Islaho Irshad, Secretary of Fazl-i-Umar Foundation and Secretary Hadiqat-ul-Mubashshirin.

In November of 1983, he came to Washington, D.C., and worked as the Amir and Missionary-In-Charge of the Ahmadiyya Muslim Jamā‘at in

the United States until 1991.

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

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

It was an emotional experience

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

back grounds and origins.

Shaikh Mubarak Ahmad was a noted author and lecturer. He retired from the active duties of the Ahmadiyya Jama' at, yet in his retirement, he continued to involve himself in valuable literary works. He has translated Riyad-us-Salihin ,

(Gardens of the Righteous) a book of ahadith) and The Words of Wisdom and Purification into Swahili.

May Allah, the Almighty, grant him an elevated station in Jannat-ul-Firdaus and may He give solace to his wife, Safia Begum, and all the loved ones he left behind. Amin<sup>233</sup>

## Sahibzada M.M. Ahmad Passes Away



Photo by Kalim A. Bhatti



Hazrat Khalifatul-Masih IV  
at Bear Lake near  
Los Angeles in CA

## Resolution of the US Amila of the US Jamā'at on the sad demise of Sahibzada M.M. Ahmad

This meeting of the Majlis 'Aamila of the Ahmadiyya Muslim Community USA expresses its deep grief and sorrow at the demise of our beloved leader, Sahibzada Hazrat

Mirza Muzaffar Ahmad Sahib, Amir Jamā'at Ahmadiyya USA after a long illness on July 22, 2002. Inna Lillāhi Wa Inna Ilaihi Rāji'ūn (To Allah we belong and to Him do we all return).

Hazrat Amir Sahib was a grandson of the Promised Messiah (peace be upon him), son of Hazrat Mian Bashir Ahmad and son-in-law of Hazrat Musleh Mau'ūd, Mirza



Bashiruddin Mahmud Ahmad, Khalifatul Masih II.

Even before his appointment as Amir Jamā'at Ahmadiyya USA, Hazrat Mian Sahib's services to Pakistan, International relations and economic development, and to the Ahmadiyya Muslim Community USA and world-wide, were remarkable and distinguished. He served with distinction in the Indian Civil Service (before the creation of Pakistan), Civil Service of Pakistan, World Bank, and the Development Committee. Throughout this time, he was always available to give his services to the Khulafa-e-Ahmadiyyat and to the Amīrs of the Jamā'at Ahmadiyya whenever called upon to do so.

He was appointed to the office of Amir Jamā'at Ahmadiyya USA in 1989 and served the Jamā'at up to the last breath of his life. Members of the Aamila will always remember His motto: What have I done today in the service of Islam/Ahmadiyyat?

Hazrat Mian Sahib was permeated with the Love of Allah, and the Holy Prophet (Peace and blessings of Allah be upon him) and utter devotion to the mission of the Promised Messiah (peace be upon him). He spoke with great passion on these subjects. The Promised Messiah (peace be upon him)'s prophecies about the victory of Islam were frequently the main theme of his addresses in the Jalsa Salana USA, and Majlis Mushāwarat. He was also very passionate about narrating his fond memories of Hazrat Musleh Mau'ūd.

He was a very devoted follower of the Khilafat-e-Ahmadiyya and many of his addresses, and schemes were permeated with the spirit of following up on the directives from Hazrat Khalifatul Masih IV. Even his daily talk was full of devotion to the Khilafat. Similarly, he was eager to honor and establish the Nizam-i-

Jamā'at (established system of organization in the Community). He guided and encouraged the development of leadership in the auxiliary organizations.

One of his special contributions to the Jamā'at Ahmadiyya was in the financial field. When he assumed the leadership of the Jamā'at Ahmadiyya USA as Amir in 1989, the annual budget was 1.357 million dollars. In the last year of his leadership, the budget had increased to 8.5 million dollars (an increase of 526%). He was instrumental in motivating the Jamā'at to take the first position world-wide in Waqf-e-Jadīd, which increased from \$11,231 to \$600,870 in the year 2002 during his leadership, and in Tahrīk-i-Jadīd, which increased from \$128,933 to \$631,315.

Da'wat Ilallah was his special concern and his meetings with the missionaries as well as the Aamila devoted great attention to propagation. He followed up vigorously on the desire of Hazrat Khalifatul Masih IV to build mosques in the USA. Fifteen Mosques and mission houses built/acquired during the 13 years of his Amarat. Especially important is the construction of Masjid Bait-ur-Rahman, the new and beautiful Headquarters of the Jamā'at Ahmadiyya USA, which was inaugurated by Hazrat Khalifatul Masih IV in 1994.

His services in raising the consciousness of the US/International agencies to address the plight of the Ahmadis being persecuted in Pakistan were immense.

His knowledge of Islam/Ahmadiyyat was deep and thorough and he was always eager to instill it in the Community and outside. Especially worth mentioning are his keen interest in the publication of several magazines

and books, such as, Pathways to Paradise, Words of Wisdom, Welcome To Ahmadiyyat, Mosques Around the World, Ahmadiyya Jamā'at's Services for Pakistan and Muslim Causes (Souvenir on the 50 Anniversary of Pakistan), and 50'h Jalsa Salana USA Souvenir. He also fulfilled the desire of the Promised Messiah (peace be upon him) that the Review of Religions be published at least 10,000.

He was very eager to promote and cultivate friendship and brotherly love between the Ahmadis migrating from other countries to the USA and those, especially the African Americans who have joined the Community in the US.

Help to the needy was a special concern of Hazrat Mian Sahib. Every Eid, and on all other occasions, he was generous in allocating funds to help the needy within and outside the Jamā'at. His enthusiasm for Education and economic uplift of the Community was manifested in many programs, especially the Scholarship program, for which \$100,000 divided between loans and grants were allocated in the current fiscal year. He also established a Fund for the development of African American Youth.

Members of Majlis Aamila express deep condolences to Hazrat Khalifatul Masih IV, Sahibzadi Amtul Qayyum Sahiba, Sahibzada Mirza Majid Ahmad Sahib, Sahibzadi Amtul Latif Sahiba, Sahibzadi Amtul Jamil Sahiba and Mr. Zahir Mustafa Ahmad on behalf of the entire Jamā'at Ahmadiyya USA as well as themselves. May Allah the Exalted grant him an elevated status in Jannatul Firdous and may He be the Guardian and Protector of his bereaved family.

Ahsanullah Zafar

Acting Amir, Jamā'at Ahmadiyya USA August 16, 2002

## Dr. Ahsan Zafar Appointed Amir of USA



Photo by Kalim A. Bhatti

Khalifat-ul-Mash IV appointed Dr. Ahsan Zafar as Amir of USA (Fax message dated August 19, 2002). (Ref: The Ahmadiyya Gazette USA, November 2002, p. 29).

Dr. Ahsan Zafar is a nuclear medicine specialist in Hamilton, New Jersey and is affiliated with multiple hospitals in the area, including Community Medical Center-Toms River and Banner University Medical Center Tucson. He received his medical degree from King Edward Medical University.

In 2003, Dr. Zafar was appointed Amir of the Jamā'at US after Sahibzada Mirza Muzaffar Ahmad passed away. Through his work with the Jamā'at, his reflections on the relationship between man and God, which began

so many years ago in Gilgit, have evolved into a deeper understanding of the mystery. Much of this evolution is stimulated by the writings of the Promised Messiah which he tries to incorporate into his everyday life. He believes the teachings of the Promised Messiah reflect the divine and as such are not only universal but relevant to contemporary life. The inherent challenge in understanding God is that He is not readily accessible to us, but we are readily accessible to Him. Because of this discrepancy we require ways to understand Him, not only through worship, but through the ways He displays Himself in human interactions.

The actions of caring for a baby or helping the less fortunate

illustrate basic human interactions. We perform them instinctually without ascribing any higher purpose or thought. However, their significance lies in that they mirror the relationship of man and God in a way that is personal and therefore meaningful. By understanding these human interactions in such a light one feels closer to Allah. He sees this as Allah's way of revealing some of His dimensions to us. This nature of revelation has inspired him to find a deeper relationship with God and an enhanced understanding of Ahmadiyya. He hopes that others in the Jamā'at will find similar inspiration through actively searching for insight in the everyday, as well as through prayer and reading.<sup>234</sup>

## Khalifat-ul-Masih IV appreciates gift from US members

London 02/01/2003

Dear Respected Dr. Ahsan Zafar Sahib, Amir Jamā'at Ahmadiyya, USA

As-Salamu 'Alaikum Wa Rahmatullah Wa Barakatohu

I have received your letter on behalf of kind-hearted members of Jamā'at Ahmadiyya, USA. May Allah reward you all. A generous gift of

\$25,000 presented by Jamā'at, USA is highly admirable act of generosity. Ma Sha Allah, May Allah save from envy and May Allah highly reward you all both in this world and the hereafter. I pray to Allah, the Exalted, that may He elevate the degree of faith and piety of the generous members of the Jamā'at, USA and may He expand their wealth and spirituality,

extraordinarily.

Convey my sincere Salam and a happy new year to all of the members of Jamā'at Ahmadiyya, USA.

May Allah be with you,  
Wassalām Humbly,

Mirza Tahir Ahmad, Khalifat-ul-Masih IV

## Special message from Khalifat-ul-Masih IV to Amir US on his recovery



Photos by Kalim A. Bhatti

November 10, 2002

O my beloved ones, O ye flourishing branches of the tree of Ahmadiyyat:

As-Salamu ‘Alaikum Wa Rahmatullah Wa Barakatohu

During my illness, the way you all, brethren, ladies, and children, have prayed from your hearts for my recovery, and have been enquiring fervently about my health, in your many letters, telephones and faxes, for this I am grateful to all of you. It is one of Allah's special favors that He creates such love of the Khalifa in the hearts of the Jamā‘at members that they become frantic in their concern at the thought of his pain. They forget all their own troubles, grieves and difficulties and become engrossed in praying for their Khalifa alone. May Allah bestow upon all of you who have been praying for me with His choicest blessings and special favors.

May He shelter you and your loved ones beneath the shade of His mercy forever and ever. May Allah protect you from every grief and every headache and may He gift you with every bliss and every happiness. Ameen.

The sacred and blessed month of Ramadan has started. This is a month of particular acceptance of prayers. In this blessed month, pray to the Lord, who is yours and mine, and pray fervently that He may enable you to walk on the paths that lead to attaining His pleasure. And pray that whatever responsibilities He has entrusted us with and the performance of the obligations He expects of us, we may be able to fulfill those obligations and expectations. And we should strive to execute our duties with sincerity and with sacrifice. May our Lord accept our humble efforts and sacrifices? May He enable our eyes to witness the fulfillment of the promises He made to the Promised Messiah. May He gather the misguided and the lost humanity under the peaceful shadow of the Holy Prophet (May peace and blessings of Allah be upon him). Ameen.

During my days of illness, along with you, there were many such brothers of yours who have not yet accepted Ahmadiyyat who were praying for my recovery as well. And they have been sending messages to

enquire about my health. I am grateful to them as well and I have heartfelt appreciation for their compassion in this regard. May Allah reward them in an excellent manner.



May He remove their troubles and may He bless them with His choicest blessings. Ameen. I hope and expect that you would also remember them in your special prayers. May my Lord always be with you, be with you, be with you. May He always watch over you with eyes of love; with the eyes of His mercy, and with the eyes of His pleasure.

May you always remain in His divine protection and security. And may my Lord never let me see you in any kind of pain whatsoever. Ameen.<sup>235</sup>



## Live telecast of US Majlis Shūrā in 2003

Khalifat-ul-Masih IV praised Jamā'at Ahmadiyya USA while addressing Majlis Shūrā:

I would like to inform you that I am very happy with the progress of United States of America. I have especially noticed how M.M. Ahmad

has ably steered you through difficult times to ever rising heights of achievements. In the area of finance, you have done wonders with the grace of Allah. So, compliments seem to be directed to M.M. Ahmad, he could have not achieved this without your full and loving

cooperation which you have extended him unreservedly. And this a blessing from Allah that the Amir that is guiding a country and is fully cooperated with, fully obeyed not with formal sense of obedience, but with a sense of deep respect and love.<sup>236</sup>

## Nasir Ayaz was an exemplary President—Says Khalifat-ul-Masih IV

Nazir Ahmad Ayaz was born on May 23, 1947 in Tanga, Tanzania. Nazir Ayaz was first elected to the office of President 1981 and until the day he passed (3 July 2016), a monumental 35 years. He was also a

member of the International Ahmadiyya Centenary Committee appointed by the late Khalifa of Islam, His Holiness Mirza Tahir Ahmad. The late Khalifa remarked about Ayaz, "I am happy to say that

in my opinion you are an exemplary President of the [Chapter] out of all the U.S.A. [Chapters] by the grace of Allah. I pray that may Allah enable you to maintain that distinction always."



From left to right: Missionary Muhammad Siddiq Shahid, Nazir Ayaz, Missionary Masud Ahmad Jhelumī, and Sir Muhammad Zafrulla Khan.

## The Second Manifestation—Khalifat-ul-Masih V Mirza Masroor Ahmad (2003-...)



**Hadrat Mirza Masroor Ahmad, Khalifat-ul-Masih V, May Allah support him with His mighty help**

His Holiness, Mirza Masroor Ahmad, Khalifat-ul-Masih V, is the supreme head of the worldwide Ahmadiyya Muslim Community. He is the fifth successor of the Promised Messiah and Reformer, Mirza Ghulam Ahmad of Qādiān.

His Holiness was born on September 15, 1950 in Rabwah, Pakistan to the late Mirza Mansoor Ahmad and the late Nasirah Begum Ahmad.

Elected to the lifelong position of Khalifah (Caliph) of the Ahmadiyya Muslim Community on 22 April 2003, His Holiness serves as the worldwide spiritual and administrative head of an international religious organization with tens of millions of members spread across more than 200 countries.

Since being elected Khalifah, His Holiness has led a worldwide

campaign to convey the peaceful message of Islam, through all forms of print and digital media. Under his leadership, national branches of the Ahmadiyya Muslim Community have launched campaigns that reflect the true and peaceful teachings of Islam. Ahmadi Muslims the world over are engaged in grassroots efforts to distribute millions of 'Peace' leaflets to Muslims and non-Muslims alike,

host interfaith and peace symposia and present exhibitions of the Holy Qur'an to present its true and noble message. These campaigns have received worldwide media coverage and demonstrate that Islam champions peace, loyalty to one's country of residence and service to humanity.

In 2004, His Holiness launched the annual National Peace Symposium in which guests from all walks of life come together to exchange ideas on the promotion of peace and harmony. Each year, the symposium attracts many serving ministers, parliamentarians, politicians, religious leaders, and other dignitaries.

His Holiness has travelled globally to promote and facilitate service to humanity. Under the leadership of His Holiness, the

Ahmadiyya Muslim Community has built a number of schools and hospitals that provide excellent education and healthcare facilities in remote parts of the world.

His Holiness strives to establish peace at every level of society. He constantly advises members of the Ahmadiyya Muslim Community to carry out a 'Jihad' (or struggle) of the self to strive to reform individually, which is the true and biggest form of 'Jihad,' so that every Ahmadi Muslim can establish peace on an individual level first of all, and then be enabled to help others also find peace.

His Holiness gives the same message to all others. In response to a question relating to peacebuilding by a non-Muslim guest at a special reception in Melbourne, His Holiness said: "If you have peace in

you, it means that you are projecting peace. And if every one of us had peace, it means that we would be projecting peace to others."

At an individual and collective level, on local, national, and international platforms, His Holiness is striving to advise all others of the practical means of establishing peace, based on the true teachings of Islam currently resides in London, England. As spiritual leader of Ahmadi Muslims all over the world, he vigorously champions the cause of Islam.

His Holiness, Mirza Masroor Ahmad currently resides in London, England. As spiritual leader of Ahmadi Muslims all over the world, he vigorously champions the cause of Islam through a refreshing message of peace and compassion. (Ref: True Justice and Peace)

## Fifty-fifth Annual Convention of the US



Photo by Kalim A. Bhatti



## Hazrat Khalifatul-Masih V meets US National Executive



Hazrat Khalifatul-Masih V with US Ansar National Executive in in 2004 in Toronto Canada.

## US Ahmadiyya Community donates \$4m to establish Tahir Heart Institute in Rabwah, Pakistan



**Historical Background:** Tahir Heart Institute (THI) is the vision of Khalifat-ul-Masih IV. This dream was put into reality by the present Imam Khalifat-ul-Masih V when its foundation stone was laid in 2003 and work started in January 2004, after a detailed plan was laid out of a modern and well-equipped hospital.

**Mission:** The mission of the hospital is total dedication to serve humanity and shall remain viable by providing cost effective services to all. The institute aims to provide service to its patients and their loved

ones with dignity, compassion, comfort while maintaining patient's confidentiality.

**Telemedicine:** Along with video conferencing capabilities, THI is instituting telemedicine. Each room will have the capacity to be hooked to a monitoring system from which doctors and medical staff can interact with the patients. Thus, not only will patients receive the best care in Pakistan, but from around the world.

THI has a huge collection of books. It has computer laboratory and a 280-seat auditorium. There is a facility for training to medical professionals. THI has well equipped catheterizations lab for procedures like angiography and angioplasty. It has male and female cardiac wards

of fifteen beds each.



Tahir Heart Institute

## Message of Khalifat-ul-Masih V for Tahrik-e-Jadid Issue of the Ahmadiyya Gazette USA

In his message of 9 September 2003, the Khalifatul-Masih brought to the attention of the members that Hazrat Khalifat-ul-Mash II initiated Tahrik-e-Jadid (or a “New Scheme”) to fortify the Jamā‘at permanently against attacks by the opponents. The primary objectives of Tahrik-e-Jadid are, therefore, the propagation

of Islam, the establishment of Ahmadiyya communities all over the world, and education and spiritual training of Ahmadis. In pursuance of these objectives, Hazrat Khalifat-ul-Masih II required members to fulfill various demands. Some of the main demands included simple living, dedicating one’s life or time in the

service of Jamā‘at, promoting Islamic culture and honestly in the society, protecting the rights of the women, and subscribing towards Chanda Tahrik-e-Jadid. These demands are laudable ones that we should continue to perpetuate. (The Ahmadiyya Gazette USA, August 2003, p. 6)

## Message of Khalifat-ul-Masih V for Ijtimā 2003 of Khuddam and Atfal USA

Khalifat-ul-Masih V sent a message for Khuddam and Atfal on the occasion of Ijtimā 2003 October 2003. (“The Ahmadiyya Gazette USA,” (33-4))

Following are some excerpts from his message:

I wish to remind the Khuddam and Atfal of the United States of America to observe five daily prayers in congregation.

Message to Atfal is that they say in their pledge that they would always remain loyal to the institution

of Khilafat. In order to comply with this pledge, they should safeguard this institution by placing their trust in Allah and obeying the instructions of the Khalifa given to them through their Jamā‘at.

## Message of Khalifat-ul-Masih V for Ahmadiyya Engineers & Architect Association

Khalifat-ul-Masih V asked to revive Association of Ahmadiyya

Engineers and Architect and approved Mir Daud Ahmad as its

Chairman. May-June 2004, (36). “The Ahmadiyya Gazette USA”

## Fifty-Eighth Annual Convention Held

### Dulles Expo Centre, Chantilly, VA September 1-3, 2006

Khalifat-ul-Masih V delivered concluding address from London via MTA.

Usually, I do not address any Annual Convention directly through MTA except Qādiān, for that, in a way, is a Central Jalsa. However, the fact that many members of the USA Jamā‘at had expressed their anguish due to the last-minute cancellation of my trip, prompted me to address the USA Jalsa in this manner so that it can provide a little sense of consolation to both the Jamā‘at and myself. And this is a great blessing of Allah that today, according to the promises made to the Promised Messiah by Allah, we are able to see

and hear each other from such a great distance.

I should not have to deliver a lengthy speech so that you become emotionally charged for a while. Instead, you should leave this Jalsa with this de-termination that, according to the wishes of the Promised Messiah and according to the oath of *Bai‘at* that you have made with the Promised Messiah, you will mold yourselves according to the true Islamic teachings. And not only will you be a true reflection of this beautiful teaching, but you will also propagate it among those around you.

It should always be remembered

that no one can do anything without Allah's help and blessing. And we must follow the path prescribed by Allah in order to receive Allah's help and blessings. We must bow down in front of Allah. I had exhorted the Jamā‘at during my last Friday Sermon to pay special attention to prayers during the Jalsa. The excerpt from the writings of Masih Mau‘ūd<sup>as</sup> also reminded members to pay special attention to the five daily prayers. I am hopeful that all participants of the Jalsa would have been mindful of this exhortation. May Allah make this an essential part of every Ahmadi's life so that our actions may become more

beautiful as a result. And, not only should this beauty be part of our lives, but that it should cause our future generations to be saved from the material pursuits and cause them to establish a living relationship with Allah. And this should become the means by which others are drawn towards you. Every Ahmadi should attain such heights of righteousness that would bring about a revolution in this world.

Masih Mau'ūd<sup>as</sup> has said, "It is of

the highest importance for the members of my Jamā'at to bring about a positive change in themselves because they are the recipients of fresh guidance. And if someone does not act upon that guidance, then their claim of being guided is bogus. Let not the laziness of others mislead our Jamā'at. It should not embolden them to become lethargic. The coldness of others should not harden their hearts. Man has many desires, but who can predict what lays in store for

them. Life does not run according to our wishes. It is one thing to have desires and what you are granted is another. And that is reality. God knows all that we are and we cannot know what is written in our accounts. Therefore, we must wake up our hearts and ponder. One way to establish the Unity of Allah in our lives is to shun all our desires and lose our selves in His Grandeur." (November-December 2006, (4-12). "The Ahmadiyya Gazette USA")

## Message for Centenary Khilafat Jubilee Souvenir

8 March 2008

O ye evergreen saplings of the Promised Messiah

As-Salamu 'Alaikum Wa Rahmatullah Wa Barakatohu

Our belief in Hadrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah (peace be on him), who truly adored his holy master the Holy Prophet Muhammad (Peace and blessings of Allah be upon him), imposes upon us the heavy responsibilities of the spreading the message of Islam and reforming ourselves in such a way that we can bring ourselves and the rest of mankind closer to its Creator.

The Promised Messiah was given the glad tidings that his demise Allah would make Successors as He made Successors from among those who were before them and that in accordance with the prophecy of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) such Khilafat would continue till the end. The first century of Khilafat (1908-2008) is a time for gratitude to Allah for blessing this community with the bounty of never ending Khilafat, sincere prayers and a rededication to engage in good works in order to win the pleasure of Allah. Our success lies in holding fast to the rope of Allah and ensuring that we adhere to the institution of Khilafat and in our absolute

obedience to it and to the Nizam Jamā'at. Only by treading the narrow path of Taqwa and without any deviation from this path can we attain the pleasure of Allah. In this connection, the Promised Messiah reminds us:

The believers are those whose actions testify their belief. Belief is registered in their hearts and they strive to attain the pleasure of Allah as their highest priority. They tread the fine and narrow path of Taqwa for the sake of God and are completely absorbed in His love. They keep their distance from everything that is a barrier between them and God, whether it is from their conduct or behavior or because of their negligence and laxity. (Tabligh-e-Risalat, Vol. 10, p. 103)

The extraordinary standards of sacrifice and complete transformation that occurred amongst the Companion of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) was on account of their love for Allah and His Prophet that sprouted from their increasing firmness in faith. Their love and care for each other and the standard of their sacrifice of life, wealth, and time for their sake of their faith was matchless. These are the people who serve as our role

models because they fulfilled their pledges and became the recipients of Allah's bounties and His grace.

Today you are not being asked to use the sword nor march forward into a battlefield and confront guns and missiles. You are asked to fulfill the obligations to Allah and His creation. Inculcate the spirit of sacrifice in the old and young. Set high standards in obedience to Nizam-i-Jamā'at and Khilafat and instill similar high standards in your wife and children because obedience is the cornerstone of discipline and discipline is the foundation of a good structure. May Allah the Exalted enable us all to promulgate this spirit and passion so that we can see the promises of the victory of Islam being fulfilled in our own lives.

A vast majority write to me regularly and share with me their aspirations and moments of happiness and grief. As a result, the sentiments of affection and relation are greatly fostered. This is indeed a grace of God Almighty on the Jamā'at whose parallel we cannot find anywhere else in the world. May Allah make these relations with Khilafat stronger and may the relations between the members also grow stronger and the bond with Allah and true knowledge about Allah increase. Amin

This souvenir has pooled



together a rich array of information about the institution of Khilafat that should benefit all readers and I pray that it strengthens your personal relations with the Khalifa of the time.

Amin.

(Signed) Mirza Masroor Ahmad,  
Khalifat-ul-Masih V

(USA Khilafat Centenary

Souvenir 1908-2008, Ahmadiyya Muslim Community, USA, (8-9))

## Ahmadiyya Community condemns vulgar Danish cartoons, again...

The Ahmadiyya Muslim Community strongly condemns news from Denmark that a series of caricatures which caused a great deal of controversy two years ago have been reprinted. Such caricatures are extremely hurtful to all peace-loving Muslims and not just those fanatical extremists who have tarnished the image of Islam.

Let there be no doubt that such caricatures are extremely provocative and inflammatory.

The Danish newspapers have allegedly justified their actions on the basis of defending their right to 'freedom of speech'. However, such vulgarity regarding any sacred person of any religion can never be justified. Freedom of expression is not a license to forget about the heartfelt sentiments of people.

Those who have allowed these cartoons to be published ought to be in no doubt that these actions will cause anguish to millions of people around the world.

The Press Secretary of the

Ahmadiyya Muslim Community, Abid Khan said: "Muslims regard the Holy Prophet Muhammad as the most excellent model of virtue and dignity in the history of mankind. And thus, these images are utterly offensive to any Muslim and indeed to any person who cares for the feelings of others.

The journalists involved know very well the reaction these cartoons caused two years ago. And thus, by reprinting them they know that they are likely to cause severe distress to many millions of people around the world. What then can be the benefit of displaying such vulgar images?

It is reported that the Danish authorities have apprehended three persons in respect of a plot to harm one of the journalists involved with the original cartoons. If the Danish authorities are correct, then we wholly condemn the motives of those three people as their actions can never be justified. However, neither can the subsequent response of those Danish news editors who have

allowed these hurtful repellent images to be publicly displayed once again."

The Ahmadiyya Muslim Community has spread throughout the world by adhering to its message of 'Love for All, Hatred for None'. It is hoped that this message is taken to heart by all people no matter what their color, creed, or religion. By printing these cartoons certainly those responsible have not followed this message of love but have in fact taken the opposite path.

It is further hoped that this sad episode does not result in the violent reaction that was witnessed two years ago. As Muslims we defend the honor of the Holy Prophet Muhammad through our words and through our prayers and not through senseless violence that is never justified. (Abid Khan, Press Secretary, Ahmadiyya Muslim Community) Spring 2008. "The Muslim Sunrise," V. 88, No. 1, (37)



Ahmadiyya Center Complex in Zion IL in 2008

## First Visit of Khalifat-ul-Masih V to USA 2008

June 16-24, 2008



Khalifat-ul-Masih V arrived in USA on June 16, 2008 at Washington Dulles airport. He

reached Bait-ur-Rahman mosque at 10:30 where a large number of Ahmadis were present to welcome

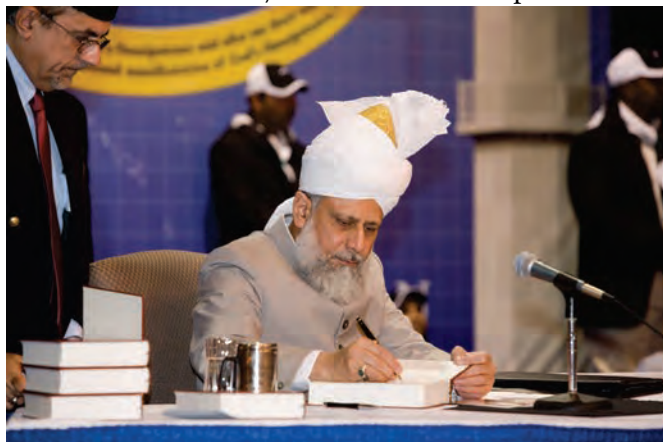
their beloved Imam.

### Inspection of MTA earth station on 17 June 2008

Khalifat-ul-Masih V inspected MTA Earth Station on 17 June 2008.

The station receives telecast from European Satellite and transmits it

to North America and Canada.



### Khalifat-ul-Masih V graces Sixtieth Annual Convention of US



## Ahmadiyya Community with his presence







Photos by Kalim A. Bhatti

Sixtieth US annual convention was held June 20-22, 2008 at Harrisburg. Khalifat-ul-Masih V arrived at Pennsylvania Farm Show Complex and Expo Center Harrisburg on June 19, 2008 and met volunteers.

On June 20, 2008 Khalifat-ul-

Masih V gave Friday Sermon and led Jum'ah and Asr prayers after the flag hoisting ceremony. He walked through exhibition. In the evening he chaired Waqf-e-Nau program and listened Quran from kids in Ameen Ceremony. Ameen ceremony for girls was held on June 21, 2008.

He was the chief guest in outreach dinner where 300 guests participated.

He delivered his speech in ladies on June 21, 2008.

He Chaired closing ceremony of the convention and delivered his closing address.

## Friday Sermon 20 June 2008 at Sixtieth Annual Convention of USA

It had been the wish of Jamā'at Ahmadiyya USA since long for the visit of Khalifat-ul-Masih. Khalifat-ul-Masih V said that he also had desire to visit US Jamā'at. The Jalsa Salana that takes place in all the countries of the world was started by the Promised Messiah (on whom be peace) through Divine permission and it is blessed by the prayers of the Promised Messiah (on whom be peace). Although the first ever Jalsa that the Promised Messiah (on whom be peace) held was only attended by seventy-five people but these people were trained by the Promised Messiah (on whom be peace) and they had a special bond with Allah, they were highly developed in their faith. The light of their belief and certainty of belief had absorbed Divine grace and Allah had greatly blessed their endeavors. They were ardent devotees of the Promised Messiah (on whom be peace) and had spent that first Jalsa

gathered around their beloved Messiah in a mosque. Their spiritual insight at the time would have given them a perception that this Jalsa was going to extend from the four walls of a mosque to a ground and not just a ground in Qādiān rather in grounds around most countries of the world and the Jalsa Salana would not suffice on small grounds rather it would expand to acres and acres of ground.

The Promised Messiah (on whom be peace) did not wish the Jalsa to project self-acclaim, rather he wished to make a Jamā'at of people who excelled in Taqwa (righteousness), to make an army of people who honored the dues of mankind.

Khalifat-ul-Masih V said that the Promised Messiah explained that the objective of the Jalsa is that the regular and frequent gathering would turn people to the Hereafter

and would inculcate humility and honesty.

Khalifat-ul-Masih V said that the first thing the Promised Messiah cites in the extract is Taqwa and Taqwa is cleansing the 'vessel' of Nafs Ammara (the self that incites to evil) and piety is the food that is served in this vessel and it takes one to Divine nearness. Allah states in the Holy Qur'an: 'And as for those who strive in Our path. We will surely, guide them in Our ways. And, verily, Allah is with those who do good.' (Surah Al-`Ankabut verse 70). Khalifat-ul-Masih V said when a person enhances in fear and love of God, God teaches him/her ways and means to cleanse the 'vessel'.

Khalifat-ul-Masih V said that in this instance a matter that has come to his attention earlier and also during his current visit was that there were three types of Ahmadis in USA. Those of sub-continental

origin including both old and new Ahmadis, then there are African American Ahmadis, who are increasing in numbers as well as in sincerity by the grace of Allah and some of whom are active members of the administration (Nizām) of the Community. Then there are the white Americans who are also increasing in piety though their numbers are not huge. Khalifat-ul-Masih V said he did not see the unity that should be seen among the Pakistani Ahmadis and the African American Ahmadis on every level. He heard complaints from both sides. If the words of the Promised Messiah (on whom be peace) are reflected on, it does not behoove that after joining his community the people of Pakistani origin should discriminate against the African American Ahmadis. They need to adopt those humble ways that the Promised Messiah (on whom be peace) adopted and which pleased Allah so much that He revealed a

revelation: ‘He is pleased with your humble ways’ (Tadhkirah p. 845)

Khalifat-ul-Masih V said that as the Pakistani Ahmadis have been in the community longer, it is their obligation to blend and absorb those who are new and to foster brotherhood and to look up to the model of the Anṣār of Medina and the migrants of Mecca from early Islam who truly made great sacrifices for each other. If we are to attract the world toward us, we have to abandon hatred and malice and have to look after each other. What does being active in religious expedition means? There is no greater expedition than to bring the whole world under the banner of the Holy Prophet (peace and blessings of Allah be on him).

Khalifat-ul-Masih V said that the African American brothers and sisters should remember that if they consider that they are being discriminated against even then they

should not think that they are less than anyone. If they have a connection with Allah, the Holy Prophet, the Promised Messiah and Khilafat, then no force on this earth can diminish them and no worldly power can take this station from them.

Another matter that concerned Khalifat-ul-Masih V in the American society was the marriage break-up. Khalifat-ul-Masih V said that both parties tend to deceive each other. At times the man’s family oppresses the woman. Usually it is the men who are unfair, raising the matter of like or dislike after marriage. This matter should be resolved beforehand. Once marriage has taken place, decency dictates that committed to it is adhered. Khalifat-ul-Masih V said that these matters are of great concern for the parents, for the Community and for him.<sup>237</sup>

## Peer Habib-ur-Rahman Martyred



Peer Habib-ur-Rahman was martyred in Pakistan on 19 August 2010.

He was born in Sanghar, Sindh, Pakistan in 1950. He was a class-fellow of Hazrat Khalifatul-Masih IV in Rabwah during his school years.

He moved to the US in 1990 with his family. He played a major role in the establishment and expansion of alsilam.org website. He was quite apt at recruiting good workers and using their services efficiently and effectively.

He moved back to Pakistan to support his elderly father Peer Fazl-ur-Rahman after his brother Dr. Mujib-ur-Rahman was martyred there in 2006. (Ref. Friday Sermon, Khalifatul-Masih V, 20 August 2010. (Picture and text by Sajid.)

<sup>237</sup> October-November 2008, (5-9). "The Ahmadiyya Gazette USA"



## Khalifatul-Masih V addresses Lajna at 2008 Annual Convention



Photos by Kalim A. Bhatti

Khalifat-ul-Masih V distributed Educational Awards. He addressed Lajna in English. He said that during his tour of Africa he observed love for Khilafat flourishing from the hearts of all the members of the Community.

He explained that God has made all inventions of the age for the service of the servants of the Promised Messiah. Now the voice and picture are transmitted in seconds via satellite. Programs in

different languages on the message of Islam or training and reformation of the Jamā'at as well as sermons and speeches that rank as guidance of the Jamā'at are being received instantaneously throughout the world.

Once Khalifat-ul-Masih II said, "If you reform 50% of the women, Islam will have the victory." Thus, this is the importance of the training of women.

Women's financial sacrifices

were a lot higher than those of men.

Women's sacrifices of their feelings and emotions were higher too. The sacrifice offered by women for their children was also higher than that by men.

In short, no matter which field you look at, it was the women who not only caused a revolution but also became the source of bringing about a complete change in the destiny of man.<sup>238</sup>

## 'Purify yourself,' says Khalifat-ul-Masih at the concluding session of the annual convention



<sup>238</sup>"The Ahmadiyya Gazette USA,"

October-November 2008, (15-22).





#### **Hazrat Khalifat-ul-Masih IV addressing at the Annual Convention during June 2008 (Ajaz Khan)**

Following are excerpts from the concluding address of Khalifat-ul-Masih V.

In view of the Khilafat Centenary, this Jalsa holds a great importance. Hopefully, its atmosphere will have created an effect and, according to one's ability and faculties, spread various kinds of blessings on every member of the Jamā'at. So, in this regard, the Jalsa of each Jamā'at of every country has an importance. And this Jalsa too is held for the same purpose. If that be the sole purpose, then what is the need to say that this Jalsa is significant merely because of the Khilafat Jubilee? In this connection, I would firstly say that for some time, every country has been preparing its program for Khilafat Jubilee that culminates in the special programs of the Jalsa Salana in which the bounties of God Almighty are recounted with reference to the Ahmadiyya Khilafat.

We should continue to improve in good works. It is indeed a favor of God Almighty on you-Ahmadis living here—that besides granting you admittance to the servitude of the Messiah of Muhammad, He has also granted you prosperity.

Continue to repeat everything good that you hear here and make it an integral part of your lives. We should always remember the expectations that the Promised Messiah had of us.

In every Ahmadi, a consciousness to bring about a

change has developed. As I said, this consciousness and attention is beneficial when everyone resolves and pledges before God to remain consistent with great determination and promises that he or she will shun all evils and weaknesses that are sinful. However, this cannot be possible without Allah's Grace.

However, any Ahmadi who performs the Bai'at at the hands of the Promised Messiah with a purpose in view cannot attain that purpose without purifying himself, without strengthening his faith and without performing good deeds which had been ordained by God to a pure soul—those deeds that lead to purification and to salvation from the temptations of the self that incites to evil.

Every one of you is a witness to the fact that the Ahmadiyya Jamā'at is making dynamic progress; even the opponents have to admit that this Jamā'at enjoys the physical support of Allah the Almighty. Your spiritual and moral progress is entirely dependent on Khilafat. You should inculcate this principle in your future generations.

“I shall now present some of the characteristics of true believers that are mentioned in the Holy Qur'an. In the Holy Qur'an, Allah says “who believe in the unseen and observe prayers and spend out of what we have provided for them.” That is, they believe in Allah the Almighty and make it such a belief that increases Irfan—roughly translated as

comprehensive knowledge. Moreover, they observe prayers with full attention to the five daily prayers and as far as possible in congregation; and this is what is meant by observing prayer as instructed by Allah the Almighty.

Allah the Almighty has also said at another place, “prayers restrain one from indecency and manifest evil.” In this materialistic age and in the western culture where man has made progress in every field, has reached other planets and has discovered many unfathomed secrets of nature, he has also crossed all bounds of indecency and invented means and instruments of moral depravity, obscenity and filth; though man is the most conscious of beings, yet he is worse than animals in such indecencies. The naked display of indecencies on TV channels and its open show on the internet are because people have forgotten God Almighty and have neglected His worship.

Allah the Almighty has promised Khilafat to those who progress in their beliefs and to the ones who perform good deeds as well.

Allah the Almighty says in the Holy Qur'an “and turn not the cheek away from men in pride and nor walk in the earth haughtily, surely Allah loves not any arrogant boaster.” Thus, it is clear that the boaster and the proud are arrogant and that is something greatly disliked by Allah the Almighty. The Holy Prophet said that do not

disdain the least bit even though it be in greeting your brother with a cheerful face.

There are many films being shown nowadays about theft, robbery, violence, etc. The script writers and film makers give the impression that if they show such scenes where the villains meet a sorry end, people will learn a good lesson. But in reality, children and elders do not learn from the ending, rather they learn ways and methods of committing evil, theft, murders, robberies and terrorism, thereby

destroying the peace of the society and destroying homes.

This is to say that everyone has a purpose, therefore, always keep this commandment in mind. It means that you must keep an eye on your weak brothers in respect of those good deeds that you have attained and try to make your other brothers a part of it and take them along with you. Allah enable you to do this, may Allah enable you to reap all the blessings of this Jalsa, may He enable you and your descendants to act on the commands of Allah the

Almighty and the Messenger, may Allah bless the Ahmadiyya Jamā'at of America both collectively and individually and may He make you inheritors of the supplications of the Promised Messiah, may Allah be your Protector and Helper-now and along your journey, and may you always enjoy the benefits of the Jalsa and may I always receive good news from you. Ameen.

Now we shall offer silent prayer, please join me.<sup>239</sup>

## Khalifat-ul-Masih addresses Khilafat Centenary Celebration Reception Dinner at Tysons' Hilton, McLean, Virginia

Hafiz Mubarak Ahmad Kukoyi recited from the Holy Qur'an and Falah Uddin Shams presented its English. Falah Uddin Shams welcomed guests who spared time for the reception during weekday. Isiah Leggett, Montgomery County Executive, a congressman, professors, ambassadors, a retired general, judges and many learned dignitaries attended the reception. Ambassador of Gambia and Cape Worthy and official representatives from Mali, Benin, Nigeria, Sri Lanka, Bangladesh and Sierra Leone attended the function.

Dr. Ahsanullah Zafar, Ameer

Jamā'at Ahmadiyya USA, presented a brief introduction to Mirza Masroor Ahmadaba who, Dr. Zafar said, is not only his saint but a saint and religious leaders of millions of Ahmadis throughout the globe. He stated that Khalifat-ul-Masih V dedicated his life for the services of humanity from a very early age. He requested Khalifat-ul-Masih V to address the audience.

In his address, Khalifat-ul-Masih V clearly mentioned the true teaching of Islam with particular reference to terrorism. He cited quotations from the Holy Qur'an, incidents from life of the Holy

Prophet and quotations from the writings of the Promised Messiah. He clarified the true meaning of Jihad according to Islamic teaching and the practice and traditions of the Holy Prophet. He said that Islam does not allow anybody to kill innocents. The distorted concept of Jihad has no justification in Islam. He condemned the false allegation attributed to Islam and its Holy Founder and asked the learned audience that conclusion thorough research needed to be made on any sensitive issue. The audience enjoyed dinner with Khalifat-ul-Masih V. (The Ahmadiyya Gazette USA, October-November 2008, (51).

## “Khilafat Flight” from Washington to Toronto

A Chartered Flight of Continental Airline named “Khilafat Flight” was arranged for Khalifat-ul-Masih to travel from Washington to Toronto on 24 June 2008. The entourage numbered 27. Munam Naeem, Naib Amir USA, who

happened to be a vice president of the airline, was in charge of the flight. The duration of the flight was 90 minutes. The immigration and other formalities took place on the flight. The luggage was not checked. MTA covered the whole event.

“Khilafat Flight-Ahmadiyya Muslim Community,” was written on the boarding card. Khalifat-ul-Masih graciously signed all the boarding cards. (Al-Fazl International 22 August 2008, (16).

## Joe Biden invites Lajna Ima'illah at fifteenth anniversary of violence against women

Lajna President attended a reception at the invitation of Mr. Joe Biden, Vice President of United States to commemorate the fifteenth Anniversary of violence against women act on September 29, 2009 in Washington D.C.<sup>240</sup>

## Sixty-second Annual Convention USA

Sixty-second Annual Community USA was held at Dulles Convention of Ahmadiyya Expo Center Chantilly, Virginia on July 16-18, 2010.

## Ahmadiyya Muslims condemn plans to burn the Holy Quran

Ahmadiyya Muslim Jamā'at condemned plans to burn the Holy Qur'an in United States on 11 September 2010. Speaking on this issue from London, the Head of the Ahmadiyya Muslim Jamā'at said on 22 August 2010: The religious extremism of all kinds needs to be eradicated from the society.

## US Ahmadiyya's Response to "Burn a Koran Day"

On the ninth anniversary of September 11, a Christian evangelical church, the Dove World Outreach Centre, Gainesville, FL, planned to hold an International "Burn a Koran Day." Members of the Orlando Chapter reached out to the church leadership to initiate a dialogue. However, the church did not respond to several requests for a meeting. On September 10, 2010, an interfaith gathering was held in the largest church in Gainesville, Florida. This event was organized in response to Pastor Terry Jones of Gainesville, Florida, who was threatening to burn Holy Qur'an on September 11, 2010. Dr. Wajeeh Bajwa, President of the Orlando Jamā'at, was invited to speak at this event. Total attendance was more than 2,000. The event lasted from 6:30 PM to 9:30 PM. TV Channel Fox35 Orlando Station interviewed Dr. Wajeeh Bajwa (President Orlando Jamā'at) and Habeeb Shafeek (Tabligh Secretary) in two segments on September 10, 2010, at 8:00 AM and 9:00 AM. Total viewers were more than 500,000.

Below is the text of the address by Wajeeh Bajwa at the Trinity United Methodist Church and the

Gainesville Interfaith Forum "Gathering for Peace, Understanding and Hope" on September 10, 2010.

Assalaamo Alaikum (peace be on you)

"And create not disorder in the earth after it has been set in order and call upon Him in fear and hope. Surely, the mercy of Allah is near those who do good." (The Holy Qur'an 7:57)

Among the many attributes of God, the Holy Qur'an mentions that "He is the Source of Peace and Bestower of Security" (The Holy Qur'an 59:23). The establishment of peace and maintenance of security must, therefore, be the constant objective of all Muslims and non-Muslims alike. Every pursuit and activity which disturbs peace is strongly condemned in Islam.

Islam means "peace." Therein lays the soul and spirit of Islam. It is ironical that this religion of peace is understood today for the most part as the religion of war, terrorism, chaos, and disorder-while in reality Islam is not only peace in name, but peace pervades all its teachings, and works as the key to its understanding. If translated

literally, the second meaning of the word Islam is "submission." While peace is in relation to the Muslim's attitude to his fellow human beings and to the peace of mind he finds in Islam, the word submission describes the attitude of the Muslim to God. Therefore, the entire philosophy of this religion is summed up in one single word.

Allah the Gracious has provided His bounties to all people, all nations of the East and West. He has not discriminated against any nation. Therein lies the lesson that we, too, should be magnanimous and treat all human beings with benevolence and respect. Therein lies the path to real peace between us. In spite of our differences we all believe in the same God. God cares for all of us no matter what religion, nation, or race we belong to. The Holy Prophet Muhammad (peace and blessings be on him) has laid great stress on the equality and brotherhood of man, the other two main contributors to achieving peace. He said: "Even as the fingers of two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers. The Arabs have



no superiority over non-Arabs, nor have non-Arabs any superiority over the Arabs. The whites have no superiority over the black, nor the black over the white. All are children of Adam (peace be on him) and Adam (peace be on him) was created of Clay.”

To close, I leave you with some earnest supplication:

Allah, bestow upon us so much of Thy fear as should become a

barrier between us and our sins,

and so much of Thy obedience whereby Thou wouldst lead us into Thy Paradise,

and so much of certainty whereby Thou wouldst make the trials of life easy for us to bear;

and avenge us against those who oppress us and help us against those who are at enmity with us;

and do not make this world our principal care, nor the limit of our

knowledge, nor the extremity of our interest,

and do not set up in authority over us one who would show us no mercy,

and Grant us lasting peace, Amīn.

On behalf of all members of the Muslim Community, I thank you sincerely for your time and for your support. Peace be on you all. (Wajeeh Bajwa)

## Second Visit of Khalifat-ul-Masih V to USA 2012

June-July 2012

### Visit to the site of oldest Ahmadiyya mosque—Sadiq Mosque

Khalifat-ul-Masih V visited June 2012. The Mosque is the oldest ‘Sadiq Mosque’ in Chicago on 17 mosque of the Jamā‘at in USA.

### Khalifat-ul-Masih at the Capitol on 27 June 2012



With PA US Senator Casey (Photo by Kalim A. Bhatti)







(Photo by Kalim A. Bhatti)

## Khalifat-ul-Masih Visits American Fazl Mosque



(Photos by Kalim A. Bhatti)



## Khalifat-ul-Masih at Bait-ur-Rahman on 22 June 2012



Hazrat Khalifat-ul-Masih V at Bait-ur-Rahman during 2012 Visit (Ajaz Khan)



(Photos by Kalim A. Bhatti)





(Photos by Kalim A. Bhatti)



## Khalifat-ul-Masih graces Annual Convention with his presence







(Photo by Kalim A. Bhatti)

## Visit to Dayton mosque



Ḥaḍrat Mirza Masroor Ahmad visited Ahmadiyya Mosque in Dayton, Ohio, USA on 18 June 2012. (Ajaz Khan)



## Historic trip to town of Zion, Illinois

Khalifat-ul-Masih V visited town of Zion on 17 June 2012 where a major sign of the truth of the Promised Messiah, Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup>, was witnessed by the world. The visit was extremely historic as the Khalifa was visiting the American town of Zion.

Mirza Masroor Ahmad arrived at the premises of the Ahmadiyya Muslim Community in Zion at 12.50 PM where he was greeted by hundreds of Ahmadis Muslims of all ages, who recited poems in thanks to God Almighty that their beloved leader was visiting them. After meeting individually with the local Ahmadis, His Holiness was given a tour of the town.

Zion was the town set up by the false prophet, John Alexander Dowie, to whom the Promised Messiah issued a challenge of a prayer duel in 1902 upon his

repeated insults and false allegations about the Holy Prophet Muhammad (may peace and blessings of Allah be on him).

Upon learning of the challenge, Dowie responded by stating:

“In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus is buried in Kashmir. People ask me why do I not send him the necessary reply? Do you that I should answer such gnats and flies? If I were to put my foot on them, I would crush them to death. The fact is that I merely give them a chance to fly away and survive.”

Dowie’s ultimate fate was a humiliating decline where all of his followers deserted him, his family disowned him, and he died a sad and lonely death in the lifetime of the

Promised Messiah. This led to the memorable headline in the ‘Sunday Herald of Boston’ on 23 June 1907:

“Great is Mirza Ghulam Ahmad—The Messiah foretold pathetic end of Dowie.”

Today millions of Ahmadis in 200 countries around the world are followers of the Promised Messiah, whilst the name of John Alexander Dowie has all but vanished.

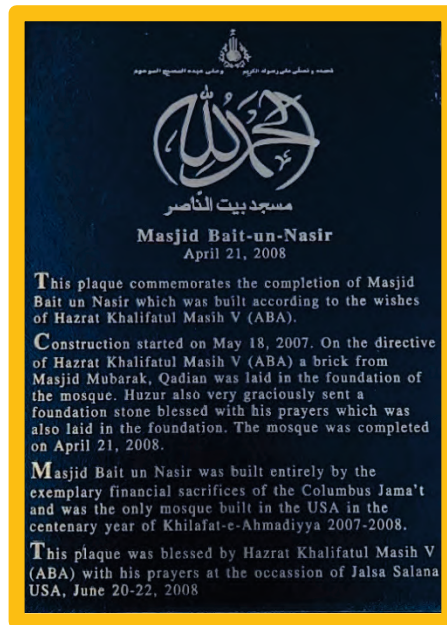
The visit of the Mirza Masroor Ahmad was yet another example of the truth of the Ahmadiyya Muslim Jamā‘at, as in the very town where John Alexander Dowie had once cursed the Promised Messiah, now the Khalifa of the Promised Messiah was greeted by hundreds of Ahmadis who had all pledged allegiance to Mirza Ghulam Ahmad (may peace be on him).

## Inauguration of Bait-un-Nāsir Mosque in Columbus-OH on 19 June 2012



Khalifatul Masih V (may Allah be his helper) inaugurated the Bait-un-Nasir mosque Columbus Ohio during his visit to Columbus on 19 June 2012. A new plaque was fixed near the door of the mosque. About 1,000 people including members from nearby Jamā'ats attended the event.

Khalifat-ul-Masih planted a tree outside the mosque area.



## Khalifat-ul-Masih V visits the grave of second missionary to the US Mirza Monawar Ahmad at Pittsburg

Khalifat-ul-Masih V inaugurated Bait-un-Nasir mosque in Columbus Ohio on June 19, 2012 and then proceeded directly to Pittsburgh where he prayed at the graves of a number of Ahmadi Muslims buried at the local cemetery, including at the grave of Mirza Monawar Ahmad, an Ahmadi Missionary, posted to the city in 1946.

He was considered a martyr by Khalifat-ul-Masih V. So, the US history should be corrected because Mirza Monawar Ahmad was martyred in 1948. So, he is the first martyr Ahmadi in United States.



Khalifat-ul-Masih V at the grave of Mirza Monawar Ahmad *Shaheed (Martyr)*

## Ambassador of Ghana meets Khalifat-ul-Masih V

Ambassador of Ghana to the United States called on Khalifa of Islam on 25 June 2012.



## The path to peace –just relations between nations

Keynote address by Mirza Masroor Ahmad in Gold Room, Rayburn Building, Capitol Hill, USA



At Capitol Hill (Picture by Ajaz Khan)



At Capitol Hill (Ajaz Khan)





On Capitol Hill with Keith Ellison and Nancy Pelosi (Ajaz Khan)



At Capitol Hill (Ajaz Khan)





At Capitol Hill (Ajaz Khan)



Hazrat Khalifatul-Masih V at Capitol Hill. (Picture Ajaz Khan)

On 27 June 2012, a historic event took place at Capitol Hill in Washington, D.C. Mirza Masroor Ahmad Khalifat-ul-Masih V, addressed leading congressmen, senators, ambassadors, White House and State Department Staff, NGO leaders, religious leaders, professors, policy advisors, bureaucrats, members of the

Diplomatic Corps, representatives of think-tanks and the Pentagon and journalists from the media. The meeting, the first of its kind, gave the opportunity to some of the most influential leaders in the United States, including Honorable Nancy Pelosi, the Democratic Leader in the House of Representatives, to hear first-hand Islam's message on world

peace. Following the event, His Holiness was given a tour of the Capitol Hill building, before being escorted to the House of Representatives where a Resolution was introduced in honor of his visit to the United States. (The Ahmadiyya Gazette USA, August-September 2012)



## “The Path to Peace—Just Relations Between Nations”

### Address of Khalifat-ul-Masih at Capitol Hill

Bismillah-ir-Rahman-ir-Rahim  
– In the name of Allah, the Gracious,  
Ever Merciful.

All distinguished guests –  
Assalamo Alaikum Wa  
Rahmatullahe Wa Barakatohu –  
Peace and blessings of Allah be upon  
you all.

Before proceeding, I would like to first of all take this opportunity to thank you all for taking the time to come and listen to what I have to say. I have been requested to speak about a subject that is extremely vast and wide ranging. It has many different aspects and therefore, it is not possible for me to cover all of them in the short time available. The subject that I have been asked to speak about is the establishment of world peace. Certainly, this is the most vital and pressing issue facing the world today. However, as the time is limited, I will only briefly give the Islamic viewpoint on the establishment of peace through just and equal relations between nations.

The truth is that peace and justice are inseparable – you cannot have one without the other. Certainly, this principle is something that all wise and intelligent people understand. Leaving aside those people who are determined to create disorder in the world, no one can ever claim that in any society, country or even the entire world, that there can be disorder or a lack of peace where justice and fair dealing exist. Nevertheless, we find in many parts of the world that disorder and a lack of peace are prevalent. Such disorder is visible both internally within countries, and externally in terms of the relations between various nations. Such disorder and strife exists even though all governments claim to make policies that are based on justice. All claim

that the establishment of peace is their primary objective. Yet, in general, there is little doubt that restlessness and anxiety is increasing in the world, and so disorder is spreading. This clearly proves that somewhere along the line, the requirements of justice are not being fulfilled. Therefore, there is an urgent need to try and end inequality, wherever and whenever it exists. Thus, as the worldwide Head of the Ahmadiyya Muslim Community, I would like to make a few observations about the need for, and the ways to achieve peace based on justice.

The Ahmadiyya Muslim Community is purely a religious community. It is our firm belief that the Messiah and Reformer who was destined to appear in this age and enlighten the world as to Islam’s true teachings has indeed arrived. We believe that the Founder of our Community, Hazrat Mirza Ghulam Ahmad of Qadian(as), was that very Promised Messiah and Reformer, and thus we have accepted him. He pressed upon his followers to act and propagate the real and true teachings of Islam that are based on the Holy Qur’an. Therefore, everything that I will say in relation to establishing peace, and in relation to conducting just international relations, will be based on Qur’anic teachings.

In relation to achieving world peace, all of you regularly express your opinions, and indeed make great efforts. Your creative and intelligent minds allow you to present great ideas, plans and indeed a vision of peace. Thus, this issue does not require me to speak from a worldly or political perspective, but instead my entire focus will be based on how to

establish peace based on religion. For this purpose, I shall, as I have earlier said, present some very important guidelines based on the teachings of the Holy Qur’an.

It is important to always remember that human knowledge and intellect is not perfect, but is in fact limited. Thus, when making decisions or forming thoughts often certain factors enter human minds, which can cloud judgement and lead to a person trying to fulfil his own rights. Ultimately, this can lead to an unjust outcome and decision being made. God’s Law, however, is perfect and so no vested interests or unfair provisions exist. This is because God only desires for the good and betterment of His Creation and therefore, His Law is based entirely on justice. The day the people of the world come to recognize and understand this crucial point will be the day that the foundation for true and everlasting peace will be laid. Otherwise, we continue to find that although efforts are endlessly made to establish world peace, yet they are unable to provide any worthwhile results.

After the conclusion of the First World War, the leaders of certain countries desired for good and peaceful relations between all nations in future. Thus, in an effort to achieve world peace the League of Nations was formed. Its principal aim was to maintain world peace and to prevent future wars from breaking out. Unfortunately, the rules of the League and the resolutions it passed had certain flaws and weaknesses and so they did not properly protect the rights of all peoples and all nations equally. Consequently, as a result of the inequalities that existed, long-term peace could not prevail. The efforts of the League failed and

this led directly to World War II.

We are all aware of the unparalleled destruction and devastation that ensued, where around 75 million people globally lost their lives, many of who were innocent civilians. That war should have been more than enough to open the eyes of the world. It should have been a means to developing wise policies that granted all parties their due rights, based on justice, and thus prove to be a means of establishing peace in the world. The world's governments at the time did endeavor to some extent to try and establish peace, and hence the United Nations was established. However, it soon became quite apparent that the noble and overarching objective underpinning the United Nations could not be fulfilled. Indeed, today certain governments quite openly make statements that prove its failure.

What does Islam say in relation to international relations that are based on justice, and so a means of establishing peace? In the Holy Qur'an, God Almighty has made it clear that whilst our nationalities or ethnic backgrounds act as a means of identity, they do not entitle or validate any form of superiority of any kind.<sup>1</sup>

The Qur'an, thus, makes clear that all people are born equal. Furthermore, in the final sermon ever delivered by the Holy Prophet Muhammad(saw), he instructed all Muslims to always remember that an Arab is not superior to a non-Arab and nor is a non-Arab superior to an Arab. He taught that a white person is not superior to a black person and nor is a black person superior to a white person. Thus, it is a clear teaching of Islam that the people of all nationalities and all races are equal. It is also made clear that all people should be granted equal rights without any discrimination or prejudice. This is the key and golden principle that lays the foundation for

harmony between different groups and nations, and for the establishment of peace.

However, today we find that there is division and separation between powerful and weaker nations. For example, in the United Nations we find that there is a distinction made between certain countries. Thus, in the Security Council there are some permanent members and some non-permanent members. This division has proved to be an internal source of anxiety and frustration and thus we regularly hear reports of certain countries protesting against this inequality. Islam teaches absolute justice and equality in all matters and so we find another very crucial guideline in Chapter 5, Verse 3 of the Holy Qur'an. In this verse it states that to fully comply with the requirements of justice, it is necessary to treat even those people, who go beyond all limits in their hatred and enmity, with fairness and equity. The Qur'an teaches that wherever and whoever counsels you towards goodness and virtue, you should accept it, and wherever and whoever counsels you towards sinful or unjust behavior, you should reject it.

A question that naturally arises is that what is the standard of justice required by Islam? In Chapter 4, Verse 136, the Holy Qur'an states that even if you have to testify against yourself, or your parents or your most loved ones, then you must do so in order to uphold justice and to uphold the truth. Powerful and rich countries should not usurp the rights of the poor and weaker countries in an effort to preserve their own rights, and nor should they deal with the poorer nations in an unjust fashion. On the other hand, the poor and weaker nations should not seek to inflict harm on the powerful or wealthy nations whenever the opportunity arises. Instead, both sides should endeavor

to fully abide by the principles of justice. Indeed, this is a matter of crucial importance in maintaining peaceful relations between countries.

Another requirement for peace between nations based on justice is given in Chapter 15, Verse 89 of the Holy Qur'an where it states that no party should ever look enviously at the resources and wealth of others. Similarly, no country should seek to unjustly appropriate or take over the resources of another country on the false pretext of trying to assist or support them. Thus, on the basis of providing technical expertise, governments should not take advantage of other nations by making unjust trade deals or contracts. Similarly, on the basis of providing expertise or assistance, governments should not try to take control of the natural resources or assets of the developing nations. Where less educated people or governments need to be taught how to properly utilize their natural resources, then this should be done.

Then, nations and governments should always seek to serve and help those less fortunate. However, such service should not be rendered with an aim of achieving national or political benefits or as a means to fulfil vested interests. We find that in the past six or seven decades the United Nations has launched many programmes or foundations aiming to help the poor countries to progress. Towards this effort they have explored the natural resources of the developing nations. However, despite these efforts, none of the poorer countries have reached the stage or level of the developed nations. One reason for this is certainly wide-ranging corruption by many of the governments of those under-developed countries. With regret though I must say that despite this, as a means to further their own interests, the developed nations have continued to deal with such



governments. Trade deals, international aid and business contracts have continued to be processed. As a result, the frustrations and restlessness of the poor and deprived segments of society have continued to increase and this has led to rebellion and internal disorder within those countries. The poor people of the developing countries have become so frustrated that they have turned against not only their own leaders, but also the big powers as well. This has played into the hands of the extremist groups, who have taken advantage of the frustrations, and so have been able to encourage such people towards joining their groups and supporting their hate-filled ideology. The ultimate result of this has been that the peace of the world has been destroyed.

Thus, Islam has drawn our attention to various means for peace. It requires absolute justice. It requires truthful testimony to always be given. It requires that our glances are not cast enviously in the direction of the wealth of others. It requires that the developed nations put aside their vested interests, and instead help and serve the less developed and poorer nations with a truly selfless attitude and spirit. If all of these factors are observed, then true peace will be established.

If despite all these aforementioned measures any country transgresses all limits and attacks another country, and seeks to unjustly take control of its resources, then other countries should certainly take measures to stop such cruelty – but they should always act with justice when doing so.

The circumstances for taking

action, based on Islamic teachings are detailed in the Qur'an, in Chapter 49.2 It teaches that when two nations are in dispute and this leads to war, then other governments should strongly counsel them towards dialogue and diplomacy so that they can come to an agreement and reconciliation on the basis of a negotiated settlement. If, however, one of the parties does not accept the terms of agreement and wages war, then other countries should unite together and fight to stop that aggressor. When the aggressive nation is defeated and agrees to mutual negotiation, then all parties should work towards an agreement that leads to long-standing peace and reconciliation. Harsh and unjust conditions should not be enforced that leads to the hands of any nation being tied, because in the long-term that will lead to restlessness, which will ferment and spread. The result of such restlessness will be further disorder.

In circumstances where a third-party government seeks to bring about reconciliation between two parties, then it should act with sincerity and total impartiality. This impartiality should remain even if one of the parties speaks against it. Therefore, the third-party should display no anger in such circumstances, it should seek no revenge, nor should it act in an unfair manner. All parties should be afforded their due rights.

Thus, for the requirements of justice to be fulfilled, it is essential that the countries that are negotiating a settlement should themselves not seek to fulfil their own personal interests, nor try to derive benefit unduly from either

country. They should not interfere unjustly or pressure either of the parties unfairly. The natural resources of any country should not be taken advantage of. Unnecessary and unfair restrictions should not be placed upon such countries, because this is neither just and nor can it ever prove to be a source of improving relations between countries.

Due to time constraints, I have only very briefly mentioned these points. In short, if we desire for peace to be established in the world, then we must leave aside our personal and national interests for the greater good and instead we must establish mutual relations that are based entirely on justice. Otherwise, some of you might agree with me that due to alliances, blocs may be formed in future – or I can even say they have started forming – and it is not unlikely that disorder will continue to increase in the world, which will ultimately lead to a huge destruction. The effects of such devastation and warfare will surely last for many generations. Therefore, the United States, as the world's largest power, should play its role in acting with true justice and with such good intentions, as I have described. If it does so then the world will always remember with great admiration your great efforts. It is my prayer that this becomes a reality. Thank you very much. Thank you again.

According our tradition, at the end of the function we normally perform a silent prayer. Thus, I will perform the silent prayer and the Ahmadis will follow me. All of you, our guests, can pray in your own way.”<sup>241</sup>

<sup>241</sup> Mirza, Masroor Ahmad, “World Crises and the Path to Peace,” (83-

91). Islam International Publications Ltd.

## Inauguration of Mubarak Mosque in Virginia

Khalifat-ul-Masih V inaugurated Mubarak mosque on 27 June 2012 during his second tour to USA.



Photo by Kalim A. Bhatti



Visit to Bait-ul-Kareem (old mosque) in Baltimore in 2012 (Ajaz Khan)





At Mubarak Mosque Chantilly VA (Photo by Kalim A. Bhatti)



At Mubarak Mosque (Photo by Kalim A. Bhatti)





Photo by Kalim A. Bhatti

## Khalifat-ul-Masih V graced Sixty-Fourth Annual Convention USA

The Annual Convention was held at the Expo Centre in Harrisburg, Pennsylvania and was attended by more than 11,400 people

from across the United States and many other countries. The proceeding was broadcasted live on MTA International globally.

Khalifat-ul-Masih V opened sixty-fourth Annual Convention of USA on 29 June 2012 with Flag Hoisting.



Inspection Jalsa 2012 (Picture by Ajaz Khan)



## ‘Attain righteousness’ says Khalifa at Annual Convention



(Friday sermon during Annual Convention pic 4817 Ajaz Khan)



Khalifat-ul-Masih V delivered Friday sermon at Annual Convention USA on June 29, 2012. He said:

By the grace of Allāh, today is the start of Jalsa Salāna, USA, in which I am participating for a second time. All Jalsas of the Jamā'at are held in

keeping with the Jalsa that was started by the Promised Messiah and its purpose was that members of the Jamā'at should partake of blessings in this world and the hereafter. These blessings are attained, first and foremost, through righteousness. When the Jalsa starts with all its blessings, it brings

Ahmadīs a valuable opportunity to reform themselves, to overcome their weaknesses, to strengthen their faith and to enhance their spirituality. We should endeavor to live up to the Promised Messiah's desire that his followers should give preference to their faith over all worldly affairs.





Departure from Hadee Mosque, Harrisburg, PA (Ajaz Khan)

## Address of Khalifat-ul-Masih V to Lajna Ima'illah at Sixty-Fourth Annual Convention of USA



The ladies held their own all-day program on Saturday presided by Amat-us-Saboo, wife of Khalifat-ul-Masih V. The recitation and translation of Holy Qur'an from Surah Ibrahim, verses 36-42, and the poem included heartfelt prayers for our children.

The arrival of Khalifat-ul-Masih V created an atmosphere of awe and grandeur in the arena. The Holy Qur'an from Surah Al Nur verses 53-

57 and moving verses from Promised Messiah poem filled our hearts with love. Khalifat-ul-Masih V then gave medals and certificates to the members who had qualified for this year's talent awards for outstanding academic performances in various fields of education.

Khalifat-ul-Masih V delivered address at Ladies Convention on the second day.



Khalifat-ul-Masih V reminded us of the gravity of our responsibilities after taking the pledge of allegiance at the hands of the Promised Messiah, for which we will be held accountable. Khalifat-ul-Masih V added, "Where on one hand, each Ahmadi must pay attention towards fulfilling his covenant and promises, he must also realize that there is a great need for Istighfār, that is, sincerely seeking forgiveness



from Allah. True Istighfar should be conducted whilst keeping in mind that Allah is the most forgiving, most compassionate, and that He bestows His Mercy in the face of true

repentance. When forgiveness is sought in this way, then a person is not only granted pardon for his errors, but his repentance also becomes a means of spiritual

progress. And it is spiritual progress that leads to nearness to Allah.” (The Ahmadiyya Gazette USA, August-September 2012 (84))



## “Mirza Ghulam is Great – The Messiah foretold the pathetic end of Dowie.” Concluding Address by Khalifat-ul-Masih

Ḥaḍrat Khalifatul Masīḥ V (May Allah support him with His mighty help) while addressing the final session of the sixty-fourth annual convention of USA Jamā‘at reminded about the legacy left behind by the Promised Messiah (may peace be upon him), said:

The United States is one of the countries where the message of the Promised Messiah reached during his lifetime. The manner in which this occurred was no ordinary event. In fact, the message of the Promised Messiah reached the United States as a result of a person called John Alexander Dowie. This despicable man repeatedly used the most hateful and abusive language against the Holy Prophet Muhammad. He also claimed that very soon the religion of Islam would be wiped off the face of the earth. He was utterly relentless in his abuse and falsehoods. Dowie did not just stop there, but went even further, for he

presented himself to the world as prophet of God. The unparalleled sense of honor and love that the Promised Messiah felt for the Holy Prophet (may peace and blessings of Allah be upon him) and for Islam was such that he could not bear the repeated claims, abuse and profanity uttered by Dowie.

The world saw his humiliating end. A well-known American Newspaper wrote:

“Mirza Ghulam is Great – The Messiah foretold the pathetic end of Dowie.”

He said:

“Let us see and observe with what glory and magnificence Allāh fulfilled His promise to the true servant of the Holy Prophet Muhammad (may peace and blessings of Allāh be upon him) of continuously increasing his spiritual and physical progeny. Indeed, the attendance of all of you here today is clear proof that the

Promised Messiah was, and is, most certainly truthful in his claim.”

His Holiness (may Allāh support him with His mighty help) advised:

“O people, who claim to have taken the pledge of the Messiah of the Age, become those who the Promised Messiah described as the luscious and ever green branches of his blessed tree, prove true the statement of the Promised Messiah that you are a truthful Community. Prove to the world that you will make the wealth and successes of the material world your slave and your follower, rather than yourself becoming a slave of the material world.” The Ahmadiyya Gazette USA, March-April 2016 (21-3)

The three-day sixty-fourth Annual Convention of the Ahmadiyya Muslim Jamā‘at in USA concluded on Sunday 1 July 2012.





Alam-e-In'ami awarded to Khuddam-ul-Ahmadiyya USA on the last day of 2012 convention. (Ajaz Khan)



'Alam-e-In'ami awarded to Ansarullah USA on the last day of 2012 convention. (Ajaz Khan)



## The second International Conference of Muslim Television Ahmadiyya International (MTA)—15 April 2013

The second International Conference of Muslim Television Ahmadiyya International (MTA) concluded with an address by the World Head of the Ahmadiyya Muslim Jama'at. Thirty-one

delegates from sixteen countries attended the four-day conference which was held at the Bait-ul-Futūh Mosque in South-West London. Countries represented were India, Pakistan, Bangladesh, Mauritius,

Ghana, USA, Canada, Germany, Belgium, Norway, Sweden, United Kingdom, Kababir, Holland, Switzerland and Australia.

## Third Tour of Khalifat-ul-Masih V to USA 2013

Khalifat-ul-Masih V visited Los Angeles from May 4-12, 2013 for his first visit to the west coast of USA. This was his third visit to the US. He delivered Friday sermon on 10 May

at Baitul-Hameed mosque in Chino, California. As part of his ten-day visit, His Holiness met with various federal, state and city officials, members of law enforcement, heads

of consulates, scholars, professors and other dignitaries. On 11 May, His Holiness delivered a keynote address at the Montage in Beverly Hills on Islam, terrorism and human rights.



## Wall Street Journal interviews Khalifat-ul-Masih

On the morning of 8 May 2013, His Holiness kindly agreed to an interview with a journalist from the Wall Street Journal, Tamara Audi. During this interview, he explained that the purpose of his journey to the United States was to meet the members of the Ahmadiyya Muslim Community and enhance their moral and spiritual education. By meeting

with Ahmadi families from the US, and in particular their children, His Holiness is able to gauge specific areas that require special attention for the spiritual development of his Community. His Holiness candidly expressed his views on the integration of immigrants into society, the persecution of Ahmadis abroad, drone attacks and world

peace. Khalifat-ul-Masih made it clear that he did not wish to request anything from the US Government for himself or his Community, stating that he was merely a conveyor of peace. ("The Ahmadiyya Gazette USA," August-September 2013, (12))





Left: Interview with Tamara Audi. Right: Visit to Montage Beverly Hills. (Ajaz Khan)



Arrival at Bait-ul-Hameed Mosque, Chino CA. (Ajaz Khan)



Montage Beverly Hills 2013



## Global Peace Lunch held in honor of Khalifat-ul-Masih V at Montage Hotel in Beverly Hills, CA on 11 May 2013

Los Angeles is a Spanish word and means 'City of Angels.' Eric Garcetti in complimenting Khalifat-ul-Masih V said, today an angel has come to the city of angels. He also said that Khalifat-ul-Masih V's visit had increased the status and respect of Los Angeles.

Haḍrat Mirza Masroor Ahmad delivered the keynote address at a special reception held in his honor at the Montage in Beverly Hills, LA. More than 300 politicians, academics and community leaders attended, including the California Lieutenant Governor, mayoral candidate Eric Garcetti, and several members of the United States Congress. During the event the Los Angeles City Council presented him with the golden key to the city.

Khalifat-ul-Masih V said, There is an urgent need to deliberate and talk about in today's world. What I wish to discuss is something that has caused Islamophobia in the Western and non-Muslim. There can be no doubt that this state of fear and anxiety has been fueled by the acts of certain so-called Muslims or so-called Muslim groups.

However, there is also no doubt, that the acts of terrorism or extremism they perpetrate have nothing whatsoever to do with the true teachings of Islam. The very meaning of Islam is peace, security and giving a guarantee of protection against all forms of harm and evil. Indeed, the Holy Quran declares that this is the teaching that every single Prophet of God taught.

Islam requires Muslims to abide by its teachings and fundamental amongst them is that they must not only fulfill the rights owed to God Almighty, but just as impotently they

must also fulfill the rights owed to God's Creation. The Quran has shined a bright light on the beauty of the teachings of all Prophets by making it clear that they all drew mankind's attention to fulfilling the rights owed both to God and to His Creation.

How then could it be possible, that on the one hand, God has praised the qualities of all religions for urging mankind to fulfill the rights of God and of man, yet on the other hand God could enjoin the Holy Prophet Muhammad (peace and blessings be upon him), upon whom the Great Book was revealed, to not establish peace and security in the world? How could it be possible that they were instructed to cause destruction and to destroy the peace and security of the world? Certainly, no wise person could ever accept this.

True justice and fairness require that rather than judging Islam in a prejudiced manner or by making false assumptions based on hearsay, a person should study the religion and try to develop an understanding of its teachings before criticizing it and its Founder. An informed decision about any issue can only be made once a person has studied its teachings in depth and strived to learn the truth.

The truth or reality of any faith can only be learned from those who are practicing or striving to follow its true and authentic teachings. Today, it is the Ahmadiyya Muslim Community, which claims to follow the original and true teachings of Islam and is spreading it.

The Muslim scholars would spread false doctrines and ideologies and there would be great division

and conflict within the Muslim world. Whilst the Holy Quran would remain preserved in its original state, false commentaries and interpretations would be made which would lead Muslims away from its true teachings.

According to the prophecy, when such a desperate state of affairs came to pass, God Almighty would send a person as the Promised Messiah and Imam Mahdi to rejuvenate Islam. He would clarify the correct meanings of the Qur'an and would inform the world of the true Islam practiced by the Holy Prophet (peace and blessings be upon him) and his rightly guided successors 1400 years before.

The Promised Messiah would guide the world towards living together in love, peace and harmony and would foster a spirit of mutual understanding and reconciliation. The Promised Messiah would do all of this in light of the shining example of the Holy Prophet Muhammad (peace and blessings be upon him) and the true teachings of the Qur'an. Furthermore, the Promised Messiah would bring an end to all forms of religious warfare.

We, Ahmadi Muslims, believe that the Founder of the Ahmadiyya Muslim Jama'at, Mirza Ghulam Ahmad of Qādiān, was the very person who was sent as the Promised Messiah and Imam Mahdi according to the prophecies of the Holy Prophet Muhammad. We believe he came as a beacon of light to convey the true and luminous teachings of Islam to the entire world.

(The Ahmadiyya Gazette USA, August-September 2013 (19))



Press Interview 2013 Visit (Ajaz Khan)





Photos by Kalim A. Bhatti

## Message of Khalifat-ul-Masih V for 2013 Ijtimā of Khuddam USA

Excerpts from the message, of Khalifatul-Masih V 10 June 2013:

Most fortunate are those who have recognized the Promised Messiah (may peace be upon him) as the Imam of the Age and have joined his community. Therefore, make pure changes within yourself and guide others to do good works. Adhere to the teachings of the Promised Messiah with complete sincerity so that you can be the practical role models of love and sincerity to the Promised Messiah.

The Promised Messiah stated in his booklet 'The Will' that when I depart, you will witness the Second Manifestation which shall remain with you always. We have witnessed the fulfillment of Allah's promise about Khilafat. I want to, therefore,

remind you that you should create a strong bond with Khilafat. Remember that all your success is inter-twined with Khilafat. God Almighty has granted you spiritual leadership and endowed you with an Imam. The fact of the matter is that it is not possible to find a parallel of the relationship of love and affection between the Khalifa of the time and the community in other worldly relations. It is this very love that penetrates and flourishes in a community of believers.

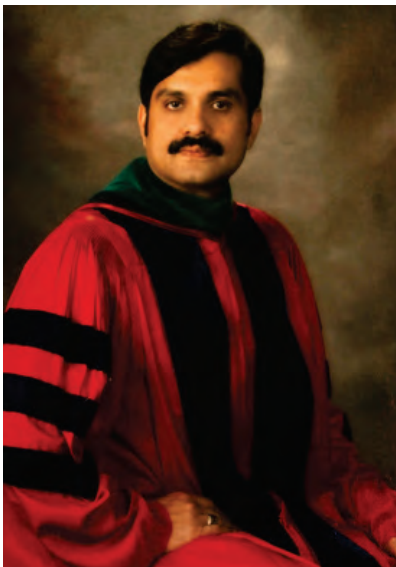
This love requires that you should raise the standards of your obedience to a high level. Obey the matters that come to you from the Khalifa of the time and refrain from things that are forbidden by him. Obey your office holders and deal

with them with respect and in a polite manner.

Observe your prayers with regularity and as far as possible in congregation. Recite a portion of the Holy Quran every day. Follow in the footsteps of the teaching of the Holy Prophet (May peace and blessings of Allah be upon him) and try to adhere to the truth in your everyday life always. Spread the message of Islam by setting a good example to your contacts.

May you continue to excel in good works, and may Allah find you in a better condition than the day you first arrived at this Ijtimā. Allah be with you and make you the beneficiaries of His countless blessings. Amin. (The Ahmadiyya Gazette USA, October 2013 (43))

## Dr. Mehdi Ali Qamar, a US cardiologist martyred in Pakistan



Dr. Mehdi Ali Qamar was an accomplished physician, a young and energetic 50-year-old known by his family, colleagues and friends as kind, gentle and compassionate. He

was born in a remote area of a third world country, spent decades in search of knowledge, became a successful professional, and was living a very comfortable and peaceful life in America. He not only had a thriving cardiology practice, but also enjoyed a well-rounded and fulfilling life with a beautiful family, a loving wife, 3 adoring, intelligent boys and was also involved in his religious Community and many humanitarian efforts.

Just 2 days into his humanitarian mission at Tahir Heart Institute, Rabwah, Pakistan, 11 bullets fired by a cowardly assailant into this unarmed man, in front of his wife and toddler son, would tear that loving and caring heart of one of so tender and kind. All he wanted to do was heal the hearts of those who

could not find or afford the level of expertise he offered.

New York Times wrote in its publication of May 26, 2014 "US Doctor is killed by gunman in Pakistan." Dr. Mehdi Ali Qamar of Ohio had arrived in Pakistan on Saturday for a week of volunteer work. The Ahmadiyya Gazette USA published Dr Mehdi Ali Qamar Shaheed Edition on July-August 2014.

Similar feelings were expressed by CNN, the Star, Dawn Pakistan, Congresswoman Jackie Speier, Wall Street Journal, Al-Jazeera, Association of Physicians Pakistan, Canadian Press and so many others.

(Dr. Abdus Salam Malik, President of Columbus Ohio Chapter (November 1993 to June 2019))

## Book Fair at Tucson West Coast USA

Jamā'at Ahmadiyya USA exhibited books at Book Fair at Tucson West Coast USA on 12-13 March 2016. It is the largest book fair of USA. Tucson chapter has been arranging a stall at the fair regularly every year.



## Ahmadiyya Community response to Black Lives Matters Riots

### #FreeIceCream IS SPREADING #LoveForAll

Posted on *May 5, 2015* by *Website Team*



Freddie Gray, a 25-year-old African American resident of Baltimore, died on April 19, 2015. A week prior, he had sustained severe neck and spine injuries during a police arrest. On April 27, West Baltimore erupted as protests against the alleged “police brutality” turned violent. A CVS was burned, dozens of people were arrested, the National Guard was called, and the city went under nightly curfew.

#### Our Response

Approximately three miles away, in the Baltimore mosque of the Ahmadiyya Muslim Community, members were thinking of ways to help. After hearing that a senior citizen shelter was in need of food, we took charge of preparing and delivering daily hot meals to over sixty members of this shelter.

But after fulfilling this week-long commitment, the larger question remained: What did the city really need and how could we fulfill that need?

#### The Need Emerges

“People in the city just need love” said a member who had worked in the city for over twenty years. It was love that gave birth to the idea of providing

#FreeIceCream.

So, on May 4th, volunteers of the Ahmadiyya Muslim Community Baltimore started working to launch a campaign to provide free ice cream, daily, to the kids in Baltimore city. “We must protect these little flowers of heaven from the anger they are seeing,” one member said, “Let’s give them something to smile about.”

#### The Enchanting Music

On May 6, our ice cream truck arrived at Baltimore’s ground zero. Loaded with colorful banners, enchanting music, and yummy flavors, the truck was parked right in front of the CVS – still showing the scars of the violence it had sustained just days prior.

It didn’t take long. One-by-one, they came. First kids, then adults, then seniors. “I want sprinkles” one shouted. “More sprinkles” another one giggled. “Can I have a chocolate and vanilla swirl?” Before we knew it, the lines were getting long, and social media was buzzing. We served over 225 free ice creams within hours on day 1.

After that, it became a daily affair. A team of volunteers, filled with a truck of ice cream, spreading

love to the kids in the city. By May 8th, the kids were lining up even before the ice cream truck arrived. Love was in the air.

#### Moving Forward. Come Join Us

The #LoveForAll initiative by the Ahmadiyya Muslim Community Baltimore continues. After serving the epicenter at the junction of W. North Ave. and Pennsylvania Ave. with over 700 #FreeIceCreams, our truck will now be roaming the streets of Baltimore starting this Monday, May 11th.

Come join us. Kids and seniors get a free ice cream anytime. Occasionally, we make an exception for adults as well. After all, who doesn’t need a little love?

Find us on Twitter by using the hashtags #FreeIceCream and #LoveForAll. Scroll down to see pictures and videos. And read our blog (below) to catch a glimpse of the beautiful people of West Baltimore.

#### Daily Report (Blog)

Day 1—There is nary a sight more beautiful than the smile of a child. The innocence of such a smile is enough to brighten the darkest of days. With the last week and a half being some of the darker days in

Baltimore's recent history, we set out to on a 4-day journey to put a smile on as many children as possible. Surely, this would brighten up our city. Even if just a little.

Today was day 1 of this journey and boy did it feel good! Banners plastered with "Love for All, Hatred for None" in tow, our friend Ahmad manning his ice cream truck, we dispensed 220 ice cream cones to the children of Baltimore today. 220 tokens of love. Many people asked us throughout the afternoon, "Why are you doing this? What do you get out of this?" 220 smiles. We got 220 beautiful, innocent smiles. 220 smiles that were enough to brighten our hearts 220 times over. Each of these smiles was a testament to the words of the Messenger of Allah, "Children are the flowers of Paradise." Surely, the children we saw smiling today are definitely the flowers of Baltimore.

Many thanks to Sadr Sahib, Mansoor Shams Sahib, Abdul Latif Bennett Sahib, Hafiz Abdul Qudus Sahib, and Harris Khan Sahib for coming out today to give these beautiful flowers some sunshine. With prayers for their future, we look forward to day 2 of our journey to brighten our city and wonder at what marvelous flowers we will discover tomorrow.

**Day 2** – It's not about the ice cream. It's about hope. We saw this a number of ways on Day 2 of our 4-day journey to bring some joy to the children of our city.

Right at the start, as we were beginning to set up for the afternoon, a young man reached into the ice cream truck, grabbed a bag of nachos, and tried to make a run for it. Luckily, one of our team members stopped him before he took off and retrieved the nachos. The young man still ran for it, empty handed. Presumably out of shame. We were all a bit disappointed in his actions, to say the least. Dare I say, there was

even a sense of hopelessness.

But no, this did not damper our spirits. With even more zeal than yesterday, we increased our total and distributed approximately 230 free ice cream cones and Slurpee's to children and seniors through the afternoon. In our efforts to increase this number, two of us took a walk around the neighborhood to bring in as many children as possible. To provide hope to as many children as possible.

As we spread the word, we found a gentleman who was kind enough to walk with us and help promote our endeavor. As we walked through the poverty-stricken neighborhood, unbeknownst to him, he explained to us the actions of that young man. He explained what it feels like to live in such a neighborhood – where you have next to nothing, next to no one, next to no support, and almost no one to show you that you are cared and loved for. When you are left to fend for yourself, with no help, how can you not get hopeless? It's bound to happen. And when it does, how do you not commit such actions?

He continued to explain that all these kids need is to be shown some love, to be shown that they matter, and that they are cared for. They need to be shown hope. Only then can they have any hope.

Which brings me back to the young man who tried to steal nachos at the start. Oh, what a comeback he made. Right as we were just about ready to call it a day, this young man reappeared. With a smile on his face and a box of chocolates in his hand, he sure came back with a vengeance. And what did he have to say for himself? He apologized and offered us all chocolates. In that moment, hope sprang eternal.

So, you see, it really isn't about the ice cream or the Slurpee's or the chocolates. It's about hope. It's about showing these kids that we are here, we love them, and we care for them.

It's about giving them hope. Making us hopeful in return. For hope begets hope.

And so, with many thanks to our numerous volunteers for giving out 230 small tokens of hope today, and half our journey over, we excitedly look forward to Day 3.

*Day-3* What can please Allah more than to serve His creation? Than to put a few smiles on their faces? The Messenger of Allah tells us, "Allah loves His creation seventy times more than a mother loves her child."

That's a tall claim. Have you ever seen how happy a mother gets when you show her child some love? When you give her child a smile or a hug? How about a free ice cream or a slushie? Well, we sure have. As we gave away these ice creams and slushies over the last 3 days, the amount of appreciation on the mothers' faces was indescribable, bordering on shock. They loved it. Because their kids loved it. And so, we loved it. But did we have any idea how much God loved it?

On day 3, God showed us how much He loved it. We got off to a blazing fast start with kids lining up before the ice cream truck even arrived. But halfway through the day, our friend Ahmad's ice cream machine broke down and he had to leave for repairs. What a bummer, you must be thinking. We were done for. Or were we?

This is where God showed us how much He loved what we were doing. How He wanted us to continue and arranged for it Himself.

You see, when two of us took a walk around the neighborhood on day 2 to bring in more kids, we ran into another ice cream truck. We spoke to the man running this truck, Hassan, and explained what we were doing. We exchanged phone numbers, not thinking anything of it other than the fact that it was good to



have another contact. We did not know Ahmad's ice cream machine would break down the next day. But God did, and this is what He had planned. Surely, Allah truly is the best of all Planners (Qur'an, 8:31).

And so, on day 3, as soon as Ahmad broke the news that he had to leave for repairs, we called our new friend Hassan who leapt into action and helped us reach a total of 200 free ice creams and slushies for the

day. Sure, because of the pause in action, we did not give away as many free ice creams and slushies as before, but what we experienced was so much more valuable than the number.

On day 3, we experienced how much God loved and appreciated this service to His creation. We truly experienced how God's love for His creation really was seventy times more than a mother's love for her

child. Yes, even more than those mothers who were so pleasantly shocked that we were giving their children free ice creams and slushies.

So, at the end of day 3, after having fallen in love with all these children, we fell back in love with God. And we move this journey forward with our hearts crying out, "All praise truly does belong to Allah, the Lord and Master of all creation."



## USA Jamā'at Response to Mike Huckabee

### Background

On Monday, August 5, 2013, renowned Republican politician and former Presidential candidate, Mike Huckabee, made disparaging remarks about Muslims and Islam on his syndicated radio show on Cumulus radio network. Mike Huckabee is the former Governor of Arkansas and New York Times Best Selling Author, who hosts a daily 3-hour radio show that is syndicated on more than 200 radio stations in 44 states around the country.

During the August 5, 2013 The Mike Huckabee radio show, he commented about the closure of over 20 U.S. embassies around the world. These embassies had been closed due to intelligence received by the U.S. government that militants were planning an attack on the 27th day of Ramadhan. Mike Huckabee expressed frustration with instances of violence on Islamic "holy days" and said this was unique to Islam. He stated that Islam is "a religion that promotes the most murderous

mayhem on the planet in their so-called 'holiest days.'" He continued by saying "the most likely time to have an uprising of rock throwing and rioting comes on the day of prayer on Friday. So, the Muslims will go to the mosque, and they will have their day of prayer, and they will come out of there like uncorked animals—throwing rocks and burning cars."

Conservative website, The Daily Caller, published an article that same day about the above statements made by Mike Huckabee and included the audio so people can listen to him making these comments on his radio program.

### Hazoor's call for a response

On the morning of Wednesday, August 7th 2013, Abid Khan (Press Secretary to Hazrat Khalifat-ul-Masih), sent an e-mail to Na'ib Ameer, Dr. Nasim Rehmatullah stating that Hazrat Khalifatul-Masih V had become aware of the above

radio comments and had instructed that the USA Jamā'at should respond to the Former Governor's claims about Islam and the Friday Jumu'ah Prayers. Khlaifat-ul-Masih V (aba) had advised to use the last three verses from Surah Al-Jumu'ah as evidence that Islam does not instruct its followers to launch attacks on holy days.

### USA Jamā'at responds

Upon receiving the above e-mail from Abid Khan, Na'ib Ameer instructed the USA Jamā'at Media Team to respond immediately to the call of Hazrat Khalifat-ul-Masih (aba) for a quick response. Qasim Rashid was instructed to write an op-ed and get it published on The Daily Caller. Harris Zafar was instructed to give an interview either on TV or radio, preferably on Mike Huckabee's own radio show.

Shortly thereafter, the USA Jamā'at received confirmation from The Daily Caller (who posted the article about Huckabee's Monday show) that they agree to publish an

op-ed as a response to Mike Huckabee's comments about Islam. Later that same day, an op-ed written by Qasim Rashid was posted on The Daily Caller in which a response was given to Mike Huckabee's claims, and Surah Al-Jumu'ah was used as evidence to clarify that Islamic holy days are to be spent in the remembrance of Allah. The op-ed also presented how dangerously similar Huckabee's mentality is to that of the Taliban and Al-Qaeda. The op-ed was also picked up by The Huffington Post, and a link was included in it to

Qasim Rashid's original piece.

Just three hours after receiving the e-mail from Abid Khan, the USA Jamā'at received confirmation from Mike Huckabee's radio show producer of their acceptance to have Harris Zafar appear on the program to speak with Mr. Huckabee about this comment from Monday. Harris Zafar appeared on The Mike Huckabee Show on Thursday, August 8, 2013 for a 10-minute conversation with Mike Huckabee himself and used Surah Al-Jumu'ah as evidence that the focus of Islamic

holy days is to remain focused on Allah. During the interview, Harris Zafar also pushed back on Huckabee's claim of Islam promoting violence, to which Huckabee agreed that Islam is not an inherently a violent religion. The interview was also picked up by Raw Story which included a link to the interview as an update to their original article about Huckabee's comments. The journalist who wrote the original piece in The Daily Caller also re-tweeted the interview.

## Khalifat-ul-Masih V acknowledges efforts of USA Jamā'at

During his Sermon on Friday, 9 August 2013, Hazrat Khalifat-ul-Masih V spoke about those who attack Islam and cited the example of someone in the U.S. who recently raised objections against Islam and that the USA Jamā'at contacted the website to get a response published. Khalifatul-Masih V (aba) then stated that a young man from the USA Jamā'at wrote a good response in which the beautiful teachings of Islam were clarified, as well as the true objectives of Jumu'ah Prayers.

During his Jumu'ah Khutbah on Friday, August 16th, 2013, Hazrat Khalifat-ul-Masih V once again spoke about the need for Ahmadi Muslims to actively participate in defending Islam from critics and cited in greater detail the case of Mike Huckabee that he made incorrect claims about Islam and Jumu'ah Prayers on his radio program, which has hundreds of thousands of listeners. A young man from the Jamā'at wrote a response that was published on a website. The

USA Jamā'at contacted this famous political leader and said that he was wrong and should give us time on his same radio program to give a response, which he agreed to do. A young man from the USA Jamā'at, with the help of Allah, went on the radio program with this politician and spoke about the true nature of Islam and Jumu'ah Prayers, causing the politician to then agree that he mis-spoke about Islam.



History Committee with Dr Ahsan Zafar, Ameer at the time.

Left to Right: Syed Sajid Ahmad, Missionary Yahya Luqman, Missionary IH Kauser, Mubarik Malik (Chairman), Dr Ahsan Zafar, Dr. Col. Fazal Ahmad (Secretary), Missionary Mubasher Ahmad, Missionary Syed Shamshad Nasir.



Group photos from 2004 Advisory Council (Shura) Meeting

Top to bottom: Missionaries, missionaries and national executive (Amilah), presidents, general body





## ***Sahibzada* Mirza Maghfoor Ahmad Appointed Ameer US**

(July 2016)



Dr. Mirza Maghfoor Ahmad was born in 1947, and currently resides in Dodge City, KS. He is a General Surgeon in Bloom, Kansas, and is

affiliated with multiple hospitals in the area. He has been in practice for more than 20 years. He is Principal at Main Medical Imaging Center. He

has been serving as the HFUSA, Chairman Board of Trustees since 2014.

### **'Alam-i-In'ami recipient meets Khalifat-ul-Masih V**

Ansar of Detroit Majlis (Recipient of 2017 Alam-i-In'ami)

met Khalifat-ul-Masih V in London (The Ahmadiyya Gazette USA, Sept-

Oct, 2018, p. 23)



**Ansār of Detroit Majlis—recipient of 2017 'Alam-i-In'āmī—with Ḥaḍrat Khalīfat-ul-Masīḥ V**



## Fourth Tour of Khalifat-ul-Masih V to USA 2018

October-November 2018



Khalifat-ul-Masih at Bait-ur-Rahman (Photos Ajaz Khan/Kalim A. Bhatti)



## Inauguration of MTA International Masroor Teleport



Photo by Photos by Kalim A. Bhatti

On 16 October 2018, Khalifat-ul-Masih V inspected MTA

international's Masroor Teleport which has been recently

redeveloped. He inaugurated the teleport with prayers.



## Inauguration of the Bait-ul-Aafiyat Mosque, Philadelphia, PA



Bait-ul-Aafiyat inauguration (Photos by Ajaz Khan and Kalim A. Bhatti)

On the evening of 19 October 2018, Mirza Masroor Ahmad delivered the keynote address at a special reception held to mark the inauguration of the Bait-ul-Aafiyat (House of Security) Mosque in Philadelphia, USA. The mosque, which is the first purpose-built mosque in Philadelphia, was

officially opened earlier in the day when His Holiness delivered his weekly Friday Sermon. Over 175 dignitaries and guests attended the evening reception held in the new mosque. He led a silent prayer at the conclusion of the event. Later, he personally met with many of the guests who attended the reception.

Prior to the reception, the Mayor of Philadelphia, James Kenny and Congressman Dwight Evans were able to have a personal audience with him. He also met members of the assembled media and answered questions about the objectives of the new mosque and other related issues.





Bait-ul-Aafiyat inauguration (Photos by Ajaz Khan and Kalim A. Bhatti)







## Inauguration of the Bait-us-Samad Mosque in Baltimore, Maryland

On 20 October 2018, Khalifatul-Masih V inaugurated the Bait-us-Samad Mosque in Baltimore before delivering the keynote address at a special reception held to mark its opening. He unveiled a commemorative plaque and offered a silent prayer. Thereafter, he

inspected the new premises. In the evening, 500 people attended a special reception held at the Hilton Hotel, Baltimore, including 320 dignitaries and guests. He privately met with a range of dignitaries, including Honorable Ben Cardin and Honorable Catherine Pugh, Mayor of

Baltimore. He also answered questions during a press conference with the assembled media. A range of notables also addressed the audience, including United States Senator Ben Cardin and Honorable John Wobensmith, Secretary of State of Maryland.

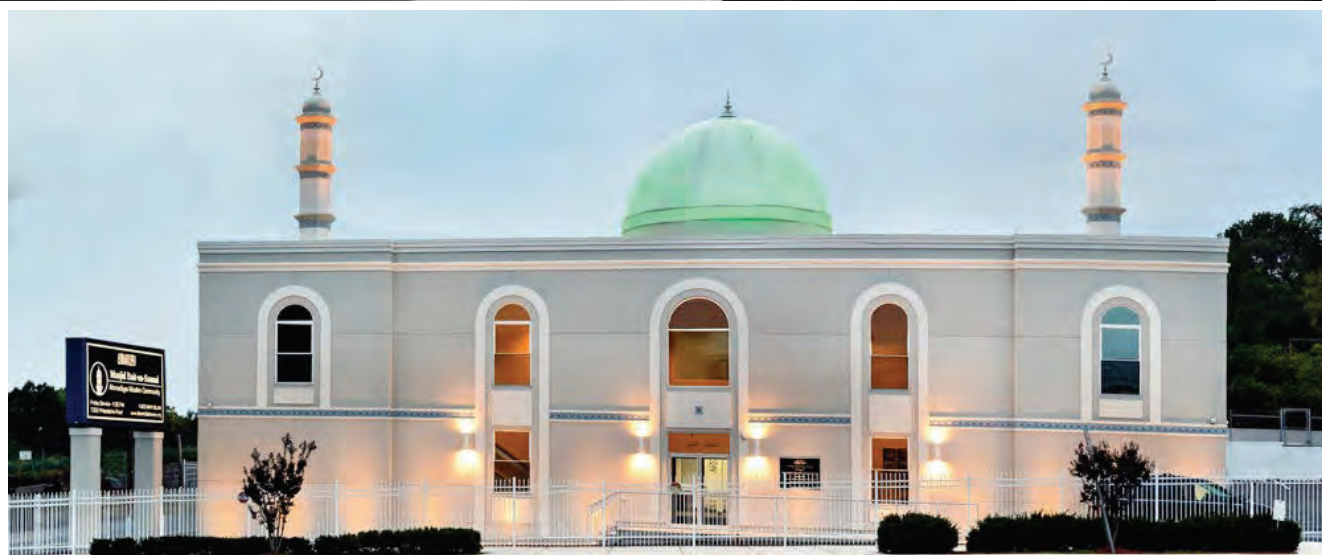






Photo by Kalim A. Bhatti

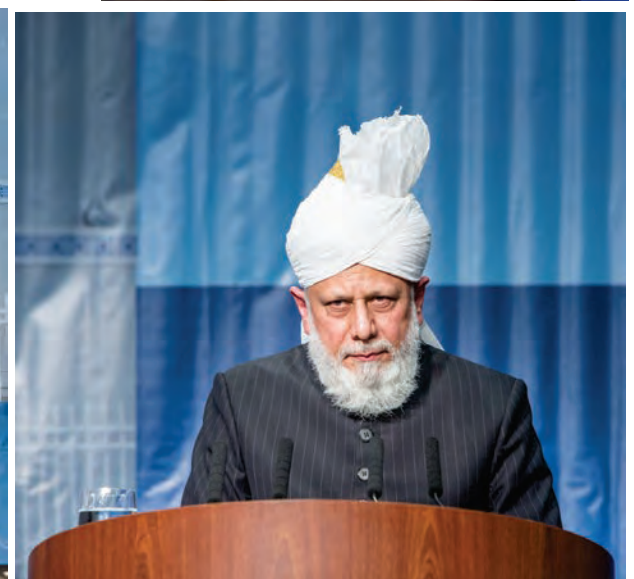
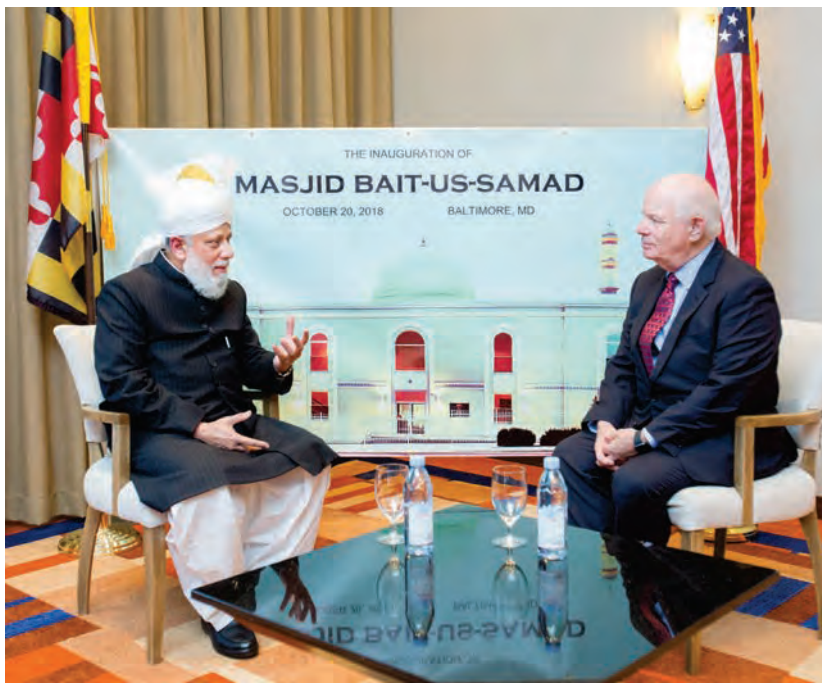


Photo by Ajaz Khan.









Photos by Kalim A. Bhatti







## Khalifat-ul-Masih visits the grave of Dr. George Baker



Khalifat-ul-Masih V left Philadelphia at 11.25 AM and drove

for a few minutes before arriving at the Laurel Hill Cemetery, where he

prayed at the grave of Dr. A. George Baker the pioneer Ahmadi Muslim.

## Visit to Ansar Village in Joppa on 30 October 2018

On 30 October 2019, Khalifat-ul-Masih V left the Bait-ur-Rahman complex and travelled one hour by car to Joppa town, a small town with a population of around 12,000 in Maryland. He inspected housing complex initiated by Majlis Ansarullah USA. A few houses had

been built so far, whilst others were pending, and the majority were being purchased privately. Upon arriving, Khalifatul-Masih V inspected one of the newly built houses and thereafter, the Ahmadis who had purchased homes at the complex, requested him to visit their

homes. It was a very touching scene, where Khalifatul-Masih V would enter one home and spend a few minutes and then the next host would be ready and waiting to receive him and take him to their home.



Khalifat-ul-Masih visiting Ansar Village in Joppa, 2018 US trip (Ajaz Khan)



## Serving Humanity – A Form of Worship of Allah

### Khalifat-ul-Masih V inaugurates Nasir Hospital, Guatemala on 23 Oct 2018



**Inauguration of Masroor Hospital (Photo by Kalim A. Bhatti)**

On 23 October 2018, the Worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifah, His Holiness, Mirza Masroor Ahmad (may Allah support him with His mighty help), delivered the keynote address at a special reception held to mark the historic inauguration of the Nasir Hospital, a large-scale humanitarian project of Humanity First, an international charity established by the

Ahmadiyya Muslim Community. 800 dignitaries and guests, representing 20 countries attended the reception held at the hospital, located in Sacatepéquez, Guatemala. His Holiness met with a range of dignitaries, including Congresswoman, Norma Torres from the United States, Miguel Figueroa, Vice Minister of Health, Guatemala and Iliana Dominguez, Member of Congress, Guatemala. A

range of dignitaries also addressed the audience. They included US Congresswoman Norma Torres and Vice Minister of Health Guatemala, Miguel Figueroa. His Holiness also answered questions during a press conference with the assembled media. The highlight of the event was the keynote address delivered by His Holiness, Mirza Masroor Ahmad.



**Hazrat Khalifatul-Masih V with US National Executive at Bait-ur-Rahman in Maryland.**





Nasir Hospital Inauguration. Top pictures: Hospital. Bottom: Reception. (Photos by Ajaz Khan)





Top: Reception. Bottom: Pledge of allegiance at the Guatemala Ahmadiyya Mosque.





Top: Reception. Bottom: Arrival for Friday Sermon at the Guatemala Ahmadiyya Mosque.



## Friday Sermon at Bait-us-Samee Mosque in Houston

Hazrat Khalifatul-Masih V delivered Friday sermon from Bait-us-Samee Mosque in Houston,

Texas, for the first time on 26 October 2018. He stressed the need to adopt the highest standards of

righteousness as explained by the Promised Messiah.







Friday sermon at Bait-us-Samee in Houston. (Photo by Kalim A. Bhatti)





## Friday sermon at Bait-ur-Rahman mosque on 2 November 2018

Khalifatul-Masih V delivered Friday sermon from Bait-ur-Rahman mosque, Maryland. He reminded members to make every

effort to act upon the moral and spiritual teachings that the Promised Messiah sought to see in his followers. After Friday prayer, he led

a Bai'at (pledge of allegiance) ceremony in which around 8,000 people took part.



Welcome and pledge of allegiance at Masjid Bait-ur-Rahman.



## Inauguration of the Masroor Mosque, Manassas, Virginia



**Top: Prayer at revealing the plaque. Bottom: Meeting with dignitaries in the Masroor Mosque Library. (Photos by Kalim)**

On 3 November 2018, Khalifatul-Masih V inaugurated the Masroor Mosque in Manassas, Virginia, USA. A reception was held in the evening in which over 200 dignitaries and guests attended. Hala Ayala, member of the Virginia House of Delegates who was representing the

fifty-first district of Virginia, presented Khalifatul-Masih V with a certificate of recognition on behalf of the Governor of Virginia, Ralph Northam. Some of the dignitaries delivered brief remarks to the audience including Gerry Connolly, member of the United States

Congress for Virginia's eleventh District and Dr. Katrina Lantos Swett, President of the Lantos Foundation for Human Rights and Justice and former Chair of the United States Commission on International Religious Freedom.





Khalifat-ul-Masih V receiving plaque



Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, addressing guests at reception.



## Friday Sermon from the Bait-ur-Rahman Mosque, Maryland

Khalifat-ul-Masih V delivered his weekly Friday Sermon on 5 November 2018 from the Bait-ur-

Rahman Mosque, Maryland, which serves as the National Headquarters of the Ahmadiyya Muslim

Community in the United States.



2018 US trip, departure from Bait-ur-Rahman to UK. (Photos by Ajaz Khan/Kalim A. Bhatti)



Hazrat Khalifatul Masih V at Big Bear Lake north of Los Angeles CA.

## Khalifat-ul-Masih V's message for Annual Convention 2019

Khalifat-ul-Masih V sent a message on seventy-first Annual Convention of Ahmadiyya Community in Islam which was held on July 12-14, 2019. More than 9000 attended the convention while 25000 listened the proceeding online.

The message of Khalifat-ul-Masih is as follows<sup>242</sup>:

“Dear members of Ahmadiyya Muslim Jamā‘at USA,

*Assalamo Alaikum wa Rahmatullah i wa Barakatuhu.*

“By the grace of Allah, you have been granted the opportunity of convening another Jalsa Salana. As most of you are aware, one purpose of holding the Jalsa as has been explained by the Promised Messiah is that the members of the Jamā‘at should gather together to advance their religious training and spirituality. Religious and spiritual matters should be the subjects of the Jalsa so those attending may develop a closer relationship with Allah and endeavor to increase in their spiritual status.

Similarly, another objective of the Jalsa is to promote love, affection, unity and compassion with the Jamā‘at. So, you should strive to adopt these values much more than before. Always remember and adhere to these principles.

Further, the purpose of the advent of the Promised Messiah was to teach us that by fulfilling the obligations due to Allah, we would increase in piety. We are also required to fulfil the rights

owed to others by following the commandments of Allah, that is to behave lovingly and with affection and cultivate better relationships with each other. Therefore, adhering to the teachings of the Promised Messiah will prove a source of blessings for you in your tasks. Whereas such actions will be beneficial for your tarbiyat and keep you aright in your affairs, they will also prove blessed for you in your Tabligh work and you will be able to convey the message in the best manner.

Another point you should always remember is that irrespective whether you are implementing a Tabligh programme or a tarbiyat activity, or you are striving to improve your personal character, your efforts cannot succeed until you develop *khashyatullah* that is the fear of Allah. Once this is firmly established within you, you will then witness how Allah blesses your work and your efforts.

Your every endeavor should be independent of personal gain. The office-bearers are expected to fulfil their responsibilities by considering the service of Islam as a blessing.

This year in the Jamā‘at elections, some new and some serving office-bearers have been given the opportunity to serve the Jamā‘at. It is now your responsibility that you direct even more attention towards the service of religion. You are to forge ahead along and together with the other members of the

Jamā‘at.

Similarly, the members of the Jamā‘at should realize that they are expected to dispel all thought of personal interest and offer their service purely for the sake of Allah, and in complete obedience to Nizam-e-Jamā‘at. As the relationship between the office-bearers and the general members of the Jamā‘at develops, your work will be blessed and you will be enabled to express your attachment to Khilafat genuinely with your hearts, and thereby you will be able to fulfil your pledge. If this is not the case, then your statements are empty words.

In this age, Allah has favored us with the divine institution of Khilafat-e-Ahmadiyya and so to fulfil our obligations towards Khilafat, it is incumbent on the office-bearers and all other members of the Jamā‘at that they should deal with each other affectionately and with love, and by cooperating with one another; they should become of those who strive for the success of the Jamā‘at. When all of you join and work together, then you will be considered among those who have truly entered the Jamā‘at of the Promised Messiah and are most rightly fulfilling the obligations of your Bai‘at.

Allah Almighty sent the Promised Messiah as the Imam of this age and servant of the Holy Prophet Muhammad. Only if we follow the teachings of the Promised Messiah with sincere hearts and fulfil the requirements of



our Bai'at, can we consider ourselves to have fully exhibited our total allegiance to the Holy Prophet and his

commandments. May Allah enable you to do so. Amin.”  
Yours Sincerely,

[signed]  
Mirza Masroor Ahmad,  
Khalifatul Masih V”

## US Congress House Resolution 1125 Welcoming the Khalifat-ul-Masih V to the US

To honor the historic U.S. visit of Mirza Masroor Ahmad, Khalifat-ul-Masih V, nineteen members of the U.S. Congress co-sponsored a bipartisan resolution before the U.S. House of Representatives.

Welcoming His Holiness, Mirza Masroor Ahmad, the worldwide spiritual head of the Ahmadiyya Muslim Community, to the United States, including Pennsylvania, Maryland, Texas, Virginia, and Washington, DC, and recognizing his commitment to world peace, absolute justice, global unity among nations, nonviolence, rejection of extremism, nuclear disarmament, elimination of weapon profiteering, eradication of poverty, economic equity, service to humanity, universal human rights, international religious freedom, and democracy.

Whereas, from October 15, 2018, to November 5, 2018, His Holiness, Mirza Masroor Ahmad, the worldwide spiritual head of the Ahmadiyya Muslim Community, an international religious organization with millions of members across the globe, is making a historic visit to the United States, during which time he will inaugurate three new mosques: Bait-ul-Aafiyat Mosque in Philadelphia, Pennsylvania, Bait-us-Samad Mosque in Baltimore, Maryland, and Masroor Mosque in Manassas, Virginia;

Whereas His Holiness was elected to become fifth Khalifa to

Mirza Ghulam Ahmad, founder of the Ahmadiyya Muslim Community, on April 22, 2003, a lifelong position;

Whereas His Holiness is a leading Muslim figure promoting peace, who in his sermons, lectures, books, and personal meetings has continually advocated the Ahmadiyya Muslim values of service to humanity, universal human rights, and a peaceful and just society;

Whereas the Ahmadiyya Muslim Community has suffered repeated severe hardships, institutionalized discrimination, persecution, and violence in several countries in the world, including Pakistan, Indonesia, and Algeria;

Whereas, on May 28, 2010, 86 Ahmadi Muslims were killed in Lahore, Pakistan, when 2 mosques belonging to the Ahmadiyya Muslim Community were attacked by anti-Ahmadiyya terrorists and scores more have been killed in targeted attacks since then;

Whereas despite the continued sectarian persecution that Ahmadi Muslims are subjected to, His Holiness continues to forbid violence;

Whereas His Holiness has traveled globally to promote and facilitate service to humanity, meeting with Presidents, Prime Ministers, parliamentarians, and ambassadors of state;

Whereas His Holiness delivered the keynote address at a special bipartisan reception at the Rayburn House Office Building on Capitol Hill on June 27, 2012, “The Path to Peace: Just Relations Between Nations”; and

Whereas during his visit to the United States, His Holiness will meet thousands of American Muslims belonging to the Ahmadiyya Muslim Community in addition to significant United States Government leaders in order to strengthen relationships and find mutual means of establishing peace and justice for all people: Now, therefore, be it

Resolved, That the House of Representatives—welcomes His Holiness, Mirza Masroor Ahmad, to Pennsylvania, Maryland, Texas, Virginia, and Washington, DC;

commends the tireless efforts of His Holiness toward promoting a pathway to achieve individual and global peace, as well as individual and global justice;

commends His Holiness for courageously and unequivocally condemning extremism and terror in all its forms; and

commends His Holiness for his perseverance in counseling all Ahmadi Muslims to eschew any form of violence, even in the face of severe persecution.

## Ahmadiyya Missionaries in the US



Mufti Muhammad Sadiq  
1920 to 1923



Maulvi Muhammad Din  
1923 to 1925 (7)



Sufi Mutiur Rehman Bengalee.  
1928-35, 36-48 (7)



Mirza Monawar Ahmad  
1946 to 1948 (7)



Dr. Khalil Ahmad Nasir  
1946 to 1958



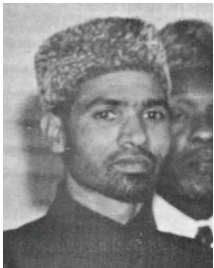
Shukar Ilahi Husain  
1947-1960 1964-1973 (8)



Ghulam Yasin Khan  
1947 to 1963 (3)



Abdul Qadir Zaigham  
9/49-55. 58-65 (8)



Nurul-Haq Anwar  
5/54-7/57(8)



Syed Jawad Ali Shah  
12/54-7/60. 2/63-3/71 (8)



Abdush-Shakoor Kunze  
1955 to 1956



Rashid Ahmad American  
1955-1972 (5)



Aminullah Khan Salik  
3/60-63 (8)



Nafis-ur-Rahman A.G. Soofi.  
2/62 to 12/63 (8)



Abdur-Rahman Khan Bengali  
63-67 69-5/72



Major (R) Abdul Hamid  
63-67 78-80 (7) 63-79 (4)



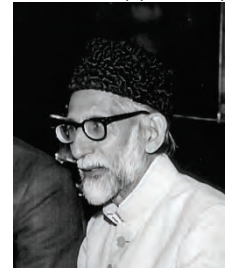
Qureshi Maqbool Ahmad  
9/1967-2/70, 2/1971-? (7)



Major Sharif Ahmad Bajwa  
1973-74 (7)



Muhammad Siddique Shahid  
Gurdaspuri 73-8/1/77



Mian Muhammad Ibrahim 4/73-  
12/77 6/78-12/79 4/81-12/82 (9)





Masud Ahmad Jhelumī  
75-1978, 1980-1982 (4)



Ata Ullah Kaleem  
1977 to 1983



'Abd-ur Rashid Yahya  
8/1/77-5/3/81, 86-94



Mir Mahmud Ahmad Nasir  
12/1/79-82 (4)



Mirza Muhammad Afzal  
1981 to 1986 (6)



Chaudhry Munir Ahmad  
1981 to 1990



Inamul Haq Kausar  
4/81-4/83, 4/84-9/2014 (6)



Shaikh Mubarak Ahmad  
1983 to 1990 (4)



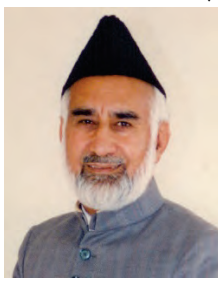
Zafar Ahmad Sarwar  
1984- ... (6)



Mufti Ahmad Sadiq  
198?-...



Shamshad Ahmad Nasir  
1987-... (6)



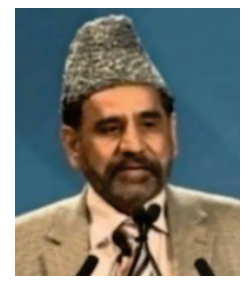
Mubasher Ahmad  
1988 -... (6)



Mirza Mahmood Ahmad  
1989-2000 (6)



Azhar Haneef  
1989-...



Mukhtar Ahmad Cheema  
1990-2003 (6)



Zaheer Bajwa  
1994-...



Dawood Haneef  
1996-2017 (6)



Mohammed Zafarullah  
Hanjra 1999-... (6)



Irshad Ahmad Malhi  
1999- ... (6)



Zia Kausar  
2005 to 2009 (6)



Yahya Luqman  
2005 - ... (6)



Naseem Mahdi  
2010 to 2016 (6)



Muhammad Saeed  
2010-... (6)



Salman Tariq  
2012-... (6)



Noman Rana  
8/2012 to Nov 2014 (6)



Adnan Ahmad  
2012-... (6)



Shaikh Ahmad Salman  
2013-2017



Hammad Ahmad  
2013-... (6)



E.H. Mahmood Kauser  
2013, 2018-...



Faran Rabbani  
2014- (6)



Khawaja Fahad Ahmad  
11/2014-3/2015



Azam Akram  
2014-... (6)



Talha Ali  
May 2014 - April 2015



Feroz Hundal  
2014-... (6)



Syed Muhammad Abdullah  
2015-... (6)



Hamid Nasir Malik  
2015-... (6)



Malik Tariq Mahmood  
2016-... (6)



Abdullah Dibba  
2017-... (6)



Matiullah Joyia  
2017-... (6)



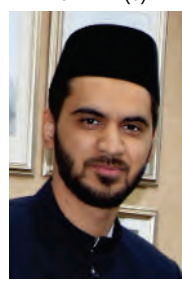
Tariq Naseem  
2017-...



Khalid Khan  
2017-... (6)



Luqman Gondal  
2017-... (6)



Faheem Ahmad  
2018-... (6)



Umar Nayyar  
2018-... (6)



Qasid Ahmad Nasir  
11/2018-...



Farasat Ahmad  
2019-...



Farhad Rana  
8/2020-...



Usama Rehman  
8/2020-...



Waqas Khurshid  
1/2020-...

Thanks to Qudratullah Ayaz  
for his untiring support in  
the collection of pictures  
and relevant data.

References: 3. NY-Souvenir-1989. 4. Souvenir-USA-50th-Jalsa-June-1998. 5. Perseverance by Naser Shams.  
6. Personal Communication Qudratullah Ayaz. 7. Tarikh Ahmadiyyat (Urdu). 8. History Manuscript by Tabshir (Urdu). 9. Autobiography.



# Early Converts to Ahmadiyyat in USA

List of blessed souls who accepted Ahmadiyya Islam from 1920 to 1930.

Prepared by Dr. Mahmud A. Nagi, Columbus OH

## No. Name Muslim Name City/State

- 1.....Mr. Alexander Webb . Muhammad
2. ....Mr. Charles Francis Sievwright .....  
.....Muhammad Abdul Haq<sup>243</sup> ..... LA
3. ....Mrs. Rosalie Sievwright..... LA
4. ....Miss Caroll Sievwright..... LA
5. ....Miss Iris Sievwright... LA
6. ....Mr. F.L. Andersen..... Mirza Ahmad..... NY
7. ....Mr. R.J. Rochford..... Brother Hamid ..... Eng.

The Moslem Sunrise 1921 No. 1, July 1921

8. ....Mr. Louis C. Tillford . Mamoon ... British Guiana
9. ....Mr. Andrew Mek Gilme Khalid.....Jamaica
- 10.....Mr. David Thomas .... Saleem.....Jamaica
11. ....Mr. Lloyd Henry ..... Hameed..... Orange River
- 12.....Mr. Joseph Kane ..... Yoosaf..... Poland
- 13.....Mr. Guedla Kohen .... Yaqoob .....Russia
- 14.....Mr. Aetsesu diz Gare Hossain ..... Azores
- 15.....Mr. S. C. Tessalo ..... Ahsan ..... Azores
- 16.....Mr. Antonio Gilcerco Hassan .....  
17.....Mr. Ethen Bodden .... Saeed .....Honduras
- 18.....Mr. Albert Krammer . Mahmood .....Belgium
- 19.....Mr. Mathew Feizshitman ....Kareem .. Germany
- 20.....Mr. Alex Beinrband .. Haleem ..... Poland
- 21.....Mr. K. Rossan ..... Saeed ..... Spain
22. ....Mr. Florenco Clagas .. Fazal ..... Lisbon
23. ....Mr. Paul Virgne ..... Karm ..... Bones Ayres
24. ....Mr. Leopardi Orlands Ahmad ..... Italy
25. ....Mr. Guaror Victor .... Hemeed ..... France
26. ....Mr. Mario Cowarher . Momin
27. ....Mr. Selle ..... Ameen
28. ....Mr. Popvitch ..... Noor ..... Bosnia
29. ....Mr. John O'Neil ..... Yahya
- 30.....Mr. Wa Hsiang..... China
- 31.....Mr. Chang Wen Chut. .... China
32. ....Mr. Ahmad bin Ali ..... Syria
33. ....Mrs. S.W. Sobolewski Fatima Mustafa ..... NY
34. ....Mr. Robert Bednell ... Abdullah .....Greenwich
35. ....Miss Elizabeth Barton ..... Zeineb
36. ....Mr. Louis W. Lawyer ..... CT
37. ....Mr. Ralph Totten s/o . Madam Siddica-tun-Nisa
- 38.....Mr. Harold Johnson . ..... NY
- 39.....Mr. John Ammo Ahmad ..... IL
- 40.....Mr. S.A.K. Oroung .... Abdullah ..... NY
- 41.....Mr. W.A. Pence ..... Canada
42. ....Mr. Lewis Holt ..... Fateh Din ..... IL
43. ....Mr. Andrew Jacob .... Muhammad Yaqoob ..... IL
44. ....Miss Green ..... Fareeda ..... PA
45. ....Mr. P.J. Tallman ..... MO

46. ... Mr. Isidore Lenine .....Omar ..... OH
- 47..... Mr. Ellis Russell .....Ghulam Rasul ..... IL
48. ... Mr. Joseph Livingston Mott .....  
..... Sh Abdullah Din Muhammad ..... LA
49. ... Mrs. Calorina Bush ....Hameeda
50. ... Mrs. Virginia Olivas ...Haleema
- 51..... Mrs. Mike Abraham ...Hajirah ..... IN
52. ... Mrs. Loudicia Joseph Zareefa ..... MI
53. ... Miss Frances Joseph .Feeroza ..... MI
54. ... Mr. Kasep Maroo .....Momin
- 55..... Mr. Seeley .....Ameen
56. ... Mr. Lee Hutchison ....Muhammad Ali
- 57..... Mr. Moses Johnson ...Moosa
58. ... F.L. Andersen .....Mir Ahmad
59. ... Mr. Islam Zenel Chato ..... PA
60. ... Mr. Ilajud Din Nuri Sodick .....Russia
- 61..... Mr. Kemal El Quadri ..... IN
62. ... Mr. S.M. Eusoof ben ..H.G. Akbar .Tel Honduras
63. ... Ella May Garber .....Siddica-tun-Nisa Rahatulla
64. ... Mr. Yaseen Osman ..... WI
65. ... Mr. Muhammad Qlad ..... Turk
66. ... Mr. Abraham Holasi ..... PA
- 67..... Mr. Othman Karroub
68. ... Mr. Subhee Hareeri
69. ... Mr. A. L. Mustafa
70. ... Mr. Hussain Haage ..... MI
71. .... Mr. Muhammad Moshaiikh ..... WI
- 72..... Mr. Azeud Din ..... Assam
- 73..... Mr. Ali Sher Khan ..... India
- 74..... Mr. Abdul Azeez ..... India
- 75..... Mr. Muhammad Shafi ..... India
- 76..... Mr. Ghulam Ahmad ..... IL
- 77..... Mr. L. Roman of Bengal ..... IL
78. ... Mr. Reched Sweydam ..... SD
- 79..... Mr. Sh Ahmad El Hagge ..... SD
80. ... Mr. Ali Muhammad ..... SD
- 81..... Mr. Ahmad Es-safa ..... SD
82. ... Mr. Zaidana Hossain ..... SD
83. ... Mr. Kasim Muhammad ..... SD
84. ... Mr. Hussain Hassan ..... SD
85. ... Mr. Abdur Rahman ..... IN
86. ... Mr. Ali Kurdistan..... Bahama

The Moslem Sunrise 1921 No. 2, October 1921

87. ... Mr. H. Alberto .....Mubarik ..... FL
88. ... Mrs. B. Alberto .....Berket ..... FL
89. ... Mr. T. Don .....Abdur Rashid
90. ... Miss Victoria Soider ..Ameen Khader
- 91..... Mr. C.C. Cohan. .... Amanullah ..... Butte Mont
92. ... Mr. R. White .....Kabirud Din ..... IL

<sup>243</sup> Rendering recorded in Rev. Of Religions 1901.  
Migrated to US in 1906, settled in California in 1906 and

moved to Los Angeles 1930 (see The Ahmadiyya Gazette  
USA March-April 2016, p. 24)

93.	Mr. Joes David	Ahmad Din	IL
94.	Mr. Henry Bell	Siddeek	IL
95.	Mr. J. H. Durdeen	Omar	IL
96.	Mr. M.A. Cruzat	Shareef	NY
97.	Mr. Anthony Burkhardt		NY
98.	Mr. R.R. Torres of Laredo		TX
99.	Mr. Henry Hill	Mushtaqil	IL
100.	Mr. Edward B. Lasher	Islam	NY
101.	Dr. Charles D. Allen	Hakeem	FL
102.	Mrs. Francis Russel	Fatima	IL
103.	Mrs. Anna Jacob	Amina	IL
104.	Mr. Thomas F. Glenn	Abdul Kareem	IL
105.	Miss Irene Luero of Reading		OH
106.	Mr. John Keel	Yahya	IL
107.	Mrs. Louise Keel	Lateefa	IL
108.	Viola Bell	Hameeda	IL
109.	Walter Jacob	Waheed	
110.	William Clark	Abdur Raheem	
111.	Daniel Cassimore	Muhammad	IL
112.	Mr. A. Rashid		NY
113.	Mr. Ameen Khadra		WI
114.	Hassan Yaqub El-Haj		Bremen
115.	Abbas Muhammad El-Haj		Bremen
116.	Mr. Hossain Omar		ND
117.	Mr. Abdul Muthleb		IL

#### The Moslem Sunrise 1922 No. 1, January 1922

118.	Mr. Houston Green	Hassan	IL
119.	Mrs. Addie Evans	Ummama	FL
120.	Mrs. Cora Lafern Olsen	Hafsa	FL
121.	Mr. Jose M. Martinez	Abdul Qadir	NY
122.	Mr. M. Head	Abdul Rabb	FL
123.	Mr. James Dunn	Abdul Alim	
124.	Mr. George Powell	Abdul Basit	
125.	Mr. George Churchill	Abdul Samee	
126.	Mr. Jesse Mecheral	Abdul Razzaq	IL
127.	Mr. Govan D. August	Abdul Hakim	IL
128.	Mrs. Minnie Krueger	Fatima Ayesha	Canada
129.	Mr. Arthur Brooks	Akbar	
130.	Mr. William L. Scott	Abdullah	IL
131.	Mr. T.W. Gantt	Abdur Rahman	IL
132.	Mr. John Q. Williams	Othman	IL
133.	Mr. Randolph Bonell	Ali	
134.	Mr. Railey Groham	Omar	IL
135.	Mr. David Stigiby	Farooq	
136.	Mrs. E. Salmen	Aesha	
137.	Mr. Thomas H. Cop	Aboo Bekr	
138.	Miss Florence Witozap	Amina Khateeb	OH
139.	Miss Anis Smith (Abdo)	Aneesha	OH
140.	Mr. Wilmer J. Green	Abdul Mannan	
141.	Mrs. Lexia J. Green	Kareema	
142.	Mrs. A.J.A. Stangham	Saleha	PA
143.	Prof. J.H. Watkins	Abdul Jaleel	TN
144.	Mrs. Bessie Sheperd (Brown)	Saeeda	OH
145.	Mrs. Louise Claussen (Kaled)	Mariam	OH
146.	Mr. W.F. Phillip	Abdul Aziz	IL
147.	Mr. E.M. Phillip	Abdul Ghaffar	IL
148.	Mr. W.G. Edwards	Abdul Hameed	IL
149.	Mr. J.W. Sarreals	Muhammad Yusuf	OH
150.	Mrs. L. Sarreals	Sikeena	OH

151.	Mrs. Elsie Saide	Aisee	OH
152.	Mr. William N. Main	Nasir	
153.	Mrs. Mill Main	Nusrat	
154.	Miss Anna C. Pettit	Berket	
155.	Mr. Harry Fresh	Ameen	FL
156.	Mrs. Mamie Viridyke	Sady	FL
157.	Mrs. Clara Shears	Kubra	
158.	Mr. F.R. Mondel		Central America
159.	Shaikh Abdul Ghaffar Tele		Honduras
160.	Mr. Jamal Bey		IL

#### The Moslem Sunrise April 1922

161.	Mr. Brossfield	Nasar-ud-Din	IL
162.	Mrs. Dirin	Naseera	IL
163.	Mr. W. Hill	Najm-ud-Din	
164.	Mr. J.H. Thomas	Mohibullah	
165.	Mrs. Eliza Dunn	Amina	
166.	Mr. H.C. Crosley	Basharat	NY
167.	Mr. I. McDonald	Habeeb	
168.	Mr. George Farmer	Rafeeq	
169.	Mrs. Lillie Burkett	Barkat	
170.	Mr. Zack Merrimelker	Sawbit	
171.	Mr. George Malowe	Amjad	IL
172.	Mr. John Wilson	Majid	
173.	Mr. Edward Rupert Myert	Majeed	
174.	Mr. Elipah Standard	Ishaq	
175.	Mr. I.S. Wilbarger	Ismaeel	MO
176.	Mr. Isaac Robertson	Aaqil	
177.	Mr. Samuel Riley	Basheer	
178.	Mr. Samuel Marks	Rasheed	
179.	Mr. Joseph Williams	Mamoon	
180.	Mr. William D. Harris	Mobashir	
181.	Mr. Asa Hicks	Saeed	
182.	Mrs. Virginia Powell	Habeeba	
183.	Mrs. Joice Edwards	Ameena	
184.	Mrs. Eliza Dinn	Amina	
185.	Mrs. Jessie Wowman	Jannat	WI
186.	Mr. Arthur Johns	Noor-ud-Din	
187.	Mrs. Effie Smith	Afeefa	
188.	Mr. Joseph Johnson	Habeeb-ur-Rehman	
189.	Miss Sadie Thompson	Saadee	WI
190.	Mr. John Anderson	Mobarik	
191.	Mr. J.H. Thomas	Mohb-Bullah	
192.	Mr. W. Hill	Nejmu-Din	
193.	Mr. Leondies McDonald	Yousuf	

#### The Moslem Sunrise July 1922

194.	Mrs. Sandy Williams	Sa'ady	IL
195.	Mr. Cuba Fields	Ahsan	IL
196.	Mr. Henry Qallaway	Shakir	IL
197.	Mr. Robert Ellis	Farooq	IL
198.	Mr. Harvey Fauggens	Akram	IL
199.	Mr. Clark King	Saeed	IL
200.	Mr. Arthur Rucker	Khaer	IL
201.	Mrs. Mary Joseph	Saeeda	IL
202.	Mr. Henry Douglas	Amjad	IL
203.	Miss Lena R. Gardener	Jannat	IL
204.	Mr. Jeff Wallen	Ahmad	IL
205.	Mrs. Colonial Duggar	Nasirah	IL
206.	Mr. James Buchanan	Haider	IL



207. .Mr. Samuel W. Rhyne Ally .....	IL	267. . Mr. Adam Jackson.....Adam.....	IL		
208. .Mr. Raymond Halliday .....	Omar..... IL	268. . Miss Nicie Jackson .....Naeema.....	IL		
209. .Mr. P. Nathaniel Jonson Sheikh Ahmad Din .....	MO	269. . Mrs. Mary Smith.....Mariam .....	IL		
210. .Mr. J.W. Buskin .....	Abdur Rahman..... IL	270. . Mr. Tom Taylor.....Abdullah .....	IL		
211. .Mr. Elmore Taylor .....	Abdul Jaleel..... IL	271. . Mr. William Proctor ...Abdur Rahman.....	IL		
212. .Mr. John Brooks .....	Abdul Raheem..... IL	272... Mrs. Pricilla Brooks....Raheema.....	IL		
213. .Mr. Harry Brown .....	Akbar..... IL	273... Mrs. V.C. Clark .....	Ayesha..... IL		
214. .Mr. Joseph Carbine Davis .....	Abdullah..... IL	274. . Mr. Willi Yocum .....	Muhammad Yar .....	IL	
215. .Mrs. Adder Walter .....	Fatima..... IL	275... Mrs. Parable Thomas ..Khairat .....	IL		
216. .Mr. Joseph Clarence White Ahmad .....	IL	276. . Mrs. B.G. Sullivan.....Burkut .....	IL		
217. .Mrs. May Zahra.....	Selma .....	MI	277... Mr. Henry Kimbram...Hamid .....	IL	
218. .Mrs. Mary Chambers. Mariam .....	IL	278. . Mr. Jennie Cole.....Muhammad .....	IL		
219. .Mr. Alours Booth .....	Muhammad .....	IL	279. . Mr. Elijah Smith .....	Mahmud .....	IL
220. .Miss Alberta Walter... Hadi .....	IL	280. . Mrs. Anna Brown .....	Hameeda .....	IL	
221. .Mr. Cas Williams .....	Daood..... MO	281... Mr. Allen Brown .....	Ahmad .....	IL	
222. . Mr. Alfred Lemons..... Adam.....	MO	282. . Mr. Robert Marshall...Hameed .....	IL		
223. . Mrs. P. Nathaniel Jonson....Fatima.....	MO	283. . Mr. Milton Diamond ..Ahmad .....	MO		
224. . Mr. Alexander Walker .....	Shafee..... MO	284. . Mr. Robert C. JacksonAboo Bekr .....	MO		
225. . Mr. S.F. Ruffin .....	Laeq..... MO	285. . Miss Helen M. Kent....Khadeeja .....	MO		
226. . Mrs. Ida Redding .....	Hafsa .....	MO	286. . Mr. Fred Carter.....Omar .....	MO	
227. . Mrs. James H. Emmanuel.... Hafeez .....	MO	287. . Mr. M. Brooks .....	Osman..... MO		
228. . Mr. W Sims .....	Jameel Ahmad..... MO	288. . Mr. Edward Sheffield ..Allie .....	MO		
229. . Mrs. Argenia Carter ... Salika.....	MO	289. . Mr. Wiley Alexander ..Hassan .....	MO		
230. . Mr. O.B. Swain .....	Aziz Ahmad..... MO	290. . Mr. Lewis Mitchell.....Hussain.....	MO		
231. .Mr. Joe Campbell .....	Muhammad .....	MO	291... Mr. James Black .....	Zobeir..... MO	
232. . Mrs. Sarah L. Stickney Safeeah.....	MI	292. . Mr. Robert Wisdom....Khalid .....	MO		
233. . Mrs. H. Carr .....	Naeema..... MI	293. . Mr. James Halliburton Abdullah.....	MO		
234. . Mr. William McSwain Usman.....	IL	294. . Mr. John Smith.....Moosa .....	MO		
235. . Miss Hatie Huford ....	Sikeena..... IL	295. . Mr. Frank Brown .....	Ibrahim..... MO		
236. . Mrs. Florence Watts .. Zeineb .....	IL	296. . Mr. Robert D. Jones ..Salaud-Din.....	MO		
237. . Mr. Isom Harrold .....	Rasheed .....	IL	297. . Mr. Algie Martin .....	Siddick .....	MO
238. . Mr. John Wesley Avant .....	Hassan .....	MO	298. . Mr. R.L. Graham .....	Hamid .....	MO
239. . Mr. Alex James .....	Hossain .....	MO	299. . Miss May Francis Graham .... Ayesha.....	MO	
240. . Mr. Douglas Gaines ... Ahsan .....	MO	300. . Mr. Chas. Wells.....Hameed .....	MO		
241. .Mr. Lewis Graham .....	Ihsan .....	MO	301... Mr. Robert Arthur Robinson .....	Jalil Ahmad	
242. . Mr. W.M. Fields .....	Hakeem..... MO	302. . Mrs. Rosetta Buford ...Fatima.....	IL		
243. . Mr. J.H. Humphries .. Hakim .....	MO	303. . Mr. John Averton .....	Habeeb Ahmad		
244. . Mr. Chas Williams .....	Kamil..... MO	304. . Mr. S. Casey .....	Akbar .....	MO	
245. . Mr. Demon Draper ... Habib .....	IL	305. . Mr. Andrew Duggar....Rahimullah .....	IL		
246. . Mrs. Bessie Porter..... Barkat.....	IL	306. . Mr. Mathew Rochelle ..Azeemullah .....	IL		
247. . Mr. Jess McNab .....	Mobarak..... IL	307. . Mr. Joh Williams .....	Rahmatullah..... IL		
248. . Mrs. F. Robinson .....	Ahmadia..... IL	308. . Mr. Eugene Charles ..Sameeullah .....	IL		
249. . Mr. George W. Shaw.. Haleem.....	IL	309. . Mr. Charles Watts.....Kareemullah .....	IL		
250. . Mrs. Amanda Teasley Azeemah .....	IL	310... Mr. Allie Riza Mohammad.....	Turkey		
251. .Mr. James O. Teasley Azeez .....	IL	311. . Mr. Ozair Yahyai (of Albania) .....	MI		
252. . Mr. Robert Graham ... Badr Din .....	MO	The Moslem Sunrise October 1922-4			
253. . Mr. James Swasey .... Mahmud Din .....	MO	312... Mr. Thomas Haynes ..Abdul Kadeem			
254. . Mr. Will Sims .....	Sadiq Din .....	313... Mr. Eddie Buford.....	Ilim Din		
255. . Mr. D. McManaman .. Siddiq Din.....	MO	314... Mr. G. Gray .....	Islam Deen		
256. . Mrs. James H. Emmanuel....Kareem Din .....	MO	315... Miss Elsie Green .....	Saleema		
257. .Mr. Carl Aldridge .....	Rahim Din .....	MO	316... Mrs. Ruth Proctor.....	Hameeda	
258. . Mr. Roy Brown..... Basheer Din .....	MO	317... Miss Elma Pope .....	Kubra		
259. . Mr. Henry Daniels .....	Muhammad Din .....	MO	318... Miss Halen Pope.....	Sughra	
260. . Mr. Chas. Wolf.....	Karam Din .....	MO	319... Mr. Pope.....	Kabeer	
261. .Mr. Frank Washington .....	Fazal Din .....	MO	320. . Mr. James Conwell ....Abdullah		
262. . Mrs. Fannie Young .... Sughra.....	MO	321... Mrs. Emma Feliciq Conwell	Amatulah		
263. . Mr. Ophelia Avant .... Noor .....	MO	322. . Rev. J.H. Gibson.....	Imad-ud-Deen		
264. . Miss Eddy New Smith Kubra .....	MO	323. . Mr. James H. Daniel ..Abdul Qadir			
265. . Mrs. Martha Ors .....	Faizy..... MO	324. . Miss Annabella Ross ..Amina			
266. . Mr. James Orumby.... Ahmad.....	IL				

325. ..Mrs. Virginia L. Clark Rasheeda  
 326. ..Mr. John Sanders ..... Abdur Rahman  
 327. ..Mr. Robert Lee Whitsett.....Abdul Kareem  
 328. ..Mr. Charles Pelusa..... Akhtar  
 329. ..Mr. Otto Gall ..... Akram  
 330. ..Mrs. Mattie Brown..... Haleema  
 331....Miss Bonlus Moroon . Noora  
 332. ..Mr. Denzel Carr ..... Abdullah Omar  
 333. ..Mr. F.J.E. Blackwood Tilawl

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334. ..Mrs. Rosina Lynch..... Wurdy Farhat ..... ND  
 335. ..Mrs. Tillie Miller ..... Amina..... PA  
 336. ..Dr. Earnest Erastus A. Simpson .....  
 337. .. Mobashir Ahmad  
 338. ..Miss Nellie Steiner..... Fatima..... PA  
 339. ..Mrs. Mac Farrer ..... TX  
 340. ..Miss Gertrude Sheridan ..... Nusrat ..... NJ  
 341....Miss Mollie Obelize ... Mariam Saage..... MIN  
 342. ..Mr. S.E.T. Salam ..... PA  
 343. ..Mrs. Allatnia De Temple .....Saadia ..... PA  
 344. ..Mrs. Anna Ruprecht .. Kareema..... PA  
 345. ..Mr. Earl Steiner ..... Abdul Malik..... PA  
 346. ..Mrs. Edith Virginie Hofmann .... Sadiqah ..... PA  
 347. ..Mrs. Willhehnina Ulzhoefer..... Saleema..... OH  
 348. ..Mrs. Nellie Peterson .. Saleema..... PA  
 349. ..Mrs. H.H. Schneider . Hakeema..... PA  
 350. ..Mrs. Abos Kelli..... MI  
 351....Mr. Owen Jackson ..... Mustapha ..... IA  
 352. ..Mr. Frazier Cook..... Aly ..... MO  
 353. ..Mr. John T. Hughes... Azeem ..... MO  
 354. ..Mr. Dak Mulan..... Abdur Rahman ..... MI  
 355. ..Mr. L.H. Crews..... Muhammad Arif..... MI  
 356. ..Mr. Leon La Salle..... Abdur Rahim ..... MI  
 357....Mr. Joseph Harvey .... Yousaf ..... MI  
 358. ..Mr. Joseph Write ..... Bilawl ..... MI  
 359. ..Mr. Tim Parker ..... Ahmad..... IL  
 360. ..Mr. William M. Patton Omar ..... MO  
 361....Mrs. Mary Write ..... Nazeefa ..... MI  
 362. ..Miss Mary Wright..... Mariam ..... MI  
 363. ..Mr. Ollie Moore ..... Shawkir ..... MO  
 364. ..Mr. John William..... Yehya..... IL  
 365. ..Mr. Sam'l Tapp ..... Ismail ..... IL  
 366. ..Mr. J.W. Hurst..... Ossman ..... IL  
 367. ..Mr. Sam J. Mayer ..... Yaqoob ..... MI  
 368. ..Mr. Thomas Ferguson Raheem ..... MI  
 369. ..Mr. Ollie M. Hunt ..... Ghulam Muhammad.... MI  
 370. ..Mr. James Hunt..... Ghulam Ahmad ..... MI  
 371....Mr. Joseph Harvey .... Farooq..... MI  
 372. ..Mr. J. Jones..... Yoonas..... MI  
 373. ..Mr. C.W. Kelly..... Muhammad ..... IL  
 374. ..Mr. Wade Curtis ..... Aslam ..... MI  
 375....Mr. Sullivan Ellis ..... Arjumand..... MI  
 376. ..Mr. Lever McDaniel's Ibrahim ..... MI  
 377....Mr. Peter Francis ..... Ammanullah ..... MI  
 378. ..Mr. Ed Grant ..... Ikramullah ..... MI  
 379. ..Mr. John James ..... Anas ..... MI  
 380....Mr. John Becket..... Arshad ..... MI  
 381....Mr. William Brown.... Sawqib..... MI  
 382. ..Mr. J.H. Hardie..... Amjad..... MI

383. . Mr. Butler Mosley.....Asad ..... MI  
 384. . Mr. Lewis Jones.....Azhar..... MI  
 385. . Mr. Walker Taylor .....Samama ..... MI  
 386. . Mr. H. Randol .....Sabit..... MI  
 387. . Mr. Willie Earle .....Timmur..... MI  
 388. . Mrs. Loddie Hardie ....Ummama ..... MI  
 389. . Mr. Samuel Lewis .....Kamal..... MI  
 390. . Mr. John W. Thomas..Habeebulla ..... MO  
 391... Mr. M.J. Mack .....Yosaf ..... MO  
 392. . Mr. Loyde O'Neal.....Yaqoob ..... MO  
 393. . Mr. S.S. Mason .....Homaun..... MO  
 394. . Mr. W.H. Jackson.....Amir ..... MO  
 395. . Mr. Edward Thomas..Ateeq ..... MO  
 396. . Mr. Edward Seymour .Yawseen ..... MO  
 397... Mr. A. Hamilton .....Yehya ..... MO  
 398. . Mr. Joseph Churchill..Abdul Hamid ..... IL  
 399. . Mr. Simon Buford.....Abdul Sattar ..... IL  
 400.. Mr. Charles Buford.....Abdul Gaffar ..... IL  
 401... Mr. Willie Buford.....Abdul Jabbar..... IL  
 402. . Mr. James Hawkins....Abdul Majeed ..... IL  
 403. . Mr. J.W. Dams.....Sawbit ..... IL  
 404. . Mr. Wilson Peach .....Kareem ..... IL  
 405. . Mr. Anderson Doolittle Hakeem ..... IL  
 406. . Mr. Dewey Lucas .....Sabir..... IL  
 407. . Mr. Harry Cole.....Sadeek..... IL  
 408. . Mr. Sam Weston.....Habeeb..... IL  
 409. . Mr. Harrison Bradley .Asim ..... IL  
 410... Mr. George F. Crawley Abdus Sameea ..... IL  
 411. . Mrs. Liam Bradley ..... Ismat ..... IL  
 412... Mr. L. Coleman .....Abdul Ahad..... IL  
 413... Mr. Walter Pleasant...Abdul Qayyum..... IL  
 414... Mr. Henry H. Books ..Abdulla ..... IL  
 415... Mr. Arthur Gayle's .....Khalid ..... IL  
 416... Mr. Adam Williams ....Audam ..... IL  
 417... Mr. Clarice Earl .....Abdul Kareem ..... IL  
 418... Mr. Adolphus Campbell ..Abdur Rahman..... IL  
 419... Mr. Ed Ellis .....Idrees ..... IL  
 420. . Mr. Richardt Oklen ...Abdul Khaliq ..... IL  
 421... Mr. Adolphus Bowen..Attaulla ..... IL  
 422. . Mr. William Patterson Wally Ahmad..... IL  
 423. . Miss Alice Patterson...Khalesa ..... IL  
 424. . Miss Emma Flower.....Ameena..... IL  
 425. . Mrs. Willie Carswell ..Sawjeda..... IL  
 426. . Mr. Laurel Carswell....Abdul Waly ..... IL  
 427. . Miss Evalina Johnson Hadya..... IL  
 428. . Miss Fannie Johnson Alema..... IL  
 429. . Miss Louella Johnson.Aleema ..... IL  
 430. . Mr. Charles Harrell ....Fauzy..... IL  
 431... Mrs. Hattie Armstead.Shafeeqa ..... IL  
 432. . Miss Ethel Churchill ..Nafeesa ..... IL  
 433. . Mr. James Nasby .....Abdul Jaleel..... IL  
 434. . Mr. George Officer.....Abdul Azeez..... IL  
 435. . Mr. Ben Terry .....Saim ..... IL  
 436. . Mr. John B. Winkey ..Abdur Rasheed..... IL  
 437... Mr. David Flint .....Dauud ..... IL  
 438. . Miss Margret Clark.....Raheema..... IL  
 439. . Mr. James M. Johnson Ameen ..... IL  
 440. . Mr. W.M. Jones .....Fateh ..... IL  
 441... Miss Victoria Smith ....Zakiya ..... IL  
 442. . Mr. Owen Richardson Osman..... IL



443. ..Mr. W.M. Harrell .....	Khaleelullah.....	IL	503. . Mrs. Agnes Murphy.....	Majeedah .....	IN
444. ..Mrs. Annie Brooks .....	Amina.....	IL	504. . Miss George Perkins...Muhammady .....	IN	
445. ..Mr. F.A. Hughes .....	Fareed .....	IL	505. . Miss Elzzie Robinson .Hameedah .....	IN	
446. ..Mrs. Cleo Kelly.....	Kaleema .....	IL	506. . Miss Susie Marker .....	Kareemah .....	IN
447. ..Mr. W.M. Kelly.....	Muhammad Wali .....	IL	507. . Mr. Etjeer Muller.....	Akhtar .....	IN
448. ..Mr. Clem Walker.....	Habeebulla.....	IL	508. . Mr. Clarence Richard .....	Momin .....	IN
449. ..Mrs. L. Bell.....	Mariam .....	IL	509. . Mrs. Bettie Martin .....	Kamila.....	IN
450. ..Mr. Abram Simmons .	Ibrahim .....	IL	510... Mr. J.E. Thompson.....	Kabeer.....	IN
451...Miss Bettie Clark.....	Kareema.....	IL	511. . Mrs. Carrie Carlisle ....	Fatima.....	IN
452. ..Mr. George Clark .....	Omar .....	IL	512... Mrs. Ethel Sims .....	Ayesha.....	IN
453. ..Miss Lubur Loring ....	Saleema.....	IL	513... Mrs. Anna Battle.....	Nasirah .....	IN
454. ..Miss Dorothy Thomas	Moneera.....	IL	514... Mrs. Clark Reel .....	Aleema .....	IN
455. ..Miss Alan H. Dent ....	Aleea.....	IL	515... Mr. Dean Sims .....	Kamil .....	IN
456. ..Miss M. Flower .....	Muneera.....	IL	516... Mr. Andrew Robinson	Muslim.....	IN
457...Mr. Alfred Blanton.....	Alee .....	IL	517... Mrs. Lelas Dixon.....	Rafeeah .....	IN
458. ..Mr. Willie Reals .....	Haleem.....	IL	518... Mrs. Essma Green .....	Naseerah.....	IN
459. ..Mr. James Smith.....	Habeeb.....	IL	519... Miss Elsie Green .....	Aleemah.....	IN
460...Mr. Issador Gillen.....	Saeed.....	IL	520. . Mr. Samuel Reed .....	Akmal.....	IN
461...Mr. Frederick Churchill	Fareed .....	IL	521... Mr. Melian Hafner.....	Amjad .....	IN
462. ..Mr. Tom Weller .....	Abdur Rahman .....	IL	522. . Mr. H.H. Brooks .....	Abdul Kabeer.....	IL
463. ..Mr. W.M. Cooper .....	Abdul Jabbar .....	IL	523. . Mr. James Hammack	Jameel.....	IL
464. ..Miss Georgiana Churchill...	Batool .....	IL	524. . Mr. Stephen Todd.....	Saleh .....	IL
465. ..Mr. Augine Churchill .	Kareem.....	IL	525... Mrs. Randell W. Dent	Rafat.....	IL
466. ..Mr. Haney Flowers ....	Abdus Samad.....	IL	526. . Mrs. Claude Hogan.....	Mohammady .....	IL
467. ..Mr. W.M. Steele .....	Azeez .....	IL	527... Miss Nelson Hodum...	Sabera .....	IL
468. ..Mr. Harry Ross .....	Abdul Qudoos.....	IL	528. . Mrs. Cora Fagan .....	Kamila.....	IL
469. ..Mrs. Nonie Green .....	Amatur Rahman.....	IL	529. . Mrs. Emma Love .....	Ameena .....	IL
470. ..Mrs. Van Johnson.....	Amatul Jabbar.....	IL	530. . Mr. William Love.....	Abdul Waly.....	IL
471...Mr. Will Jails.....	Fateh .....	IL	531... Mrs. Eula Smiley .....	Kareema.....	IL
472. ..Miss Warnetdar Smith	Zakiyya .....	IN	532. . Mrs. Ella Harrison .....	Majeeda .....	IL
473. ..Mrs. Mattie H. Payne.	Amatul Malik.....	IL	533. . Mrs. Emma Sago .....	Ameena.....	IL
474. ..Miss Roxie Curtis.....	Amatur Rasheed.....	IN	534. . Mr. Jaac Harris.....	Ishaq .....	IL
475...Miss Roberta Robson	Amatul Baki.....	IN	535... Mrs. Ida Harris .....	Ayesha.....	IL
476. ..Mrs. Eddie Robson ....	Amatul Waris.....	IN	536. . Mr. Willie Ward .....	Mohammad Waly.....	IL
477...Mr. Squire Ben Robson	Abdul Hadi .....	IN	537... Mrs. Beatrice Chaldie	Sikeena .....	IL
478. ..Miss Zellee Robson....	Noora .....	IN	538. . Mrs. Clara Ward .....	Mahmooda .....	IL
479. ..Miss Claret Robson....	Muneera.....	IN	539. . Mrs. Nancy Gober.....	Muhammady .....	IL
480...Miss Eulee Robson ....	Naeema.....	IN	540. . Mr. James Highman...	Jamal .....	IL
481...Miss Viola Curtis.....	Habeeba.....	IN	541... Mr. T. Jeffrey .....	Muhammad Aly.....	IL
482. ..Miss Lillie May Curtis	Haleema.....	IN	542. . Mr. O.W. White .....	Kaleemullah .....	IL
483. ..Miss Lucille Curtis ....	Kareema.....	IN	543. . Mrs. Cora Baker.....	Aleema .....	IL
484. ..Mr. Horace Curtis .....	Sabir.....	IN	544. . Mrs. Rose Lee Sheffield	Razia .....	IL
485. ..Miss May Lee Curtis ..	Azeeza .....	IN	545. . Mr. Joe Bonner.....	Yosuf .....	IL
486. ..Mr. Willet Curtis .....	Azeez .....	IN	546. . Mrs. Mary Young .....	Mariam .....	IL
487. ..Mr. James Lee Curtis.	Habeeb.....	IN	547... Mr. Isaac Young.....	Ishaq .....	IL
488...Mrs. Leona Ella Miller	Amatul Azeem .....	IL	548. . Mrs. Alline M. Young	Aleea .....	IL
489...Mr. Simon Green .....	Muhammad .....	IN	549. . Mrs. Mary M. Gaughey.....	Mariam.....	IL
490...Mr. Lawrence Grattan	Ahmad.....	IN	550. . Mr. Harry Smith .....	Abdul Jabbar.....	IL
491...Mr. Hamp Reeves .....	Abdul Hameed.....	IN	551... Mrs. Berry Whitsett...	Fateha .....	IL
492. ..Mr. Waller Taylor .....	Abdul Kareem.....	IN	552... Mr. John Sherman	Fermin Yahya .....	IL
493. ..Mr. W.M. Morgan.....	Abdul Azeez .....	IN	553... Mr. Elil Barour.....	Ally.....	IL
494. ..Mr. G. Dennis Draper	Muhammad Din .....	IN	554. . Mr. Willmore .....	Saeed.....	IL
495. ..Mr. Melvin Lee Draper	Fazal Din .....	IN	555... Mr. Elisha Cain .....	Ilyas.....	IL
496. ..Mr. Thomas Reed .....	Fazal Kareem.....	IN	556. . Mr. S.G. Grant .....	Fateh .....	IL
497. ..Mrs. Es. Hayes .....	Fazeelat.....	IN	557... Mr. Will Hawkins .....	Saleh .....	IL
498...Mrs. I. Hayes .....	Hamadi .....	IN	558. . Mrs. Aliel Smith.....	Khalesa .....	IL
499. ..Mrs. Lillie Tolbert.....	Safeea.....	IN	559. . Mr. George Saunders..	Waris.....	MI
500...Miss Eula Mac Hayes	Zeinab .....	IN	560. . Mr. Elliot Osley.....	Fazal Din.....	IL
501...Mr. Joseph .....	Yusuf .....	IN	561... Rev. Albert J. Backer ..	Waris Deen .....	MI
502. ..Mr. G. Perkins.....	Majeed .....	IN	562. . Mr. Geo Reeves.....	Abbas .....	MO

563. ..Mr. Ray Thomas ..... Yameen ..... MO  
 564. ..Miss Elizabeth Thomas ..... Kareema ..... MO  
 565. ..Miss Ann Thomas ..... Afeefa ..... MO  
 566. ..Mr. Henry Franklin ... Auf ..... MO  
 567. ..Mr. Melvin Parker ..... Amil ..... MO  
 568. ..Mr. Camo Brown ..... Abdul Kabeer ..... IL  
 569. ..Mr. Edgar Terrell ..... Abdul Qadeer ..... MO  
 570. ..Mr. Alexander Hicks.. Yoonas ..... MO  
 571. ....Mr. George Anderson Rukan Din ..... IL  
 572....Mr. Edward Gant ..... Fateh Din ..... IL  
 573....Mr. Morris Scrinens .. Ajeeb ..... MI  
 574....Mr. Charles D. Morgan Abdul Qadeer ..... MI  
 575....Mr. Richard Scott ..... Qamar Din ..... MI  
 576. ..Mr. Ralph Heath ..... Najeeb ..... MI  
 577....Mr. Robert Gross ..... Shams Din ..... MI  
 578. ..Mrs. Silas White ..... Amatal Kareem ..... IL  
 579. ..Mrs. Minnie Tucker... Teela ..... IL  
 580....Mrs. Emma Johnson . Amatur Raheem ..... IL  
 581....Mr. L.T. Hardaway .... Hilawl ..... IL  
 582. ..Mrs. James Murphy... Noory ..... IN  
 583. ..Mr. Samuel Canley ... Ismaeel ..... IN  
 584. ..Mr. Van Johnson ..... Abdul Majeed ..... IN  
 585. ..Mr. William A. Turner Abdul Waly ..... IN  
 586. ..Miss Amy Reed ..... Ameena ..... IN  
 587. ..Mr. Charles Robinson Abdul Kareem ..... IN  
 588. ..Miss Olive Kelly ..... Amatur Rahman ..... IL  
 589. ..Mr. W.T. Thornton ... Zakee ..... IN  
 590. ..Mr. J.W. Sims ..... Shakir ..... MI  
 591....Mr. Sam Thomas ..... Hamid ..... MI  
 592. ..Mr. James Grant ..... Hameed ..... MI  
 593. ..Mr. William Green ..... Mahmud ..... MI  
 594. ..Mr. William Murray .. Ahsan ..... MI  
 595. ..Rev. G.A. Hurkey ..... Hisam-ud-Din ..... MI  
 596. ..Mr. Frank Galloway... Akram ..... MI  
 597. ..Miss Jerry Diggs ..... Sadia ..... MI  
 598. ..Mr. Benjamin Ferguson Saeed ..... MI  
 599. ..Mr. Edward Hagerbook Asad ..... MI  
 600....Mr. Daril Johnson .... Khair ..... MI  
 601. ..Mr. James Marshall... Muzaffar ..... MI  
 602. ..Mr. Andrew Mack ..... Muhkam ..... MI  
 603. ..Mr. Frank House ..... Hakim ..... MI  
 604. ..Mr. Chas Comer ..... Hakeem ..... MI  
 605. ..Mr. Louis Jackson ..... Ameerullah ..... MI  
 606. ..Mr. George H. Bennett Reisullah ..... MI  
 607. ..Mrs. Richard Grericher ..... Amatullah ..... MI  
 608....Mr. Peter Francis ..... Hokam ..... MI  
 609....Mr. George Robertson Amarallah ..... MI  
 610. ..Mr. Abe Lincoln ..... Azeezullah ..... MI  
 611. ....Mr. Plez Fayson ..... Ameenallah ..... MI  
 612....Mr. Jim Roines ..... Abdulla ..... IL  
 613....Mr. Melvin McCaughey ..... Fazal Azeem ..... IL  
 614....Mr. David McCaughey Fazal Raheem ..... IL  
 615....Mr. Montrose McCaughey ..... Fazal Kareem ..... IL  
 616....Mrs. Thelma M. McCaughey . Amatul Sameea.. IL  
 617....Rev. Blair ..... Abdur Rahim ..... IL  
 618....Mrs. Clara Berry ..... Kamila ..... IL  
 619....Mr. C. Webb ..... Muhammad ..... IL  
 620. ..Mr. A. Williamson .... Abdulla ..... IL  
 621....Mr. Mazar Robinson.. Affan ..... MO  
 622. ..Mr. Eddie Henry ..... Ismaeel ..... MI

623. . Mr. Chas R. Savan .....Khalid ..... MI  
 624. . Mr. Jefferson Herks ..Shafeeq ..... MI  
 625. . Mrs. Della Carter .....Amina ..... MI  
 626. . Mr. Clarence Faigett..Rafeeq ..... MI  
 627. . Mrs. Ophelia Sutton ..Afeefa ..... MI  
 628. . Mr. Leonard Walcott ..Abdullah ..... MI  
 629. . Mr. George Greenwood ..... Ahmad ..Corozal B.H.  
 630. . Mr. Hemming Price....Muhammad ..Corozal B.H.  
 631... Mr. B.B. Meggs .....Sadick .....Corozal B.H.  
 632. . Mr. R. Walker .....Sadick Muhammad ..... MI  
 633. . Mr. Henry James .....Ahmad ..... IA  
 634. . Leon Brown .....Ameien  
 635. . Layfette Brown .....Saeed  
 636. . Chester Brown .....Ajeeb  
 637... Idolf Brown .....Azeez

**The Moslem Sunrise Vol II No. 2&3 April and July 1923**

638. . Mrs. Annie .....Ahmad Ollie..... NY  
 639. . Mrs. Mary McManus ..Ameena Hassan..... NY  
 640. . Miss Dorothy .....Siddika ..... NY  
 641... Miss Ada L. Pope .....Bismillah ..... MO  
 642. . Mr. Sam Roddy .....Barkatullah ..... MO  
 643. . Mr. Eurlee ..... Ismaeel ..... IN  
 644. . Mr. Saviour Robeson ..Muhammad ..... IN  
 645. . Mrs. Roberta Robeson ..... Hajarrah ..... IN  
 646. . Mr. Eddie Lee Robeson ..... Ishaq ..... IN  
 647. . Miss Blanch Smith .....Kareema ..... IN  
 648. . Mr. Henry James Mooning... Ahmadullah ..... IA  
 649. . Mrs. Junita Kush .....Rukayya ..... IN  
 650. . Mr. James Brown .....Dost Ahmad ..... IL  
 651... Mrs. Viola L. Thomas .Najma ..... MO  
 652. . Mrs. Liane Cook .....Qamar ..... MO  
 653. . Mr. J.E. Brazelton .....Saeed ..... MO  
 654. . Miss Mattie Patterson Saeedah ..... MO  
 655. . Mr. Edward Wilson ... Abdul Waly ..... IL  
 656. . Mr. Edward H. Brown Muhammad ..... IL  
 657... Mr. John F. Zacccone ..... Muhammad ..... IL  
 658. . M David Androvitz .... Dawood ..... IL  
 659. . Miss Helen Thomas ....Noorah ..... IL  
 660. . Mr. Joe Kerney .....Yoosaf ..... IL  
 661... Mr. Henry Hayman ... Abdul Kabeer ..... IL  
 662. . Mr. Henry King .....Sultan ..... IL  
 663. . Mr. William Kush ..... Abdul Waly ..... IL  
 664. . Mr. Nelee Curtis .....Yaqoob ..... IN  
 665. . Mrs. Viola Curtis .....Fatimah ..... IN  
 666. . Mrs. Lillie Mea Curtis .Ayesha ..... IN  
 667. . Mrs. Lucile Curtis .....Khadeeja ..... IN  
 668. . Mr. Horace Curtis .....Monawer ..... IN  
 669. . Mr. James Lee Curtis .Muneer ..... IN  
 670. . Mr. Willie Curtis .....Noor ..... IN  
 671... Mrs. MEA Lea Curtis ..Muneerah ..... IN  
 672. . Mr. Henry Robinson ..Ahmad ..... IN  
 673... Mr. Revie Robinson ....Ibrahim ..... IN  
 674. . Miss Calera Robeson ..Muhammady ..... IN  
 675... Mrs. Lillie Hall .....Busharat ..... IL  
 676. . Mr. Thomas Johnson .Moeen-ud-Din ..... MO  
 677... Mr. Elijah George Rice ..... Nasir Din ..... MO  
 678. . Mr. Dudley J. Schaff...Habeebullah ..... MO  
 679. . Mr. Livingston Sims ...Ishaq ..... MO  
 680. . Mr. John Span ..... Ismaeel ..... MO



681...	Mrs. Nora Evans .....	Habeeba .....	IL	737...	Mr. Cleveland Goher ..	Azhar .....	IL
682...	Mrs. Cordeline Reynolds .....	Abeeda .....	IN	738..	Mr. Edward Berry .....	Bilal .....	IL
683...	Mr. Welton Faton .....	Sajid .....	IN	739...	Mr. William Johnson ..	Mobashir .....	IL
684...	Mr. William Brown .....	Hakeem .....	IN	740..	Mr. Charles Zachaway	Omar .....	IL
685...	Mr. Steve Berkley .....	Naeem .....	IN	741...	Mr. Washington Branch ..	Noor Ahmad .....	IL
686...	Miss Lara Reynolds .....	Saleema .....	IN	742..	Mrs. Meggie Bell .....	Siddiq .....	IL
687...	Mr. A.B. Chambers .....	Hameed .....	IN	743...	Mr. Henry Perry .....	Noor .....	IL
688...	Mr. Robert Lakewood	Aqeel .....	IN	744..	Mrs. Mary L. Bell .....	Mariam .....	IL
689...	Mr. Eli Manaur .....	Faheem .....	IN	745...	Mr. Joe Davis .....	Dana .....	IL
690...	Mr. Jiles Reynolds .....	Salik .....	IN	746..	Mr. Guss Reed .....	Raza .....	IL
691...	Mrs. Clara M. Wall Johnson ..	Majeedah .....	IL	747...	Miss Sophia Zasky .....	Kareema .....	PA
692...	Mrs. Clara Meeks .....	Sajedah .....	IN	748..	Mr. Wm. Gassaway .....	Khaleel .....	MO
693...	Mr. Clifton Brazelton ..	Zakir .....	MO	749..	Miss Jessie Perkins .....	Saeeda .....	MO
694...	Mr. Will Rivers .....	Shakir .....	MO	750..	Miss Mary Allick .....	Mariam .....	IA
695...	Mrs. Ella Smith .....	Amatus Salaam .....	IL	751...	Mr. Will Washington ..	Ahmad .....	IL
696...	Mr. Bernie Smith .....	Abdul Malik .....	IL	752...	Mrs. Mary A. Washington ..	Ahmadia .....	IL
697...	Mr. S.P. Porter .....	Zaky .....	IL	753...	Mr. Charlie Wong Hing ..	Hasan .....	MO
698...	Miss Louise Gant .....	Haleema .....	IL	754...	Mr. Hyde .....	Alee Haider .....	MN
699...	Miss Dorothy Thomas	Habeeba .....	IL	755...	Mr. Samuel D. Lanier ..	Abdul Momin .....	IL
700...	Miss Sophia Zasky .....	Kareema .....	PA	756...	Master Samuel D. Lanier ..	Abdullah .....	IL
701...	Mr. William Gassaway .....	Khaleel .....	MO	757...	Mr. Melvin Hofmann ..	Shareef .....	PA
702...	Mr. Aston Hall .....	Haleem .....	IL	758..	Mr. Joe Williams .....	Yusuf .....	IL
703...	Mrs. Hattie Lanier .....	Subheeya .....	IN	759...	Rev R.D. Sutton .....	Rasool .....	MI
704...	Miss Roberta Watkins	Ajeeba .....	IN	760..	Mr. James Warfield .....	Ishaaq .....	MI
705...	Mr. C.E. Terras .....	Abdul Haleem .....	IL	761...	Mr. R.D. Meggs .....	Sadiq Ahmad .....	Honduras
706...	Miss Mary Belle .....	Muneera .....	IL	762..	Mr. Frank Edwards .....	Fazal .....	IL
707...	Rev. Napoleon Ghedus ..	Ahmad Sulaiman ..	WV	763...	Mr. David J. Logan .....	Daood .....	IL
708...	Miss Jessie Perkins .....	Saeeda .....	MO	764..	Mr. Robert Riley Gaston ..	Abdullah .....	IL
709...	Miss Mary Allick .....	Mariam .....	IA	765...	Miss Mary Tucker .....	Mariam .....	IL
710...	Mr. A.E.S. Mondezie ..	Mohammad Ibrahim ..	.....	766..	Mr. Robert Campbell ..	Ibraheem .....	IL
711...	Mr. J.C. Davis .....	Abdullah .....	IL	767...	Mrs. Nellie F. Bernard	Nimat .....	MO
712...	Mr. Henry Perry .....	Noor .....	IL	768..	Mr. Paul Jordan .....	Peer .....	MO
713...	Mr. G.W. Friar .....	Akhter .....	IL	769..	Mr. L.L. Logan .....	Abdur Rahman .....	IL
714...	Mr. Charles Harrell ..	Sulaiman .....	IL	770...	Miss Tessona Terrier ..	Saleema .....	IL
715...	Mr. Isom Harrell .....	Majeed .....	IL	771..	Mr. William S. Hopkins	Soleiman .....	IL
716...	Mr. Will Berger .....	Ismaeel .....	IL	772...	Mr. W.R. Lauder .....	Rehman .....	MO
717...	Mr. Clan Walkert .....	Khaleel .....	IL	773...	Mr. Atlas Terrier .....	Lateef .....	IL
718...	Mr. Ahmad S. Ramahito (Turkey)	.....	NY	774...	Mr. William Robinson	Mohibur Rehman .....	IL
719...	Mr. Dawood (Java) .....	.....	NY	775...	Mr. Augustus Dacus ..	Mubarik .....	IL
720...	Mr. J.M. Machdum (Sumatra)	.....	NY	776...	Mr. James Justus .....	Yaqoob .....	IL
721...	Hon. Ugalingam Psing ..	.....	Philippines	777...	Mr. Homer McGuire ..	Abdul Mannan .....	IL
722...	Mr. Guialudin Piang ..	Ahmad Din .....	Philippines	778...	Mr. Cowasjee .....	Karam Ilahi .....	Pak
723...	Mr. Suleiman Maksot .....	.....	PA	779...	Rev B. Jackson .....	Junaid .....	OH
724...	Mr. Ally Rejep .....	.....	PA	780..	Mr. Davis .....	Dabeer .....	OH
<b>The Moslem Sunrise Vol II No. IV October 1923</b>				781...	Mr. Milton Looke .....	Lall .....	OH
725...	Miss Laura H. Howard .....	Aaminah .....	IN	782..	Mr. John Adkin .....	Hameed .....	OH
726...	May Lee Curtis .....	Azeeza .....	IN	783..	Mr. Edward Rogers .....	Rehmat .....	OH
727...	Miss Ado Streffer .....	Ammatulghani .....	.....	784..	Mr. C.H. Parker .....	Payinda .....	OH
728...	Miss Bettie Saunders ..	Amatur Rahman .....	IN	785..	Mr. B.N. Poket .....	Pnaah .....	OH
729...	Miss Lillian Hall .....	Amatur Rahim .....	IN	786..	Mr. Elijah Aikens .....	Aleem .....	OH
730...	Miss Cauders William	Amatul Muqit .....	IN	787...	Mr. William Brewer .....	Behram .....	OH
731...	Miss Virginia Jackson	Amatul Mughni .....	IN	788..	Mr. Marrell Payne .....	Murad .....	OH
732...	Mrs. Anna James .....	Amatul Muhyee .....	IN	789..	Mr. Bosken .....	Bakhsee .....	OH
733...	Miss May Hasan .....	Ameenah .....	NY	790..	Mr. Cato Clark .....	Karamat .....	OH
734...	Mrs. Roseman Forhat	Wardy .....	Ross ND	791...	Mr. W.M. H .....	Hammad .....	OH
735...	Mr. A.E.S. Mondizie ..	.....	.....	792..	Mr. Green Thomas .....	Tameem .....	OH
736...	Mrs. Sarah Daniels .....	Bushra .....	IL	793...	Mr. Marshall Cook .....	Qaim .....	OH
		Shaikh Muhammad Ibrahim .....	Trinidad	794..	Mr. Sules Michel .....	Mukhlis .....	OH
				795...	Mr. Walter B. Laires ..	Lateef .....	OH
				796..	Mr. J. Hall .....	Haamid .....	OH

- 797...Mr. J. Johnson ..... Yehya.....OH  
 798. ...Mr. Leo Marsl ..... Mateen .....OH  
 799. ...Mr. Peter Jones..... Jan Muhammad .....IL  
 800...Mr. James H. Brown . Hajee .....IL  
 801. ...Mr. Robert Conty ..... Rehmatullah .....IL  
 802. ...Mr. Thomas..... Abdullah .....IL  
 803...Mr. Emly Staton..... Aamil.....IL  
 804...Mrs. Jewel el Ammeh Amatullah .....IL  
 805...Miss Lena Dotson ..... Ameenah.....IL  
 806...Miss Golda Boraby..... Zahabee..... WN  
 807. ...Miss Lula Hymore ..... Lodoo ..... WN  
 808...Miss Sallie McCoy..... Laeqa..... WN  
 809...Mr. Charlie Jones ..... Jaalib..... MO  
 810. ...Miss Lula Duty..... Laila ..... WN  
 811. ...Mr. Henry H. Hill ..... Hameed.....OH  
 812...Mr. Wm Williams ..... Waly .....OH  
 813...Mr. William J. MalkeyMufeed .....OH  
 814...Mr. Daniel Malley..... Danial.....OH  
 815...Mr. William Coleman Ghulam Ahmad .....IL  
 816...Mr. Huston ChambleeMukhlis .....IL  
 817...Mr. J.D. Gibson..... Muhammad ..... WN  
 818. ...Mrs. Annie Ackison .. Shaheen Sajida ..... WN  
 819...Miss America Cowford Aalia..... WN  
 820...Mr. Joseph Raymond Wali Muhammad ..... MO  
 821...Mrs. Smiley ..... Ayesha..... Kenya  
 822. ...Mr. Henry R. Francois.....Abdul Haq .....IL  
 823. ...Master Francois ..... Abdullah .....IL  
 824. ...Mrs. Amelia Francois Ayesha.....IL  
 825. ...Margarette M. Francois Omama .....IL  
 826. ...Miss Delfina Segoviano .....Saleema .....PA  
 827. ...Mr. Guialudin Piang .. .....Philippines  
 828...Mr. Hassan Bin Hajee Fadhell ..... Java  
 829. ...Mr. W.M. Mansoor
- The Moslem Sunrise Vol III NO. 1 January 1924**
- 830...Miss Mary Campbell.. Kamilah Ben Taudy  
 831...Mr. Wekan Kelly ..... Karam Din  
 832. ...Miss Sophia Sheftus .. Safiyya  
 833. ...Miss Laura Battle..... Zuleikha  
 834. ...Miss Adaline Neeson . Naeema  
 835. ...Mr. Leslie Isabell ..... Ismatullah  
 836. ...Mr. James Lane ..... Obeidur Rehman  
 837. ...Mr. Andy Harrison .... Obeidus Salaam  
 838...Mr. Stevan Vakall ..... Ataullah  
 839. ...Miss Rosa Vakall..... Amatasslaam  
 840...Mr. William Webster . Aatur Rehman  
 841...Mr. Ella Perry..... Aatur Rahim  
 842. ...Mr. W.V. Hogan..... Obada  
 843. ...Miss Lula Hogan..... Amatul Kareem  
 844. ...Mr. Charles McDade.. Addie  
 845. ...Mr. Rufus Herron ..... Amr  
 846. ...Miss Luella Herron.... Amatullah  
 847. ...Mr. George Martin..... Abbas  
 848...Miss Georgia Martin.. Bahar  
 849...Mr. John Floyd ..... Osman  
 850...Mr. Harrison Goodlow Alee  
 851...Mr. Richard William.. Aleeq  
 852. ...Miss Marlee Williams Ateeqa
853. . Mr. Newman JohnsonAteequr Rehman  
 854. . Ella Johnson .....Raunaq  
 855. . Mr. William Wright ....Utba  
 856. . Mrs. Lena Write.....Laila  
 857. . Mrs. Willie Weaver.....Fatima  
 858.. Mr. S. McCurdy.....Aqueel  
 859. . Abbas Bees .....Jannat  
 860.. Maudy Bees.....Rauza  
 861... Mr. W.P. Boykins.....Urva  
 862. . Mr. Alberta Turner .....Adnan  
 863. . Mr. Gabe Jackson .....Imran  
 864. . Mr. Peter J. Edwards..Onn  
 865. . Mr. Jasper Brown.....Aamil  
 866. . Mr. Reuben Jacson....Uqba  
 867. . Mr. Steven Brown.....Eessa  
 868.. Mr. Robert Brook .....Ammaar  
 869. . Mr. James Dart.....Aarif  
 870. . Mr. G.L. Robinson .....Iyaaz  
 871... Mr. Edward Jenkins ...Ayyaaz  
 872. . Mr. Lewis Matthews ...Aasim  
 873. . Miss Georgia F. Nelson Affeefa  
 874. . Mr. Israel Richardson Ikraima  
 875. . Mr. Frances Mincey....Abdullah  
 876. . Miss P.Q.V. Callaway..Amatur Rehman  
 877... Miss Louisa Collins.....Habeeba  
 878. . Mrs. Maggie Dinaan .Olfat  
 879. . Miss Hattie Bellamy ...Anas  
 880.. Mr. John L. Bellamy...Ghulam Ullah  
 881. . Mr. Pallie W. Scott.....Ghulam Muhammad  
 882. . Mr. P.J. Paddocks.....Ghulam Qadir  
 883. . Miss Victoria Lowry ...Raofan  
 884. . Mr. Gus Daniels .....Ghulam Rasool  
 885. . Mr. Henry Thomas .....Majeed  
 886. . Miss Mary Thomas .....Shareefan  
 887. . Miss Nellie Harrold ....Hameeda  
 888.. Mr. Mingo Neals.....Abdur Rehman  
 889. . Mr. C.M. Richmond....Abdur Rasheid  
 890.. Mr. Sam Woodward ...Abdul Karim  
 891... Mrs. Younne Augers ...Hawa Ally  
 892. . Miss Dorothy Rhamsing Haleema  
 893. . Miss Eleanor Rhamsing Saleema  
 894. . Mr. Alphonso .....Kareem  
 895. . Mr. William Wilson ....Walidad  
 896. . Mr. Alfred Wilson.....Alif Din  
 897. . Mr. G.R. Fox .....Talha  
 898.. Mr. Geo. H.B. Summons Ata Haahee  
 899. . Mr. Ervin Watson .....Ata Ullah  
 900.. Mr. Arnold A. Garner .Ata Rabbee  
 901... Mr. H. Devenport .....Allahdad  
 902. . Mr. T.W. Boyington....Abdur Rehman  
 903. . Mr. A.H. Hicks.....Abdul Haq  
 904. . Mr. Wm. Rice.....Rehm Din  
 905. . Miss Savilla Partee .....Fazal Bee  
 906. . Mr. Adam Brasfield ....Masood  
 907. . Mr. Eugene J. Kyle .....Fazal Kareem



908. ...Mr. William Ross ..... Rahimullah  
 909. ...Mr. Albert Clark..... Qadeer Bukhsh  
 910. ...Mr. Wm. Smith ..... Samee Ullah  
 911. ...Mr. Neal McGill ..... Ghulam Alea  
 912. ...Mr. P.S. Werhington.. Waleedad  
 913. ...Mr. James Robinson.. Jamal Din  
 914. ...Miss F.J. Stanberry.... Farhat  
 915. ...Mr. D. Harrison ..... Haleem  
 916. ...Miss Lula WashingtonLulu  
 917. ...Mr. Oscar McBride .... Usman  
 918. ...Mr. D.E. Longford ..... Lutfur Rehman  
 919. ...Mr. Theodore Collins. Kaleemullah  
 920. ...Miss S.M. Evlans..... Aimanah  
 921. ...Mr. Jim Evans..... Jamilur Rehman  
 922. ...Miss Gertrude Freeman Fatima  
 923. ...Mr. Ira Lovett..... Olfat  
 924. ...Miss May C. Gunter ... Moneera  
 925. ...Mr. J.E. Bennet..... Jalal Din  
 926. ...Mrs. E.L. Ellis ..... Aleema  
 927. ...Mr. W.M. Perry..... Piyar Muhammad  
 928. ...Miss Mattie Craig..... Matab  
 929. ...Mr. Edward Turner.... Tofail Ahmad  
 930. ...Mr. sauel Hadden ..... Hameedullah  
 931. ...Mr. Carlis Benford ..... Ibraheem  
 932. ...Mrs. Julia Benford..... Hajira  
 933. ...Mrs. E. Turner ..... Sakeena  
 934. ...Mrs. Ella Harrison ..... Hurmat Bee  
 935. ...Mrs. E. Torres de Sampson .... Busharat  
 936. ...Mr. Earnest Sampson Bashir Ahmad  
 937. ...Mr. Emeralde Erastus Sampson .... Barkat  
 938. ...Mrs. Lucia Sampson.. Shreefan  
 939. ...Mr. Elijah Aikens ..... Ilyas  
 940. ...Mr. F.G.H. Lewis ..... Ilm Din  
 941. ...Mr. Hal Price May ..... Abdul Mannan  
 942. ...Mr. Acy Backman..... Bilal  
 943. ...Mrs. Francis Plummer Fatma  
 944. ...Miss M.C. Brown ..... Bano  
 945. ...Mrs. M. Thomas..... Mahmuda  
 946. ...Mr. Andrew Hopkins. Abdul Hameed  
 947. ...Mr. Malach Silas ..... Saeed  
 948. ...Mr. James Martin ..... Moneer  
 949. ...Mr. Nerro McCrae .... Mahmud  
 950. ...Mr. Gus Bryant ..... Behram  
 951. ...Mrs. G. Bryant..... Maimoona  
 952. ...Master Gus Bryant..... Bazurg  
 953. ...Master Eddie W. Bryant Mehdi  
 954. ...Mr. John A. Doddridge.....Daaood  
 955. ...Mr. Chis Vaney..... Shaakir  
 956. ...Mr. John A. Lloyd ..... Lal Din  
 957. ...Mr. Wm. Warren ..... Wais Din  
 958. ...Mr. Albert Alexander. Skander Alea  
 959. ...Mr. M. Fridge..... Fareed  
 960. ...Mr. Claude Addison... Ahmad Din  
 961. ...Mr. John Peterson ..... Jan Muhammad  
 962. ...Mr. Perry Needam ..... Piyar Muhammad  
 963. . Mrs. Carrie Hackney ..Haleema  
 964. . Mrs. Rhode Wilson.....Rehmat  
 965. . Mr. George Jackson....Gulam Jaleel  
 966. . Mr. J.B. Cot.....Karam Din  
 967. . Mr. William Green.....Vilayet Alea  
 968. . Miss Emma Poindepter..... Ameena  
 969. . Mr. A.S.M. Earl.....Omar  
 970. . Mr. Gus Daniels.....Daanial  
 971. . Mr. O.J. Jackson  
 972. . Mr. John Mallory.....Affaan  
 973. . Miss Emma Watson ..Walliyya  
 974. . Mr. W.L. Edwards .....Abdul Momin  
 975. . Miss Sarah Osborne ...Amatul Momin  
 976. . Miss Martha Price .....Omama  
 977. . Mr. Samuel Hatter.....Hameedullah  
 978. . Miss Gertrue Staries...Hafeeza  
 979. . Miss Handy McQueenAamirah  
 980. . Miss Ammie McQueen .....Mallahat  
 981. . Mr. Lawrence Giles pie .....Abdul Muktadir  
 982. . Miss Mollie Collier.....Najma  
 983. . Mr. Robert White .....Abdul Muhyee  
 984. . Mr. William McHenry Abdul Malik  
 985. . Mr. Edgar Dorsey .....Abdul Mateen  
 986. . Mr. Carter Thomas .....Abdul Naseer  
 987. . Mr. Henry Taylor.....Abdul Noor  
 988. . Mr. P.W. Wright .....Abdul Naasir  
 989. . Mr. Edward Nolan.....Abdul Wahid  
 990. . Mr. Paul Duckswater..Abdul Maheed  
 991. . Mr. Alex Barr .....Abdul Wadood  
 992. . Mr. William Goens .....Abdul Wahab  
 993. . Mr. Arden Goens .....Abdul Wakeel  
 994. . Mr. Edward Butter .....Abdul Hadee  
 995. . Miss Mary Miller .....Mominah  
 996. . Mr. Arthur Dodson.....Obaidullah  
 997. . Mr. Israel Hamilton....Haamid  
 998. . Mrs. Fannie Thomas ..Fatima  
 999. . Mr. Andrew J. Williams .....Vilayat  
 1000. Mr. Levi Coleman .....Kalaam  
 1001. Mrs. Addie Weatherby .....Aalia  
 1002. Mr. Lemon Weatherby .....Lateef Walee  
 1003. Mrs. Ross Tasker .....Rasheeda  
 1004. Mrs. Lucinda Fridge...Fareed  
 1005. Mr. Andy G. Cummings .....Ghulam Ahmad  
 1006. Mr. Willaim Goode.....Karam Dad  
 1007. Mr. Walter Jones .....Ghulam Jeelaani  
 1008. Mr. L.A. Graham.....Mahboob Alea  
 1009. Mr. Charles Pierce .....Mahboob Haahee  
 1010. Mr. E. Summons.....Suleiman  
 1011. Mr. Simpson Bennet...Baddour  
 1012. Mr. Paul Daniels.....Abdullah  
 1013. Mr. Jacob Johnson .....Yakoob  
 1014. Mr. Joseph Blackwood Bairam  
 1015. Mr. Charles Disley .....Daood  
 1016. Mr. James Williams ...Ayyoub  
 1017. Mr. Raymond Clark....Abdur Rehman

- |   |   |
|---|---|
| 1018. Mr. William Hompton Salaamullah               | 1048. Mr. Olive Pibsoy .....Peer Muhammad         |
| 1019. Mr. Charles L. Linney Kaleemullah             | 1049. Mr. Virgil Washington .....Abdul Wodood     |
| 1020. Mr. Chas Curtis ..... Kareemullah             | 1050. Mr. Rothelz Mason .....Monawwar             |
| 1021. Mr. L. Bell..... Hafeezullah                  | 1051. Mr. James Mason .....Moneer                 |
| 1022. Mr. James Smith..... Ameenullah               | 1052. Rev J.D.W. Ross .....Abdullah Saifur Rehman |
| 1023. Mr. C. Cook ..... Amaanullah                  | 1053. Mr. John Samson .....Jamal Muhammad         |
| 1024. Mr. John Haskell ..... Shafaatullah           | 1054. Mrs. Emma Wilson.....Amanat                 |
| 1025. Mr. Joseph Kelly ..... Karamatullah           | 1055. Mr. Lee McGruder .....Lutfullah             |
| 1026. Mr. Jas. W. Watson ... Jamā'at Alee           | 1056. Mr. Walter Walker.....Muhammad Saleem       |
| 1027. Mr. Stephen Vance .... Abdul Ghanee           | 1057. Mr. Janner Hill .....Hilawl                 |
| 1028. Mr. Chas Bedford..... Najaf Alee              | 1058. Mr. Troy Logan.....Solieman                 |
| 1029. Mr. Fareed Bedford ... Shujaat Alee           | 1059. Mr. Will William.....Abdul Wodood           |
| 1030. Mr. Sol Spoulding ..... Ameer Alee            | 1060. Mr. Rufus Kyles .....Abdus Subhan           |
| 1031. Miss Maria B. Haskell Naeema                  | 1061. Mr. Peter John Pemberton ....Abdul Kareem   |
| 1032. Mr. Henry Bellingly ... Fakeer Alee           | 1062. Mr. D.F. Cooper .....Abdul Ghani            |
| 1033. Mr. W.H. Houston ..... Hadee Alee             | 1063. Miss Linda Sealy.....Amatullah              |
| 1034. Mr. John M. Banks .... Mumtaz Alee            | 1064. Mr. J.S. Louis.....Amanullah                |
| 1035. Mr. Celestine V. Banks .....Mohammad Ismaeel  | 1065. Mr. Edgar A. Craig.....Abdul Ghafoor        |
| 1036. Mr. Vesta L. Banks..... Didar Alee            | 1066. Mr. Leo Logan.....Sher Muhammad             |
| 1037. Mr. Carl M. Banks..... Dilawar Alee           | 1067. Mr. W.M. Freeman .....Freid                 |
| 1038. Mr. O.W. Wrigght ..... Rajab Alee             | 1068. Mrs. Virgil Jenkin.....Jameela              |
| 1039. Mr. Mohd. Sany O. .... Adeoba                 | 1069. Mr. S.G. Greene .....Ghulab                 |
| 1040. Mr. G.M. Abdullah                             | 1070. Mrs. Addie Young.....Shahab                 |
| 1041. Mr. M. Alee                                   | 1071. Mr. Merrill Van Battenberg ...Badrud Din    |
| 1042. Mr. Shaikd Ismael                             | 1072. Mr. Duncan Hamilton Hameedullah             |
| 1043. Mr. A. Malik Mondal                           | 1073. Mr. Willie Rooks.....Ruknud Din             |
| <b>The Moslem Sunrise Vol III No. II April 1924</b> |   |
| 1044. Mr. Howard Caruthets .....Hammad              | 1074. Mr. Sam Buckner .....Sameeullah             |
| 1045. Mr. Anderson Jackson.....Ahmad Jaleel         | 1075. Mr. James Fridge.....Freid                  |
| 1046. Mr. C. Johnson ..... Jan Muhammad             | 1076. Master B. Wilson .....Wilayat               |
| 1047. Mr. John Santiago ..... Shamsud Din           | 1077. Mrs. Martha Hayes.....Hawwa                 |
|   | 1078. Mr. Saeed Hassen .....Syria                 |

## Ahmadiyya Challenges to the American Evangelist, Dr. Billy Graham



Dr. Billy Graham (1918-2018) was an American evangelist. He was an excellent speaker and attracted thousands of attendees to his speeches wherever he went to speak. He passed away waiting for the imminent second coming but failed to recognize it when it came to his

knowledge. He knew about it for decades before his death but could not avail the opportunity to accept the Messiah.

In the mid-fifties, he started planning a tour of the African countries to solidify and enhance the influence of Christianity there. His tour was widely advertised in the media in the US and abroad.

Dr. Billy Graham came to Liberia in January 1960. The Ahmadiyya Missionary-in-Charge there, Muhammad Siddiq Amritsari, made a contact with him and made a good effort to make him agree to engage in a public dialog.

In the first week of February 1960, Dr. Billy Graham arrived in

Nigeria. The Ahmadiyya Missionary-in-Charge, Naseem Saifi there at the time, challenged him to a debate but Dr. Billy Graham did not accept the challenge. The challenge and his reaction to it was mentioned in famous American magazines, Life and Time.

On his arrival in Kenya, he was challenged by Ahmadiyya Missionary-in-Charge, Shaikh Mubarak Ahmad to a prayer contest involving terminally ill patients. He refused to accept the challenge.

Missionary Muhammad Siddiq Amritsari and Missionary Shaikh Mubarak Ahmad both served in the United States later for many years.

(Syed Sajid Ahmad)





## African American Journey to Islam

*For decades, Ahmadi scholars have lamented over the seemingly intentional absence of Ahmadiyya in historical religious discourse and the role Ahmadiyya has played in laying the Islamic foundation of the United States. Likewise, and equally as regrettable, has been the omission of African American contributions in creating the beautiful tapestry of the Ahmadiyya Muslim community. The rich contributions of the African American who successfully facilitated inroads in uncharted communities are the focus of this ground-breaking exhibit.*



*Hazrat Mirza Ghulam Ahmad  
(Promised Messiah and Mahdi)*

In 1889 a spiritual revolution began that would change the landscape of religion in America and the world. The Ahmadiyya Movement, founded by Hazrat Mirza Ghulam Ahmad of Qadian, India, was a reformist movement in Islam. A return to the original tenets of the faith, Ahmadiyya presented an Islam determined to bring humanity together in unity.

In the last decade of the 19th century, most of the world was under the threat of colonialism by the western world and Christian missionaries. Many oppressed peoples found little relief under such advances. The message of

peace and equality in Ahmadiyya was very attractive to African Americans in a post-slavery, reconstruction America.

African Americans would find religious freedom and spiritual harmony in Ahmad's Messianic Islamic message. Through the suffrage of Black life, Ahmadiyya would offer a message of Divine relief and salvation to those who were considered the least of society. African Americans would be lifted in this movement and the foundation for Islam in America planted for generations to come.

“Ahmadiyya was unquestionably one of the most significant movements in the history of Islam in the United States in the twentieth century.”

Islam in the African American Experience, Richard Brent Turner

“Since obedience to the Five Pillars of Islam is the cornerstone of Ahmadiyya rites, their followers were the first African Americans to learn and practice salat (Muslim prayer).”

Black Pilgrimage to Islam, Robert Danin

“The first and continues to be the most effective model of a multi-racial community experience for black people in the religion (Islam).”

Islam in the African American Experience, Richard Brent Turner

“Their prolific production of texts and newsletters were valuable assets for the promotion of Islam. The Ahmadi provided a majority of the literature available to all African American Muslim communities.”

African American Islam, Aminah Beverly McCloud

“Through their proselytizing, Ahmadi missionaries in the United States have had a great impact on the formation of African American Muslim identity.”

Encyclopedia of Muslim-American History, Vol. 1 Edward E. Curtis IV

“Ahmadi missionaries played a significant role in the early decades of the century in attacking what they saw as the blatant racism of American society.”

Islam in America, Jane I. Smith

The Ahmadiyya Movement in Islam has been recognized by historians as the most influential Islamic organization and contributor to American Islam. It has been described to have influenced the most dynamic African American movements while maintaining its focus on spiritual development and its presentation of a multicultural, peaceful and egalitarian Islam.





Dr. Mufti Muhammad Sadiq

## Ahmadiyya Comes to America

On January 24, 1920, as daybreak settled over London's streets, an elderly, light-brown complexioned man with spectacles boarded the S.S. Haverford bound for America. His dark green and gold turban and his amiable but mysterious manner attracted the attention of several Chinese passengers, to whom he introduced himself as "Mufti Muhammad Sadiq, missionary for the Ahmadiyya Movement in Islam". This was the beginning journey of Ahmadiyya coming to America. Mufti Muhammad Sadiq was a companion of the Mirza Ghulam Ahmad. He spent time in London teaching and spreading Islam. Everywhere he landed, he gained new members to join the movement.

Sadiq addressed his ministry through lecturing and writing. During his first year of missionary work in America, he delivered 50 public lectures in New York, Chicago, Detroit, Dowagiac, Sioux City, and Sioux Falls. He wrote dozens of articles to various American periodicals and newspapers. He created and published *The Moslem Sunrise*, the first American Muslim periodical.

During the first 15 months, Sadiq received 4000 inquiries by mail and distributed 15000 leaflets on Islam. One thousand pieces of literature were sent to libraries across the country and information mailed to many celebrities such as Thomas Edison, Henry Ford and then President Warren Harding. He worked in America for less than 3 years, yet, his missionary efforts were unparalleled and started the spiritual revolution, Ahmadiyya in America.



The Moslem Sunrise

In July 1921, Dr. Mufti Muhammad Sadiq published the Ahmadiyya Muslim Community's first English publication.

### Chicago Mosque Chicago, Illinois

In 1922, Mufti Muhammad Sadiq moved the Ahmadiyya American headquarters from Highland Park, Michigan to Wabash Avenue on the south side of Chicago. A converted house served as a mosque and mission house from which *The Moslem Sunrise* was published.

An Islamic dome was constructed by Brother Muhammad Yaqub (Andrew Jacob) to distinguish the building as a Mosque. The Chicago headquarters became the 'Mecca' of Islam in America.



Dr. Mufti Muhammad Sadiq's arrival marked the renaissance of Islam in America. Muslim immigrant communities existed in America but Ahmadiyya brought the earliest Muslim missionaries to America with the purpose of spreading Islam and providing the first Islamic literature and Holy Qurans translated to English. Sadiq arrived in 1921 becoming the first missionary in Islam to actively proselytize Islam in America. Author, Richard Turner describes in his book, *Islam in the African American Experience*, "Ahmadiyya was unquestionably one of the most significant movements in the history of Islam in the United States in the twentieth century, providing as it did the first multi-racial model for American Islam. The Ahmadis disseminated Islamic literature and converted black and white Americans. They attacked the distortions of Islam in the media, established mosques and reading rooms, and translated the Quran into English".

## The Beginning: 1920s

*“Come change your name,  
get back your religion.”*

Sheik Ahmad Din (Preaching from soapbox)



**Madam Rahatullah  
(Mrs. Garber)**

Sadiq's most active female convert and proselytizer in New York was Madame Rahatullah (Mrs. Garber), according to Sadiq, “has been busy in New York and has already secured on American convert and one Muslim to the Ahmadiya order. Madame will start lecturing in New York assisted by Mrs. Emerson (Allahdin).” – Moslem Sunrise, Vol. 2, 1921



**Brother Hakim  
(Dr. T. H. Humphreys)**



**Brother Omar  
(Mr. William M. Patton)**  
“An energetic Moslem trying his best to bring others to the fold of Islam.”  
– Moslem Sunrise, 1922

**Sheik  
Ahmad Din  
(P.  
Nathaniel  
Johnson)**

In 1922, Sheik Ahmad Din led a group of devout Muslims that included African Americans, Turks and a small number of Whites. An article about Ahmad Din in the St. Louis Post Dispatch reports that he had acquired hundred converts during the first six months of his mission in St. Louis.



**St. Louis Post Dispatch  
Published 1922**

“In the language of a writer of popular songs, Ahmad Din is the kind of Sheik who does his sheiking once a week. Not before a movie camera, but before a devout group of Negroes, Turks and a sprinkling of Whites, who gather at Sheik Ahmad Din's Moslem Mission at 2658 Olive Street on Sunday nights to hear him preach the doctrine of ‘Al ham do lillahi rabbil alamen’ or ‘All praise belongs to Allah, Lord of the Worlds.’”

Many African Americans were members of the earliest known Islam-based organization founded by Noble Drew Ali, the Moorish Science Temple of North America. Other organizations included Marcus Garvey's, Universal Negro Improvement Association (UNIA). The attraction of Islam by African-Americans was supported by the racial tension of the era. Islam presented a religion without racial inequalities. Mosques were places that Blacks and Whites would be seen praying side

by side. Dr. Mufti Muhammad Sadiq said, “There are people fairer than North Europeans living friendly and amiably with those of the darkest skin in India, Arabia and other Asiatic and African countries....In Islam no church has ever had seats reserved for anybody and if a Negro enter first and takes the front seat even the Sultan if he happens to come after him never thinks of removing him from the seat.” – The Moslem Sunrise, 1921



## The Beginning: 1920s

“The Ahmadis were particularly successful among African Americans, and Ahmadi women in full Islamic dress were among the most visible in the fledgling American Muslim community.” – Muslim Women in America: the challenge of Islamic identity today

### Four American Moslem Ladies



Right to left: Mrs. Thomas (Sister Khairat), Mrs. Watts (Sister Zeineb), Mrs. Robinson (Sister Ahmadia), Mrs. Clark (Sister Ayesha)



Sister Aliyya Ali

In 1921, was visiting relatives in Chicago from Kenner, LA. She received a flyer on Islam that was distributed by Mufti Muhammad Sadiq. She went to the Mosque and is considered among the earliest African Americans.

Before the early 1930s, women worked synchronously with the men in developing, teaching and preaching Islam. Among the first to accept and promote Ahmadiyya in America, they worked at the helm of this new spiritual movement. These sisters were the epitome of liberation in a western society where women's rights socially, politically and economically were still being defined. The pioneering spirit of these women were instrumental in the formation of Muslim communities across the country.

“In Pittsburgh, the women's auxiliary, Lajna Ima'illah (Maid servants of God) was established. It began with



Sister Ayesha (Mrs. Augusta Atkinson)

A zealous Ahmadi Moslem lady (of Hermosa Beach, California), who embraced Islam about a year and a half ago. My Allah bless her here and hereafter. (Sadiq, Moslem Sunrise, 1922, vol1.)



Sister Noor

(Mrs. Ophelia Aphant)

An enthusiastic Moslem Lady from St. Louis, Missouri (Moslem Sunrise, 1921 vol 2)

women members coming together in what they called “Sewing Circles”. In 1933, Dr. Yusef Khan appointed Sister Aliyyah Muhammad as the women's “Sewing Circle” first president. Many sisters were professional cooks and seamstresses. Their talents inspired beautiful handicrafts and sumptuous meals for fundraising. Meetings were held in sisters' homes where they reviewed lessons on Islam, developed fundraising schemes and socialized. When the name, “Lajna Ima'illah,” was introduced in the United States in 1936, Sister Aliyyah Muhammad became Lajna's first elected local president in America.” – Nycemah Yaqub

## Crescent or the Cross?

A Negro may Aspire to Any Position Under Islam Without Discrimination. Moslem Sunrise, article excerpt, - Sadiq

True Salvation of the Negroes

The real solution to the Negro Question

My Dear American Negro—Assalaam-o-Alaikum. Peace be with you and the mercy of Allah. The Christian profiteers brought you out of your native lands of Africa and in Christianizing you made you forget the religion and language of your forefathers—which were Islam and Arabic. You have experienced Christianity for so many years and it has proved to be no good. It is a failure. Christianity cannot bring real brotherhood to the nations. So, now leave it alone. And join Islam, the real faith of Universal Brotherhood. We have opened a School of Islam and Arabic Language. Join Islam in the Ahmadiyya movement founded by Ahmad of India, the Prophet of the day and be blessed. Moslem Sunrise

“I saw black people walking past two and three white churches before he dare stop to say his prayers. And I saw white people walking and riding past dozens of black churches before they would stop to say their prayers.... The question of color must be erased from the church service...” Moslem Sunrise, article excerpt - Sadiq

## “Muhammadanism is the Cure to the Race Problem”

Dr. Mufti Muhammad Sadiq

“Just as the UNIA was the Universal Negro Improvement Association with universality in the political sphere, the Ahmadis connected the faithful to a worldwide, multiracial, but ‘non-white’ religion.” - Islam and the African American Experience, Richard Turner

“Thus, its global perspective was as expansive as Garvey’s and almost as radical in its strategies for the liberation of people of color.” - Islam and the African American Experience, Richard Turner

According to Gomez (Black Crescent, 2002), “...but, in fact, the group now known as the Nation of Islam was influenced profoundly by the Ahmadiyya...”  
- The End of Empires: African Americans and India, Gerald Horne

Moslem Priest in Chicago Wins 700 to His Faith

“Muhammadanism is the solution of America’s race problem”, say[s] Dr. Sadiq, now in Paris on his way back to Bombay after converting seven hundred Chicagoans to the Moslem faith. Mixed congregations of white and colored converts mingle without prejudice at the mosque, 4448 S. Wabash avenue, but the Moslem missionary foresees a hot scrap between his people and the Ku Klux Klan. Moslem Sunrise

Sadiq continued to support African- Americans in their religious and spiritual development and on occasion addressing the racial issues plaguing America in this new century of freedom. Often urging to African Americans that Christianity was not a religion of equality, he made a profound statement in his Moslem Sunrise article, ‘Crescent or Cross? A Negro May Aspire to Any Position Under Islam Without Discrimination’. Ahmadiyya was the catalyst for the development of other orthodox Muslim (Sunni) and proto-Black movements. Latent in the message of Ahmadiyya was a theological response to imperialism, colonialism and racism and its misappropriation of the tenets of Christianity.

Ahmadiyya was viewed as a liberating movement for oppressed peoples, sending missionaries to African nations and America. It’s proselytization of a spiritual revolution became the model for change in Black America.

As Richard Brent Turner writes about Sadiq, “His impact on American religion during this period, however, cannot be adequately measured by numbers...the Ahmadiyya community published the first Muslim newspaper and the first Quran in English in America – and most of the Islamic literature that would be available to African Americans until the 1960s.”

“I do hope, in the grace of Allah, that in clearing the way for the future Missionaries of Islam I have done some pioneer work and sown the seed of Truth throughout the land which will grow up in time and show in big, tall, strong trees to feed and shelter thousands and send out healthy vibrations to millions.” Dr. Mufti Muhammad Sadiq

Between 1920 and 1923, America was introduced to Islam and her youngest Americans took hold in astounding numbers. As you read the list of names from The Moslem Sunrise of those years, names that were only a generation removed from slavery, African-Americans, who for the first time in their American

history, able to define their faith, God and themselves. Ahmadiyya had planted its roots in the American soil and the souls of the people. As this was a time in history of the Industrial Revolution and the Great Black Migration, this was also the time of a Spiritual Revolution and a Great Migration to Islam in America.





In 1930, Sufi M. Rahman Bengalee was sent to America as the missionary-in-charge and editor of The Moslem Sunrise. Bengalee moved the national headquarters from Wabash to 56 E. Congress, Suite 1307

Ahmadiyya Missionary Will Lecture in St. Louis The missionary of the Ahmadiyya Movement in Islam in the United States,

## The Next Wave: 1930s - 1950s

Sufi Mutur Rahman Bengalee of Qadian, India, is in St. Louis to lecture on the principles of his faith which he claims is the Mohammedan religion. He is a graduate of Punjab University in India and has been in the United States for two years establishing missions.

“Islam means peace,” Bengalee declared in explaining his religion. “The master prophet Muhammad is the founder of Islam. A Moslem honors and believes in all the divine teachers of the universe, including Krishna, Buddha, Moses and Jesus. We are mono-theistic.” Bengalee will announce the time and place of his lectures late. (The East St. Louis Journal, Sept. 26, 1930)



### Ibrahim Khalil

When he heard about the Ahmadiyya Movement and the claims of Mirza Ghulam Ahmad, he went to Chicago to meet with Sufi M. Rahman Bengalee. Br. Khalil owned the Pyramid Barbershop that featured Arabic writing of Bismillah-ir-Rahman-ir-Raheem, (In the Name of Allah the Most Gracious, Most Merciful) and La ilaha illallahu Muhammad-ur-Rasulullah (There is no God but Allah) in the front window. It also hosted a sign “Jesus Did Not Die on the Cross”.

Br. Khalil, according to Sultan Latif's, ‘When Nations Gather,’ is the first Native American to convert to Ahmadiyya.



“Approximately 1,000 Moslems are said to live in Chicago. Twenty thousands are scattered throughout the country.” — The Chicago Herald Examiner



### Ibn Yamin (Benjamin Ledbetter)

One of the earliest members of the St. Louis Ahmadiyya community join date is unknown. He was a member of the Islamic Brotherhood Society in America before coming to Ahmadiyya. He was an eyewitness, on the American continent, to the solar and lunar eclipses prophesized in the ahadith (sayings) of the Holy Prophet Muhammad concerning the advent of the Mahdi.

“When the eclipses were shown in the American skies (1895 in the western hemisphere), a small child who saw it kept the memory all his life, he said, he felt it to be very special. Many years later, he happened to read the claim of the Mirza Ghulam Ahmad, who said God the eclipse as a sign in his favor. Astonished, he took it as a sign of truth and dedicated his life.” — Bilal Rana

During the next two decades, the Ahmadiyya Movement would continue to grow and influence the African American community. African Americans continued to struggle through the Great Depression, discrimination, Jim Crow laws and racial inequities. Through the challenging years of the 1930s, Ahmadiyya communities remained committed to uplifting and spreading the message of Islam. Dr. Mufti Muhammad Sadiq instituted a system of training local, indigenous members to be preachers and leaders. These ‘Sheiks’ were vital to the spread of Ahmadiyya in burgeoning African American communities. Robert Danin takes note, “Before returning to India in 1922[3], Sadiq had ordained at

least a dozen indigenous “sheiks” who, in his opinion, were doing their utmost to promote Ahmadiyya doctrine. Their effort has spread throughout a network of approximately sixteen missions in cities stretching from the Mississippi to the Atlantic. Besides Sheikh Ahmad Din, Sheikh Ashiq Ahmad and their protégé Wali Akram, one must include Sheikh Nasir Ahmad and Sheikh Saeed Akmal of Pittsburgh, Sheikh Ahmad Omar of Braddock, Pennsylvania, Abdullah Malik of Columbus, Ahmad Rasool of Dayton, and Shareef Ali of Cincinnati. The largest contingents were in Cleveland and Pittsburgh, each with approximately three hundred converts.” — Black Pilgrimage to Islam



Rashid Ahmad recalls his search for God early in life. Although his family was Christian, he insists this was a culture they followed without thought. Rashid found

himself constantly searching and asking questions about God, but seldom did he find satisfaction.

After a series of frustrating experiences in search of God, Rashid followed the only thing he truly valued – money. Engulfed in an environment of hustlers, drugs, and crime, Rashid came across an unusual sight on the streets of Chicago. A man was crying out that Jesus did not die on the cross. Rashid was intrigued enough to ask where he could get more information. The man told Rashid to go to The Muslim Sunrise on 220 South State Street or the mosque located at 4448 South Wabash.

In 1946, Rudolph Thomas (Rashid) decided to visit the mosque located on Wabash Avenue in Chicago where he met an Ahmadi missionary named Ghulam Yasin. Thomas was determined to get to the bottom of what he thought was a money-making scam, so he kept coming back at all the times for prayers. Thomas eventually was convinced of the truth of Ahmadiyyat and accepted it in the course of the year. He frequented The Muslim Sunrise office on a daily basis to respond to letters and mail out issues to interested Americans.

He had written to the Second Khalifa, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad who told him to come and visit Pakistan. In 1949, Rashid traveled to Rabwah Pakistan, becoming the first African American to study at the Ahmadiyya Missionary School (Jamia). In 1954, he returned to

## The Next Wave: 1930s - 1950s

the states to become an important figure in Ahmadiyya in America.



“The internationalist identities of its African American members are extraordinary; they are probably the most widely traveled among Black American Muslims.” -Islam in the African American Experience



Khalil Mahmud took his family to various countries such as Ghana, Sierra Leone,



Ivory Coast, Niger, Morocco, India, Syria, Pakistan, Iran, Iraq, Ethiopia, Republic of Benin, Togo, UK, France and The Netherlands in an effort to educate his children about Islam and expose them culturally. He made the pilgrimage to Mecca in 1972 with his wife and three of his children. Dr. Khalil Mahmood completed studies in various countries including Al-Azhar University in Egypt, additional studies in Afghanistan, Pakistan, India, Lebanon, Iraq, Iran, Turkey, and Germany.



By 1945, the Ahmadiyya missionaries had established a beachhead among African Americans in Boston. Bashir Ahmad, a Philadelphia native and devout Muslim, was a vocal advocate of Islam for the Ahmadiyya movement in Boston. Adorned in Pakistani robe and headpiece, Ahmad's highly visible proselytizing paid high dividends when jazz pianist Stephen Peters embraced Islam later that year changing his name to Khalil Mahmud...Mahmud's close friend, musician Blazely Perry, introduced him to a young aspiring trumpet student named Malcolm Jarvis. In addition to expressing interest in learning more about Islam, Jarvis arranged to bring his friend, Malcolm Little, to meet Mahmud. Although not a musician, Little represented the growing number of African American urban men, disenchanted with Christianity and religion as they knew it, yet almost hypnotized by the singers and artists of

jazz, blues, and bebop...Unfortunately for Jarvis, he and his buddy Malcolm Little [later to become Malcolm X] were both arrested and consequently convicted for burglary before the meeting with Mahmud ever came to pass.

Traveling around the world as an Ahmadiyya missionary and educator, Mahmud spent time living in London as well as West Africa. In London Mahmud and theologian Howard Thurman met by chance. The meeting impressed young Thurman so greatly that he recorded it in his autobiography (Thurman, 1979)...Khalil Mahmud's career culminated as librarian and professor of religion in the Department of Religion and Langston Hughes Memorial Library's Special Collections, Lincoln University. - African American Islam, McCloud



1946 with Sufi M.R. Bengalee. Chicago, Illinois.



Left and right: Members with Missionary Sufi MR Bengalee in Chicago IL. Members from Chicago, Pittsburgh, Dayton, Indiana, Cleveland and St. Louis are present in these pictures.



Left: 1948 Farewell to Missionary MR Bengalee with Ghulam Yasin and Khalil Nasir to his right. Mirza Monawar Ahmad second from right.



Right: 1947 First National Convention (Jalsa Salana), Dayton, Ohio.



“...only one process for an African American to become Muslim during the 1940s and 1950s; the Ahmadiyya Movement.”  
Muslim Minorities in the West

#### Dayton Mosque

This photo was taken on the site of what was to become the first mosque (Dayton Mosque) built in America by American converts.

The Great Migrations from 1910 to 1960 brought hundreds of thousands of blacks from the South to Chicago, where they became an urban population. They created churches, community organizations, important businesses, and great music and literature. African Americans of all classes built community on the South Side of Chicago for decades before the Civil Rights Movement. The Ahmadiyya Movement began to welcome new missionaries who aided Sufi Bengalee spreading the message of Ahmadiyya in America. Established communities had spread to New York, Washington D.C., Pittsburgh, Detroit, and St. Louis with pockets of Ahmadi established in Florida, Louisiana and other Midwest and southern states. However, Chicago remained the Headquarters and heart of the Ahmadiyya Community. With 25 years in Chicago, the Ahmadiyya

Community said farewell to Sufi Bengalee while ushering in a new era for the Movement. African-Americans continued to play critical roles in this still new and most influential religious community. This era also marked the beginning of African Americans starting Muslim families. Young Muslim children raised learning Arabic and Islamic principles of equality and inclusion while still having to navigate through a segregated society. The dedication of the ‘first’ converts from the 1920s and 1930s was evident in the establishment of families and continued growth in America. As America was engaged in war in the 1940s, The Moslem Sunrise continued to promote the peaceful nature of Islam and continued to encourage readers to follow the dictates of Islam and overcome hatred, prejudice and inequity.

## The Next Wave: 1930s - 1950s

Munir  
Hamid

My first introduction was around 1954 or 1955. My sister was in the singing group called the Capris. She met Lynn Hope, and he was a Sunni Muslim and a saxophone player who was very well known and had several albums out. He would wear a turban and say, “as salaamu alaikum.” He had some moral qualities the other musicians didn’t have. I became interested and started to read as much literature as I could. I was fifteen years old. I met a friend. Instead of hustling money, he gave me a book to read, *Our Promised Messiah*. He was having a meeting in his house in West Philadelphia on Hobart Avenue. The Ahmadi missionaries, Nur-ul-Haq Anwar and Muhammad Sadiq were teaching a bunch of brothers in Philadelphia. The rituals made an impression on me so that when I went home, I decided to become Muslim. But I hesitated. In Washington, D.C., I was stationed on Andrews Air Force Base. Khalil Ahmad Nasir, the Ahmadi missionary, invited me to come out for Friday Jum’ah, 1955—I was sixteen. I converted then.



Washington, D.C. (1950s)



Chicago Mosque (1950s)

Chicago Mosque 1952 - Mubarak  
Malik, Mahmooda Malik, Hameeda  
Chambers, Aliyya Ali, Suleiman Saeed,  
Nur Islam, Hanif Ahmad, Abdul Malik,  
Mubarak Ahmad, Rashid Ahmad.✉

St. Louis (1949)

Percy Smith  
was known to  
host popular  
jazz musicians

at his home in California. There they would practice and discuss spiritual revolutions and religion. In 1949, Percy joined the Ahmadiyya Movement, saying, ‘It was the thing to do’. Ahmad Saeed (Percy) returned to East St. Louis to become an integral member of the St. Louis Ahmadi community. During the 1970s and 1980s, in the absence of a missionary, Saeed took the lead on educating the young and old in Arabic and Islamic studies. During summers, he would feed the neighborhood kids around the Mosque and involve the Ahmadi youth in various activities. Every Friday and Sunday he would consistently hand out a hearty smile and candy to the young. His commitment to the youth, Islamic education and service to the community has developed a

legacy of Ahmadis in St. Louis.



During the 1950s African Americans were still under the duress of an American, federally supported racial caste system known as Jim Crow. Jim Crow allotted a stance of separate but equal, however equality was rarely enforced between ‘Blacks’ and ‘Whites’. During these times, the Ahmadiyya Movement maintained its multi-racial Islamic principle, as directed by the Prophet of Islam in A.D. 632 in his last sermon, “All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action.” African-Americans were not allowed to greet or shake hands with ‘Whites’, unable to use the same restroom or water fountains, unable to sit or ride together in public spaces, and when church divisions

were based on race, Ahmadis of all races and nationalities could be found in a single mosque, praying side-by-side, shaking hands and embracing another despite the rules and laws of the general public. Ahmad Saeed relates the story of when he first came into the movement in 1953. “Traveling to different cities would be challenging and dangerous. We would take the back roads in hopes not to be stopped by authorities because there would be a couple of so-called blacks, an Indian missionary and maybe a white all riding together in a car with no distinction of who sat where.” During these times of segregation, Ahmadiyya continued to publicly proselytize equality amongst all Americans and set the example within its own walls a true administering of ‘unalienable rights.’



The Next Wave: 1930s - 1950s



Uthman Khalid  
In 1948, Uthman Khalid accepted

Ahmadiyya along with his wife under the auspices of Ibrahim Khalil. Ibn Yamin and Ibrahim Khalil worked diligently to spread the message of Islam in the area. Uthman became an active and dedicated member. His wife, Aminah Khalid, became so impressed with his complete moral change and dedication that she also accepted. Uthman and Aminah Khalid would serve and support the St. Louis Ahmadiyya community for decades to come. They worked as Presidents and counselors to countless members, neighbors and friends. Their legacy lives on with three generations of Muslims continuing to serve. In the 1953 picture on right: Left to right in the back: Abdul Ghaffar, Ahmad Wali, Uthman Khalid,

Ibrahim Khalil, Habibullah Aziz. Front row: Ishmael Ahmad, Aliyyah Aziz, Rashidah Rafat, Monsoora Rafat.



St. Louis Community, 1950s  
Abdullah Ali, Uthman Khalid, Jawad Ali, Mubarak Ahmad



Munir Ahmad, Ahmad Hadi, Jawad Ali, Ibrahim Khalil, Mubarak Ahmad



St. Louis Ahmadi children (1950s)



Abdullah Ali  
was one of

the eldest living members of Ahmadiyya. It is said he died at the age of 99. The actual date of his joining Ahmadiyya is unknown. But his dedication and commitment is unparalleled. In the 1950s, Abdullah and his wife, Almas, would provide residence for the first official missionary and family assigned to St. Louis. The Ali's would hold Friday service (Juma) at their home and provide support for community members. Abdullah was well known for his call to prayer (Azan). Every New Year's, when neighbors would shoot their firearms, Abdullah would go to the top of his roof and call his most melodious Azan.



Abdullah Ali, Ali Razaa, Ibn Yamin, Abdul Ghaffur, Abdullah Aziz, Ibrahim Khalil, Habibullah Aziz

In 1922, St. Louis became one of the first established Ahmadi communities in America. The extraordinary missionary efforts of Sheikh Ahmad Din exposing hundreds to Islam in the St. Louis area. By the mid-1930s, changes in local leadership and challenges by black nationalist groups, affected growth in the community and caused some indifference amongst a few members. However, a smaller group of Ahmadis continued to preach and serve creating another wave of new converts to join. Of these second wave of conversions, were Ibrahim Khalil and Ibn Yamin. They re-established the Ahmadiyya community of St. Louis and continued to reach out to African Americans. Some of their early converts came from other Muslim groups. Abdullah Ali and Uthman Khalid are said to have come from Muslim organizations as such. It is important to note that many of

these predominantly African American Muslim organizations at this time were break-offs or splinter groups from the Ahmadiyya Community. This phenomenon of splintering was not unique to St. Louis but had taken place at the major Ahmadiyya centers around the country. These years were turbulent for African Americans in general and some Ahmadis differed on how religion should address the social justice issues of the era. The Ahmadiyya model focused more on self-transformation and inclusiveness for all races. This model remained attractive and successful for many in search of both physical and spiritual liberation. Throughout the 1930s and 1940s the Ahmadiyya Movement continued to be the prominent Muslim organization, particularly, for African Americans.

The Next Wave: 1930s - 1950s



Ahmad Shafeeq, Ahmad Nurullah, Ali Razaa and Khalil Mahmood



Abdullah Muhammad, Abu Kalam, Abdus Subhan and Abdullah Ali

Muhammad Sadiq



“I became a fairly good jazz musician and it started to pay well. So, I decided to make it my career and pursued it further. In those days, Cleveland, Ohio 1956. Prince Hall Auditorium.



there were not too many opportunities for the people of African descent....As a musician, I used to hear people talk about Islam, but everything I heard about this religion, sounded so foolish that I did not care much about it. Then, one day in 1947, a friend gave me a book, “The Life of Muhammad,” written by Sufi M. R. Bengali. I was in tears after reading that book.... I prayed to Allah for forgiveness of my past sins and took a solemn pledge to live a life of piety.”



Hanif Ahmad, Abdullah Muhammad, Mubarak Ahmad, Abdul Malik



Bashiruddin Usama, Muhammad Ameen, Mubarak Ahmad, Ali Razaa



**Abdul Malik:** While serving in the U.S. military in North Africa Abdul Malik met an Ahmadi Muslim. After returning home he found the U.S. Ahmadiyya headquarters in Chicago, IL. For two years he would drive from Milwaukee, through ‘Jim Crow’ counties to the Chicago Mosque. There he received lessons and orientation into Islam from the then Head Missionary, Khalil Ahmad Nasir. After accepting Ahmadiyya in 1946 he was given permission to start an Ahmadiyya mission in Milwaukee.

“The Dayton community was another important indication of the consolidation of African Americans in the Ahmadiyya movement. This community was almost one hundred percent black in the 1950s, and African Americans planned, funded, and built the Ahmadi mosque [Dayton Mosque] there in 1955. This was probably the first mosque built in America exclusively by African American converts. Also, in Ohio, Wali Akram, a black Ahmadi led another African American Muslim community that flourished in Cleveland in the 1950s. This Mosque of more than two hundred Ahmadis maintained extensive records of its members and was noted for its “inter-ethnic marriages.” The Ahmadiyya movement also shaped the religious ideas of an African American group of Sunni Muslims in Lincoln

Heights, Ohio during these years. Thus, a dynamic group of African American Ahmadi leaders developed in the 1950s, including Mursil Shafeek, president of the Dayton community, who was fluent in Arabic, though limited in formal education; Muhammad Sadiq, a jazz trombone player in the 1940s who became president of the New York City and New Jersey communities; Bashir Afzal, a New York City leader in the 1950s; and Rashid Ahmad, who went to Pakistan to prepare for missionary work in the late 1940s and became an important Ahmadi figure in St. Louis, Chicago, Milwaukee, and New York in the 1950s.” – Islam and the African American Experience, Richard Brent Turner



The Next Wave: 1930s - 1950s



Aliyah Rabia (Dakota Staton)



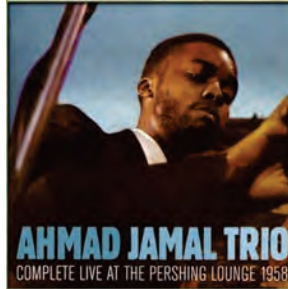
Abdullah Ibn Buhaina (Art Blakey)



Suleiman Saud (McCoy Tyner)



Hajj Rashid (Lynn Hope)



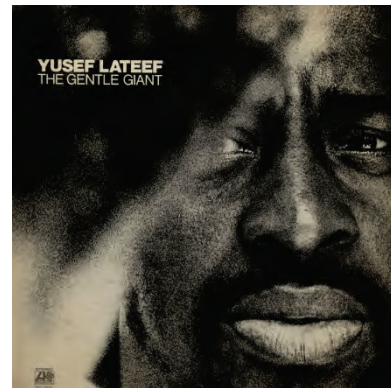
Ahmad Jamal (Frederick Russell Jones)



Sahib Shihab (Edmond Gregory)



Liaquat Ali Salaam (Kenny Clarke)



Yusef Lateef (Bill Evans)



"My embrace of Islam came about in

1946 while I was working with the Wally Hayes Band in a club on the west side of Chicago. One night a trumpet player named Talib Dawud sat-in with us. He told me that he was an itinerant musician and that he was practicing Islam as a member of the Ahmadiyya Movement...To complement my reading, from time to time I visited the Ahmadiyya Mosque in Chicago...After I left Chicago with Gillespie, the headquarters for the religion was in New York, and I continued to attend the meetings...At this time the meetings were at Abdullah Ibn Buhaina's house; he was formerly Art Blakey...For nearly one year I studied the religion and finally decided to embrace it..." - Gentle Giant, the Autobiography of Yusef Lateef

Amina McCloud observes, "Ahmadiyya converts to Islam drew heavily from jazz musicians and created a distinctly Islamic culture that was highly visible in African American urban centers between 1917 and 1960...these musicians were major propagators of Islam in the world of jazz even though the subject of music was often a source of debate with the subcontinent Ahmadis. Some even developed a distinct jargon—a unique blend of bebop and Arabic." - African American Islam

"...Gillespie's big band was a training ground for many of the great names in modern jazz...Curiously, it also proved to be fertile soil for Islamic dawa. In Philadelphia, Rainey met Sheik Nasir Ahmad. He soon converted to Islam, taking the name Talib Dawud. The band's young tenor

saxophonist, Bill Evans, followed him, taking the name Yusef Lateef, as did Lynn Hope, who became Hajj Rashid after making pilgrimage to Mecca in 1958. The drummer, Kenny Clarke, changed his name to Liaquat Ali Salaam and Oliver Mesheux became Mustafa Dalil." – Black Pilgrimage to Islam, Robert Danin

"Islam was a force which directly opposed the deterioration of the mind and body through either spiritual or physical deterrents. Among musicians the religion began to grow when Art Blakey, Talib Daoud, Yusef Lateef, Ahmad Jamal, Sahib Shihab and other musicians raised money to bring Moslem teachers of the Ahmadiyya movement from Pakistan to the United States..." - Coltrane: A Biography, C. O. Simpkins

The Third Generation: 1960s-1970s



Dayton Ahmadi Community (1960s)



National Meeting, Dayton, Ohio (1965)



Sultan Latif (1965)



National Meeting, Dayton, Ohio (1965)



Pittsburgh Ahmadi Community (1960s)



Philadelphia Ahmadi Community (1960s)



St. Louis Ahmadi Community (1960s)

The 1960s for African Americans marked a number of turning points. With the efforts and sacrifices of the previous decades, African Americans, after countless, sit-ins, boycotts, marches and other significations for equality, gained a major victory in the liberation struggle with the passing of the Civil Rights Act of 1964. This period also marked the assassination of two prolific voices in the struggle; Dr. Martin Luther King and El-Hajj Malik Shabazz (Malcolm X). As both of these champions of equality moved towards a more broad, inclusive ideology of peace among the races in America and the World, the Ahmadiyya movement, who had always professed an inclusive model was also met with challenges. The media had taken notice to the separatist philosophy of the Nation of Islam and in a time of high racial tensions, promoted the Black (only) Muslim group over, the also well-known, Ahmadiyya movement. In *Islam in the African American Experience* by Richard Brent Turner, the late Muzaffar Ahmad Zafr, says, “The American press or media found it more controversial to highlight Elijah Muhammad rather than the Ahmadis who were conducting a multiracial movement that America was not ready to deal with.” Ahmadiyya offered a solution to the race problem at a time when places of worship remained segregated. It would continue to attract those in search of peace and equality.



The Third Generation: 1960s - 1970s



Left: Meeting of Presidents: Midwest Region Presidents planning the 1972 national convention-- Munir Ahmad (St. Louis, MO), Hasan Hakeem (Zion, IL), Rashid Ahmad (Milwaukee, WI), Abdul Karim (Chicago, IL), Missionary Shukar Ilahi (1970s)



*Sahibzada Mirza Tahir Ahmad*, prior to his election as Fourth Khilafa, addressing members in Chicago, Illinois. He would later become Khalifa in 1984.



Mubarak Malik

Sister Mubarak Malik was GOP 5th District Congressional Representative candidate. She met with President Gerald Ford to discuss national concerns and presented him with a Holy Quran. She was the first African-American woman to present the Holy Quran to a sitting president. (1974)



National Leadership Members (1970s)



Ahmadiyya Gazette







National Meeting, Lake Forest, Illinois (1972)



Jalaluddin Abdul Lateef

The Ahmadiyya Movement continued to attract African Americans from various segments of the community. College students and professionals, black nationalists and civil rights activists, preachers and politicians, artist and musicians, religious and nonreligious, found a life-changing, God- induced, redemptive power in Ahmadiyya. Just as in previous years, members joined the fold because they heard the light of truth in the message, some came from disenfranchised communities and found sisterhood and brotherhood and others who found their backs against the

“I first heard about Islam from a follower of Elijah Muhammad of the Nation of Islam. His name was Columbus Wayland. He introduced me to some very abstract interpolations of Islam. I didn’t hear much more about Islam until much later in my life, when I had moved to New York. There I was reacquainted with some of my old friends from New Jersey. One of them, Akbar Tshaka...he started preaching to me the teachings of Islam. At that time I was not particularly attracted to religion and did things that young men are usually interested in. It was during this period that many young men like myself enrolled into the military. After leaving the military I went to Boston where I got married...one day Akbar came across a book by the name of the Teachings of Islam. He read the book and was greatly impressed by its contents and the author. On the back of the book, there was a list of centers of the Ahmadiyya Movement in Islam in the United States. One of these centers was that of Brooklyn, New York. I still continued to read whatever I could get my hands on. After some time, with Akbar’s steady persuasion I was convinced that I should go to the Brooklyn mission house myself. I believe it was Akbar who suggested that I should take the bai’at.”

wall, found hope and salvation. They all accepted the reformative teachings of this Messianic Movement and the unifying power of Islam. This period also marked the arrival of significant numbers of immigrants following the repeal of the Oriental Exclusion Act, which federally limited the number of immigrants allowed in America. The faces of Islam in America would began to change and the Ahmadiyya Movement would welcome its new brethren from the eastern countries to the American movement.



Khuddam-ul-Ahmadiyya – Men's branch of Ahmadiyya dedicated to service.

“A Nation cannot be reformed without the reformation of its youth”

– Mirza Bashir-ud-Din Mahmud Ahmad, Khilafatul-Masih II.



At a time when African American men were moving out of the social movements of the 1960s and trying to find a meaningful place in mainstream America, the Ahmadiyya Movement offered a specific branch for young men between the ages of 15 to 40. This branch, created by Mirza Bashir-ud-Din Mahmud, the second successor and son of the founder of the Movement, was established in America in 1969, led by Munir Hamid. Its goals; provide leadership and mentoring to the younger men as they develop into maturity and become new leaders of a nation. The Khuddam, Arabic for servants, would conduct regular meetings, camps, outreach efforts, recruit new members and provide support for the internal community. The importance of this branch is reflected in the words, “A Nation cannot be reformed without the reformation of its youth”. – Mirza Bashir-ud-Din Mahmud Ahmad.



“The internationalist identities of its African American members are extraordinary; they are probably the most widely traveled among Black American Muslims.” - Islam in the African American Experience

African American Women and Men would sacrifice to make sojourns to the Holy lands.

### In Qadian, India



American visitors with *Sahibzada* Mirza Wasim Ahmad in Qadian







American Muslim contingent with *Hazrat Mirza Nasir Ahmad* (Third Khalifa of the Ahmadiyya Movement in Islam)



Guarding the Ahmadiyya flag at the annual convention.





American Muslim contingent in Rabwah with *Hazrat* Mirza Tahir Ahmad, who later became the Fourth Khalifa of the Ahmadiyya Movement in Islam in 1984.



In Qadian at the spot where Khilafat took root.

The tradition of travel continued with the third generation. They would make special efforts in visiting other Ahmadi communities and attending national events. These groups of African Americans, women and men, would embark on a number of journeys to Hajj and

the Ahmadiyya Founder's land of origin. Many of them common people with humble financial means, would sacrifice to make these holy sojourns. Their efforts would provide leadership and inspiration for a growing nation of Muslims in America.





African American Journey to Islam



As the community moved into the 1980s, its roots were firmly planted in cities across America, the immigrant community had grown significantly and African American Ahmadi from the 1950s and 1960s had established Muslim families well-grounded in their respective communities and Islam. A fourth generation of African American Muslims were being raised in a time when names like Jamal and Kareema had become more

common, non-Muslims could be seen with head coverings and the diversity of Islam was more recognized. It was a time for appreciation for those elders, women and men, who dared to choose their God and accept equality of all humanity. The sacrifice and commitment of these members of the Ahmadiyya Movement provided the foundation for Islam in America.

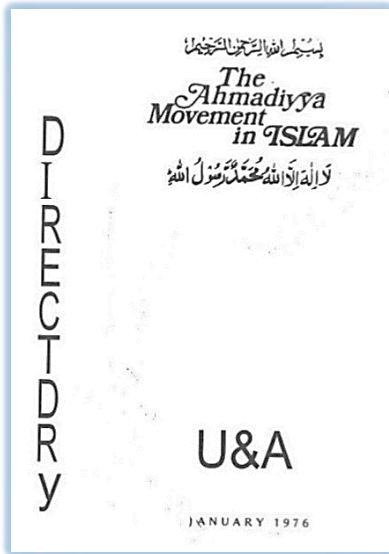
Special thanks to all those that contributed stories and photos to produce this historical exhibit. In remembering the pioneers highlighted in this exhibit and the countless names of pioneers not mentioned, we pray our most earnest prayers of gratitude for their service, steadfastness and dedication in blazing the path that American Muslims continue to travel today. May Allah bless their efforts and raise them to paradise in the hereafter. Ameen. Sponsored by: Ahmadiyya Muslim Community, USA, Tabligh Department, African American Ahmadi History Committee. — Curated and Written by: Hafiz Nasiruddin.

Photography and Photo contribution:  
Abdus Sami Khaliq - Al-Haj Dhul Waqar Yaqub

Exhibit Compilation and Design:  
The Nasiruddin Group [nasiruddingroup@gmail.com](mailto:nasiruddingroup@gmail.com)

# 1976 Directory of the Ahmadiyya Movement in Islam

The directory published in 1976 gives a snapshot of the Community at that point in time. We have removed personal addresses. Every member may have not been listed. (Dr. Mahmud Ahmad Nagi)



Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer.

The Promised Messiah and Mahdi initiated the Ahmadiyya

Movement to revive faith in God, to re-establish the glory of the Holy Prophet of Islam, to expound the disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favor of renunciation of war as a means of setting disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and peddlers in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

Ahmad passed away in 1908 and was succeeded by his foremost votary and closest companion,

Hazrat Hafiz Haji Maulvi Nur-ud-Din as Khalifat-ul-Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifat-ul-Masih II. During his 52 yearlong leadership, the Khalifat-ul-Masih II organized world-girding chain of mosques and missions. On his death on November 8, 1965, the electoral college named, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifat-ul-Masih III, who resides in Rabwah, Pakistan, present headquarters of Ahmadiyya Movement in Islam. The Movement is today the most active missionary Movement in Islam, with several branches in America.

For further information contact the nearest Ahmadiyya Mission or its headquarters in USA, 2141 Leroy Place, N.W. Washington, D.C. 20008. Phone 202-232-3737.

## Foreword

This Directory has been published in order to facilitate and encourage closer communication within the American Jamā'at.

The aid in keeping this Directory both functional and up-to-date,

please notify the Headquarters immediately of any change in your address by using the Change of Address Form, which appears at the end of this booklet. This and any other corrections, additions or deletions noted should be mailed to:

Directory Ahmadiyya Movement in Islam

2141 Leroy Place, N.W.

Washington D.C. 20008

M.S. Shahid,

Missionary-in-Charge

## Lists

### Information about Missions

M.S. Shahid: Missionary In-Charge

M.M. Ibrahim: Missionary (Midwest)

Masud Ahmad: Missionary E. Coast

### Missions

Baltimore, 4406 Garrison Boulevard, Baltimore, MD 21215

Chicago, 4448 S. Wabash Chicago, ILL 60653

Dayton, 637 Randolph Street, Dayton, Ohio 45408

Milwaukee, 4385 Green Bay Avenue, Milwaukee, Wis. 532

New York, 1064 Union Street, Brooklyn, N. Y. 11225

Philadelphia, 5219 Arch Street, Philadelphia, Pa. 19139

Pittsburgh, 2522 Webster Avenue, Pittsburgh, Pa. 15219

St. Louis, 4401 Oakwood Street, St. Louis, Mo. 63121

Teaneck: 131 Intervale Road, Teaneck, N. J. 07666

Washington, 2141 Leroy Place N.W. - Washington, D.C. 20008

Waukegan, 211 Straiten Road - Waukegan, 111. 60085



## Amīrs of Regions

Dr. B.A. Munir: Athens, OH	Ahmad Ali: Indianapolis, IN	Munir Ahmad: St. Louis, MO
Abdul Hafeez: Baltimore, MD	Qazi M. Barkatullah: Jackson, MISS	Falahud Din Shams: Streamwood, IL
Abid Hanif: Boston, MA	Ali Razaa: Kenosha, WI	Abu Bakr Nurud Din: Trenton, NJ
Syed Sharif Ahmad: Concord, CA	Rahmat Jamal: Los Angeles, CA	Muhammad Sadiq: Teaneck, NJ
Ch. M. Arshad: Cincinnati, OH	Rashid Ahmad: Milwaukee, WI	Dhul Waqar Yaqub: Troy, OH
Abdul Jamal: Chicago, IL	Bashir Afzal: New York, NY	Munawar Saeed: Washington, DC
Jamil Ahmad: Cleveland, OH	Husain Abdul Aziz: Philadelphia, PA	Hasan Hakeem: Waukegan, IL
Muzaffar Ahmad Zafar: Dayton, OH	Jamilur Rahman, Pittsburgh PA	Yahya Sharif Abdullah: York, PA
Abul Fazl: Detroit, MI	Hussain M. Sajid: Portland, ORE	Abdul Aziz Khalifa: Canada

## Members

## Boston, Mass.

1. Ahmad, Fazal
2. Ahmad, Mahmood
3. Ahmad, Syed Naeem
4. Hanif, Abid
5. Jami, Khabir A.
6. Karim, Abdul
7. Khaliq, Abdus Sami
8. Lami, Qemal
9. Mahmood, Selma
10. Rafiq, Ahmad
11. Rahman, Abdur
12. Sadiq, Muhammad
13. Saeed, Ahmad
14. Salam. Jamal A.
15. Umar, Muhammad
16. Wali, Abdur Raqib

## New York, N.Y.

1. Afzal, Bashir
2. Ahmad, Hamid
3. Ahmad, Iftikhar
4. Ahmad, Mansur
5. Ahmad, Mir Mubarak
6. Ahmad, Murad
7. Ahmad, Naeem
8. Ahmad, Rashidah
9. Ahmad, Rafiq
10. Ahmad, Shafiq
11. Ahmad, Shahid
12. Ahmad, Syed Khalil
13. Ali, Abdur Rahman

14. Alladin, Rashid M.
15. Ansari, Nadir Naeem
16. Bashir, Ahmad
17. Choudhry, Ata-ur-Rahman
18. Conteh, Isa
19. Din, Moneer-ud
20. Ebrahim, Umar Bilal
21. Farhat Mahmood
22. Hagura, Tahir A.
23. Haleem, A.
24. Hamid, Abdul
25. Haneef, Muhammad
26. Harris, Jameelah
27. Jamal, Muhammad Isa
28. Jamil, Basharat
29. Jamil, Mubarak
30. Janjua, Abdul Karim
31. Kanu, Hassan
32. Khan, Hamid A.
33. Khan, Rouf Ahmad
34. Kuruvilla, Birjees B.
35. Kwansah, P.A.
36. Latif, Jalaluddin A.
37. Latif, Nur Ghazali A.
38. Lural, Mushab S.
39. Mahmood, Abdul B.
40. Mahmood, Azhar
41. Mahmood, Qamar
42. Mahmud, G.
43. Mahmud, Idris
44. Malik, Ijaz A.

45. Mamannia, Yusuf
46. Mannon, Lutful
47. Mirza, Naseer
48. Munawar, Daud
49. Mustapha, Kamal
50. Naeem, Karim
51. Nasir, Abdul Hadi
52. Nasir, Khalil A.
53. Nasir, Salim
54. Qureshi, Fazal
55. Rahela, Aarif Zaman
56. Salahuddin c/o Frederickk Monroe
57. Sami, Abdus
58. Sattar, Abdus
59. Shah, Muhammad Afzal
60. Shah, Syed Masud
61. Shaikh, Sajjad Haider
62. Shakur, A.
63. Soofi, A. G.
64. Soofi, Tariq
65. Swales, Andy C.
66. Syed, Hasan Hamid
67. Tahir, Naseer A.
68. Wali, Abdul
69. Yahya, Jawwid
70. Zafar, M.A.M.

## Philadelphia, PA.

1. Abdullah, Latifa
2. Ahmad, Ali
3. Ahmad, Daud
4. Ahmad, Omar

5. Ahmad, R.A. Jamil
6. Ahmad, Yusuf
7. Aziz, Husain
8. Bashir, Luqman
9. Bashir, Tayyib Ahmad
10. El-Hadi, Khadija
11. Habib, Salma
12. Hamid, Munir
13. Hasham, Hameeda
14. Hussain, Zackariyya
15. Ibrahim, Muhammad H.
16. Idris, Safoora
17. Latif Talib
18. Maharvi, M.A. Hassan
19. Malik Ghulam A.
20. Malik, M. Abdul
21. Minhas, Aslam
22. Muhaimin, Rasul
23. Rahman, Mujibur
24. Rahman, Sharif
25. Raqib, Idris
26. Salam, Bilal A.
27. Shahid, Rahim A.
28. Syed, Abdul Aziz
29. Waleed, Lateef A.M.
30. Rahim, Aisha T.A.

#### Teaneck, N.J.

1. Abdullah, Hasan
2. Ahmad, I.
3. Ahmad, Kalimuddin
4. Ahmad, Mubarak
5. Ahmad, Sardar Latif
6. Ali, Majid
7. Arshad, Ahmad
8. Bajwa, S.S.
9. Choudhri, Tariq Ahmad
10. Choudry, Riaz
11. Karamat, Masood
12. Kasirn, Hushin A.
13. Lateef Saeeda
14. Lateef, Yusef
15. Nasir, Abdul Haleem
16. Nasir, Abdul Lateef
17. Nuruddin, Abu

18. Qureshi, Masood
19. Rahman, Aminur
20. Rahman, Bashirur
21. Sadiq, Muhammad
22. Sheikh, Amin
23. Zafar, Ahsan

#### Baltimore, MD

1. Ahmad, Laeeq
2. Aina, Abdul Fatai
3. Aziz, Abdul
4. Baig, Mirza Amin
5. Coolidge, Zainab
6. Hafeez, Abdul
7. Hafeez, Muhammad
8. Ijaz, Mujaddid Ahmad
9. Iyes, Lateefa
10. Jameel, Abdul
11. Kareem, Kareema
12. Lateef, Ahmad
13. Naimullah, S.
14. Parker, Amina
15. Rahman, Abdur
16. Rahman, Azeema
17. Saleha, Maryam

#### Washington, D.C.

1. Abbas, M.M.
2. Abdullah, Harisa
3. Ahmad, Aziz
4. Ahmad, Basharat
5. Ahmad, Bashir
6. Ahmad, Hamid
7. Ahmad, Jamaluddin
8. Ahmad, Jamil
9. Ahmad, M.M.
10. Ahmad, Mansoor
11. Ahmad, Mir Daud
12. Ahmad, Mir Karim
13. Ahmad, Mirza Qamar
14. Ahmad, Mouloud
15. Ahmad, Mubarak
16. Ahmad, Mubashar
17. Ahmad, Naseer
18. Ahmad, Rashid
19. Ahmad, Rashid

20. Ahmad, Shahid
21. Ahmad, Shamim
22. Akbar, Jamil
23. Ali, Ameer
24. Ali, Bilal Sunni
25. Ameen, Muhammad
26. Arrington, Amina
27. Baduh, Ahmad
28. Bengali, Khalilar R.
29. Bhatti, Hafiz A.
30. Bowles, Rocky D.
31. Elahi, Rizwan
32. Ghafoor, Abdul
33. Haleem, Ahmad
34. Haq, Irfanul
35. Haroon, Muhammad Isa
36. Iqbal, Parweez
37. Khan, Kaleemullah
38. Kishwer, Mujibullah
39. Mahmood, Abu Nasar
40. Mahmood, Nasir A.
41. Malik, Hafiz Ahmad
42. Qudsia, Amatul
43. Saeed, Munawar
44. Shah, Syed
45. Shahid, Aftab A.
46. Taha, Rasheeda
47. Wadud, Abdul

#### York, PA

1. Abdullah, Yahya Sharif
2. Ali, Asim K.A.
3. Bhatti, Abdul Hamid
4. Khan, Muhammad Aslam
5. Solomon, Isa

#### Chicago, ILL

1. Afzal, Mir Ahmad
2. Ahmad, Anwar
3. Ahmad, Muhammad Aziz
4. Ahmad, Rashid
5. Ahmad, Shafiq
6. Ali, Ahmad
7. Ali, M. Vasir
8. Bhatti, Bashir A.
9. Bredsher, Sobira



10. Chambers, Hameeda

11. Gailani, M. Shafi

12. Hameedullah, Muhammad

13. Jamil, Abdul

14. Karim, Abdul

15. Khan, N.A.

16. Lateef, Waqil

17. Malik, Hameed

18. Malik, Manzoor A.

19. Malik, Zahoor A.

20. Motahir, Ahmad

21. Sheikh, Abdul Baseer

22. Waliullah, Muhammad Iqbal

#### Detroit, MICH

1. Ahmad, Basharat

2. Ahmad, Fazal

3. Ahmad, Nafiah

4. Ahmad, Saleema

5. Ahmad, Zafar

6. Butt, Laeeq Ahmad

7. Din, Kamal-ud

8. Fazal, Abdul

9. Haleem, Amtul

10. Husain, Latifa

11. Karim, Rahman

12. Khan, Aftab

13. Khan, Adil

14. Khan, Muhammad Yusuf

15. Khan, Mukaram

16. Mangala, I.U.

17. Mubarak, Ahmad

18. Nyahuma, M.Q.

19. Omar, Muhammad Ali

20. Qadri, Burhan Ahmad

21. Qadri, Sayed Farid A.

22. Raja, M.M.

23. Sheikh, Saeeda

24. Wahab, Abdul

#### Kenosha, WIS

1. Islam, Aliyya

2. Mustafa, Abdullah

3. Omar, Fazal

4. Razaa, Ali

5. Saeed, Malik

#### Milwaukee, WIS

1. Abdullah, Jamil

2. Ahmad, Nasirullah

3. Ahmad, Rashid

4. Ahmad, Sulieman S.

5. Ahsan, Aanisa

6. Arabi, Mubarak Ahmad

7. Bashir, Muhammad

8. Begum, Anisa

9. Gover, Larry M.

10. Israfil, Wajid

11. Jawad, Sabur

12. Malik, Abdul

13. Malik, Abdur Rab

14. Malik, Bashir

15. Malik, Fareeda

16. Malik Mubaraka

17. Malik, Rahman

18. Malik, Saleemah

19. Masood, Buland A.

20. Naeema, Mahsana

21. Nasir, Samad

22. Qadir, Muhammad

23. Rahman, Mujeebur

24. Sabir, Basharat

25. Sabir, Muhammad

26. Salahuddin, Zubair

27. Usman, Zainab

28. Walid, Khalid

#### Streamwood, ILL

1. Chaudry, G.

2. Choudhry, Latif

3. Shahid, M.A.

4. Shams, Bashiruddin

5. Shams, Falah Uddin

6. Shams, Jalaluddin

#### Waukegan, ILL

1. Basharat, Zafar

2. Hakeem, Abdul

3. Hakeem, Hasan

4. Hakeem, Muhammad

5. Husain, Shukar I.

6. Karim, Mominah

7. Khalid, Ahmad

8. Khan, A. Mannan

9. Khan, Nasim Farhat

10. Rana, Naseem

11. Rashid, Aliyya

12. Shams, Salahuddin

13. Umar, Muhammadi

14. Zafar, Malik Kareem

#### Cincinnati, OH

1. Arshad, C.M.

2. Elahi, Nur

3. Hakeem, Saleeka

#### Cleveland, OH

1. Afzal, Muneera

2. Ahmad, Aliyya

3. Ahmad, Ghulam

4. Ahmad, Jamil

5. Ahmad, Mirza Nasir

6. Ahmad, Munawar

7. Ahmad, Khadija

8. Darby, Kareema

9. Hakeem, Mustafa

10. Hakim, Lateefa

11. Hassan, Saeeda

12. Johanzeb

13. Kaloo, Habibah

14. Kaleem, Ataullah

15. Kelly, Kamila

16. Khan, Rafiq

17. Mubashar, N.A.

18. Mujtaba, Ali

19. Naeem, Ahmad

20. Rahman, Abdur

21. Spears, Karima

22. Stoner, Kareema

23. Usama, Bashiruddin

24. Virk, Alam

25. Wasim, Ahmad

26. Wasim, Kamal

27. Wasim, Naseer

#### Dayton, OH

1. Abdullah, Muhammad

2. Ahmad, Aminullah

3. Ahmad, Amjad

4. Ahmad, Bashir

5. Ali, Yusuf
6. Aziz, Hameeda
7. Bakr, Abu
8. Farooq, Umar
9. Ghani, Yahya
10. Hafeez, Mahbub Ali
11. Hashir, Abdullah
12. Ibrahim, Mrayam
13. Jahan, Saleema
14. Karim, Lateefa
15. Latif, Muhammad
16. Jamalud Deen
17. Majeed, Akbar
18. Malik, Abdul
19. Qasim, Muhammad
20. Salam, Rafiq A.
21. Shafi, Abdul
22. Shafiq, Habib
23. Shafiq, Kareema
24. Shaeed, Aisha
25. Taliba (Sis.)
26. Usman, Muhammad
27. Zafr, Muzaffar Ahmad

#### Athens, OH

1. Dr. B.A. Munir

#### Indianapolis, IND

2. Ali, Ahmad
3. Choudhry, Mubarak
4. Malik, Iqbal
5. Primm, Saleha
6. (Sis.) Habeeba
7. (Sis.) Kareema
8. Shakoor, Abdul

#### Pittsburgh, PA

1. Ahmad, Mansoor
2. Davis, Alima
3. Godelock, Hydiyyah
4. Hafeez, Maryam
5. Hafeez, Rafeeka
6. Hamid, Raheema
7. Kalam, Hameeda
8. Mohammad, Aliyyah
9. Murtaza, Abu Fazal
10. Murtaza, Jamal

11. Raman, Jamilur
12. Riddell, Noora Hafeez
13. Saleh, Rahmat
14. Shaheed, Ahmad
15. Shaheed, Omar
16. Taha, Fatimah
17. Tayyib, Muhammad
18. Williams, Aysha Taha
19. Williams, Satara

#### St. Louis, MO

1. Abdurazaq, Sadiqa
2. Ahmad, Amjad
3. Ahmad, Bashir
4. Ahmad, I. Lateef
5. Ahmad, Malik Masood
6. Ahmad, Muhammad
7. Ahmad, Munir
8. Ahmad, Munir
9. Ahmad, Naseer
10. Ali, Abdullah
11. Aliyya, Fatimah
12. Ansar, Ahmad
13. Aslam, Abdul Qadir
14. Aziz, Abdullah
15. Aziz, Dawud
16. Aziz, Habibullah
17. Buttar, Abid Ali
18. Haqq, Abdul K.
19. Hussain, Feisal
20. Khalid, Usman
21. Khalid Ibrahim
22. Khalid, Ibrahim
23. Ponder, William (Waha Yatangi Baha)
24. Rafat, Najma
25. Rashid, Jamil
26. Saeed, Ahmad
27. Salahuddin, Abu Bakr
28. Samad, Daoud
29. Wali, Ahmad

#### Troy, OH

1. Amin, Yusef
2. Atkins, Ayesha
3. Belcher, Muminah Saddiqa
4. Rauf, Abdur
5. Yacub, Dhul Waqar

#### Iowa

1. Dr. Munawar Ahmad
2. Mujib Malik

#### Gulf States

1. Ahmad, Mubashar
2. Ahmad, S.M.S.
3. Al-Hadith, Abu Hanif N.
4. Ali, Rashid Luqman
5. Barkatullah, Qazi M.
6. Ghani, Abdul
7. Haq, M. Mazhar
8. Idris, Ch. M.
9. Kolode, Abdur Raheem
10. Malik, K.A.

#### Portland, ORE

1. Ahmad, Aftab Syed
2. Khan, Anwar M.
3. Sajid, Hussain M.
4. Sial, Abdul Haye
5. Tahir, M.M.

#### Los Angeles, CALIF

1. Ahmad, G.
2. Ahmad, M.R.
3. Ahmad, Munawar
4. Ahmad, Muzafar
5. Ahmad, Tahir
6. Hakeem, Saeeda
7. Jamal, Rahmat
8. Jattala, M. Ikram
9. Jawad, Khadijah
10. Khan, Muhammad A.
11. Khan, Rashid Ahmad
12. Qureshi, M. Zafar
13. Khan, Tahir A.
14. Malik, M. Ashraf
15. Sadiqa, Atika
16. Shihab, Sahib

#### San Francisco, CALIF

1. Abdullah, M.
2. Ahmad, S. Sharif
3. Bashiruddin, Assam
4. Forster, Linn
5. Malik, L.A.
6. Qadir, Ghulam
7. Qadir, Mojeeda
8. Raja, Abdul Khaliq
9. Rashid, K.A.



## Looking Back

Rashid Arshed



**Left: Summer Camp Blairstown, NJ Circa 1980. Maulavi Masaud Ahmad Jhelumi (left) and Sardar Rafiq Ahmad.**

**Right: Summer Camp Trenton NJ Circa 1982 (Chairs) Br. Muhammad Sadiq (left) and Dr. Abdul Mannan**

A lone Ahmadi in New Jersey is standing on the roadside waiting for the bus to his work. He fervently supplicates that Allah Almighty inhabits this town with Ahmadis and a Jama'at is established here.

It is believed that in 1956, Syed Sharif Ahmad and his family were the first Ahmadis who settled in Bellmawr Township about 15 miles south of Willingboro. He was a devoted Ahmadi immigrant from Pakistan and an engineer by profession employed by State of New Jersey. It is said that met with another Ahmadi Mr. Osama Bashir in Washington DC mosque. Brother Bashir was a new convert, and resided in the Township of Pemberton, 20 miles north west of Willingboro Township. In that meeting they planned to meet again once they returned to New Jersey and the meeting place was decided to be at Exit 5 of New Jersey turnpike – a central location for both of them. As planned, both met at exit 5 of NJ turnpike, and they prayed for a mosque in the area near their residences. Their prayers were answered when about 30 years later an old farmhouse was purchased and converted into a mosque in Willingboro.

### History of Willingboro Jamaat and Al- Nasr Mosque

Willingboro Township is located about 80 miles south of New York City and 15 miles North of Philadelphia. Al-Nasr Mosque is located on 500 Bridge Street in Willingboro – conveniently approachable both through the New Jersey turnpike and interstate 295.

In 1956, two Ahmadis, Syed Sharif Ahmad and Osama Bashir Sahib stood at the exit 5 of New Jersey Turnpike, leading to Willingboro town, and fervently supplicate that Allah Al-Mighty inhabits this town with Ahmadis and a Jama'at is established here. Syed Sharif Ahmad Sahib, an engineer by profession was a migrant from Pakistan and Osama Bashir Sahib a convert from Washington DC. Both eventually settled near Willingboro. About 75 miles north, New York City had a Jama'at established long ago, but such meager resources were that Jama'at had to settle for a rented premises on the first floor of a depleted building on Archer Avenue in Jamaica, Queens—ironically, above a pub that bustled on the ground floor. This facility was acquired in 1960.

But that was then; 25 years later,

the place in New Jersey where an Ahmadi supplicated, stands an impressive and spacious structure of a mosque where well over 300 hundred Ahmadis, men, women and children gather to prostrate before Allah Al-Mighty. The place is Willingboro, and the man who beseeched Allah's favor was Syed Aziz Shah Sahib.

And in Jamaica Queens, in 2019, honoring the sound presence of Jama'at with its motto "Love for All, Hatred for None" and its contributions to the local community, the City of New York renamed the famous Jamaica Street in Queens as Ahmadiyya Way. And the present mosque in Queens is housed in an architectural masterpiece at McLaughlin Avenue, not far from the old facility in a rented room on Archer Avenue.

The stories of the fulfillment of the prophecy, "I shall cause Thy Message to reach the corners of the Earth" are numerous, and not much different in essence, yet each with distinctive details of its own.

I am sure each local chapter has preserved that valuable and faith inspiring history of the US Jama'at to inform and motivate the future generation. During the past 45 years

I have mostly lived in New Jersey and the New York metropolitan area, so I will broadly describe my experience with these Jama'ats.

I arrived in the USA at the prime of my age and Allah Almighty gifted me with another 45 long years to write these lines.

I landed at the JFK Airport on April 6, 1975. My brother-in-Law Kaleemuddin Ahmad drove me to a house located at Intervale Road, Teaneck NJ. The property belonged to an Ahmadi family, and about five or six families living nearby gathered in the living room for Jum'a prayer and Jama'at meetings. Part of the house was rented out to some Ahmadi youth. I rented a vacant room upstairs.

Come the first Friday, and I saw a car enter the driveway. Outcomes a middle-aged man. "I am Muhammad Sadiq." The man introduced himself with a smile and lot of affection. Soon this introduction transformed into lasting friendship with an American Ahmadi, who enjoyed love, respect and friendship of not only all Ahmadis, but also the Khalifa of the time. Brother Muhammad Sadiq, as he was lovingly called, served the New Jersey Jama'at as its president for many years.

Sadly, Sadiq Sahib's eyesight began to deteriorate when he was in his sixties, which eventually resulted in total blindness. But he was a man of such strong faith that he never expressed frustration or helplessness. On the contrary, he used to explain his condition in a very meaningful expression: "Now I see things much better than ever before." He spent a good amount of his time listening to the tapes of the recitation of Holy Qur'an.

Br. Muhammad Sadiq, who served New York Jama'at as its President from 1959-1973, narrates that when Chaudhri Muhammad Zafrulla Khan was in the UNO, he

used to visit the Jama'at Masjid located in Harlem. When a security official advised him to avoid visiting this area because it is a security risk, Chaudhri Sahib responded, "I have to be with my buddies."

In Teaneck, I also met Dr. Yusef Lateef, a very dedicated Ahmadi, a great academic, author of many books and a Grammy Award winner Jazz musician. Dr. Yusef Lateef lived nearby then, and taught Music at Manhattan College. He grew up in Harlem but lived much of his life in Boston where he studied and later had an illustrious career as a music teacher.

At about the same time, 70 miles west of Teaneck, Dr. Majid Ali bought a large camping farm with a lake on the rolling hills near Blairstown, where National Khuddam Ijtimah and other programs were held. Khuddam and Atfal from the Midwest and the North East participated in the programs in the outdoor environment. Keeping with the tradition of Ijtimah at Rabwah, tents were set up for accommodation.

For the younger generation of the Jama'at, accustomed to huge gatherings, spacious mosques and comprehensive facilities, it would be hard to imagine how life was for Ahmadis in those days.

A few months after my arrival, lacking any of Jama'at's own facility, a *tabligh* (outreach) program was to be arranged at a hotel located on New Jersey Turnpike between New York City and Philadelphia. Members from New York, New Jersey and Philadelphia and some non-Ahmadi guests travel a long distance to attend the program. Maulawi Muhammad Siddique Shahid, Missionary-in-Charge USA came from Washington, DC. A person standing tall in the crowd caught my attention. He was Jalal Abdul Latif, another American Ahmadi I met in early days. This

meeting developed into lasting friendship between both of us, and our families.

The 1976 Jalsa Salana was the first that I attended in the USA. It was held at William Paterson University, Wayne, New Jersey. The total attendance was under 350. That number has grown into thousands these days.

The year 1976 will also be remembered when Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III visited the USA. This was the first trip made by any Khalifa to the USA. He visited the USA again and grace the 1980 Jalsa Salana held at Drew University Madison, New Jersey, the first Jalsa Salana attended by a Khalifatul-Masih.

In 1976, the house in Teaneck, New Jersey was sold and a long struggle began to find a permanent center for Jama'at. At first the members assembled in the basement of Dr. Ahsanullah Zafar in East Rutherford. Later, a commercial building on Central Avenue, Newark was rented. This facility served well for some time but obviously it was not a substitute for a Masjid.

In 1977, Dr. Imtiaz Ahmad Chaudhry, who was serving in Africa as a devotee-physician, arrived in New Jersey. He was soon elected as President and served the Jama'at for many years with great zeal and dedication.

In around 1980, East Coast Atfal and Nasirat Tarbiyat Camp was held at the residence of Dr. Ahsan Zafar. After the camp, some Children and their parents also toured York, PA, Washington DC and Baltimore. Baltimore Masjid was then located at Garrison Boulevard and the Jama'at consisted of a few very dedicated African American families who were taking part in a program.

In 1982, Jama'at moved out of the Central Avenue building and rented two rooms in the basement of the Newark YMCA. We used this



facility for a number of years for Jum'a prayers and Jama'at meetings. In the meantime, the struggle for searching a permanent center continued.

Finally, in 1988, New Jersey Jama'at bought a building, a place of its own, at Crooks Avenue, Clifton. It was named Bait-ul-Wahid by Khaliftul-Masih IV. It was in this masjid that the Jama'at celebrated its Centennial in 1989. It served well until 1998. Now, Jama'at has grown from a handful of families that assembled in Teaneck, to well over 50 families and spread over a larger geographical area in New Jersey State—making it necessary to split the North Jersey Jama'at into two—North Jersey and Central New Jersey.

Central New Jersey Jama'at members gathered in a private home until 1997 when a spacious church building with a five-acre parcel of wooded land in Old Bridge was acquired. Hazrat Khalifatul-Masih IV named it Masjid Bait-ul-Hadi. The building has a large hall and sufficient covered area with additional rooms and ample parking space.

New Jersey Jama'at, which once scrambled in one room in Teaneck in 1975, now had grown into three large Jama'ats—North Jersey, Central New Jersey and Willingboro in the south.

In 1982, Willingboro Jama'at bought a two-acre parcel of land at Bridge Street in 1982 and moved to its newly built mosque in 1984. Hazrat Khaliftul-Masih IV named the mosque Bait-un-Nasr. Hazrat Khaliftul-Masih IV visited the Jama'at in 1984, 1994 and 1997.

**New York Jama'at at 86-71 Palo Alto Street, Holliswood, New York.**

In 1990, I moved to Long Island and became part of New York Jama'at.

In 1973, New York Jama'at moved out of a shabby facility in

Jamaica, Queens and bought a house in Union Street, Brooklyn. The house served as mosque and living quarters for the Missionary in charge of the region. Br. Bashir Afzal, a very dedicated Ahmadi, served as President of New York Jama'at from 1973 to 1980. Here, neither the neighborhood was safe, nor the facility was adequate for Jama'at activities. Ahmadi were mugged in broad daylight near the Masjid.

Yet, in the same facility, the Jama'at had the honor of hosting Hazrat Chaudhri Zafrulla Khan, and Khaliftul-Masih IV before his election to the office. When Chaudhri Sahib was approached a second time, he made his acceptance conditional that Jama'at moved to a regular mosque. He visited New York, nonetheless, and the program was arranged at a high school in Queens.

For years, the Brooklyn mosque was the only facility that in addition to the five boroughs of New York City, also served Long Island, neighboring state of Connecticut and the entire region of Upstate New York—a 400 miles stretch all the way to Rochester and Buffalo. Imagine a family driving from Buffalo or Rochester to New York City for Eid or for some other occasion. By the grace of Allah, now there are over half a dozen mosques in the City and in New York State serving the needs of all those communities. Connecticut Jama'at has its own mosque in Meriden.

In 1985, after a long struggle and with a cost of nearly half a million, New York Jama'at bought a building in Holliswood Queens and moved out of Brooklyn. Hazrat Khalifatul-Masih IV named it Bait-uz-Zafar. Respected Nazir Ayaz who was elected as president in 1983 served the Jama'at for well over three decades until his demise in 2016. By the grace of Allah, he demonstrated exceptional leadership qualities during his tenure.

### Langar Khana (Public Kitchen)

Until 1993, food at Jalsa Salana (annual convention) was arranged through catering which was very costly and inadequate. At the 1993 Jalsa that was held at CW Post College, Long Island, on the advice of Shaikh Mubarak Ahmad, Missionary-in-Charge, and under the leadership of President Nazir Ayaz, and the expertise of Dr. Salahuddin, Langar Khana was introduced for the first time. If it served the needs of a few hundred guests of the Promised Messiah, Now it is serving thousands at a time.

### Jama'at Publications

Having been involved with designing and publications of the Jama'at literature from early on, I know how hard it was to put together a publication from design to printing stage especially when you didn't have the basic facilities or the necessary tools and equipment. There were no computers, no desktop publishing and not much funds either. A bulletin often consisted of a leaflet. But as is the tradition of Jama'at, neither the hardship nor the lack of funds and facilities deterred the spirited servants of the Jama'at to carry on their sacred duties.

I was part of New York Jama'at when it introduced the Jama'at calendar. I had the honor of designing the earliest issues of this popular publication.

As we celebrate the first centennial of Ahmadiyyat in the USA, and stand at the threshold of the next century, we are grateful to Allah for granting us the ability to serve his cause in the past, and we pray that we continue to do His work with even greater resolve, and that he blesses our humble efforts with even greater success. What we are reaping today, our forerunners sowed, what we sow today; our children will reap tomorrow.



Kuddam Ijtimā, Blairstown, New Jersey Crica 1977

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Br. Abdus Sami 1980-1981

Br. Omar Bilal Ibrahim 1981-1982

Br. Nazir Ahmad Ayaz 1983- 2016

## Among the Dervishes in America

Syed Sajid Ahmad

#### Visit in 1976 Before Immigration

I came to the US in 1976 to get married. I left Accra in Ghana on 1 August 1976. I arrived in New York stopping at Monrovia and Dakar and went to the mission house that was located in Brooklyn. Sardar Rafiq Ahmad also was living there. He had been my hostel fellow in Rabwah. He held humorous interesting events in the hostel for the entertainment of the students there.

Missionary Masud Ahmad Jhelumi was stationed in Brooklyn. The mission house was his residence and a guest house. He was very welcoming and pleasant.



Hazrat Khalifatul-Masih III came to New York. An Ahmadi worked in Waldorf Astoria and was able to get a good rate, Missionary Masud Jhelumi told me. There was a reception at the Waldorf. Jhelumi Sahib invited me, but

I did not attend the reception because I did not have a suit and I did not think it appropriate at the time to attend a dinner for the Khalifatul-Masih in ordinary clothes. I remember going to the hotel and to the quarters where Hazrat Khalifatul-Masih III was staying.

My father had subscribed Readers Digest for me during my school years in Pakistan. I saw its latest issue in New York at the corner news stand and bought a copy. Incidentally it had an article on Waldorf Astoria. It was an interesting review of the history of the hotel. The article mentioned the daily routines, exceptional events and prominent guests. I gave the magazine to Missionary Masud Jhelumi to give it to Hazrat Khalifatul-Masih III. Missionary Masud Jhelumi told me later that Hazrat Khalifatul-Masih enjoyed the article greatly and appreciated my providing him the magazine.

I went to Willingboro on 5 August 1976. Syed Abdul-Aziz, brother of my father-in-law lived there.

At the annual convention, the weekend of August 7, 1976, Hazrat Khalifatul-Masih III asked Br Muhammad Sadiq to announce my marriage with Syeda Bushra Sultana Ahmad, daughter of Syed Sharif Ahmad, who had started the San Francisco chapter and was its president at the time. Hazrat Khalifatul-Masih III was sitting on the stage in the center. Br Muhammad Sadiq was seated one or two seats away to his right. After the



announcement, everyone present joined in praying for us. Two greatest American Ahmadis, Br Muhammad Sadiq and Br Abid Hanif, signed our marriage papers. I did not know much about them at the time, but when I learned more about them later, I was so grateful to Allah that they signed my marriage papers.



We visited Boston after the convention and drove to San Francisco August 9-14 while my wife flew there. Anwar Shah of West Pittsburg, now Bay Point CA, was the driver. I had the first look at the country from its shore on the east to its shore on the west and realized the vastness and variety of this land of opportunity. I met my new relatives and local members at the wedding ceremony. I flew back to Ghana with my wife on September 6 stopping on the way in London, Casa Blanca, Banjul in the Gambia, and Freetown.

#### San Francisco Bay Area (1978-1984)

We were sent to Salaga as the principal and assistant principal of the Ahmadiyya Secondary School there. We lived in a two-bedroom home. Sahibzada Mirza Masroor Ahmad joined us there later. I already had lived in Ghana over three years completing the tenure of my devotion. My wife left before I did. I left in December 1977 after I received permission from Hazrat Khalifatul-Masih III.

We started living in the present-day Bay Point. We were part of the San Francisco chapter that was the only

chapter between Portland and Los Angeles those days. Members used to get together at the house of Syed Sharif Ahmad, my father-in-law, at 1001 Newton Way in Concord. All the Ahmadi dignitaries who came to visit the area used to stay in his house until he lived there.

Sahibzada Mirza Tahir Ahmad visited a short time before he became Khalifa. He stayed in the same house. Members came to see him and enjoy his pleasant company. He was an enjoyable company, full of vigor and engaged the present in lively conversations.

Anwar Shah was Qa'id Khuddam. I was appointed Regional Qa'id and also was asked to edit their magazine Tariq by Majlis Khuddam-ul-Ahmadiyya.

We moved to San Jose and lived at 2129 Luz Avenue. Friday services were held there.

Once, the renowned jurist, Respected Muhammad Ahmad Jalil, visited from Rabwah and delivered a sermon at Luz Avenue. I still remember that he gave the example of the role of a camel in early Islam and then compared it to the use of automobile in the service of Islam in the present-day world.

During his 1980 visit there, Hazrat Khalifatul-Masih III gave me his clothes for washing. They were washed in the same house. Lajna members present at the time helped my wife in the chore. This is when we discovered that spray starch could be bought from local stores for application to the turban.

I was one of the members at the airport to greet the Khalifatul-Masih. He stayed at the Amfac Hotel. At the time of Prayers, there was no Prayer Mat for him. I kept one in my car. I ran to my car and brought the rug. I spread it out in front for him. The rug was my size. He was much taller and heavier than I have ever been. I am not sure how he managed but he did not complain.

Hazrat Khalifatul-Masih III led Friday Prayers at the Walnut Creek rented house. Missionary 'Ataullah Kaleem called the Adhan. I had a tape recorder and recorded the proceedings. I still have that recording. Its transcript is printed elsewhere in this issue.

After the service, Khalifatul-Masih III talked about his visit to Africa that was also recorded. Members were presented hot fair. We sacrificed a goat for the 'Aqiqa of our eldest daughter, Aamra. Its meat was the main dish. We still have some pieces of the dinner set that was used to serve food to the Khalifatul-Masih III.

I had scheduled Khuddam for security duty in front of the hotel room door of the Khalifatul-Masih, but no one showed up for their shifts during the night so I myself had the pleasure of standing by the door all night.

Private secretary conveyed the wishes of the Khalifatul-Masih that he wanted to visit the "yas-might" park. It did not occur to anyone of us that it was Yosemite

Park (pronounced as ya-se me-tee) and thee Khalifatul-Masih III was pleased to visit the Redwood Park instead.



**Hazrat Khalifatul-Masih III in San Francisco in 1980**

I had seen a dream in Africa that the Khalifatul-Masih III handed me a currency bill. I was at the airport when he was leaving San Francisco. I presented him a

bill. He gave the bill back to me and asked me to put it in the Sadaqa fund that I did in his name.

These were different times. Everyone could approach the Khalifatul-Masih, shake hands, ask question, make requests for prayers or talk about any matter. There were no security barriers between the members and their beloved leader.

#### Missionary AU Kaleem

First missionary to the west coast was Missionary Ata Ullah Kaleem. He was the missionary-in-charge in Ghana when I arrived there in 1974. I had worked with him and seen his dedication and pleasant and tireless style of personality. He lived on High Street in Oakland. His residence also served as the center for activities.

Though I was much younger than he was and had just come to the States, he asked me if I had any suggestions for him. I told him that I stayed in Frankfurt on the way from Africa to the US. I saw that Missionary Jalal Shams there immediately made copies of the Friday Sermon as soon as the latest Al-Fazl arrived and mailed the copies to all the Ahmadi households in Germany. Kaleem Sahib liked the idea and that were the beginnings of today's Urdu Al-Nur in the US. He accepted my wife's suggestion of naming it Al-Nur.

He did not drive. He often visited our home where we put together Al-Nur and Gazette until late in the night. Most of the Al-Nur material was photocopied and then physically cut and pasted using rubber cement. Many articles and news I wrote by hand, some he wrote by hand himself. We found an economical typesetter in Berkeley where we delivered the material personally and then we drove there to pick it up. Material was set in long strips that were cut and pasted on special paper that had blue grid to align and lay the material neatly. The blue grid had a hue that did not register when the press made plates to print. Kaleem Sahib hand carried the printed copies on bus and train, put address labels on each and then hand carried them to the post office on bus and train to mail. He availed the help of the members only when their presence coincided, otherwise, he never delayed his work waiting for help.

There was a search for a property to purchase. A fine building was located in Oakland that had large rooms downstairs and upstairs and suited our needs. Jama'at—local, national, or combined—could not afford \$100,000 at the time to purchase the building.

#### Missionary Mir Mahmud Nasir

Mir Mahmud Ahmad Nasir was the next missionary in the West Coast. He lived in Concord. His residence also served as the center for activities.

One day as we went to visit Mir Sahib. He was sitting on floor and working as usual. That day he showed me a



flyer that he had made copies of. It had the picture of the grave of Jesus and information about it. He was sending the flyers to media. He had collected a lot of addresses, so many that he had stuffed enough envelopes that the empty boxes stacked one over the other reached from floor of the room to its ceiling. He was hopeful that the letters to the media would get the word out.



**Scholar and ascetic Mir Mahmud Ahmad Nasir with Waseem Sayed to his right.**

He also did not drive, and we had the blessings of their prayers when we gave a ride to the family for their chores.

#### **Missionary Mufti Ahmad Sadiq**

Missionary Ahmad Sadiq was energetic being a young missionary at the time. He lived at the northwest corner of the junction of 580 and 680 in Dublin. His rented house served as the center. He often drove to Portland in the north and to Los Angeles in the south.



**Nasir Mahmood, Missionary AU Kaleem, Arshad Ahmad, Missionary Ahmad Sadiq**

#### **Missionary Munir Ahmad**

Missionary Chaudhry Munir Ahmad was stationed in Los Angeles. He knew our family from Kharian in Pakistan.

First West Coast Annual Convention was held in Hayward. Members came to attend from as far a place as Tucson in Arizona and Seattle Washington.

I still remember that there were sixty Ahmadi families in the area before I moved to Arizona. The reason I still remember the number is that I used to call every family before a scheduled meeting and I used to estimate that if it took me five minutes to call a family, it

would take me five hours to make all the calls. Calling everyone before a meeting proved very effective in increasing attendance and contributions. Most of the time, the venue of meeting became overcrowded.



**Missionary Munir Ahmad with Br Rahmat Jamal to his right and Arshad Ahmad to his left.**

I moved to Bellingham and until we left California for Arizona in 1984, Friday services were offered at 1001 Bellingham in San Jose.

During one of my visits to Rabwah during the third Khilafat, Sahibzada Mirza Tahir Ahmad asked me to meet in his office. He talked about many things. I still should have notes from the conversation somewhere in my papers. One of the items he discussed was the use of audio cassettes for internal and external reformation. During my stay in San Jose, we started getting audio cassettes of the Friday Sermons. I used to listen to them while driving to and from work. This way I could listen to a cassette more than once before the next one showed up.

Before we left in 1984, we were already holding some separate meetings in the area. It was difficult to gather all the members from Sacramento to Merced at one place for monthly meetings. I remember holding meetings in Sacramento at the house of our dear friend Saud Khan. His appropriately spiced chicken-rice (Pulao) dish could have been one of the main attractions to gather members at his place.

Once we held a meeting at the home of a member, probably, Mufeed-un-Nisa. A large expanse of water was visible from inside the house to remind members of reaching the message of the Promised Messiah to the corners of the earth.

#### **Phoenix AZ (1984-89)**

The signatures could not be changed on the Jama'at account before I moved to Chandler in the Phoenix area. I flew to San Francisco for signatures when the land in Bay Point was acquired after I had moved to Arizona.

We were affiliated with the mosque in Tucson, Yusuf Mosque. It was made of cement blocks, I recall. City

decided to widen Speedway. The mosque was demolished to release land for the expansion of the street.



Opening of the Tucson Mosque



After a Washington DC Khuddam Executive meeting at the residence of Sahibzada MM Ahmad. Seated to the left is Missionary Rashid Yahya and to the right is Zahir Ahmad.

I managed the mosque construction committee for a while. The responsibility was transferred to Respected Ishaq Qureshi later. The plans for the mosque came from an architect in London. The mosque was built exactly according to the plans though the removal of cuts at the corners could increase the capacity of the mosque. Many years later I was looking at the mosque on Google maps and I noticed that there were two mosques side by side. I thought that Google may have made a mistake and placed the same mosque there twice. I called Munir Malik in Phoenix and he told me that Dr Zafar Qureshi had built another mosque right next that was larger than the first mosque but looked just like the first. Later I had the chance to visit Phoenix. The additional mosque has a larger hall and a guest room to its north side.

Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV, visited Tucson and opened the rebuilt mosque there. We prepared food for all. On our way to Tucson, tire burst that we replaced, and we were able to take the food there on time.

#### Khuddam Work from Phoenix

I was given the responsibility of leading the US Khuddam while we lived in Arizona. Shaikh Anis Ahmad and Munir Ahmad Malik proved to be very helpful.

#### Establishment of Chapter in Phoenix

It was not practical for the members in Phoenix area to travel to Tucson for prayers and activities, therefore, a request was made to US headquarters to establish a chapter in Phoenix that was accepted. I was asked to take the responsibility of the president. Until I was there to the end of 1989, we met at homes or in rented venues.

National Lajna President, Salma Ghani, visited Tucson Lajna Chapter on May 14, 1989 and established Lajna in Phoenix with my wife, Syeda Bushra Ahmad, as its first president.

#### Seattle WA (1990-1991)

Once Missionary Shaikh Mubarak Ahmad visited. He had been advised by London headquarters to take advantage of the modern communication systems for secure and fast correspondence with headquarters. He was looking for a "fe-se-mile." We went to some stores to find one to buy. Our difficulty in finding this gadget was resolved by a salesperson at a store, "So, you are looking for a facsimile (fak-si-mi-li)! Also known as FAX." The salesman showed us various models he had. That is how the US Jama'at jumped into the modern era of innovation.

Khutba now could be relayed by phone. We bought a speakerphone to attach to a phone and heard Friday sermon live in our meetings. The era of Sermon on audio cassettes was coming to a close.

#### Boise ID (1991-2003)

Ansar Publications and Al-Nahl and Al-Hilal work was our main activity in Boise. I had a permit for mailing Al-Nahl from there. Many a times my children helped in putting address labels on the magazines for mailing. I rented a small storage space in Boise ID to store books published by Ansar and mailed them on receiving orders.

I wrote a letter to our great Ameer, Sahibzada Mirza Muzaffar Ahmad, that there was a need for a magazine for children. He asked me to consult some members including Sadr Lajna. We held phone meetings. Committee suggested a few names for the magazine. Sahibzada MM Ahmad chose the name al-Hilal for the magazine.

During these years MTA (Muslim Television



Ahmadiyya) started. We ordered a dish. Winter was already setting in. At one point, we put the dish on a plastic chair in the backyard. It was much more convenient to adjust the chair and the dish to get a good signal in a hurry before we could install it on a metal rod. This was a faster delivery of Friday Sermon than by an audio cassette. At the beginning only Friday Sermon was broadcast filling a one-hour slot. That is how the Friday sermon got to be one-hour length. But how the times have changed quickly. Now we can hear the sermon live anywhere on our cell phones.

### Fargo ND (2003-2020)

Missionary Daud Hanif, Missionary Azhar Hanif, Missionary Mubasher Ahmad, and Missionary Yahya Luqman visited Fargo. The first three spoke at the Science and Religion Lunch Seminar at the North Dakota State University and we invited our friends to dinner to meet them at our home. I and my wife accompanied Yahya Luqman to Ross ND.

I and my wife visited Ross ND and Crookston MN where the very first Ahmadiyya Missionary to the US, Dr. Mufti Muhammad Sadiq, had visited almost a hundred years ago. We tried to identify the buildings and find the

news clippings about his visit. We visited local libraries and searched archives. Their staff was very helpful.

The school where Missionary Muhammad Sadiq lectured in Crookston MN is now a college. Staff was very helpful, and they gave us a copy of the school newspaper that had listed the visit of Missionary Muhammad Sadiq. They also provided the pictures of old buildings from that time. The address where he had stayed now seemed like to be a gas station. We also visited the library and tried to locate the news referenced in The Moslem Sunrise.

My wife, Syeda Bushra Sultana Ahmad, made numerous calls to the area looking for people who would have memories of that era. She contacted the oldest lady in Stanley ND, a town east of Ross ND, that had memories of her Muslim ancestors and had some of their books and magazines. Nyla did not remember the visit of Missionary Muhammad Sadiq but vividly remembered Missionary MR Bengalee. He was recognized by the turban he wore, and the typewriter he carried with him. The magazines included some published by the Ahmadiyya Community confirming the Ahmadiyya roots in the area.

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The first function held at the present location of Bait-ur-Rahman complex was the 1989 US Khuddam Ijtimā.

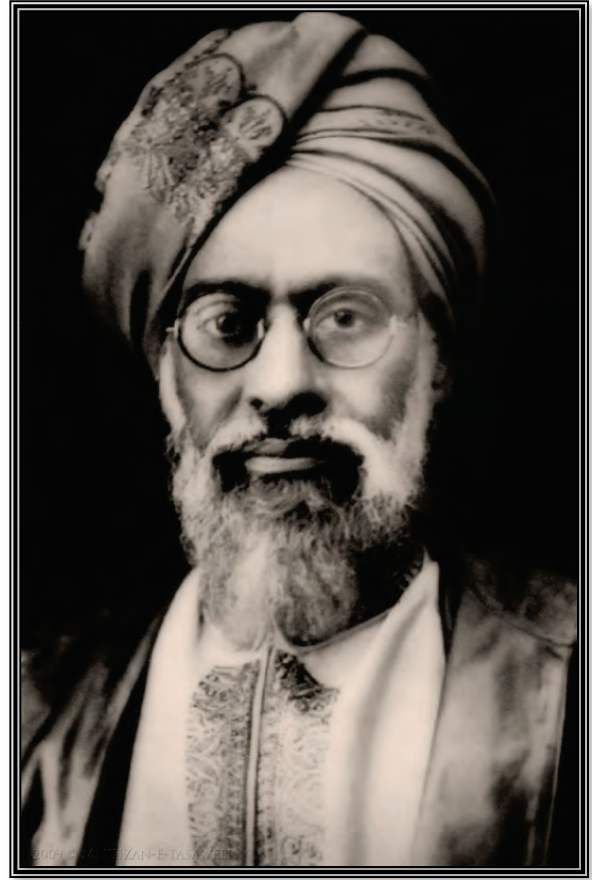
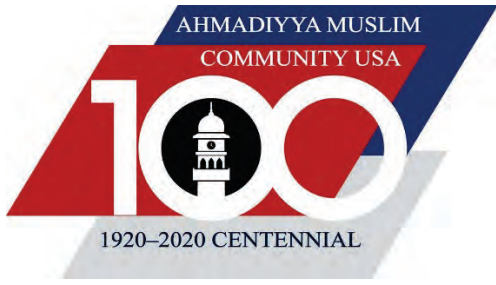


Mahmud Ahmad, International President of Majlis Khuddam-ul-Ahmadiyya, with DC Khuddam during his 1989 visit.



Left: Missionary Sahikh Mubarak Ahmad at the first mosque in Tucson AZ that was replaced by a newer building later.  
Right: Chaudhry Hameedullah, Wakil A'la Tahrir Jadid, in San Francisco  
with the children of Sajid and Missionary Mahmud Ahmad Nasir during his visit to the US.





## Life and Works of *Hazrat* Dr. Mufti Muhammad Sadiq

(may Allah be pleased with him)

Matiullah M. Joyia

Based On

A Thesis for Jami'a Ahmadiyya Canada

Under The Supervision of

Mukhtar Ahmad Cheema

Professor, Jami'a Ahmadiyya Canada

ہم تو ان کے لئے دعا کرتے ہی رہتے ہیں۔ آپ کو خیال ہو گا کہ صادق آپ کا بیٹا ہے اور آپ کو بہت پیارا ہے۔ لیکن میرا دعویٰ ہے کہ وہ مجھے آپ سے زیادہ پیارا ہے۔ (حضرت مسیح موعودؑ)

I always pray for him. You think you love Sadiq because he is your son. But it is my claim that he is dearer to me than you. (The Promised Messiah, may peace be upon him)

### Preface

In the Holy Quran, God, the Almighty, says:

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ  
لِتَهْتَدُوا بِهَا

(سورة الانعام - آیت ۹۸)

And He it is who has made the stars for you that you may follow the right direction with their help. (6 [Al-An`am]:98)

One can observe countless stars at night from which few shine much more than others. Similarly, in the spiritual universe, there are some stars that glow marvelously. Dr. Mufti Sadiq was one of the glittering stars. The Promised Messiah (may peace be upon him) recognized him promptly wasting no time.

Dr. Mufti Muhammad Sadiq (may Allah be pleased with him) was a great gift of God to the Promised Messiah (may peace be upon him). He was a great scholar, bold orator and a fearless preacher of Islam. He knew Urdu, Arabic, Persian, English, and Hebrew languages, which helped him conveying the beautiful message of Islam to thousands of people in many countries of the world. He was also well-versed with the Christianity and the Biblical references. Because of his God given abilities, he was instrumental in the mission of the Promised Messiah (may peace be upon him). After the demise of the Promised Messiah (may peace be upon him), Mufti

Muhammad Sadiq (may Allah be pleased with him) served the community as a devoted missionary of Islam and an obedient servant of the Khilafat. He also had the honor of being the first Ahmadi Muslim Missionary in the USA, where he successfully established the Ahmadiyya Muslim Community.

The prime reason to conduct research on Dr. Mufti is very simple. The lifelong services and sacrifices rendered by Mufti Muhammad Sadiq (may Allah be pleased with him) deserved to be known to others so they could find inspiration through studying them. This biography would also interest the Jamā'at members of North America,

in particular, because they want to explore more about the life of their beloved pioneer benefactor.

This thesis has been written in the chronological order of Mufti Muhammad Sadiq's life with many references directly from the sources. I have gone through all of the Jamā'at books and newspapers that were accessible to me. Among the other literature of the Jamā'at, I went through the books that were written by Mufti Muhammad Sadiq as well as the archival newspapers of the Jamā'at (Al-Badr, Al-Hakam and Daily Al-Fazl) that mentioned anything about Mufti Muhammad

Sadiq. I have restricted my research to the 'in-house' material only because it is intended for the benefit of the Jamā'at members.

I have humbly tried to do justice to the great character of Mufti Muhammad Sadiq (may Allah be pleased with him) but I know that his life was like one of those things which could never be fully described in words. As the Promised Messiah (may peace be upon him) states:

ہمارے سلسلہ کے ایک برگزیدہ رکن،  
جوان، صالح، اور ہر ایک طور سے لائق، جن کی خوبیوں  
کے بیان کرنے کے لیے میرے پاس الفاظ نہیں ہیں۔

(مفتی محمد صادق صاحب، ذکر حبیب، مینجر بک  
ڈپو، تالیف و اشاعت قادیان، دسمبر ۱۹۳۲ء، صفحہ  
۳۳۲)

Translation: "He is young, pious, a very able and respected member of our Jamā'at. I have no words to describe his qualities." (Mufti Muhammad Sadiq, December 1932. "Zikr-e-Habib," (332). Publisher: Manager Book Depot, Taleef-o-Isha'at, Qadian)

## Synopsis

Hazrat Dr. Mufti Muhammad Sadiq (may Allah be pleased with him) was born in Bhera, the Punjab province of India (now in Pakistan) on January 11, 1872. He was the descendant of Hazrat Uthman (may Allah be pleased with him), the third Khalifa of the Holy Prophet (may peace and blessings of Allah be upon him). His father's name was Mufti Inayatullah Qureshi Uthmani. The name of his mother was Hazrat Faiz Bibi (may Allah be pleased with her). She had an honor of becoming a companion of the Promised Messiah (may peace be upon him) in 1896 or 1897 CE. However, his father had passed away in 1889 before the prophethood of the Promised Messiah (may peace be upon him).

Mufti Muhammad Sadiq, right from his childhood, was very pious and righteous. He spent most of his time in the remembrance of Allah. At the age of fifteen, he was taken by his father to Hazrat Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) to Jammu and Kashmir for learning the translation of the Holy Quran. After six months, when he had completed the translation, he came back to finish his education. In 1889, he went back to Jammu and Kashmir for employment in the

Jammu High School as an English teacher.

In late 1890, Mufti Muhammad Sadiq (may Allah be pleased with him) visited Qadian and decided to pledge allegiance with the Promised Messiah (may peace be upon him). His date of pledge (Bai'at), according of the Register Bai'at-e-Ula (register of the first Bai'at), is January 31, 1891. He started to visit Qadian regularly during his vacations throughout his stay in Jammu.

The love for the Promised Messiah (may peace be upon him) grew stronger after every visit to Qadian. Thus, he decided to move even closer to his beloved. He managed to get a job in Lahore in 1895. Now Mufti Muhammad Sadiq made frequent trips to Qadian on every weekend and assisted the Promised Messiah (may peace be upon him) in his research work.

In July 1901, Mufti Muhammad Sadiq, after a lot of prayers and the permission from the Promised Messiah (may peace be upon him), decided to permanently migrate to Qadian. While in Qadian, he availed opportunity to serve the mission of the Promised Messiah (may peace be upon him) in various capacities. In

1907, when the Promised Messiah (may peace be upon him) launched the scheme of life devotion, he (may Allah be pleased with him) was one of first ones to offer his life for the service of Ahmadiyya Islam.

After the demise of the Promised Messiah (may peace be upon him), he had the distinct honor and privilege to request, on behalf of all the companions, Hazrat Hakeem Nur-ud-Din (may Allah be pleased with him) to renew their pledge of allegiance. Mufti Muhammad Sadiq served selflessly during the era of the first and second Khilafat. He traveled, in accordance with the instructions of the Khalifa, thousands of miles throughout India to deliver lectures and for the establishment of the administrative bodies in remote areas of India.

According to the instructions of Hazrat Khalifat-ul-Masih II, he departed to London in March 1917 during the difficult and dangerous days of World War I. He served in England for almost three years as a missionary until he was ordered to go to USA by Khalifat-ul-Masih II.

Mufti Muhammad Sadiq arrived in the USA as the first Ahmadi Muslim Missionary of the country. Although he faced many difficulties



in the beginning, he was very successful in his mission. During his short stay in the USA, he was able to establish the first mosque and start *The Moslem Sunrise*, a quarterly publication of the *Jamā'at*. He converted close to one thousand pure souls to Islam, delivered hundreds of lectures and obtained numerous honorary degrees from various institutions of USA. Mufti Muhammad Sadiq (may Allah be

pleased with him), after rendering tireless services for about seven years in the West, came back to India towards the end of 1923.

He continued to serve the community in different capacities such as Secretary Internal Affairs, Secretary External Affairs and the Private Secretary to Hazrat Khalifat-ul-Masih II (may Allah be pleased with him). He was discharged from

his duties due to his sickness in 1937, but continued to pray for the Khalifat-ul-Masih II and the community until his last breath. He passed away on January 13, 1957 at the age of 85 years of age, (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ). "Surely, to Allāh we belong and to Him shall we return." (2[Al-Baqarah]: 157]

## 1

# Family and Early Life

## Ancestry

Mufti Muhammad Sadiq (may Allah be pleased with him) belonged to noble and respectable family. He was the fortieth descendent of Hazrat Usman (may Allah be pleased with him), the third Caliph of the Holy Prophet (may peace and blessings of Allah be upon him). This family also had the distinction of being from the blessed progeny of

the Holy Prophet (may peace and blessings of Allah be upon him) through his daughter Hazrat Ruqayya (may Allah be pleased with her). Hazrat Usman (may Allah be pleased with him) had two sons from Hazrat Ruqayya (may Allah be pleased with her), Hazrat 'Abdullah Asghar and Hazrat 'Abdullah Akbar. 'Abdullah Asghar died at the age of six where as Hazrat 'Abdullah Akbar lived a long life and had the honor of being the son-in-law of Hazrat

Hasan, son of Hazrat 'Ali (may Allah be pleased with him). Therefore, the progeny of Hazrat 'Abdullah Akbar had a unique distinction of being the descendants of the two daughters of the Holy Prophet (may peace and blessings of Allah be upon him) as Hazrat 'Abdullah Akbar was the son of Hazrat Ruqayya (may Allah be pleased with her) and his wife Hazrat 'Ubaidah Habiba was the granddaughter of Hazrat Fatima (may Allah be pleased with her).

## Migration of the Ancestors

Mufti Muhammad Sadiq's ancestors migrated from Arabia to Iran and then reached the Punjab during the reign of Sultan Mahmood Ghaznavi in the eleventh century CE and settled in Multan and Pakpattan and served as Qazis (Justices) under that emperorship. Later on, in the sixteenth century CE, during the reign of Emperor Humayun, a religious scholar of his family, Shaikh Jiwan Mashhoor Ajudhani, who was residing in Judhan near Pakpattan, was appointed as mufti (jurist) in the ancient city of Bhera and consequently the family came to settle there. (Mufti Muhammad Sadiq, *Tahniyat Nama*, Qadian, Page 46-55 and *Al-Badr*, Qadian, September 26, 1912)

According to another reference,

this family was appointed Muftis (jurists) of Bhera during the reigns of Aurangzeb Alamgir in the seventeenth century CE when Shaikh Budha Mufti was appointed as the Mufti of Bhera. (Mufti Muhammad Sadiq, *Tahqiq-e-Jadīd Muta'alliq Qabr-e-Masih*, *Talif-o-Isha'at* Qadian, Page 161-163)

This conflict may be resolved by looking at the ancestral chart provided by Mufti Muhammad Sadiq. According to this chart, the elders of this family were made Muftis of Bhera a few times. First, Shaikh Jiwan Mashhoor Ajudhani, the 30th descendant, was appointed Mufti of Bhera during the reigns of Humayun that began in 1530 CE to 1540 CE. Humayun lost his emperorship to Sher Shah Suri, an

afghan emperor, in 1540 or 1541 CE. Secondly, Sher Shah appointed the son of Shaikh Jiwan Mashhoor Ajudhani, who was called Shaikh Allah Bakhsh as Mufti of Bhera in 1542 CE. (Mufti Muhammad Sadiq, *Tahniyat Nama*, Qadian, Page 46-55 and *Al-Badr*, Qadian, September 26, 1912)

Sher Shah Suri died in 1545 CE and his empire was taken by the Mughal emperor Akbar in 1555 CE. There is no mention of any one being appointed Mufti until the Mughal emperor Aurangzeb. The 33rd descendant of the family, Shaikh Budha, was appointed as the Mufti of Bhera during his rule in the seventeenth century and he is the first one in the family to have 'Mufti' added to his name. The grave of

Shaikh Budha Mufti, as Mufti Muhammad Sadiq states in his book, is located a mile away to the east from the city Bhera. Thereafter, various members of the family were appointed Qazi or Mufti during different timeframes Humayun

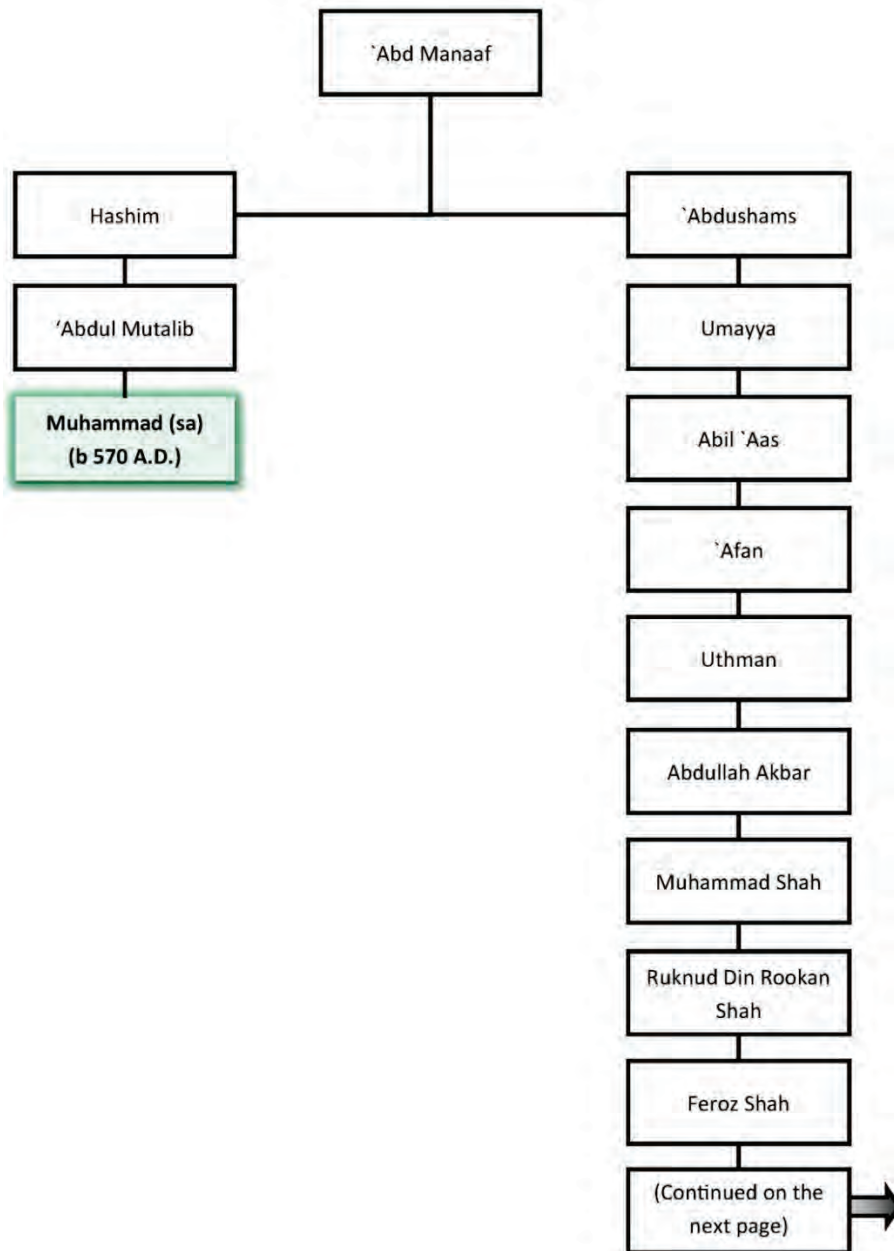
appointed the 30th descendant as Mufti of Bhera in the Sixteenth century AD and Aurangzeb also appointed the 33rd descendant of the family in the seventeenth century.

Due to Mufti Muhammad Sadiq's ancestral services in the city of Bhera as Muftis, it became the title of his family. This is why his name begins with the title 'Mufti.'

## Ancestral Chart

Mufti Muhammad Sadiq has given a complete ancestral chart which goes back all the way to `Abd Manaf who was the grandfather of the Holy Prophet (may peace and blessings of Allah be upon him). Below is his ancestral chart. (Tehniyat Nama page 46-57)

## Ancestral Chart



## Parents

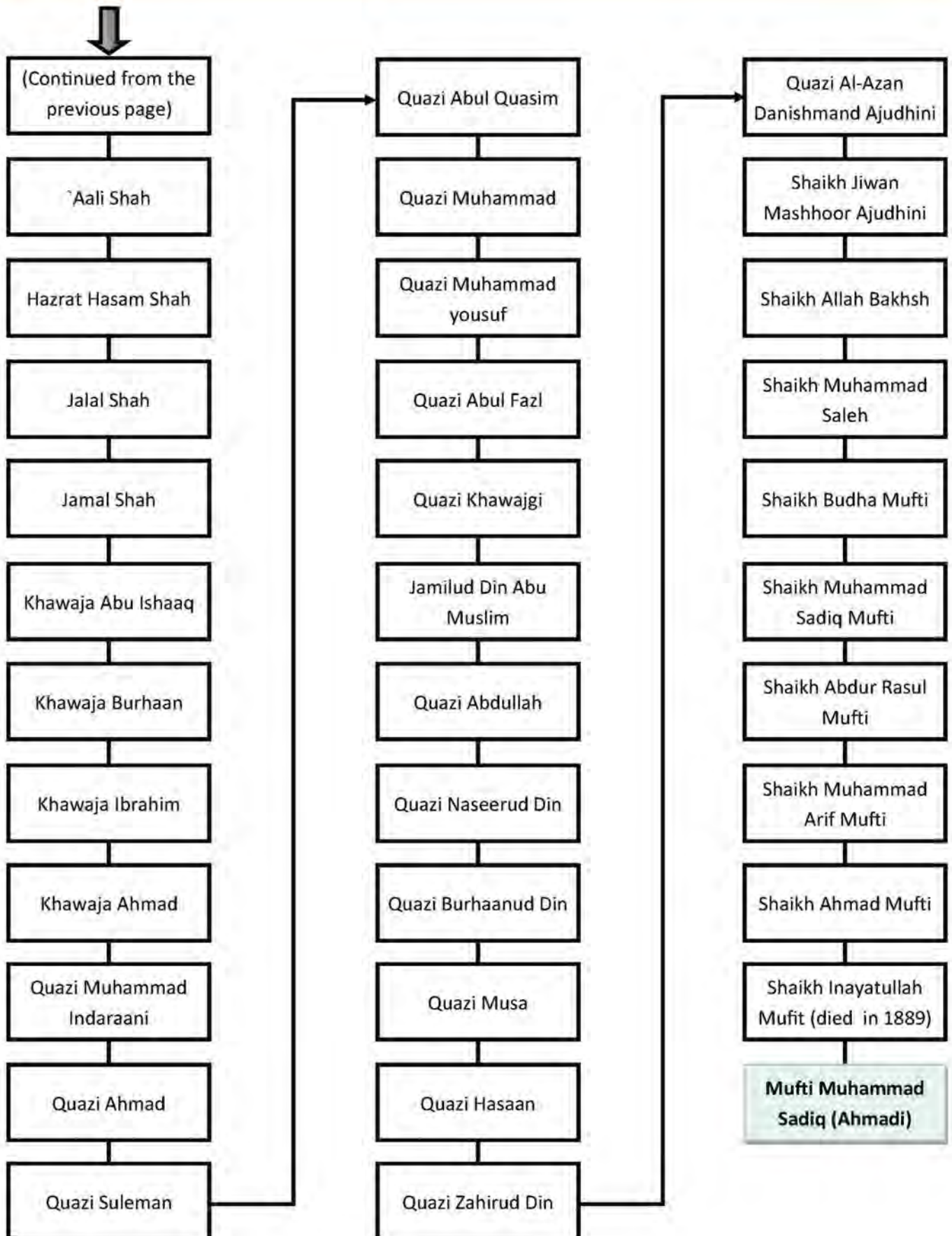
Mufti Muhammad Sadiq's father, Mufti Inayatullah Qureshi Uthmani, had passed away in early 1889 before the proclamation of the Promised Messiah. His mother, Faiz Bibi, pledged allegiance to the Promised Messiah during 1896-1897 in the presence of the Promised Messiah (may peace be upon him) and had a honor of being a companion. Both the parents were pious and righteous, and they were well reputed in their city of residence. (Mufti Muhammad Sadiq, Tahqiq-e-Jadid Muta'alliq Qabr-e-Masih, Taleef-o-Isha'at Qadian, Page 161-163)

## Birth

It was January 11, 1872 when this warrior of Islam came into this world. He was born at Mufti Mohalla in the city of Bhera. This baby was not like others; rather it was an extraordinary blessing that was bestowed by God to him from day one. He was still in his mother's womb when various godly people started to pray for him. Mufti Muhammad Sadiq, while mentioning about his parents says:

(Ancestral chart is provided by the author and drawn by Dr Wajeeh Bajwa)





With God's mercy and blessings, my parents were naturally inclined towards the righteous, pious and saintly people. I was not yet born, when my mother would go to the saintly people in her town to request them for prayers of my well-being. I was born in the midst of recitations of the Holy Quran and invocations on the Holy Prophet (may peace and blessings of Allah be upon him). Some pious and righteous people first

delivered the message of Oneness of God by calling Adhan in my ears at birth. (Mufti Muhammad Sadiq, Tahdith bin-Ni'mat, Muhammad Yameen and Sons, Qadian, Page 2)

Mufti Muhammad Sadiq was a living sign of acceptance of prayers. As the days went by, his spiritual abilities and piety became more visible. It was a sign that Allah had accepted all the prayers of his parents and other godly men who

earnestly prayed for him.

Mufti Inayatullah was blessed with a daughter two years later in 1874. He named her Sughra Bibi. She was the only sibling Mufti Muhammad Sadiq had. She was married to Peer Farman Shah. They had three sons, Peer Ghulam Dastageer Shah, Peer Ghulam Jilani Shah, and Peer Mahboob Subhaani Shah. (Mufti Muhammad Sadiq, Tahniyat Nama, Qadian, Page 56)

## Relationship with Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him)

This chapter will remain unfinished if the relationship of Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) is not mentioned. Mufti Muhammad Sadiq had a great honor of being related to Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him). He was a maternal uncle (Khaalu) of Mufti Muhammad Sadiq. ('Abd-ul-Qadir, Hayat-e-Nur, Nizārat Nashr-o-Isha'at Qadian, Page 761)

Mufti Muhammad Sadiq (may Allah be pleased with him) benefited

immensely from Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) throughout his childhood. He also learned the translation of Holy Quran and got his first employment as a teacher with his interventions where he spent memorable days of his life. Remembering those days, Mufti Muhammad Sadiq writes:

It is the favor of Allah, that since childhood I had the honor of living in the company of Maulawi Hakeem

Nur-ud-Din (may Allah be pleased with him). I travelled and stayed with him many times in Jammu and Kashmir which gave me the opportunity to benefit from his righteous soul.

Another relation worth mentioning is that Mufti Muhammad Sadiq's daughter, Saeedah, was also married to 'Abd-us-Salam, son of Hazrat Nur-ud-Din. (Mufti Muhammad Sadiq, Tahniyat Nama, Qadian, Page 57)

## Habit of Praying

A child, no matter how mature he may be, is still a child. Children are known to be worry free. They usually are found busy playing with their friends or go out to amuse themselves. Seldom will you see a child busy remembering Allah in seclusion. The case of Mufti Muhammad Sadiq was very different; in fact, he should be called a gifted child, gifted with love and fear of Allah that always encouraged him to remember Allah and pray to him. His faith strengthened day by day as he experienced acceptance of his prayers regularly. Mufti Muhammad Sadiq states:

Ever since I gained consciousness, I found myself

in the habit of prayer and supplication naturally. From a very early age, I was witnessing the signs of acceptance of prayers. (Mufti Muhammad Sadiq, Tahdith bin-Ni'mat, Muhammad Yameen and Sons, Qadian, Page 3)

## Acceptance of Prayers in Childhood

Due to his natural inclination towards God, Mufti Muhammad Sadiq (may Allah be pleased with him) has experienced countless signs of acceptance of prayers in his childhood which ultimately resulted in extreme love of God in his heart.

He says:

During my childhood, if I was afraid of the teachers for not remembering the lesson, I would simply pray and that would relieve me of all worries. If my elder or teacher became sick, I would pray for them and see them get better very fast. Although I did not mention this to anybody, my heart would be filled with the happiness of the acceptance of the prayer. (Mufti Muhammad Sadiq, Tahdith bin-Ni'mat, Muhammad Yameen and Sons, Qadian, Page 3)

When Allah loves someone, He



becomes his protector and anyone who tries to hurt his beloved physically or emotionally, Allah come to his rescue even if that person is of a very young age. In the above references, Mufti Muhammad Sadiq's compassion and love for Allah is evidently obvious. In the following reference, an interesting incident took place in his early childhood which displays how Allah cares for his servants no matter how weak they may appear.

Mufti Muhammad Sadiq (may Allah be pleased with him) states,

In my early childhood, tribal women in the neighborhood mocked at me unnecessarily and made me cry. I prayed against them and consequently the wooden platform they were all sitting on broke and they all fell and injured themselves. (Mufti Muhammad Sadiq, Tahdith bin Ne'mat, Muhammad Yamin and Sons, Qadian, Page 4)

## The City of Bhera

It is important to know about the birthplace of Mufti Muhammad Sadiq and where he grew up. Bhera is located on the left bank of river Jhelum in district Sargodha. This river is located about one kilometer from the town. The bank of river Jhelum is a nice place for picnic and enjoyments. During Mughal period, caravans from Central Asia, Kabul,

Qandahar and Peshawar used to cross the river to go to Lahore, Delhi and other parts of India. Caravans from Kashmir used to reach Bhera along with the river. Being by the route to larger cities, Bhera was unique in geographical aspect.

Bhera at that time was populated by Muslims, Hindus and Sikhs. Although the Muslim population was dominant, Hindus and Sikhs had their Mandirs and Gurdwara still standing in the busy city of Bhera. (Wikipedia)

## Initial Education

Mufti Muhammad Sadiq (may Allah be pleased with him) was a gifted child and possessed many intellectual and spiritual qualities. Due to his love for the creator, he was granted with unique learning abilities.

He successfully completed grade one, two and three at home and did not attend school until he was ready to go to grade four. This was because Mufti Inayatullah, his father, was a teacher of the primary section of the high school in Bhera which gave an added benefit to Mufti Muhammad Sadiq for starting the school studies at an earlier age by being homeschooled. By the time he was admitted in grade four, he was distinguished to be the youngest student in the class.

Mufti Muhammad Sadiq (may Allah be pleased with him) states,

## Introduction to the Promised Messiah (may peace be upon him)

The very first time Mufti Muhammad Sadiq came across the name of the Promised Messiah (may peace be upon him) was in 1885, four year before the Promised Messiah (may peace be upon him) started accepting allegiance. Mufti Muhammad Sadiq was only thirteen years of age when he heard the name of the Promised Messiah (may peace be upon him) by a resident of his

hometown Bhera, Hakeem Ahmad Din, who was very pious and righteous. Mufti Muhammad Sadiq (may Allah be pleased with him) states:

I was thirteen years of age when I met Hakeem Ahmad Din with some of my friends. He said that there was a person called Mirza Sahib in Qadian who received

My late father was teacher of lower primary section of Bhera High School. He homeschooled me until grade three. After completing grade 3, I was admitted in the school to grade four which made me the youngest student of the class. I remained the youngest student until I completed my entrance exams. (Mufti Muhammad Sadiq, Tahqiq-e-Jadid Muta'alliq Qabr-e-Masih, Talif-o-Isha'at Qadian, Page 162)

## Love for a Prophet

Mufti Muhammad Sadiq had a natural love crafted within him for the prophet of Allah since his childhood. In one narration, he wonders why he has not been born during the time of a prophet or a king. This was all the work of Allah, who was preparing souls to accept his Messenger, so they are ready to sacrifice everything and anything for their beloved Master. Mufti Muhammad Sadiq says:

I was ten or twelve when I said to my friends that we are born in a strange era, there is no prophet, nor a king. We could only read about them in the stories but cannot witness their presence. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 1)

revelations. He was a very simple man. I wondered if anybody could still receive revelations. Thus, the first person from whom I heard Hazrat Ahmad's name was also called Ahmad Din. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 2)

## Learning Translation of the Holy Quran

Mufti Muhammad Sadiq was now about fifteen years old and was entering the practical part of his life. Although he was doing well in secular education, his father was concerned about his religious knowledge. He realized that it was time for his son to expand his religious education. Therefore, he decided to take him to his Khalu (maternal uncle) in Jammu and Kashmir to learn the Holy Quran translation and also benefit from his blessed company. Mufti Muhammad Sadiq States:

“After that my worthy father, Mufti Inayatullah Qureshi Uthmani, brought me to Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) to learn the translation of the Holy Quran. I remained with Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) for six months in Jammu and Kashmir. In his sittings, I would often hear the mention of Mirza Sahib. Until this time the Promised Messiah (may peace be upon him) had not started accepting pledge of allegiance, nor had he prepared the Noah’s Ark to save people from the storm of the time and nor had he proclaimed, in public, to be the Messiah and Mahdi. Being a student of Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him), I had a good image of Hazrat Sahib in my heart.” (Mufti Muhammad Sadiq, *Zikr-e-Habib*, Manager Book Depot Taleef-o-Isha’ at Qadian, December 1932, P. 2)

Mufti Muhammad Sadiq went to Jammu and Kashmir in 1888, this is when he was properly introduced to the Promised Messiah (may peace be

upon him) and his kind heart started feeling the nearness of the Promised Messiah (may peace be upon him) after listening about his personality and knowledge.

## A Cup of Tea

While his stay in Jammu, an amusing incident took place. It is presented in Mufti Muhammad Sadiq’s own words:

“When I was still a child of about 14 or 15 year of age, I was sent to Jammu to Hakeem Nur-ud-Din (may Allah be pleased with him) for learning of the translation of the Holy Quran. One of the local chiefs had invited him to dinner. He took me along with the other people. He loved me like his own son; in fact, many people thought I was his son for the way he treated me. After the meal, everybody was served tea. I was also given a cup. I was sitting right beside Hakeem Sahib and after sipping the tea once, I realized that the tea was salty. I never had had a salty tea before, neither had I thought that tea could be salty. I was also unaware of the fact that Kashmiri people only drank tea with salt instead of sugar. Due to my ignorance, I thought I was being pranked and took it as an insult. Hakeem Sahib noticed my changing attitude and asked me to take his cup instead as he started to sip mine. Upon this I shouted, ‘Hazrat this tea has salt mixed in it, therefore, please do not drink it!’ All guests burst into laughter. I was still confused and wondered the reason of their amusement. Hakeem Sahib (may Allah be pleased with him) then told me smiling that all the cups here have salt mixed in them.” (Shaikh

Muhammad Ismā‘īl Pāni Patī, *Lata’if-e-Sadiq*, Jamaluddin Anujum, 1946, Page 4-5)

## Jammu and Kashmir

The area known as Jammu and Kashmir came into existence when the Mughal Emperor Akbar invaded Kashmir in 1586. The Mughal army defeated the Turk ruler Yusuf Khan of Kashmir. After the battle, Akbar appointed Ramchandra I as the governor of the Himalayan kingdom. Ramchandra I founded the city of Jammu, named after the Hindu goddess Jamwa Mata, south of the Pir Panjal range.

In 1780, after the death of Ranjit Dev, a descendant of Ramchandra I, Jammu and Kashmir was captured by the Sikhs under Ranjit Singh of Lahore and afterwards, until 1846, became a tributary to the Sikh power. Ranjit Dev’s grandnephew, Gulab Singh, subsequently sought service at the court of Ranjit Singh, distinguished himself in wars, and was appointed as the Governor or Raja of Jammu in 1820.

In 1845, the First war between the Sikh empire and the British East India Company, known as Anglo-Sikh War, broke out, and Gulab Singh contrived to hold himself aloof till the battle of Sobraon (1846) which was between British East India Company and the Sikh Khalsa Army. In Sobraon war, Gulab Singh appeared as a useful mediator and the trusted advisor of Sir Henry Lawrence. Two treaties were concluded. In the first, the State of Lahore was handed over to the British, for an equivalent amount to one crore rupees of indemnity; in the second, the British handed over to Gulab Singh for 75 lakhs rupees all the hilly or mountainous country situated to the east of the Indus River and west of the Ravi River known as Valley of Kashmir. ([http://en.wikipedia.org/wiki/Jammu\\_and\\_Kashmir](http://en.wikipedia.org/wiki/Jammu_and_Kashmir))



Jammu and Kashmir are the northern most state of Pakistan-India subcontinent. It was, as mentioned above, ruled by Sikh Maharajas, although the majority of the population was Muslim. Maulawi Nur-ud-Din was the royal physician of the Maharaja of Jammu and Kashmir.

## Back to Bhera

Six months later, after successfully completing Quran translation course, Mufti Muhammad Sadiq decided to go back to Bhera for the completion of grade nine and ten. He joined Bhera High School to complete his matriculation as soon as he arrived.

## A Dream

A few months later at the age of 17, Mufti Muhammad Sadiq saw a dream one night which was a clear indication from God that the reformer of the time has appeared.

By the summer of 1889, Promised Messiah (may peace be upon him) had already started taking the pledge of allegiance from people as he was commanded by God, the Almighty. To establish the spiritual kingdom, Allah had His own plans to bring righteous souls for the acceptance of the Promised Messiah (may peace be upon him). One such example is of Mufti Muhammad Sadiq (may Allah be pleased with him). He writes:

It was the summer of 1889 and I was still studying in Bhera High School. I saw a dream in the later part of the night which had a strong impact on my heart. I saw a star rising from the east and it continued to ascend with increasing glory and illumination from the center of the sky. At this point the star is as big and bright as the moon. Then it started encircling the orbit faster and

faster until its brightness had reached the horizon and had covered the entire atmosphere. This part of the dream was powerful enough to wake me. (Mufti Muhammad Sadiq, Zikr-e-Habib, Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 3)

Mufti Muhammad Sadiq further states that he immediately wrote this dream to Hakeem Nur-ud-Din (may Allah be pleased with him) in Jammu and Kashmir and the Promised Messiah (may peace be upon him) in Qadian. Hazrat Nur-ud-Din (may Allah be pleased with him) replied that this meant a reformer had appeared (in the east).

This is an example of how Allah was preparing His beloved souls to accept his Messiah and Mahdi. Mufti Muhammad Sadiq (may Allah be pleased with him) could not go to Qadian immediately due to his studies, limited financial resources, and the demise of his father.

## Demise of the Father

In early 1889, Mufti Muhammad Sadiq's father, Mufti Inayatullah passed away. All the responsibilities of home, particularly financial burden was on Mufti Muhammad Sadiq, as he was the only male member in the family. (Mufti Muhammad Sadiq, Tahqiq-e-Jadid Muta'alliq Qabr-e-Masih, Taleef-o-Isha'at Qadian, Page 162 and Al-Hakam, 29 January 1957)

## Employment in Jammu

After the demise of his worthy father, he was forced to work soon after completing grade ten in Bhera High School. He joined Bhera High School as a teacher right after his graduation for six months. Mufti Muhammad Sadiq (may Allah be pleased with him) found it difficult

to stay there as he wanted to continue his education but at the same time there were financial responsibilities on his weak and young shoulders. With some help from his maternal uncle, Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him), Mufti Muhammad Sadiq managed to be employed in Jammu High School. (Mufti Muhammad Sadiq, Tahqiq-e-Jadid Muta'alliq Qabr-e-Masih, Taleef-o-Isha'at Qadian, Page 162)

Something to be noticed here is that he was only eighteen years old but was so able and had enough knowledge to teach English to high school students. This shows his intellectual level in the early days of his life. Nowadays, in order to teach in a high school, university degrees are required but Mufti Muhammad Sadiq (may Allah be pleased with him) managed to be employed as an English teacher at the age of 18. He was not teaching an ordinary subject. To know English in those days was not an easy thing to accomplish. Mufti Muhammad Sadiq (may Allah be pleased with him) did not only learn the English language himself, he was capable of teaching it to high school students. It seems as if God was preparing him for a greater purpose.

## Marriage

Mufti Muhammad Sadiq (may Allah be pleased with him) married Imam Bibi in 1889 while he was employed in Jammu. He was blessed with three sons and one daughter from Imam Bibi. Their names are mentioned in the ancestral chart earlier in the chapter. (At the feet of the Master, Muslim Sunrise, October 1922, Page 134)

Year 1890 was the most important year of Mufti Muhammad Sadiq's life. Besides his employment in Jammu, he was introduced to his spiritual master, the Promised Messiah (may peace be upon him)

and later in January 1891, this young soldier joined the army of the Promised Messiah (may peace be upon him).

There is a record of other marriages.

It is apparent from the family tree of Mufti Muhammad Sadiq (may Allah be pleased with him) that he later married Madam Hidayat Sadiq who was the mother of Ahmad

Mustafa Sadiq Mufti Muhammad Sadiq (born 1931).

According to the history of Malabar Jamā'at (now known as Kerala), Mufti Muhammad Sadiq was married to Rukiya Sadiq of Malabar. She gave birth to Rukiya Sadiq and Ahmad Mufti Muhammad Sadiq.

It is also reported that in December 1922, Mufti Muhammad

Sadiq (may Allah be pleased with him) married Sadiqa Sadiq (Edith Sadiqa Hoffman), a nurse by profession who was very devoted and active member of the USA Jamā'at. They were blessed with a daughter Nurmahal Sadiq. (Ihtishamul Haq Mahmood Kauser, Sadiqa Sadiq, page 2 & Amatul Bari Nasir, Mufti Muhammad Sadiq (may Allah be pleased with him), Lajna Ima'illah Karachi, Page 214).

## 2

# Pledge of Allegiance to the Promised Messiah

(may peace be upon him)

## Book of the Promised Messiah (may peace be upon him)

During the early days of his stay in Jammu, Mufti Muhammad Sadiq (may Allah be pleased with him) started showing keen interest in the claim of the Promised Messiah (may peace be upon him). This was also due to the dream he had in Bhera which had a strong impact on his heart. He started taking interest in the books of the Promised Messiah and wrote follow-up questions to him about the death of Jesus (may peace be upon him). Further describing the situation, Mufti Muhammad Sadiq writes:

I joined service in Jammu High School in 1890 after completing my Entrance Examination. Another teacher, my namesake, (the late Maulawi Fazil Muhammad Sadiq), and I were living in the same house. It was at a time when the Promised Messiah's book "Fateh Islam" (Victory of Islam) reached Jammu (or probably its pages were sent to Maulawi Nur-ud-Din (may Allah be pleased with him) for

proof reading. My friend and I read it together. The book contained a detailed account of the death of Jesus of Nazareth and the first pronouncement of the claim of Hazrat Mirza Ghulam Ahmad to be the Promised Messiah. I wrote down some questions and forwarded those to the Promised Messiah (may peace be upon him). Maulawi 'Abd-ul-Karim (may Allah be pleased with him), who was in Jammu during those days, informed me verbally that a book was being published shortly and would have answers to all those questions. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 4)

Maulawi Fazl Muhammad Sadiq who is mentioned here also pledged allegiance at the hands of the Promised Messiah (may peace be upon him) in the summer of 1892 (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 7)

Various questions were rising in Mufti Muhammad Sadiq's mind on

this new concept of the death of Jesus of Nazareth and the claim of Hazrat Mirza Ghulam Ahmad being the divine reformer. To satisfy himself and to tread on the path of righteousness, Mufti Muhammad Sadiq decided to take an excursion to Qadian.

## Visit to Qadian

In the winter holidays of 1890 and 1891, Mufti Muhammad Sadiq visited Qadian. It was in this trip that he decided to pledge allegiance to the Promised Messiah (may peace be upon him) and became the distinguished pioneer companion of the Promised Messiah (may peace be upon him). Mufti Muhammad Sadiq writes in detail about his trip in the following words:

I came to Qadian probably during winter vacation of December 1890. I travelled alone on a horse carriage from Batala and paid twelve 'annas' in fare. I had an introductory letter from Maulawi Nur-ud-Din (may Allah be pleased with him) which was presented to the Promised Messiah on my arrival. The Promised Messiah came out of his house and told me that "Maulawi Sahib" had written



well about me and asked if I had taken my meals. The Promised Messiah then returned to his house after a short while. There was one other guest before me (the late Syed Fazl Shah) and Hafiz Shaikh Hamid 'Ali was there to look after the guests. The Round Room (Gol Kamra) served as the guest house and was not surrounded by three walls at the time. Syed Fazl Shah and I slept in that room at night. At Prayer time, the Promised Messiah came to the Mubarak Mosque, known also as 'small mosque.' His face looked bright. he was wearing a white turban; his beard was dyed with Hina and he was holding a walking stick in hand. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 4-5)

By this time (late December 1890), one year and eight months had passed since the Promised Messiah (may peace be upon him) had started accepting pledges of allegiance. It also shows that the progression of Ahmadiyyat in the early years was slow just as Islam also had a few converts in the first few years. There was only one guest before him and one more person was in the guestroom of the divine reformer of this age whose advent was prophesized by the Holy Prophet (may peace and blessings of Allah be upon him).

A worldly person would have just gone back without any further investigation for the concept of a mujaddid or a reformer was that there had to be a crowd of people sitting by his feet praising him. But what he saw in Qadian was very different. It was the power of the sacred influence of the Promised Messiah (may peace be upon him) that forced him to stay and he saw

what others could not. He states his situation during his stay in Qadian:

There was some special force attracting me towards the Promised Messiah (may peace be upon him) to accept the truth of his claim and to pledge allegiance to him. His face looked so holy that his claims could not be false. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 6)

## Pledge of Allegiance (Bai'at)

Although Mufti Muhammad Sadiq was attracted by a special force to the Promised Messiah (may peace be upon him) from the first day of his arrival, he waited and prayed for a few more days until he was completely satisfied with his decision. He states:

On the second or third day, I told Hafiz Hamid 'Ali that I would like to be initiated. Those days all Bai'ats were conducted individually. I followed the Promised Messiah (may peace be upon him) into a separate room with a cot in it. I sat next to the Promised Messiah (may peace be upon him) on this cot and the Promised Messiah held my right hand in his hand and asked me to affirm the ten conditions of initiation. Each condition was not separately repeated, the Promised Messiah only referred to them as the Ten Conditions. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 6)

According to Register Bai'at-e-Ula (Register of the First Pledges), Mufti Muhammad Sadiq pledged allegiance on January 31, 1891.

(Maulana Dost Muhammad, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 19, Page 557).

There is a small conflict which should be cleared out. According to Mufti Muhammad Sadiq, in Zikr-e-Habib, he went to Qadian in December 1890 and after two or three days, he pledged allegiance which means he was initiated towards the end of December or early January the next year. Whereas according to the Jamā'at records and Tarikh-e-Ahmadiyyat, he was initiated on January 31, 1891. We will accept the second date because Mufti Muhammad Sadiq himself says in his statement, 'I came to Qadian probably during winter vacation of December 1890.' Here the word 'probably' signifies that he is speaking from his memory. He stated this in 1935, which means he was talking about something that happened 45 years ago. To recall something this long may have a chance of mixing up the months if not years. Therefore, we will take the date which is recorded in the Ahmadiyya Community records as the actual date of initiation.

## Back to Jammu and Kashmir

Mufti Muhammad Sadiq, after entering the pledge of allegiance, departed back to Jammu and Kashmir in February 1891 for his employment in Jammu High School. His second trip to Qadian was in the summer of same year. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 7)

## Summer Trip of 1891

It was summer vacations of 1891 when Mufti Muhammad Sadiq (may Allah be pleased with him) left Jammu to visit Qadian once again so that he could enjoy the blessed

company of the Promised Messiah (may peace be upon him). On his way to Qadian, he was informed that Promised Messiah was in Ludhiana for a few days. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 13)

Dudhiyay is about 140 km from Qadian and in those days any type of journey would always be a hectic experience. He could have easily waited for the Promised Messiah (may peace be upon him) in Qadian for few days for he had entire summer vacations to spend, but the extreme love of the Promised Messiah (may peace be upon him) forced him to take this journey without a second thought because it was too costly for him to stay apart from his Master.

Afterwards he always visited Qadian during his vacation breaks throughout his stay in Jammu but could not come to Qadian very often due to the long distance between Jammu and Qadian which was 175 km. In those days; it was extremely difficult to even travel a short distance and 175 km was considered a very long and hectic journey.

## Continued Education in Jammu

It was here in Jammu and Kashmir that Mufti Muhammad Sadiq, with private efforts, successfully completed his F.A. Examination. (Mufti Muhammad Sadiq, Tahqiq-e-Jadid Muta'alliq Qabr-e-Masih, Taleef-o-Isha'at Qadian, Page 162)

Mufti Muhammad Sadiq could have completed BA Degree Examination but after his initiation, he left everything and started coming to Qadian to quench the spiritual thirst by participating in the blessed company of the Promised Messiah (may peace be upon him).

## Employment in Lahore

As mentioned earlier, Mufti Muhammad Sadiq used to avail all his summer vacations, by coming to Qadian and enjoying the company of his Master. This bond of relationship grew stronger every time and it forced Mufti Muhammad Sadiq to move closer to the Promised Messiah (may peace be upon him). Therefore, in August or September of 1895, he decided to move to Lahore.

In Lahore, Mufti Muhammad Sadiq was employed in the School of Anjuman-i-Himayat-e-Islam Lahore as a math teacher for six months. Then he got a job in the office of Accountant General Punjab as an auditor. (Dr. Mufti Muhammad Sadiq, Mahmud-e-A'zam, Al-Hakam Qadian, Jubilee Number, December 1939, Page 17).

## Mufti Muhammad Sadiq's Routine

After moving to Lahore in 1895, Mufti Muhammad Sadiq's (may Allah be pleased with him) intense love and affection for the Promised Messiah (may peace be upon him) encouraged him to visit Qadian weekly. He would not only quench the spiritual thirst for himself but would rather satisfy all those who could not visit Qadian.

When I was employed in the office of Accountant General of Punjab as an auditor, I would avail every holiday to go to Qadian to catch sight of the Messiah. My trip would sometimes last for three days or more and sometimes I would reach Qadian in the morning and comeback by evening. I would occasionally travel with my friends and sometimes alone. I used to note down the blessed sayings and

revelations of the Promised Messiah (may peace be upon him) and share them with his devotees that would become a source of their inspiration. (Dr. Mufti Muhammad Sadiq, Mahmud-e-A'zam, Al-Hakam Qadian, Jubilee Number, December 1939, Page 17)

This was a great contribution of Mufti Muhammad Sadiq (may Allah be pleased with him) to not only for those who could not visit Qadian but also for those who were to come until the day of judgment because these records were then published in various Jamā'at newspapers which later contributed to Malfūzāt, a compilation of the sayings of the Promised Messiah (may peace be upon him).

Travelling in those days was extremely difficult. It is important to mention the distance between Lahore and Qadian which is more than 110 km. Mufti Muhammad Sadiq was so intoxicated with love of Islam and the Promised Messiah (may peace be upon him) that he would travel this distance every week, and sometimes to and from Qadian in a single day.

Mufti Muhammad Sadiq would note all the sacred sayings of the Promised Messiah and send them to others, thousands of miles apart. Mufti Muhammad Sadiq (may Allah be pleased with him) states:

“It became my routine to carefully note down all the sacred sayings of the Promised Messiah from the day of my initiation. These collected notes were then sent to kind friends in Kashmir, Kapurthala, Ambala, Lahore, Sialkot, Africa and London to nourish their faith. Friends at Lahore used to gather around me for inspiration when they heard that I had returned from our Imam in Dar-ul-Aman (Abode of Peace).



Thirsty souls were satiated with the pure and wholesome spiritual water which further increased their thirst and longing for the beloved.” (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 103)

The quote above also shows Mufti Muhammad Sadiq’s (may Allah be pleased with him) diversity of contacts which lead us to believe that he had a very loving and social personality.

He would not only write the sacred saying of his beloved and deliver it to others but also complete any assignment that was given to him by the Promised Messiah (may peace be upon him) which usually was translation of various literature.

## Maulawi ‘Abd-ul-Karim Sialkoti (may Allah be pleased with him)

Indicating to his dedication, Maulawi ‘Abd-ul-Karim Sialkoti (may Allah be pleased with him) writes in Al-Hakam newspaper:

“I notice that Mufti Muhammad Sadiq (may Allah be pleased with him) is present here (in Qadian) during every holiday. He, like an eagle, is ready to pounce upon any spare moment to snatch it away from the powerful worldly forces to be in the company of his beloved master. O my dear brother, may Allah bestow steadfastness upon you and bless your efforts and make you a worthy model for others in our Jamā`at. The Promised Messiah has also said, ‘Mufti Sadiq is the only one given to us from Lahore.’ Mufti

Muhammad Sadiq (may Allah be pleased with him) is a young man with meager income and has other responsibilities. He is a perfect example of someone who is entirely devoted. If it is not true, then how could he have broken all chains to reach Batala not caring whether it is day or night, summer or winter, rain or storm, and sometimes arriving here on foot in the middle of the night? Members should learn a lesson from the character of this young devotee.” (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 334)

‘Abd-ul-Karim Sialkoti’s (may Allah be pleased with him) description has sketched a very precise picture of Mufti Muhammad Sadiq in few words. This shows the extreme love and affection Mufti Muhammad Sadiq (may Allah be pleased with him) had for the Promised Messiah (may peace be upon him), especially during his employment in Lahore.

It also shows how dedicated and sincere he was to his pledge of allegiance which he promised at the hands of his master. It is important to note that by this time Mufti Muhammad Sadiq (may Allah be pleased with him) was married with children and aside from having financial responsibilities, he was also sacrificing his family time by continuously visiting Qadian to meet his beloved on every holiday he had. There’s a lesson for those of us who prioritize family over Jamā`at service.

## Hebrew Qa’ida

In April 1895, the Promised Messiah (may peace be upon him) started to work on a research book

called Minan-ur-Rahman. In this book the Promised Messiah (may peace be upon him) proved that the Arabic language is the mother of all languages. The Promised Messiah (may peace be upon him) had finished the book with references from most languages but he had not yet been able to insert the Hebrew vocabulary in his book.

The Promised Messiah (may peace be upon him) asked Mufti Muhammad Sadiq (may Allah be pleased with him) to learn the Hebrew Language to prove the fact that Arabic was indeed the mother of all the languages. With dedication and hard work, Mufti Muhammad Sadiq, within a short period of time, managed to learn the Hebrew language and also compiled a small booklet on Hebrew. This booklet contained the Hebrew words which he believed were derived from the Arabic language. This compilation of Mufti Muhammad Sadiq’s work is known as Ibrāni Qa’ida.

The Promised Messiah (may peace be upon him) used his work to prove that Arabic is the mother of all languages. This book of the Promised Messiah (may peace be upon him) was completed within a short period of a month and a half. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha`at Qadian, 2007, Volume 1, Page 521)

## The Hebrew Bible

Mufti Muhammad Sadiq has also researched the Hebrew Bible to identify the prophecies related to the advent of the Holy Prophet (may peace and blessings of Allah be upon him) and the Promised Messiah (may peace be upon him). Some of those are used by the Promised Messiah (may peace be upon him) to prove his claim in his books. The Promised Messiah (may peace be upon him) has recorded these prophecies in Hebrew language on page 228 to 229 of Toḥfa-e-

Golarhviyyah (a gift for Golarhvi) and Arbaʿin IV on page 132-134.

## Resemblance of the Companions of the Promised Messiah with the Companions of the Holy Prophet

(may peace be on them)

The fourth verse of Surah Al-Jumu'ah, وَأَخْرَجَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ prophesizes that there will be another group of people who will resemble the companions of the Holy Prophet (may peace and blessings of Allah be upon him). This group of people was supposed to be the followers of a divine reformer.

Just as the Promised Messiah (may peace be upon him) is the personification of the Holy Prophet (may peace and blessings of Allah be upon him); similarly, his companions also resemble with the companions of the Holy Prophet (may peace and blessings of Allah be upon him). For example, in Ahmadi literature, Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) is paralleled with Hazrat Abu Bakr (may Allah be pleased with him). (Akbar Shah Khan Najeeb Abādi, Mirqāt-ul-Yaqīn Fi Hayat

Nur-ud-Din, Nizārat Nashr-o-Ishaʿat Qadian, 2002, Page 3).

Historical evidence proves that Mufti Muhammad Sadiq (may Allah be pleased with him) had a strong resemblance with Zaid Bin Thabit (may Allah be pleased with him), who was indeed a great scholar of Islam and a beloved of the Holy Prophet (may peace and blessings of Allah be upon him).

To understand this resemblance, the following Hadith of Tirmidhi should be observed closely.

Zaid Bin Thabit relates, “Holy Prophet Muhammad (may peace and blessings of Allah be upon him) asked me to learn Syrian language.” In another narration, he states, “The Holy Prophet (may peace and blessings of Allah be upon him) told me to learn the official language of the Jews for he did not trust them fully about what they wrote on his

behalf and what they translated.” Zaid Says, “I learnt how to read and write the language in fifteen days. After this whenever the Holy Prophet (may peace and blessings of Allah be upon him) had to write something to the Jews, He would write it through me. Likewise, I would read any correspondence from them.” (Tirmidhi, Abwāb-ul-Adab, Bāb mā jā'a fi tarteeb-il-kitaab)

Explaining the above Hadith, some scholars believe it was the Hebrew language that he learnt in fifteen days. Regardless of which language it was, the fact is that they both were great scholars of Islam, had command over other languages and they both served the cause of their Lord to the best of their abilities.

## Resemblance to Hazrat Zaid bin Thabit

In support of the above statement, the following points should be noted:

<b>Zaid Bin Thabit (may Allah be pleased with him)</b>	<b>Mufti Muhammad Sadiq (may Allah be pleased with him)</b>
Zaid (may Allah be pleased with him) learned the Syrian or Hebrew language in few days at the desire of his spiritual Master. (Tirmizi, Abwāb-ul-Adab, Bāb mā jā'a fi tarteeb-il-kitāb)	Mufti Muhammad Sadiq (may Allah be pleased with him) also learnt Hebrew on his beloved's desire within few days and not only learnt but also compiled a booklet for the Promised Messiah (may peace be upon him) which he used often. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Ishaʿat Qadian, December 1932, Page 44)
Father of Hazrat Zaid (may Allah be pleased with him) passed away before he got the message of Islam or Holy Prophet (may peace and blessings of Allah be upon him) in a war known as Battle of Bu'āth. (Izz-ud-Din Ibn Al-Atheer, Usd-ul-Ghāba fi Ma'rifat-is-Sahaba, Dār-ul-Kutub-ul-ʿIlmiyah, Beirut, 2003, P. 347)	Mufti Muhammad Sadiq's (may Allah be pleased with him) father also passed away before the Promised Messiah (may peace be upon him) proclaimed to be the reformer of the age. (Al-Hakam, 29 January 1957 and Mufti Muhammad Sadiq, Tahqiq-e-Jadid Muta'alliq Qabr-e-Masih, Taleef-o-Ishaʿat Qadian, Page 162)
He was one of the scribes of Holy Prophet	He is reported to write the revelations of the Promised



(may peace and blessings of Allah be upon him) who would write the revelation of the Holy Prophet (may peace and blessings of Allah be upon him). (‘Izz-ud-Din Ibn Al-Atheer, Usd-ul-Ghāba fi Ma’rifat-is-Sahaba, Dār-ul-Kutub-ul-‘Ilmiyah, Beirut, 2003, Page 347)	Messiah (may peace be upon him) at many occasions. One interesting incident took place in Gurdaspur that the Promised Messiah (may peace be upon him) had a revelation which he asked his companions to note down. Unfortunately, neither of the companions had any pencil or a pen. Mufti Muhammad Sadiq (may Allah be pleased with him) went and brought a piece of coal from the kitchen and wrote the revelation of his Master. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha‘at Qadian, 2007, Volume 2, Page 296-297)
He used to write and read letters for the Holy Prophet (may peace and blessings of Allah be upon him) in a foreign language which was to and from the Jews. (Al-Hafiz Ahmad Bin ‘Ali Bin Hajr Al ‘Asqalānī, Al-Isābah, Dar-ul-Kutub-ul-‘Ilmiyah, Beirut, 1995, Page 490)	Throughout his stay in Qadian, Mufti Muhammad Sadiq (may Allah be pleased with him) used to deal with all English correspondences of the Promised Messiah (may peace be upon him), (a foreign language for the Promised Messiah, especially after Mufti Muhammad Sadiq’s migration to Qadian (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha‘at Qadian, 2007, Volume 2, Page 498)
He was only 11 years of age when Holy Prophet (may peace and blessings of Allah be upon him) migrated to Madina. He had a great love and devotion for the Holy Prophet of Islam that he had memorized many verses of Holy Quran in his childhood. (‘Izz-ud-Din Ibn Al-Atheer, Usd-ul-Ghāba fi Ma’rifat-is-Sahaba, Dār-ul-Kutub-ul-‘Ilmiyah, Beirut, 2003, Page 347)	Mufti Muhammad Sadiq writes, “One day, when I was ten or twelve, I said to my friends that we are born in a strange era. There is neither prophethood nor kingship. It is all in stories that we have read; nothing in front of our eyes. Because I and my fellow friends were to witness a prophet and a king in our lifetime, Allah had developed a natural inclination to accept him.” (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha‘at Qadian, December 1932, Page 1)  This shows that Allah had already prepared him to accept the Imam of the age since his childhood.

## Officer Transferred

During Mufti Muhammad Sadiq’s stay in Lahore, an interesting incident took place which is the evidence of his strong relationship with Allah. He states:

While I was employed in Lahore, a friend of mine came to me in the evening saddened and said ‘I have made a mistake at work and the office in-charge wants to see me tomorrow with my service book, perhaps to write a negative remark or to dismiss me from the job.’ I prayed earnestly for him and received a glad tiding that he will be unharmed. My friend was informed about it before he went to work. When he arrived there, he noticed that the officer was transferred to another place and he was just in the process of handing over the charge. Therefore, the officer left the same day and my friend was not inquired about anything. (Mufti Muhammad Sadiq, Tahdith bin-Ne’mat, Muhammad Yamin and Sons, Qadian, Page 7-8)

In the above statement, Mufti Muhammad Sadiq has not cleared whether he received revelation, or he was informed by some other means such as a dream. Observing the status of Mufti Muhammad Sadiq and his

love for the Promised Messiah (may peace be upon him), it could readily be believed that Allah revealed to Mufti Muhammad Sadiq. As the Promised Messiah (may peace be upon him) says in one of his couplets:

وہ خدا اب بھی بناتا ہے جسے چاہے کلیم  
اب بھی اس سے بولتا ہے جس سے وہ کرتا ہے پیار

That God still reveals to him with whom he is pleased. He still speaks to him who is His beloved. Mufti Muhammad Sadiq (may Allah be pleased with him) is a living example of this couplet since he was not only beloved of God but also beloved of God’s beloved, the Promised Messiah (may peace be upon him).

## A Revelation

Mufti Muhammad Sadiq has mentioned one of his revelations that he received about the Promised Messiah (may peace be upon him). He states:

I once had a revelation about the Promised Messiah (may peace be upon him), إِمَامًا وَ نِعْمَةً, ‘an Imam and a blessing.’ The Promised Messiah

(may peace be upon him) was my leader and he was a source of a great blessing for me. I have received spiritual and physical blessings from the Promised Messiah (may peace be upon him). (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 332)

This revelation is stated here to prove above mentioned couplet of the Promised Messiah (may peace be upon him) and that Mufti Muhammad Sadiq was an excellent example of this couplet.

It did not only happen once or twice but at numerous other occasions when Mufti Muhammad Sadiq (may Allah be pleased with him) was revealed by God to be rescued from his trials. In his book Tahdith Bin-Ni`mat, he has written many incidents where he was revealed the actual remedy for his illness. Although Mufti Muhammad Sadiq was not a prophet but his status in sight of Allah was like a prophet as the Holy Prophet (may peace and blessings of Allah be upon him) states: علماء أمتي كانبیاء بنی اسرائیل, that scholars of my Ummah will resemble the Prophets of Israel.

## His Mother Accepts the Messiah

Mufti Muhammad Sadiq's mother pledged allegiance to the Promised Messiah (may peace be upon him) during his employment in Lahore. After the pledge, when they were returning home, an interesting incident took place that shows the love of the Promised Messiah (may peace be upon him) for his guests and in particular for Mufti Muhammad Sadiq and his family members.

Here is the original reference as quoted by Mufti Muhammad Sadiq himself:

My mother, Faiz Bibi, pledged allegiance in 1896 or in 1897. After the pledge, when we were returning home, the Promised Messiah (may peace be upon him) walked up to the horse carriage stand for farewell. The Promised Messiah (may peace be upon him) had ordered some food for our journey but it was brought unpacked. The Promised Messiah (may peace be upon him) tore-up a yard of cloth from his own turban and gave us with the food wrapped in it. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 45)

## Visit of the Promised Messiah (may peace be upon him)

Mufti Muhammad Sadiq (may Allah be pleased with him) is one of the lucky ones to be visited by the Promised Messiah (may peace be upon him) at his house in Lahore.

In October 1897, the Promised Messiah (may peace be upon him) went to Multan for a testimony. On his way back, he stayed in Lahore for few days. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha`at Qadian, 2007, Volume 1, Page 637-638)

Mufti Muhammad Sadiq states:

After the testimony in Multan, the Promised Messiah (may peace be upon him) stayed for two days in Lahore with his companions. I was sick and could not meet the Promised Messiah (may peace be upon him). He inquired about me and someone informed him that I was sick and could not walk. Upon this, he came to my place of residence himself and remained there for a long time. He got a cup of water and recited some prayer on it and gave me to drink. Before departing, he said to me, "Mufti Muhammad Sadiq, you are sick, and prayers of the sick are always answered. Therefore, please pray for my success." (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 327)

This was indeed a great honor that the Messiah and the Prophet of the age had come to inquire about his health. After reading the above incident, one's mind goes to a couplet of 'Ubaidullah 'Aleem:

یہ محبت تو نصیبوں سے ملا کرتی ہے  
چل کے خود آئے مسیحا کسی بیمار کے پاس

Such love could only be acquired by the fortunate ones that the Messiah would come himself to visit the sick.

In the above quote it is apparent that the Promised Messiah (may peace be upon him) had special regard for Mufti Muhammad Sadiq (may Allah be pleased with him) and cared about his well-being and also that he considered him to be a pious and righteous servant.

## Master serving the Servant

Mufti Muhammad Sadiq, being one of the early companions, enjoyed the company of his master throughout his visits to Qadian. Unique love of the Promised Messiah (may peace be upon him) for Mufti Muhammad Sadiq resulted in distinct treatment for him as well. A fascinating incident is mentioned by Mufti Muhammad Sadiq (may Allah be pleased with him) which not only shows the love of the Promised Messiah for Mufti Muhammad Sadiq but also the high and excellent character of the Muhammadan Messiah.

I came to Qadian from Lahore probably in 1897 or 1898. The Promised Messiah (may peace be



upon him) took me to the Mubarak Mosque which was a small room in those days and told me to wait as he made arrangements for food. I thought that the food will be brought by a servant, but I was astonished to see that the Promised Messiah (may peace be upon him) appeared with food in his hands. The Promised Messiah (may peace be upon him) said, “Mufti Muhammad Sadiq, start eating while I go and bring water for you.” I could not control my emotions and started weeping. I asked myself that whereas the Promised Messiah (may peace be upon him) is serving me despite the fact that he is our master and leader, with what humility then should we treat each other? (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 327)

## A Book About Yuz Asaf

In early 1899, Mufti Muhammad Sadiq saw a book in Lahore that had a reference of the tomb of Yuz Asaf. The Promised Messiah (may peace be upon him) has consulted this book before writing ‘Masih Hindustan Mein’ or Jesus in India in April 1899. In this book, the Promised Messiah (may peace be upon him) proved that Yuz Asaf whose tomb is in Kashmir was in reality the Jesus of Nazareth (may peace be upon him). An interesting incident took place related to the acquiring of this book that shows the hand of Allah working behind the scene. This happened when Mufti Muhammad Sadiq was still employed in Lahore.

Once Mufti Muhammad Sadiq saw a book in Punjab Public Library of Lahore that had the reference of the tomb of Yuz Asaf. During his next trip to Qadian, he mentioned this to the Promised Messiah (may peace be upon him). The Promised Messiah (may peace be upon him) told him to bring this book with him next time. By the time Mufti Muhammad Sadiq went to the Library, he had forgotten the name of that book. Mufti Muhammad Sadiq and the librarian tried their utmost, but it was impossible to find a book without knowing its name. Mufti Muhammad Sadiq on his next trip informed the Promised Messiah (may peace be upon him) of the situation.

A week later, the Promised Messiah (may peace be upon him) told Mufti Muhammad Sadiq to go to the library again for he will get the book that time. Mufti Muhammad Sadiq followed his instructions yet wondered how it is possible to find a book without knowing its name. Mufti Muhammad Sadiq came to the library and went directly to the librarian. Incidentally, he was out of his office for a few minutes. While waiting, Mufti Muhammad Sadiq unintentionally picked up a

book that was lying on his table and started skimming through it until he realized that it was the book he had been looking for.

Mufti Muhammad Sadiq was awed by such a divine event and mentioned it to the librarian. The Librarian said to him: ‘If you had come earlier, you could not have found this book here for it just arrived and if you had come later, you could not have found it here for I was going to place it on the shelf. Take this book with you and show it to the Promised Messiah.’ The reference to this book is made in the book ‘Masih Hindustan Mein’ (Jesus in India) by the Promised Messiah. (Shaikh Muhammad Ismā’il Pāni Patī, Latā’if-e-Sadiq, Jamaluddin Anjum, 1946, Page 62)

It is apparent from the above incident that the Promised Messiah (may peace be upon him) was informed by Allah as his words were so resolute and firm, ‘You shall get the book this time.’

## Mufti Muhammad Sadiq as a Sincere Friend

In late 1899, the Promised Messiah (may peace be upon him) wrote in his own words the qualities of Mufti Muhammad Sadiq and described him as one of his sincere and honest friends. The Promised Messiah (may peace be upon him) writes:

مفتی محمد صادق میری جماعت میں سے اور میرے مخلص دوستوں میں سے ہیں جن کا گھر بھیرہ ضلع شاہ پور میں ہے۔ مگر ان دنوں میں ان کی ملازمت لاہور میں ہے۔ یہ اپنے نام کی طرح محب صادق ہیں۔۔۔ وہ ہمیشہ میرے دینی خدمات میں نہایت جوش سے مصروف ہیں۔ خدا ان کو جزاء خیر دے۔ (حضرت مرزا غلام احمد صاحب قادیانی، تزیان القلوب، صفحہ ۳۷۷)

Mufti Muhammad Sadiq is of my community and he is amongst sincere friends of mine. He hails from Bhera district Shahpur but nowadays resides in Lahore due to his employment. He is, like his name, admirer of the truthful... He is always busy assisting me in my religious affairs, may Allah reward him for his services. (Mirza Ghulam Ahmad, Tiryāq-ul-Qulūb, Page 377)

The above-mentioned quote is sufficient proof that by this time (1899) Mufti Muhammad Sadiq, although resided in Lahore, contributed tireless services to the Promised Messiah (may peace be upon him) for the success of his grand mission. Most of these tasks involved translations of various literatures into English.

The Promised Messiah (may peace be upon him) had tremendous love for Mufti Muhammad Sadiq. In one of the narrations, Maulawi Sher ‘Ali (may Allah be pleased

with him) states:

Although the Promised Messiah (may peace be upon him) had great love for all of his companions, but I felt that he had special regard for Mufti Muhammad Sadiq in his heart. He would always mention Mufti Muhammad Sadiq in words like ‘our Mufti sahib.’ (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha‘at Qadian, 2007, Volume 19, Page 566)

## Kindness of the Promised Messiah

### (may peace be upon him)

The Promised Messiah (may peace be upon him) has always been kind and compassionate to his companions but his love and kindness to Mufti Muhammad Sadiq was unparalleled. The following event will make the above statement clearer.

Mufti Muhammad Sadiq was employed in Lahore in the beginning and would visit every Sunday or during the holidays. Once Mufti Muhammad Sadiq reached Qadian around one o’clock in the afternoon. As soon as the Promised Messiah (may peace be upon him) was informed, he came out to welcome him and greeted him with great love. The Promised Messiah (may peace be upon him) brought Mufti Muhammad Sadiq inside his house and served him meal while he sat next to Mufti Muhammad Sadiq to converse. Mufti Muhammad Sadiq had just started eating when the Adhan for Zuhur Prayer was called. After listening to the Adhan, Mufti Muhammad Sadiq started eating fast so that he could join the congregation. The Promised Messiah (may peace be upon him) said smilingly, ‘Mufti Muhammad Sadiq, you don’t have to hasten, take your time. Salat will not start until I go out and I will not step outside until you have finished your meal.’ (Shaikh Muhammad Ismā‘il Pāni Patī, *Lata’if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 64-65)

This is just a small example of how the Messiah and the reformer of the age treated his companions with care and love.

## Birth of Abd-us-Salam

Abd-us-Salam was born to him in 1899. Mufti Muhammad Sadiq had a dream in the same year that a person known as ‘Kālū’ entered his house without permission and started talking to his wife. This upsets Mufti Muhammad Sadiq because he came to his house without permission and started conversing with his wife

unnecessarily. Mufti Muhammad Sadiq wrote this dream to the Promised Messiah (may peace be upon him) for its interpretation. The Promised Messiah (may peace be upon him) replied that if his wife was expecting, then he will have a son and the word ‘Kalu’ means that he will be granted a long age. Mufti Muhammad Sadiq says that Allah granted him a son who was named ‘Abd-us-Salam’ by the Promised Messiah and he was still alive (at the time of writing this record), whereas he previously had two sons who died in infancy. (Shaikh Muhammad Isma‘il Pani Pati, *Lata’if-i-Sadiq*, Jamaluddin Anjum, 1946, Page 34-35)

‘Abd-us-Salam lived long, and God blessed him with a son in 1932 called Mufti Mujtaba Sadiq. Mufti Muhammad Sadiq was very happy at the birth of his grandson. To thank Allah for this blessing, Mufti Muhammad Sadiq wrote a book called “Tahniyat Nāma Wiladat Mujtaba Sadiq.” This is a 64-page book that was published by Mufti Muhammad Sadiq himself. This book described the detailed ancestral chart of Mufti Muhammad Sadiq’s family which has also been presented in the beginning of this thesis. In addition to the chart, this book contained many poems which were written on the birth of Mujtaba Sadiq in various languages such as Urdu, Arabic, Persian, and English.

## The Book of Matthew

Following narration of Mufti Muhammad Sadiq (may peace be upon him) shows his hard work and obedience to the Promised Messiah (may peace be upon him) before his migration to Qadian. Mufti Muhammad Sadiq States,

“Once the Promised Messiah (may peace be upon him) thought that he should learn the English language. He already could recognize some English words but for further education he advised to translate the English version of the book of Mathew into Urdu and that every word should have its Urdu translation beneath the English. Therefore, various chapters of the Book of Mathew were divided into various translators so they could present its translation to the Promised Messiah (may peace be upon him) ... I bought a Gospel with big English writing from Lahore. Then I cut the words and pasted them on a notebook and translated each word with its pronunciation and meaning in beautiful writing. When I brought my two translated chapters, the Promised Messiah (may peace be upon him) expressed extreme happiness and said that no one else should translate now; Mufti Muhammad Sadiq should translate the rest of the book for him. The Promised Messiah (may peace be upon him)



would sometimes take time off to look at this at night.” (Mufti Muhammad Sadiq, *Zikr-e-Habib*, Manager Book Depot Taleef-o-Isha‘at Qadian, December 1932, Page 44)

Later on, the Promised Messiah (may peace be upon him) decided to quit this exercise so that his companions like Mufti Muhammad Sadiq (may Allah be pleased with him) would garner the reward of translating for him.

## Sour Medicine

An amusing incident took place during one of Mufti Muhammad Sadiq’s visit from Lahore. It shows the love of Promised Messiah (may peace be upon him) for Mufti Muhammad Sadiq and how he used to care for him whenever he visited Qadian. This incident occurred after Maulawi ‘Abdul-Karim had migrated to Qadian. It is mentioned in the following words:

The Promised Messiah (may peace be upon him) would lodge Mufti Muhammad Sadiq in a nearby small room whenever he visited from Lahore. Incidentally, there was a complaint of itching in Qadian in those days and the Promised Messiah (may peace be upon him) had prepared a medicine that cleansed the blood and served as a remedy for the ailment. The Promised Messiah (may peace be upon him) mentioned this medicine outside in the presence of the companions.

Maulawi Abd-ul-Karim had the habit of participating in anything the Promised Messiah (may peace be upon him) would recommend. Maulawi ‘Abd-ul-Karim said, ‘Sir, I have the ailment of itching, I would like to drink this syrup.’ The Promised Messiah (may peace be upon him) said, “Fine.” Mufti Muhammad Sadiq felt some scratching in his chest. He said to the Promised Messiah (may peace be upon him), ‘Sir, my chest feels itchy,’ but he did not say that he would like to drink the syrup. Instead he requested the Promised Messiah (may peace be upon him) to pray for his ailment.

After a short while, the Promised Messiah (may peace be upon him) sent a cup of syrup for Maulawi ‘Abd-ul-Karim (may Allah be pleased with him). After the first sip, Maulawi Abd-ul-Karim realized that the syrup was intensely bitter which he could never consume. He gave it back to the person and said, “I cannot drink such sour syrup,” and the person took it back inside.

Momentarily, the Promised Messiah (may peace be upon him) entered with a big filled cup. He said, ‘Here, Mufti Muhammad Sadiq, this is for you.’ Mufti Muhammad Sadiq (may Allah be pleased with him) had just seen what had

happened to Maulawi ‘Abd-ul-Karim (may Allah be pleased with him). He also could not swallow anything bitter. Mufti Muhammad Sadiq (may Allah be pleased with him) grabbed the cup from the Promised Messiah (may peace be upon him) but was expecting the Promised Messiah (may peace be upon him) to go back. If the Promised Messiah had gone back, Mufti Muhammad Sadiq would be relaxed for he did not plan to drink it. The Promised Messiah (may peace be upon him) said to Mufti Muhammad Sadiq after handing over the cup ‘Mufti Muhammad Sadiq! Why don’t you finish it so I may take it back home?’

Now Mufti Muhammad Sadiq did not have any other choice but to swallow the bitter syrup. Mufti Muhammad Sadiq, with eyes closed, forcefully started drinking from the cup quickly. After he had finished half the cup, he realized that it was not bitter at all, instead it was sweet. Mufti Muhammad Sadiq, without pausing, said: ‘Sir, this is sweet.’ The Promised Messiah (may peace be upon him) smiled and said, “Mufti Muhammad Sadiq, this is not the medicine; it is the sweet drink of almond. I know you are always busy in doing the mental work and needed it the most.” (Shaikh Muhammad Ismā‘il Pani Pati, *Latā‘if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 7-8)

## Translation of an Announcement

Mufti Muhammad Sadiq was still employed in Lahore but visited Qadian on every weekend. The Promised Messiah (may peace be upon him) assigned him certain tasks which he was expected to complete by his next trip to Qadian. Here is an example of the type of assignments he was given by the Promised Messiah (may peace be upon him).

“On December 10, 1899, at nine in the morning, the Promised Messiah (may peace be upon him), before going to the morning walk, said to Mufti Muhammad Sadiq (may Allah be pleased with him), who had brought the English translation of the *Ishtihār* (announcement) which mentioned the prophecy of the appearance of a sign within three years, ‘You have worked very hard on this, there is wisdom of God in why I do not know English. He wants you to join in this reward. If I knew English, I would write a few pages daily as I do in Urdu.’ (Malfūzāt, Nizārat Nashr-o-Isha‘at Qadian, Volume 1, Page 256)

This is just a tiny example of how even working in Lahore which was more than 110 km from Qadian, Mufti Muhammad Sadiq would still come over every weekend with completed assignments.

## Biblical References

Mufti Muhammad Sadiq (may Allah be pleased with him) always took keen interest in refuting Christian doctrine. He was also very good at Biblical references.

The Promised Messiah (may peace be upon him) would often ask him to pull out references from the Bible when needed for his books. This shows the keen interest he had in Christianity. One such example is found in the letter of the Promised Messiah (may peace be upon him) which was addressed to Mufti Muhammad Sadiq in following words:

Please send me the copy of three references as soon as possible. First the Gospel that was mentioned last night with its name and chapter. Second the writing of Peter with reference. Third the statement of fifty German priests that Jesus did not die on the cross. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 348)

## Contacts Abroad

In the year 1900, as his affection for the Promised Messiah (may peace be upon him) flourished, he became more enthusiastic and devoted to preaching the message of Ahmadiyya Islam to the outside world. He not only preached in his own country but also had strong contacts overseas. The following reference shows diversity of his links abroad:

“Mufti Muhammad Sadiq (may Allah be pleased with him) was deeply committed to spreading the truth right from the beginning. He started the propagation of Islam in 1900 through correspondences with famous personalities of the time in England, America, Japan, etc., including Mr. James L. Rogers (California), A. George Baker (Philadelphia), Mr. Alexander Webb (America), Russian reformer Count Tolstoy, Mr. Piggot of London. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 19, Page 564)

## Bishop George Alfred Lefroy

In 1899, Lord Curzon was appointed as the viceroy of India. With this change, an alteration in the Christian administration of Lahore also took place. Bishop George Alfred Lefroy was designated as the archbishop of Lahore. He was the famous archbishop of Delhi and was well versed in Hebrew, Persian and Urdu. He had converted Delhi's famous Maulawi, Ahmad Masih, into Christianity. He had a good grip in debates and was well respected in his community.

## The Innocent Prophet



Lord Curzon (left). George Alfred Lefroy (right).

On May 18, 1900, Bishop George Alfred delivered a speech in Lahore on the topic of ‘innocent prophet’ and tried to prove that the word zanb (ذَنْب)—which means offense, fault, misdeed, sin—is used for the Prophet of Islam in the Holy Quran which proves that Jesus (may peace be upon him) is superior than Prophet Muhammad (may peace and blessings of Allah be upon him). Towards the end of his speech, he challenged all Muslims to refute his arguments and ask questions. No one dared to do so except that the soldier of the Promised Messiah (may peace be upon him), Mufti Muhammad Sadiq answered each and every allegation of the Bishop with such logic that all of his arguments perished. The bishop was defeated, and Islam was once again victorious over Christianity. For many days, it was heard that ‘Mirza’ees (Ahmadis) have been victorious.’ (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 2, Page 90)

## The Living Messenger

As a makeup, the Archbishop of Lahore, George Alfred Lefroy, arranged another conference a week later on May 25, 1900 on the topic of ‘the living messenger.’ Maulawi Thanallah of Amritsar was invited by Muslims to rebut his speech in this conference. Mufti Muhammad Sadiq (may Allah be pleased with him) knew that Thanallah, believing Jesus alive in heaven, could not defeat the Bishop. Therefore, Mufti Muhammad Sadiq came to Qadian and mentioned the entire scenario to the Promised Messiah (may peace be upon him). There were only 24 hours left to the conference and the Promised Messiah (may peace be upon him) was very weak due to his illness. The moment he came to know about the conference, he immediately took the pen in his hands and, with the help of Allah, wrote an article on the same subject that was printed for the public by the same night. The Promised Messiah (may peace be upon him), despite his illness, took the lantern and headed to the boarding where students were sleeping. They were woken up to



fold the copies appropriately. At four in the morning, Mufti Muhammad Sadiq headed to Lahore with the prepared copies for the conference and reached there on time. At the end of the conference, Mufti Muhammad Sadiq read out this article during the questions period. It is interesting to know that the Promised Messiah (may peace be upon him) had already refuted all of the Bishop's presented arguments in his article with logic and reasoning. The Promised Messiah proved the death of Jesus and that it was only the Holy Prophet of Islam who was the living Prophet. After listening, the entire atmosphere was filled with slogans of Allahu Akbar (God is supreme). People commented that though Ahmadis are not considered Muslims but, that day, they saved Islam. (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 2, Page 91-92)

The above-mentioned incidents show the involvement of Mufti Muhammad Sadiq (may Allah be pleased with him) in outreach activities and his restless services towards the preaching of the truth.

## Preparation for BA Examination

It was here in Lahore where Mufti Muhammad Sadiq, despite his busy schedule in serving the Promised Messiah (may peace be upon him), was preparing to appear in his BA degree examination. He states, "It was in Lahore while I was employed in the office of Accountant General of Punjab, I managed to prepare for the BA degree examination in the subjects of English, Arabic and Hebrew." (Mufti Muhammad Sadiq, *Tahqiq-e-Jadid Muta'alliq Qabr-e-Masih*, Taleef-o-Isha'at Qadian, Page 162)

## Permanent Migration to Qadian

As mentioned earlier, Mufti Muhammad Sadiq (may Allah be pleased with him), while in Jammu, used to avail all his summer holidays by coming to Qadian and enjoying the company of his Master. This bond of relationship grew stronger every time which made Mufti Muhammad Sadiq move closer to the Promised Messiah (may peace be upon him) in Lahore. He now would come every Sunday to visit his beloved, but this still did not quench the everlasting thirst of Mufti Muhammad Sadiq and fate finally brought the moth closest to the light.

On July 7th, 1901, Mufti Muhammad Sadiq (may Allah be pleased with him), with prayers and Istikhāra (seeking heavenly guidance), decided to move permanently to Qadian with his family so that he could live nearer to the Promised Messiah (may peace be upon him) and enjoy his company. Before his migration to Qadian, he wrote a letter to his master in the following words.



**In the Master's feet. This photo was taken in 1901.**

For the last three or four days, confessing my shortcomings and praying for Allah's forgiveness, I sought heavenly guidance through Istikhāra (Istikhār, prayer for heavenly guidance). I find it beneficial, both spiritually and worldly, to be present by your feet. Allah has, with his grace and bounty, satisfied my heart with this decision. I await your command for you are Allah's messenger and your obedience is the pleasure of Allah. O Allah, forgive me my weaknesses and guide me on the right path. (Mufti Muhammad Sadiq, *Zikr-e-Habib*, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 352)

In response to this letter, the Promised Messiah (may peace be upon him) wrote,

Since your heart is satisfied after Istikhāra (prayer for heavenly guidance), this decision is due to the will of Allah, may He bless you with it. I am satisfied, and it is according to my desire that you should live here. (Mufti Muhammad Sadiq,

Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 352)

## As Second Headmaster

Madrassa Ta'lim-ul-Islam, Qadian, was inaugurated on 3 January 1898 by the Promised Messiah (may peace be upon him) to cater the needs of the Muslim students of Qadian as there was no alternative for them. This school was established so the Muslim students can live and learn in an Islamic environment.

Madrassa Ta'lim-ul-Islam became a High School in February 1900. Mufti Muhammad Sadiq (may Allah be pleased with him), after migrating to Qadian, joined Ta'lim-ul-Islam High School in late July 1901 as Second Master (vice-principal) while Maulawi Sher 'Ali was the Headmaster or the Principal. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 18, Page 563)

## BA Degree

As mentioned earlier, Mufti Muhammad Sadiq had been preparing for BA examination during his residence in Lahore. Now, just after he had moved to Qadian and was serving as a Second Master in Ta'lim-ul-Islam High School, he decided to complete his BA Degree as he had already prepared for. Mufti Muhammad Sadiq writes:

In 1901, I failed in the BA examination at the time when I was serving as Second Master of Ta'lim-ul-Islam High School Qadian. I asked the Promised Messiah (may peace be upon him) for permission to take the BA examination. The Promised Messiah (may peace be upon him) said, 'You have migrated to Qadian now and you are not going to join Governmental employment anymore, so why to worry about these examinations? Forget about the exams, the degrees will come automatically. Thus, I decided to quit the preparation for this exam. (Al-Hakam, Khilafat Number, Number 29-31, Vol. 40, December 21-28, 1937, Page 8)

Failing of Mufti Muhammad Sadiq (may Allah be pleased with him) was not because of any incompetency, rather it was due to the fact that he was always busy serving the Promised Messiah (may peace be upon him). He had many duties assigned to him soon after he moved to Qadian which did not give him enough time to properly study for the exams. His failure in the examination was also the will of Allah for He wanted to show the sign of his benevolence to his servant and the servant of his Prophet. Allah abundantly blessed him for his services to the Promised Messiah (may peace be upon him) and ultimately was blessed way more than he ever

desired. Mufti Muhammad Sadiq (may Allah be pleased with him), under the above quote writes that he did not understand what the Promised Messiah (may peace be upon him) meant by 'These degrees will come automatically' until he was in United States where Allah blessed him with multiple honorary Doctor's Degrees from various American Universities. Details of these degrees will be mentioned at the appropriate place.

## As a Guardian

In those days, the exams for the middle grade (grade eight) classes were held in Batala, a nearby city. When Mirza Bashir-ud-Din (may Allah be pleased with him) finished grade eight and was about to depart for Batala in January 1902, the Promised Messiah (may peace be upon him) received a revelation that ليحمله رجل, meaning that he was weak so someone should go with him. Mufti Muhammad Sadiq was sent with Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) to Batala as a guardian. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 45)

## As the Headmaster

Mufti Muhammad Sadiq became the Headmaster after Maulawi Sher 'Ali (may Allah be pleased with him) in 1903. Later on, In May 1903, when this High School converted into Ta'lim-ul-Islam College, Mufti Muhammad Sadiq (may Allah be pleased with him) rendered his services as Manager, Boarding Superintendent, and Professor of Logic (Kalam). (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 18, Page 563)

## A Student and a Teacher of two Khalifas

Mufti Muhammad Sadiq (may Allah be pleased with him) had the great distinction and honor for being a student of a Khalifa and a teacher of a Khalifa. This is a distinction which no other companion of the Promised Messiah (may peace be upon him) has.

Mufti Muhammad Sadiq remained a student of the First Khalifa, Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) in Jammu in 1888. Mufti Muhammad Sadiq wrote:

"After my late father (Mufti Inayatullah Qureshi Uthmani) left me in Jammu with Maulawi Hakeem Nur-ud-Din (may Allah be pleased with him) to learn translation of the Holy Quran. I remained with Maulawi Hakeem Nur-ud-Din for



six months.” (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 2)

This also shows, not only the good fortune of Mufti Muhammad Sadiq (may Allah be pleased with him), but his intellectual level that he was able to complete the translation of the Holy Quran in six months.

After the migration, when Mufti Muhammad Sadiq became the Headmaster of Ta`lim-ul-Islam High School, Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) was one of his students, as he states:

When I was the Headmaster of Ta`lim-ul-Islam High School, he ( Mirza Bashir-ud-Din Mahmud Ahmad) was one of the students in the classes that I taught. I also had the honor of teaching him after-the school hours. (Dr. Mufti Muhammad Sadiq (may Allah be pleased with him), Mahmud-e-A`zam, Al-Hakam, Qadian, Jubilee Number, December 1939, Page 17)

## Divine Knowledge

Khalifat-ul-Masih I was taught directly by God, the Almighty, as he stated on many occasions that he was not a bright student in the beginning but later on he was taught directly by Allah. This still does not refute the fact that Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) did not have any teacher in his early school years to have the initial education. Mufti Muhammad Sadiq (may Allah be pleased with him) writes on this matter in the following words:

Although Khalifat-ul-Masih II had apparently studied from some teacher because the world itself is the means of acquiring knowledge, but the fact is that his knowledge was divine. God, the Almighty, himself has given him such abilities to acquire knowledge that his knowledge remains unparallel. During the time when I was his Private Secretary, I noticed that many professionals of various fields would discuss issues of their lifetime experience, but still they would find that even in their own profession, Khalifat-ul-Masih (may Allah be pleased with him) would have more knowledge... Therefore, his divine knowledge and wisdom remain unparalleled. (Dr. Mufti Muhammad Sadiq (may Allah be pleased with him), Mahmud-e-A`zam, Al-Hakam Qadian, Jubilee Number, December 1939, Page 17)

## Letters Abroad

As mentioned above, Mufti Muhammad Sadiq had diversified contacts not only in India but also in other continents. He is noticed to write propagational letters to

them regularly and to have a continuous contact with them. This exercise became regular after his migration to Qadian. He is recorded to have written letters to a new Muslim, Mr. Muhammad Alexander Webb and Dr. Baker, who was a medical doctor in the US. In his letters, he delivered the message of the Promised Messiah (may peace be upon him) in the best possible manner. They were impressed by his correspondences and had a great deal of love and respect for the Promised Messiah (may peace be upon him). (Al-Hakam, Number 8, Volume 6, February 28, 1902 and Al-Hakam, Number 41-42, Vol. 8, November 30-December 10, 1904)

With reference of Mr. Webb, Mr. Andersen came into contact with Mufti Muhammad Sadiq. Through letters, Mufti Muhammad Sadiq delivered the message of the Promised Messiah (may peace be upon him) to Mr. Andersen who accepted the Messiah of the age in September 1904 and his Muslim name was given by the Promised Messiah (may peace be upon him) himself as ‘Ahmad.’ (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 390)

## Severe Illness

Mufti Muhammad Sadiq became severely ill with multiple serious symptoms. In one of his letters to the Promised Messiah (may peace be upon him) on December 2, 1904, he writes:

Yesterday, Your Holiness (may peace be upon him) suggested, “I will advise him (some medicine) concerning his weakness.” I am writing this as a reminder that I have the following symptoms: 1. Increased heartbeat and anxiety, 2. Unusual urination, 3. Indigestion of milk, 4. Sleeping disorder, 5. Hands and feet feel coldness. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 351)

The Promised Messiah (may peace be upon him) suggested appropriate medicine in response to his request and instructed him to use it for 48 days. (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 351)

## Request of the Mother

Mufti Muhammad Sadiq’s mother was also present in Qadian during his illness. She requested the Promised Messiah (may peace be upon him) to pray for her son. The Promised Messiah (may peace be upon him) replied:

ہم تو ان کے لئے دعاء کرتے ہی رہتے ہیں۔ آپ کو خیال ہو گا کہ صادق آپ کا بیٹا ہے۔ اور آپ کو بہت پیارا ہے۔ لیکن میرا دعویٰ ہے کہ وہ مجھے آپ سے زیادہ پیارا

ہے۔ (مفتی محمد صادق صاحب، ذکر حبیب، مینجر بک ڈپو تالیف و اشاعت قادیان، دسمبر ۱۹۳۲ء، صفحہ ۳۲۵)

I always pray for him. You think you love Sadiq because he is your son. The fact is that I love him more dearly than you do. (Mufti Muhammad Sadiq, Zikr-e-Habib, Page 325).

This shows the status and importance of Mufti Muhammad Sadiq (may Allah be pleased with him) expressed by the Promised Messiah (may peace be upon him) himself. Mufti Muhammad Sadiq was granted sound health within a few weeks and he was able to perform his duties well by the beginning of the next year.

## Grade Ten Examination of Mian Mahmud Ahmad

(may Allah be pleased with him)

Mufti Muhammad Sadiq (may Allah be pleased with him) accompanied Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), who later became the second Khalifa of the Promised Messiah (may peace be upon him), for his matric examination (grade ten) in January 1905. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 56)

He writes in one of his reports that he was the only one accompanying him during his middle and entrance examination:

When he (Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) took his middle and entrance examinations, I accompanied him. (Mufti Muhammad Sadiq, Mahmud-e-A'zam, Al-Hakam Qadian, Jubilee Number, December 1939, Page 17)

## Application Form of Mian Mahmud Ahmad

(may Allah be pleased with him)

Mufti Muhammad Sadiq (may Allah be pleased with him) was supposed to fill out a form in order to submit Mirza Bashir-ud-Din Mahmud's (may Allah be pleased with him) name for matric examination. There was a question in the form about the profession of the applicant's father. Below is a quote from the book Zikr-e-Habib where Mufti Muhammad Sadiq writes,

On January 18, 1905 when I was the Headmaster of Qadian High School. I wrote a letter to the Promised Messiah (may peace be upon him) ... "Mian Mahmud Ahmad's name is

going to be submitted today for his examination. I have written 'Prophet' as his father's occupation." The Promised Messiah (may peace be upon him) replied, "Prophethood is not a profession. Just write that he is the leader of the Ahmadiyya sect that comprises of about three hundred thousand members..." So, I wrote the following on the form: National reformation and leadership of Ahmadiyya (300,000 members). (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 224-225)

## As an Editor of Al-Badr Newspaper

On March 30, 1905, after the demise of Munshi Muhammad Afzal (may Allah be pleased with him), editor of the newspaper Al-Badr, the Promised Messiah (may peace be upon him) wrote the following announcement himself:

میں بڑی خوشی سے یہ چند سطریں تحریر کرتا ہوں کہ اگرچہ منشی محمد افضل مرحوم ایڈیٹر اخبار البدر قضاۃ الہی سے فوت ہو گئے ہیں۔ مگر خدا تعالیٰ کے شکر اور فضل سے ان کا نعم البدل اخبار کو ہاتھ آ گیا ہے۔ یعنی ہمارے سلسلہ کے ایک برگزیدہ رکن، جوان، صالح، اور ہر یک طور سے لائق، جن کی خوبیوں کے بیان کرنے کے لئے میرے پاس الفاظ نہیں ہیں۔ یعنی مفتی محمد صادق صاحب بھیروی قائم مقام منشی محمد افضل مرحوم ہو گئے ہیں۔

میری دانست میں خدا تعالیٰ کے فضل اور رحم سے اس اخبار کی قسمت جاگ اٹھی ہے۔ کہ اس کو ایسا لائق اور صالح ایڈیٹر ہاتھ آیا۔ خدا تعالیٰ یہ کام ان کے لئے مبارک کرے اور ان کے کاروبار میں برکت ڈالے۔ آمین ثم آمین۔ (مفتی محمد صادق صاحب،

ذکر حبیب، مینجر بک ڈپو تالیف و اشاعت قادیان، دسمبر ۱۹۳۲ء، صفحہ ۳۳۲)

"I am pleased to announce that Mufti Muhammad Sadiq Bheravi is now appointed as the editor of Al-Badr in place of the late Munshi Muhammad Afzal. Munshi passed away according to the will of God Almighty and we are ever thankful to Him for His blessings and rewards. God has provided the newspaper with good substitute who is a well-known member of our Jamā'at and is a pious and able young man. I cannot find words to describe all his qualities. I feel that with blessings and mercy from Allah, it is a good fortune for the newspaper to get such an able and pious editor. May Allah bless his work and make his performance good. Ameen, again Ameen." (Mufti Muhammad Sadiq, Zikr-e-Habib,



Manager Book Depot Taleef-o-Isha`at Qadian, December 1932, Page 332)

Mufti Muhammad Sadiq (may Allah be pleased with him) contributed to this newspaper for ten years and history is a witness to the honesty and hard work of Mufti Muhammad Sadiq (may Allah be pleased with him) in this department.

By this time, Mufti Muhammad Sadiq had rendered countless services to the mission of the Promised Messiah (may peace be upon him) which can never be expressed fully as the Promised Messiah (may peace be upon him) stated above in the following words:

یعنی ہمارے سلسلہ کے ایک برگزیدہ رکن، جوان، صالح، اور ہر یک طور سے لائق، جن کی خوبیوں کے بیان کرنے کے لیے میرے پاس الفاظ نہیں ہیں۔  
He is young, pious; a very able and respected member of our Community and his good qualities cannot be fully expressed in words.

## Two Helping Hands

Newspapers in those days deserved great respect for they were the only medium of communication to the people abroad. To be an editor of a newspaper serving the Community was a matter of great respect and responsibility. The Promised Messiah (may peace and blessings of Allah be upon him) had described them to be his helping hands. In one of his statements, the Promised Messiah (may peace be upon him) says:

یہ اخبار (الحکم و بدر) ہمارے دو بازو ہیں۔ الہامات کو فوراً ملکوں میں شائع کرتے ہیں اور گواہ بنتے ہیں۔ (دوست محمد صاحب شاہد، تاریخ احمدیت، نظارت نشر و اشاعت قادیان، ۲۰۰۷ء، جلد ۴، صفحہ ۲۹۲)

These two newspapers (Al-Hakam and Badr) are my two helping hands. They the spread my revelations to other territories and become a witness. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha`at Qadian, 2007, Volume 4, Page 292)

## As a Scribe of the Promised Messiah

### (may peace be upon him)

Mufti Muhammad Sadiq (may Allah be pleased with him) had a great distinction of being the scribe of the Promised Messiah (may peace be upon him). Whenever the Promised Messiah (may peace be upon him) had to write an article, he would ask Mufti Muhammad Sadiq (may Allah be pleased with him) to write it neatly as the Promised Messiah (may peace be upon him) liked his

writing. In the following incident, the hard work of the Promised Messiah (may peace be upon him) and his companions can be estimated:

The Promised Messiah (may peace be upon him) had to write an important article that had to be published by the morning. The Promised Messiah (may peace be upon him) was writing the article fast and Ayoub Baig (may Allah be pleased with him) and I (Mufti Muhammad Sadiq) were called to transcribe. Ayub Baig was told to read out the sentences written by the Promised Messiah (may peace be upon him) and my job was to write them down neatly. It is a matter of great honor for me that the Promised Messiah (may peace be upon him) used to like my writing. We started after 'Ishā and we were not done until the Adhan for Fajr Prayer was called. We thought the Mu'adhdhin was mistaken; it could not have been time for Fajr already. (Al-Hakam Qadian, Number 18, Vol. 20, June 14, 1918, Page 5)

## The Demise of Hazrat Maulawi Abd-ul-Karim Sialkoti

### (may Allah be pleased with him)

Maulawi 'Abd-ul-Karim Sialkoti (may Allah be pleased with him) passed away on 10 October 1905 in Qadian. He was a great companion and a great scholar of Islam. He used to lead all five prayers in Mubarak Mosque throughout his stay in Qadian. Maulawi 'Abd-ul-Karim also used to take care of all the correspondences of the Promised Messiah (may peace be upon him). Mufti Muhammad Sadiq took this responsibility as well along with being the Editorial of Badr Newspaper.

## Scheme of Life Devotion

The message of Ahmadiyyat was only reaching the people through the books of the Promised Messiah (may peace be upon him) until this time. There was no proper system of missionaries set up to fulfill this cause. As the community grew in number, the Promised Messiah (may peace be upon him) felt that the missionaries should be sent out to preach the message of Ahmadiyya Islam. It was September 1907 when the Promised Messiah (may peace be upon him) initiated the scheme lifelong devotion (Waqf-e-Zindagi). Mufti Muhammad Sadiq (may Allah be pleased with him) was responsible for the mail in those days, so, the Promised Messiah (may peace be upon him) asked him to prepare a list of those who had presented themselves for this noble cause. Gaining advantage of this scheme; Mufti Muhammad Sadiq was one of the first ones to say, here I am, and offered his life

for Islam. (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 2, Page 498).

Keep in mind that it was awfully challenging to devote one's life for the Community at this time in history. This is when resources were limited. One of the conditions of this devotion presented by the Promised Messiah (may peace be upon him) was:

“I will not receive any salary even if I have to survive on the leaves of the trees, I will, and I must be engaged in preaching the message of Islam.” (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 2, Page 499)

## Delegation to Guru Har Sahai

The Promised Messiah (may peace be upon him) sent a delegation to Guru Har Sahai, a village in District Firozpur, the Punjab. Guru Har Sahai was a remote village in which the family of the descendants of Guru Ramdas resided. Guru Ramdas was the fourth Guru of Sikhism and the holiest city of Sikhs was named after him as Ramdaspur which later became Amritsar. This family possessed a few archives that were believed to belong to Baba Guru Nanak. These archives include a copy of the Holy Quran which was used by Baba Guru Nanak. It proved that Baba Guru Nanak was a Muslim. For this purpose, the Promised Messiah (may peace be upon him) sent a delegation of seven members to this village. Mufti Muhammad Sadiq prepared a detailed report of this expedition explaining the history of these archived and the family. He presented this report to the Promised Messiah (may peace be upon him) which was used to prove that Baba Guru Nanak was a Muslim in his book, *Chashma-e-Ma'rifat* on page 351-353. Describing the historic Quran of Guru Nanak, that was seen by the delegation on 4 April 1908, the Promised Messiah (may peace be upon him) writes:

Respected members of my community, who observed that Holy Quran, are as follows:

1. Mufti Muhammad Sadiq, Editor Badr, Qadian.
2. Maulawi Muhammad 'Ali M.A., Editor Review of Religions, Qadian.
3. Mirza Mahmud Ahmad (my eldest son), Editor Tash-heez-ul-Azhān magazine.
4. Syed Ameer 'Ali Shah, Sub-inspector Jalalabad.
5. Hakeem Nur Muhammad of Lahore, Owner of the company Hamdam-i-Sihhat Lahore.
6. Shaikh Abd-ur-Rahim (former name Jagat Singh), New Muslim
7. Chaudhary Fateh Muhammad, Student

Government College Lahore.

(Hazrat Mirza Ghulam Ahmad (may peace be upon him), *Chashma-e-Ma'rifat*, Rūḥānī Khazā'in, Additional Nazir Isha'at, 1984, Volume 23, page 353)

## As a Translator

Mufti Muhammad Sadiq (may Allah be pleased with him) used to translate the following for the Promised Messiah (may peace be upon him):

- a. Various public announcements known as Ishtiharat, into English language.
- b. Correspondences to and from Englishmen into Urdu.
- c. English articles of various newspapers and magazines into Urdu.
- d. English books on various subjects into Urdu.

Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) is recorded to have translated the following before for the Promised Messiah (may peace be upon him).

1. Allegations which were originated by freethinkers and the Jews on the Messiah (may peace be upon him). (*Malfūzāt*, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 1, Page 568)
2. Article on Luke from an English newspaper. (*Malfūzāt*, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 1, Page 260)
3. A book authored by a Christian on the subject of 'reality of sin.' (*Malfūzāt*, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 443)
4. Magazine Innocent Messiah. (*Malfūzāt*, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 447)
5. The newspaper of Dowie upon which the Promised Messiah (Peace be upon him) commented, "I listen to this to elicit apprehension and response." (*Malfūzāt*, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 482)
6. Article of a Christian committee that mentioned the second coming of Jesus. It also stated, "This is the time and all signs have been fulfilled for his second coming." (*Malfūzāt*, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 586)
7. Summary of newspaper of America's Dowie to the Promised Messiah (peace be upon him). (*Malfūzāt*, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 246)
8. A book authored by William Muir which consisted of the rules for Muslims for debates. (*Malfūzāt*, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2,



Page 468)

9. A book which should be called the story of Jesus. It mentioned that the wife of Pilot thought she should get busy in plotting to save Jesus after he was ordered to be crucified. (Malfūzāt, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 694)
10. A letter in English from Mr. Webb. (Malfūzāt, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 687)
11. References from the Bible which were desired by the Promised Messiah (Peace be upon him). (Malfūzāt, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 417)
12. A letter and two flyers from London of Mr. Piggot, claimant of Messiah, which were in response to Mufti Muhammad Sadiq (may Allah be pleased with him)'s letter inquiring about his claims. (Malfūzāt, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 2, Page 512)
13. An article from Civil and Military newspaper about the plague. (Malfūzāt, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 3, Page 41)
14. English newspaper describing the condition of Mr. Piggot. (Malfūzāt, New Addition, Nizārat Nashr-o-Isha'at Qadian, Volume 3, Page 41)
15. Book written by Dr. John Alexander Dowie regarding Free Masons. (Mufti Muhammad Sadiq (may Allah be pleased with him), Zikr-e-Habib, Page 105)

## An Interesting Contrast

Mufti Muhammad Sadiq (may Allah be pleased with him) had a great honor to be amongst the early companions of the Promised Messiah (may peace be upon him). He joined Ahmadiyya Community in January 1891. It was the time when there were only a few companions living in Qadian and the Promised Messiah (may peace be upon him) would himself make arrangements for all the guests. Contrasting the early days of Qadian, Mufti Muhammad Sadiq (may Allah be pleased with him) writes:

“I travelled alone on a horse carriage from Batala and paid twelve ‘Annas’ in fare. I had an introductory letter from Maulawi Nur-ud-Din (may Allah be pleased with him) which was presented to the Promised Messiah on my arrival. The Promised Messiah came out of his house and told me that Maulawi Nur-ud-Din (may Allah be pleased with him) had written well about me and asked if I had taken my meals. The Promised Messiah then returned to his house after a short

while. There was one other guest before me (the late Syed Fazl Shah). Hafiz Shaikh Hamid ‘Ali was there to look after the guests.” (Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha'at Qadian, December 1932, Page 8)

This gives us an idea how Qadian looked like in the early days and how Allah blessed the mission of the Promised Messiah (may peace be upon him) within years. The contrast with later days is worth observing. One thing worth mentioning is that there was only one guest when Mufti Muhammad Sadiq (may Allah be pleased with him) arrived. This shows how simple life was in the beginning in Qadian and also how fortunate were these souls who accepted him in the early days.

Here is another occasion of Mufti Muhammad Sadiq (may Allah be pleased with him) with the Promised Messiah (may peace be upon him) on December 26, 1907. Mufti Muhammad Sadiq states,

“On December 26, the Promised Messiah (may peace be upon him) came out for a morning walk. Many companions were with the Promised Messiah (may peace be upon him) in huge number and they were coming to the Promised Messiah (may peace be upon him) like moths. It was such a big crowd that it became difficult to walk. The Promised Messiah (may peace be upon him) stopped under the shade of a tree and greeted the companions for about two hours. This scene was worth observing. A villager said to another “go in with force and have a glance at the Promised Messiah (may peace be upon him) even if you are torn into pieces.” Mufti Muhammad Sadiq (may Allah be pleased with him) while noticing this said, ‘Pitiable people are right, what else should they do. They have a chance to see the face of a prophet after thirteen hundred years. What else should they become, other than moths?’” (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 2, Page 509)

How strong would be the faith of such a person who has seen this transformation in front of his eyes?

## Last Letter of the Promised Messiah (may peace be upon him)

On April 27, 1908, the Promised Messiah (may peace be upon him) departed for Lahore for a break as he had been working hard in writing his book Chashma-e-Ma`rifat which he had just finished. After the demise of Maulawi Abd-ul-Karim Sialkoti (may Allah be pleased with him), Mufti Muhammad Sadiq was looking after the correspondences of the Promised Messiah (may peace be upon him). He did not travel with the Promised Messiah

(may peace be upon him) on this trip because the Promised Messiah (may peace be upon him) had planned to return in a few days but due to the Promised Messiah's busy schedule in Lahore, he had to stay there for a few more weeks. As the Promised Messiah's stay prolonged, Mufti Muhammad Sadiq was needed in Lahore as the incoming mail kept on piling up. The last letter the Promised Messiah (may peace be upon him) wrote to Mufti Muhammad Sadiq mentioned this aspect in it. Here is the exact wording.

ایک انبار خطوط کا جمع ہو گیا ہے۔ آپ ایک ہفتہ کے لیے آکر ان تمام خطوط کا جواب لکھ جائیں اور نیز مل جائیں۔ تاکید ہے۔ (مولانا دوست محمد شاہد، تاریخ احمدیت، نظارت نشر و اشاعت قادیان، ۲۰۰۷ء، جلد ۱۹، صفحہ ۵۶۵)

A mount of letters have piled up here. Come here for a week to respond to all the letters and also to meet me. It is emphasized. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 19, Page 565)

### By his master's Feet

It is a matter of great honor for Mufti Muhammad Sadiq (may Allah be pleased with him) that he was by his beloved's feet when he passed away. Mufti Muhammad Sadiq, mentioning the last few hours of the Promised

Messiah's (may peace be upon him) life, writes:

On the same night, the Promised Messiah (may peace be upon him) began to have migraines and numbness in hands and feet. In the beginning, everybody thought it was a usual illness and tried to treat it. But the condition worsened rapidly. I was massaging the hands of the Promised Messiah after Fajr Prayer and Şahibzāda Mahmud Ahmad (may Allah be pleased with him) was sitting beside him. The Promised Messiah (may peace be upon him) said in a low tone "Namaz..." (Salat...), Şahibzāda Mahmud Ahmad thought the Promised Messiah (may peace be upon him) was instructing him to offer Fajr Prayer. So, he replied in affirmative. The Promised Messiah (may peace be upon him) again said, "Namaz," and tied his hand over to offer Fajr, himself. Soon after, the Promised Messiah (may peace be upon him) became unconscious and departed to the next world to be with his Lord (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ). "Surely, to Allāh we belong and to Him shall we return." (2[Al-Baqarah]: 157)). Therefore, his last deed in this world was also to worship Allah. I was present at the Promised Messiah's (may peace be upon him) feet. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 2, Page 543)

## 3

## Blessed Era of the First Khilafat

### Welcoming the Second Manifestation

Mufti Muhammad Sadiq had the honor of representing the companions of the Promised Messiah (may peace be upon him) to welcome the second manifestation of God, the Almighty.

After the demise of the Promised Messiah (may peace be upon him), the next challenge for the entire community was to elect the Khalifa. The blessed coffin of the Promised Messiah (may peace be upon him) was brought to Qadian and was placed in the Bahistī Maqbarah known as the Bagh (Garden) where everybody decided unanimously to elect Hakeem Maulawi Nur-ud-Din (may Allah be pleased with him) as the first successor. At the arrival of Hakeem Nur-ud-Din, Mufti Muhammad Sadiq had the distinct honor and privilege to read out the statement requesting Maulawi Nur-ud-Din (may Allah be pleased with him) to accept everybody's pledge of allegiance. This statement represented all the companion of the Promised Messiah (may peace be upon him) with their signatures on it. The

entire statement is present below due to its importance as it marked the appearance of God Almighty's second manifestation on earth:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ  
الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی خَاتَمِ النَّبِیِّیْنَ مُحَمَّدٍ الْمُصْطَفٰی وَعَلٰی اٰلِیْهِ  
السَّلَامِ وَخَاتَمِ الْاَوَّلِیَّیْنَ

ابا بعد مطابق فرمان حضرت مسیح موعود علیہ السلام مندرجہ رسالہ الوصیت ہم  
احمدیان جن کے دستخط ذیل میں ثبت ہیں اس امر پر صدق دل سے مطمئن ہیں کہ اول  
المہاجرین حضرت حاجی مولوی حکیم نور الدین صاحب جو ہم سب میں سے اعلم اور اتق  
ہیں اور حضرت امام کے سب سے زیادہ مخلص اور قدیمی دوست ہیں اور جن کے وجود کو  
حضرت امام علیہ السلام اسوہ حسنہ قرار فرما چکے ہیں۔ جیسا کہ آپ کے شعری  
چہ خوش بودے اگر ہر یک ز اُمت نور دیں بودے



ہمیں بودے اگر ہر یک پر از نور یقیں بودے  
سے ظاہر ہے، کے ہاتھ پر احمد کے نام پر تمام احمدی جماعت موجودہ اور آئندہ نئے ممبر  
بیعت کریں اور حضرت مولوی صاحب موصوف کا فرمان ہمارے واسطے آئندہ ایسا ہی  
ہو جیسا کہ حضرت اقدس مسیح موعود مہدی معہود علیہ الصلوٰۃ والسلام کا تھا۔ (دوست  
محمد صاحب شاہد، تاریخ احمدیت، نظارت نشر و اشاعت قادیان، ۲۰۰۷ء، جلد ۲، صفحہ  
۵۵۵ تا ۵۵۶)

In the name of Allah, most gracious, ever merciful. We praise Allah and pray for blessings on his noble Messenger. All praise belongs to Allah, Lord of all the worlds. Blessings and peace be upon the Seal of the Prophets, Muhammad, the Chosen, and upon the Promised Messiah, the seal of all Saints.

After this, in accordance with the directive of the Promised Messiah, peace be on him, as mentioned by him in his booklet, Al-Wasiyyat ("The Will"), we Ahmadis, whose signatures are as scribed below, are satisfied on this matter with sincerity, that the pioneer immigrant, Hadrat Hajji Maulawi Hakeem Nur-ud-Din, who is the most knowledgeable and the most pious among us, and who is the most sincere and old friend of the Promised Messiah and who was declared by him the most noble exemplar, as is evident from his couplet,

"How prosperous it would be if everyone from my followers would be Nur-ud-Din,

This is only possible if everyone is filled with the light of certainty,"

that all the current members of the Community and future new members pledge allegiance in the name of Ahmad on his hand and the directives of Hazrat Maulawi Nur-ud-Din be for us as were those of the Promised Messiah. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Ishā'at Qadian, 2007, Volume 2, Pages 555-556)

## The Biggest Task of First Khilafat

Mufti Muhammad Sadiq was a strong believer in the divine system of Khilafat. He fulfilled his pledge in letter and spirit and, as mentioned in his statement above, he considered every order of the Khalifa to be the order of the Promised Messiah (may peace be upon him). To establish the importance of Khilafat, he writes:

The biggest lesson that the first Khilafat has taught us is the importance of Khilafat and that this institution is established by God Himself. If Khilafat was not the decree of Allah, it would have

never been established at the time of the demise of the Promised Messiah (may peace be upon him). (Mufti Muhammad Sadiq, Khilafat-e-Thaniya kay karnamay, Al-Hakam Qadian, Khilafat Number, December 21-28, 1937, Page 6-7)

Each and every day of his life, after his pledge to the Khalifa, transparently witnesses to the fact that he was a strong believer in Khilafat. His response to any order of the Khalifa was no less than how he would have responded to the Promised Messiah (may peace be upon him).

## Defending the Beloved

Immediately after the demise of Promised Messiah (may peace be upon him), the community was shaken severely by its opponents. Many allegations started to be published against the community and its founder. Besides the strongest weapon of prayers, the companions of the Promised Messiah (may peace be upon him) used the weapon of the pen, as taught by the Promised Messiah (may peace be upon him), to reply to these objections. Mufti Muhammad Sadiq wrote a book called Āīna-e-Şadāqat. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Ishā'at Qadian, 2007, Volume 3, Page 206)

In this book, Mufti Muhammad Sadiq has beautifully addressed all the possible objections that were raised during the time and answered them one by one.

## Donating the Treasure

In mid-1908, Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) proposed to Khalifat-ul-Masih I (may Allah be pleased with him) to establish a central library for public. For this purpose, a scheme was launched so that members donate their books. Mufti Muhammad Sadiq (may Allah be pleased with him) participated in this blessed scheme. Books are a treasure for a scholar and so was the case with Mufti Muhammad Sadiq, but the treasure is of what value at the call of the master? Mufti Muhammad Sadiq (may Allah be pleased with him) responded immediately to this cause and donated a huge collection of his personal books to the library. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Ishā'at Qadian, 2007, Volume 3, Page 208)

## Outreach Expedition in 1909

In 1909, Mufti Muhammad Sadiq (may Allah be pleased with him) was sent by Khalifat-ul-Masih I (may Allah be pleased with him) to a Tabligh expedition. This was his first journey as a missionary for the purpose of the propagation of Islam as he had already devoted his

life for this blessed cause. This mission only lasted for about a year until 1910. During his travel he converted many pious souls to Ahmadiyyat and also established administrative bodies in the remote areas of India. (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 3, Page 304)

## Travel with Khalifat-ul-Masih I

Khalifat-ul-Masih I had remained only in Qadian for two years. He did not get a chance to travel for any purpose. In July 1910, he was called for a testimony of his former psychiatric patient who had murdered someone in Multan. In his journey, he was accompanied by Mufti Muhammad Sadiq (may Allah be pleased with him) and some other companions. (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 3, Page 321)

## Annual Convention of Hidayat-ul-Islam

Khalifat-ul-Masih (may Allah be pleased with him) received an invitation from Hidayat-ul-Islam, a Muslim community of Uttar Pradesh, India, to participate in the convention and deliver a lecture. Khlalifatul-Masih I (may Allah be pleased with him) could not go due to his busy schedule and the long distance. He sent four representatives to this convention. This delegation comprised Syed Sarwar Shah, Mufti Muhammad Sadiq, Khawaja Kamal-ud-Din and Maulawi Sadr-ud-Din. The delegation departed from Qadian in the beginning of October and reached Kanpur, Uttar Pradesh (travelling more than 1,000 km) on October 11. They delivered faith inspiring speeches at the convention and on October 15, 1910, this delegation departed for Qadian.

## A Meeting with Maulana Shibli

On the way back from Uttar Pardesh, there was a train transfer in Lucknow and there were a few hours before the next train departed. Availing this opportunity, the delegation decided to visit Dar-un-Nadwah which was closed due to the holidays. With some assistance from a student, they managed to meet Maulana Shibli Nu`mani, a well-known Muslim scholar. A conversation broke between Mufti Muhammad Sadiq (may Allah be pleased with him) and Maulana Shibli. Mufti Muhammad Sadiq (may Allah be pleased with him) reported it in the Badr newspaper an account of his meeting. This account is as follows:

“Shibli asked if we believed the late “Mirza sahib” [the Promised Messiah] to be a prophet [nabi]. I replied that our belief in this respect was

the same as that of other Muslims, viz., that the Holy Prophet Muhammad is Khatam-un-Nabiyyin. After him, no other prophet can come, neither new nor old. However, the phenomenon of Divine revelation still continues, but even that is through the fellowship of the Holy Prophet. By receiving spiritual benefit from him, there have been men among the Muslims who had the privilege of Divine revelation, and in future too there shall be such. As “Mirza sahib” [the Promised Messiah] was also privileged with Divine revelation and in his revelations, God gave him many news of the future as prophecies, which were fulfilled, for this reason “Mirza sahib” was one who prophecied. Such a one is called nabī [prophet] in Arabic lexicology, and in Hadith too, the Promised Messiah is called nabī.

To this, Shibli replied that certainly according to the dictionary meanings this can be so, and in the Arabic language this word does have this meaning, but the ordinary people become perturbed because they do not know this significance, and they raise objections. I said that, with us, the question of Mirza sahib’s prophethood is not such that it is included in the conditions of the pledging allegiance (Bai’at) to him, nor is it required to be acknowledged when pledging alligiance, nor do we go about promoting it. Our belief is what we have explained above.” (Badr, 27 October 1910, page 9)

Using the above statement, the Lahore Movement (who deny Khilafat and prophethood of the Promised Messiah) try to prove that Mufti Muhammad Sadiq (may Allah be pleased with him), a top-ranking member of the Jamā’at, believed that Mirza Ghulam Ahmad (may peace be upon him) was (God forbid) not a prophet.

In response to the accusation, it should be kept in mind that the above statement of Mufti Muhammad Sadiq was no different than what the Promised Messiah (may peace be upon him) claimed in his books and writings. The Promised Messiah (may peace be upon him) always believed that the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) was Khatam-un-Nabiyyin and believing that a Prophet outside of his *Umma* will save Muslims, was a sinful gesture. It was the same point Mufti Muhammad Sadiq (may Allah be pleased with him) was alluding to. In one of his books, explaining this issue and making his claim clearer, the Promised Messiah (may peace be upon him) writes:

“Thus if someone were to ask how it is possible for another Prophet to come after the Holy Prophet (peace and blessings of Allah be upon him) who is Khatam-un-Nabiyyin, its simple



answer is that no Prophet—new or old—can come in the manner in which you people seek the descent of Jesus (may peace be upon him) in the latter days, while you also believe that he will be a Prophet and that he will continue to receive prophetic revelation for forty years, and will thus surpass the period of the Holy Prophet's (may peace and blessings of Allah be upon him) prophethood. Such a belief is undoubtedly sinful. The verse, 'Wa Lak-ir-Rasoolallahi Wa Khatam-an-Nabiyyin,' (but he is the Messenger of Allah and the Seal of the Prophets [33:41]) and the Hadith, 'Lā Nabiyya Ba'di' (There is no prophet after me) categorically testify that this belief is false. I myself am strongly averse to such beliefs and I resolutely believe in the verse: 'Wa Lak-ir-Rasoolallahi Wa Khatam-an-Nabiyyin.' This verse contains a prophecy of which our opponents do not have the least idea. In this prophecy God Almighty says that, after the Holy Prophet (may peace and blessings of Allah be upon him), the door of prophecies has been closed till the Day of Judgment, and that it is no longer possible for a Hindu, a Jew, a Christian or a nominal Muslim to assume the title of Prophet; and that all the doors leading to prophethood have been closed except the door of Sirat-e-Siddiqi (Truthful Fellowship), that is, losing oneself in the Holy Prophet (may peace and blessings of Allah be upon him). Thus, he who comes to God through this door is clad, by way of *Ḍill* (ذيل shadow), in the same mantle of prophethood which is the mantle of the prophethood of Muhammad (may peace and blessings of Allah be upon him). As such, his being a Prophet is not a matter for jealousy, for he does not derive this status from himself but from the fountain of the Holy Prophet (may peace and blessings of Allah be upon him); and, that too, not for his own glory but for the glory and majesty of the Holy Prophet (may peace and blessings of Allah be upon him)." (Mirza Ghulam Ahmad, *Aik Ghalati Ka Izāla*, Additional Nazir Isha'at, 1984, Volume 3, page 207-208)

In the above statement, the Promised Messiah (may peace be upon him) clarifies that he does not believe in any Prophet who is not associated with the Holy Prophet (may peace and blessings of Allah be upon him), for the phrase *Khatam-un-Nabiyyin* clearly refuses such a claimant. However, if anyone loses himself in the love of the Holy Prophet (may peace and blessings of Allah be upon him), he can become his subordinate prophet. This is exactly what Mufti Muhammad Sadiq referred to, that no prophet can claim prophethood by separating himself from the Holy Prophet (may peace and blessings of Allah

be upon him) whether he is an old or new claimant.

## Mufti Muhammad Sadiq's Belief

On 7 April 1908, one month before the demise of the Promised Messiah (may peace be upon him), an interesting incident took place when an English couple visited Qadian.

"The Promised Messiah (may peace be upon him) directed to serve the guests tea. The couple were grateful to the Promised Messiah (may peace be upon him), and after eating, they went to see the school where a student from a senior class, Muhammad Manzoor 'Ali Shākir, recited the beginning verses of Surah Maryam with a melodious voice. On the dining table, they asked Mufti Muhammad Sadiq (may Allah be pleased with him) what will happen after the death of "Mirza Sahib?" Mufti Muhammad Sadiq (may Allah be pleased with him) replied 'whatever Allah desires will happen and what has always happened after the demise of His prophets.' (Malfūzāt, Vol. 5, page 521)

The above statement shows that Mufti Muhammad Sadiq was a strong believer of the Promised Messiah's (may peace be upon him) prophethood.

Mufti Muhammad Sadiq (may Allah be pleased with him) would frequently refer to the Promised Messiah (may peace be upon him) with the term *Nabi*, or even *Rasool*. It is apparent from his writings as shared earlier in this work. For example, in July 1901, when writing to the Promised Messiah (may peace be upon him) for approval to permanently migrate to Qadian, he writes, "You are Allah's messenger and your obedience leads to the pleasure of Allah." We also observe that he used the same word when filling out an application for Mirza Mahmud Ahmad (later Khalifat-ul-Masih II, may Allah be pleased with him). He wrote 'prophet' under the question asking for occupation of the applicant's father. All the above references indicate to the fact that Mufti Muhammad Sadiq (may Allah be pleased with him) always regarded the Promised Messiah (may peace be upon him) as a prophet of Allah.

## Comments of Musleh Mau'ūd (may Allah be pleased with him)

The statement of Mufti Muhammad Sadiq (may Allah be pleased with him) had some room for explanation. Therefore, Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) delivered an entire speech on this subject at Jalsa Salana of the following year on January 19, 1911. During this speech Maulawi Muhammad 'Ali and Khawaja Kamal-ud-Din

were present but did not raise any objection over it. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, later as Khalifatul-Masih II (may Allah be pleased with him) also referred to this in another speech at the annual convention of 1921 in the following words.

Mufti Muhammad Sadiq and Maulawi Sadr-ud-Din along with the companions of Maulawi Muhammad ‘Ali were sent to an outreach trip. During their trip, they met Maulawi Shibli Nu`mani, founder of An-Nadwah. As reply to one of his questions, they said, “We believe in the prophethood of Mirza Sahib, according to the lexicological meanings of a Nabi. Although this answer was correct, for the lexicological meanings and the Islamic terminology of the word Nabi is one and the same thing. This answer may have contained ambiguity and this answer may have led to believe that the word Nabi has different connotation with Allah. I disliked that our community members would have such a belief, so I delivered a speech at Jalsa Salana to draw the attention of members to this fact. Khalifat-ul-Masih I was not present at that time, but Khawaja Kamal-ud-Din, Maulawi Muhammad ‘Ali and Maulawi Muhammad Ahsan were present during my speech. This speech of mine is a clear proof that I always believed in the prophethood of the Promised Messiah (may peace be upon him). (Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him), *Ā’ina-e-Sadaqat*, Anwar-ul-‘Ulūm, Volume 6, Page 124)

The above statement shows that this ambiguity was clarified next year during the annual convention of 1911 when Sahibzada Mirza Mahmud (may Allah be pleased with him) explained the status of the Promised Messiah (may peace be upon him) as a Prophet. Mufti Muhammad Sadiq after the split of 1914, has practically confirmed his belief about the Promised Messiah (may peace be upon him) by pleading allegiance to the Second Khalifa of the Messiah. He not only pledged allegiance at the hands of Khalifas but contributed each and every God given ability in its promotion until his last breath.

## A Question

A question then arises; why are the Lohoris propagating against Mufti Muhammad Sadiq (may Allah be pleased with him) in this respect. The answer is simple; Mufti Muhammad Sadiq (may Allah be pleased with him) was the Editor of Badr newspaper during the time of the split. He had a great influence over the members of the community living far away from the headquarters in remote cities and towns. He always wrote against the concept of Maulawi Muhammad ‘Ali

and Khawaja Kamal-ud-Din who opposed the blessed institution of Khilafat. This helped Ahmadiis outside to recognize the truth and remain loyal to the institution of Khilafat. Mufti Muhammad Sadiq (may Allah be pleased with him) also took pains to travel long distances to preach the real message of the Promised Messiah (may peace be upon him) so that the members are not misguided by these Lahori gentlemen. They have been propagating against Mufti Muhammad Sadiq (may Allah be pleased with him) so that the grand status which is given to him by Allah could be undermined. Following quote from *Tahdith-e-Ni‘mat*, an autobiography of Sir Zafrulla Khan (may Allah be pleased with him) will give us a clearer picture.

“In 1912, Khawaja Kamal-ud-Din came to London... A few days later, he moved to my residence. I spent some time with him daily. Sometimes during the conversation, Ahmadiyyat would also be discussed. Once, during a walk, Khawaja Kamal-ud-Din said, ‘After Nur-ud-Din (may Allah be pleased with him), there is going to be dispute on Khilafat. Mian Mahmud (later to be the Khalifat-ul-Masih II) is still a child; Muhammad ‘Ali is very sensitive and gets emotional on minor issues. As for me, I have an issue of saying truth on the face which make people upset.’ I said, ‘Dear Khawaja, why are you worried about Khilafat, Khalifat-ul-Masih [I] has commented on this issue numerous times in Lahore. When the time comes, Allah will appoint whom He will please.’ On this the Respected Khawaja said, ‘This ill-fortuned Mufti Sadiq publishes everything against us and writes nothing in our favor.’” (Muhammad Zafrulla Khan, *Tahdith-e-Ne‘mat*, Page 45-46)

## Lecture at Shahjehanpur

A few days after coming back from the convention in Kanpur, on November 8, 1910, Mufti Muhammad Sadiq dispatched for another long journey of about fifteen hundred kilometers to Mungheer, nowadays known as Munger, a city in Bihar state. He was accompanied by Syed Muhammad Sarwar Shah to attend the annual convention of Ahmadiyya community in Mungheer. On their way, they stopped by Shahjahanpur, Uttar Pradesh, where they delivered lectures. Mufti Muhammad Sadiq delivered a lecture on the prophecies of the Holy Prophet (may peace and blessings of Allah be upon him) mentioned in the Bible. A detailed report of this gathering was published in the *Paisa* newspaper, a well-known Muslim newspaper of the time. It mentioned the speech of Mufti Muhammad Sadiq in the following words:



Mufti Muhammad Sadiq's (may Allah be pleased with him) speech was very appealing in general. He discussed the prophecies of Torah about the Holy Prophet (may peace and blessings of Allah be upon him) with their origin in Hebrew. These prophecies mentioned the appearance and name of the Holy Prophet (may peace and blessings of Allah be upon him), and in addition to the greatness of the Holy Prophet (may peace and blessings of Allah be upon him), he did a fascinating commentary of Surah Kauthar which had a spell on the audience. (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 3, Page 328)

Their lectures in Shahjahanpur were so famous that many people gathered to see them the next morning, but they had already departed for Mungheer last night.

## The City of Idols

On November 14, the Annual Convention in Mungheer ended successfully where both the scholars had delivered faith inspiring speeches. On the way back they stopped by Banaras to visit a historical mosque. Mufti Muhammad Sadiq has called Banaras 'the city of idols' for there were nearly fifteen hundred Mandirs in the city and each Mandir had many idols. After visiting the mosque, Mufti Muhammad Sadiq came across a place of sculpture and an interesting conversation occurred between Mufti Muhammad Sadiq (may Allah be pleased with him) and the sculptor.

Mufti Muhammad Sadiq went to see a historical mosque in Banaras. On the way back, he stopped by a factory that manufactured idols. They were busy in sculpturing idols from stone with iron weapons. He inquired one of the workers about what he was doing.

The Sculptor: We are manufacturing idols.

Mufti Muhammad Sadiq: What are you going to do with it?

The Sculptor: We sell these.

Mufti Muhammad Sadiq: Who buys them from you and what do they do with them?

The Sculptor: Hindus buy them to worship?

Mufti Muhammad Sadiq: Do you also worship them?

The Sculptor: Yes

Mufti Muhammad Sadiq: Is it not strange that you shape them with your own hands and then you worship them as God?

The Sculptor: Well said, but if we don't why would others buy them from us.

Mufti Muhammad Sadiq walked away thinking

how idolatry has altered their logic.

(Shaikh Muhammad Ismā'īl Pāni Patī, *Latā'if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 80-81)

## In the Last Six Months

Pause here for a second. We are at the end of the year 1910. Let us just calculate how much he had travelled in just the last six months. In July he went to Multan with Khalifat-ul-Masih I (may Allah be pleased with him) and cover 900 km to and from Multan. Then in October, he travelled to Kanpur for the convention of Hidayat-ul-Islam community and covered about 2,000 km to and from Kanpur. Then in November, he went to Mungheer in Bihar which was 3,000 km to and from Mungheer. In other words, Mufti Muhammad Sadiq had covered roughly 6,000 km in just six months. This was a huge distance to travel in those days. It was the time when there were no cars; the only means of travel was train and horse carriage. Train could only go to the major cities. The passenger was to find a horse carriage for further travel or walk in most cases. Although Mufti Muhammad Sadiq was young and strong, but the fatigue and pain of a journey cannot be challenged. The Holy Prophet (may peace and blessings of Allah be upon him) said that 'journey is a piece of fire.' He was doing all this to serve the noble cause is Ahmadiyya Islam and in obedience to the Khilafat. Mufti Muhammad Sadiq continued these expeditions for the propagation of Ahmadiyya Islam for many years. He had not yet arrived in Qadian when the unfortunate incident of Khalifat-ul-Masih I (may Allah be pleased with him) falling off the horse took place on November 18, 1910.

## Will of Khalifat-ul-Masih I (may Allah be pleased with him)

There was an internal disturbance that was caused by some community members to detract members from the grand status of Khilafat even before the incident of the Khalifatul-Masih I falling off a horse. Khalifat-ul-Masih I (may Allah be pleased with him), with his divine wisdom, had recognized the challenge community would have to face after his demise. Finding himself in intensive care after the fall, Khalifat-ul-Masih I (may Allah be pleased with him) decided to write a will on the night of 19th and 20th November which served two purposes. First, that the institution of Khilafat was very important in his view, and second, that no one should object on the selection of the next Khalifa. An out of ordinary statement of Mufti Muhammad Sadiq (may Allah be pleased with him) has been recorded that helped many innocent souls to remain safe from the sedition of those who did not believe in the institution of Khilafat. The

account in Mufti Muhammad Sadiq's (may Allah be pleased with him) words is as follows:

Khalifat-ul-Masih I (may Allah be pleased with him) acquired a pen and wrote with his hands two words 'Khalifa Mahmud.' Khalifatul-Masih I (may Allah be pleased with him) gave this paper to one of the students and asked him to keep it safe in an envelope. This will was not published but many members found out about the subject through that student. After Khalifatul-Masih I (may Allah be pleased with him) recovered, he ripped that envelope. I still have that pen and ink preserved through which that will was written. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 3, Page 340-341)

## A Unique Way of Preaching

On one of his journeys, an interesting incident took place in a train which shows a unique but remarkable ability of Mufti Muhammad Sadiq (may Allah be pleased with him) to preach the message of the Promised Messiah (may peace be upon him). There is a term (Daulat Khāna, opulent abode, mansion) used in those days if someone wanted to ask the other where they were from. The reply would be expected in a similar but different term (Gharib Khāna, humble residence). This incident was reported in Badr newspaper of October 27, 1910 by Mufti Muhammad Sadiq (may Allah be pleased with him) himself in the following words:

Once I was sitting in the train and someone asked me "Sir, where is your Mansion (Daulat Khāna)?" I said, it is a custom to ask someone where his mansion is, and the answerer would be expected to reply by saying that my humble residence (Gharib Khāna) is at such and such place. This type of conversation has become ethical nowadays. It is quite possible that the answerer in reality has a humble place of living. My case is out of the ordinary. I have a mansion (Daulat Khāna) and a place of humble residence (Gharib Khāna). If I tell you about my humble residence only, it will not suffice and if I tell you about my mansion, you would consider me unethical. Therefore, I will tell you of both, my mansion and my humble residence. My humble residence is Bhera, district Shahpur where stands a broken house of my forefathers. Allah has blessed me with His mercy, with a mansion from where I have attained countless spiritual and physical wealth and that is in Qadian. (Shaikh Muhammad Ismā'il Pāni Patī, Latā'if-e-Sadiq, Jamaluddin Anjum, 1946, Page 86-87)

## Ahmadiyya Convention Banaras

In the last week of April 1911, Ahmadiyya Community Banaras, Uttar Pradesh was to hold a convention in their city. Upon the desire of Khalifatul-Masih (may Allah be pleased with him), Mufti Muhammad Sadiq accompanied five other companions to participate in the convention. Mufti Muhammad Sadiq delivered a lecture in the convention which was later published as 'Tuhfa-e-Banaras' meaning a gift for Banaras.

## Correspondences of Khalifat-ul-Masih

### (may Allah be pleased with him)

Although Mufti Muhammad Sadiq would remain on journeys for months, but during his stay in Qadian he would reply to letters on behalf of Khalifatul-Masih I (may Allah be pleased with him). During his absence, Pir Iftikhar Ahmad (may Allah be pleased with him) would fulfill this duty. An image of a letter written by Mufti Muhammad Sadiq on behalf of Khalifatul-Masih I (may Allah be pleased with him) is presented below. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 3, Page 606 and 617)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
عَلَيْهِ السَّلَامُ  
از پیشگاه حضرت خلیفۃ المسیح الخامس ایدہ (دکنہ سپور)  
برادر - سرجم خدوہ - السلام علیکم ورحمۃ اللہ وبرکاتہ  
بلغ عنہ حضرت لا کم سے اسکا خدمت میں - مسند ذیل  
طریقہ تفہیم کردینے والا ہے -  
محمد بن ابوبکر جو حضرت صیبا کا دروہا  
بہائی ہے - اور قادیان آنا چاہتا ہے  
کراچی کے درستی -  
بہائی کے جو حضرت صیبا کی بیٹی سے  
رکھتے تھے - اسکا عند اعادہ دے دیا گیا ہے  
اس کے پتہ پوری مائیں سے معلوم کریں  
میری نائیں  
مسند خدوہ - سرجم خدوہ کی صاحبانہ کلام

**Main Points of the letter:** Khalifatul-Masih I is sending Rs. 20 for distribution as follows.



Rs. 5 for travel expenses to Muhammadan Baloch son of Allah Ditta (Carpet Weaver) who was related to the Khalifatul-Masih I and wanted to come to Qadian.

Rs. 10 to Mrs Baghbaree who wrote a letter to Hazrat Khalifatul-Masih I for help. Her address may be enquired from Basree, Barber's wife.

Rs. 5 for Basree, Barber's wife

Written by Muhammad Sadiq on [1330] Hijra.

## Outreach Tours

Mufti Muhammad Sadiq, being a young devotee, was able to visit Ahmadiyya Communities miles away where he delivered faith inspiring lectures and converted many longing souls to Ahmadiyyat while in other places he established administrative bodies under the command of Khalifat-ul-Masih I (may Allah be pleased with him). These tours continued throughout 1911, 1912 and 1913. Along with these journeys, Mufti Muhammad Sadiq had other responsibilities like editing Badr newspaper and handling of mail which he continuously performed with devotion throughout these years.

## As a Lecturer and an Author

According to Tarikh-e-Ahmadiyyat, Mufti Muhammad Sadiq had the distinct honor of being the official lecturer and author of the era of First Khilafat. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 3, Page 607-608)

He delivered many faith lifting speeches not only during his travels to outside branches but he was also honored to deliver speeches in all of the annual gatherings in Qadian during the first Khilafat. He also wrote books during this time that include 'Ā'ina-e-Sadaqat' and 'Tuhfa-e-Banaras.'

## Closure of Badr Newspaper

Mufti Muhammad Sadiq was appointed as Editor of Badr newspaper by the Promised Messiah (may peace be upon him) himself in 1905 and the Promised Messiah (may peace be upon him) considered this newspaper as one of his helping hands. The Promised Messiah (may peace be upon him) was the Kāsir-i-Ṣalīb, the demolisher of the cross. His legacy continued even after his demise

and many articles were published in this newspaper to fulfill the purpose of the Promised Messiah (may peace be upon him). Due to this very reason, the Badr newspaper was forcefully discontinued by the authorities in December 1913. The last issue of Badr newspaper was published on December 18th and the government demanded three thousand rupees for its bail but the community could not afford this amount to bail the newspaper. Therefore, it could not continue any longer. In February 1914, Mufti Muhammad Sadiq (may Allah be pleased with him) started to publish a series of brochures to nourish the spiritual needs of the Community under the title of Ṣadā-i-Ṣādiq (Voice of the True), which unfortunately could only last for a few issues. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 3, Page 484)

## A Defeat for Christianity

The arguments of Ahmadi Muslim were so strong and convincing that the moment Mufti Muhammad Sadiq (may Allah be pleased with him) presented them to Christians, they accepted defeat in the following way:

In the United India, pictures of Mufti Muhammad Sadiq (may Allah be pleased with him) were published by the Christian missions prohibiting Christians to engage in arguments with him on religious affairs. This was an open announcement of defeat by the Christians. (Mufti Muhammad Sadiq Isaion mein kis tarha Tabligh farmaya kartay thay, Mian Muhammad Yusuf, Daily Al-Fazl, Rabwah, January 25, 1957, page 5)

## Demise of Khalifat-ul-Masih I (may Allah be pleased with him)

On March 13, 1914, Khalifat-ul-Masih I departed from this temporary abode to his ultimate and true beloved. During the demise of the Khalifat-ul-Masih (may Allah be pleased with him), there is no mention of Mufti Muhammad Sadiq nor did he mention anything of this time. It appears as if he was out of town for an outreach excursion because it is impossible to believe that Mufti Muhammad Sadiq would be absent at such critical moments from the presence of his teacher, mentor, beloved and above all, his Khalifa.

## Blessed Era of the Second Khilafat until Departure to USA

### As a Missionary

Khalifat-ul-Masih II (may Allah be pleased with him), with his profound wisdom, began sending Mufti Muhammad Sadiq to various parts of the country to preach the message of Ahmadiyyat, the true Islam. He was sent to different cities in Bengal, an eastern state of India, and later to Orissa and Hyderabad for the same purpose. He traveled back and forth to Qadian as an Ahmadiyya ambassador wherever and whenever needed. (Mufti Muhammad Sadiq, Tahqiq-e-Jadid Muta'alliq Qabr-e-Masih, Taleef-o-Isha'at Qadian, Page 163)

### Member of Neophyte Committee

As the community started spreading with leaps and bounds, an administrative body was needed to cater the needs of the new converts. For this purpose, a committee was formed by Khalifat-ul-Masih II to address issues related to the new Muslims converts. Mufti Muhammad Sadiq (may Allah be pleased with him) was one of the fortunate ones to be a member of this committee along with Hazrat Mirza Bashir Ahmad (may Allah be pleased with him), who was the president of this committee. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizarat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 165)

### Reconciliation with Prayer

Prayers are an essential ingredient for a missionary's work. For one of his assignments, Mufti Muhammad Sadiq (may Allah be pleased with him) fully benefited from this tool which resulted in the pleasure of his beloved Khalifa, he states:

There was a fight between some members of the community in Rawalpindi. The case was reported to the police and I was sent for their reconciliation. I prayed on my way, "O Lord of all the worlds, as you know, I do not know how to fight, nor do I know how to reconcile anyone. I beg your divine intervention to help unite both parties." I was informed upon arrival that the parties had reconciled. However, since I was already there, so it was requested to deliver some lectures. I returned after delivering the lectures to Khalifat-ul-Masih II (may Allah be pleased with him) and reported the matter to him. Hazrat Khalifatul-Masih II (may Allah be pleased with him) commented, "We need exemplary missionaries of this kind." (Mufti Muhammad

Sadiq, Tahdith bin-Ni'mat, Muhammad Yamin and Sons, Qadian, Page 6)

### As an Interpreter

In January 1916, an English scholar came to Qadian to research for his book 'Ahmadiyya Movement.' He visited the companions of the Promised Messiah (may peace be upon him) and asked them various questions. Mufti Muhammad Sadiq (may Allah be pleased with him), being present there, was instrumental in interpreting his conversation with the companions. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizarat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 188)

### "Sadiq" Newspaper

Although Mufti Muhammad Sadiq (may Allah be pleased with him) was enthusiastically preaching the message of Ahmadiyyat in the remote areas of India, he felt a strong urge to silence the lame arguments of Christianity. Therefore, he decided to publish a newspaper to negate Christian doctrines with the approval of his beloved Khalifa. In June 1916, a newspaper with the title of Sadiq (True or Truthful) was launched to propagate the true and genuine picture of Islam. This newspaper unfortunately could not continue after a few issues as Mufti Muhammad Sadiq had to prepare to depart for England in a few months. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizarat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 191)

### Sadiq Library

Books are the most valuable treasure for a scholar. He knows that his strength lies in the power of knowledge these books have to offer. It is as difficult for a scholar to donate his entire book collection as for a man to donate all his worldly possessions. In December of 1916, Mufti Muhammad Sadiq (may Allah be pleased with him), trusting Allah to be the fountain head of all the knowledge, took the courageous step of donating his entire library to Sadr Anjuman Ahmadiyya. It contained his lifelong collection of rare and precious books. This collection was in such a huge number that Sadr Anjuman Ahmadiyya was able to establish a central library named after Mufti Muhammad Sadiq as "Sadiq Library." This collection was amalgamated with the books of Khalifat-ul-Masih I and the library of Tashheez-ul-Azhan and the Review of Religions. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizarat Nashr-o-Isha'at Qadian,



2007, Volume 4, Page 194)

It is nearly impossible for any person to let go of their wealth all at once. Similarly, we can imagine how tough it must have been for a scholar to contribute all their books that carry invaluable treasure.

## Departure for London

World War I, also known as the Great War, was a world conflict lasting from 1914 to 1919, with the fighting lasting until 1918. With profound wisdom and divine guidance, Khalifat-ul-Masih II decided to embark Mufti Muhammad Sadiq (may Allah be pleased with him) to England. He was to help Qazi Muhammad ‘Abdullah, who had already been there since 1915, in outreach activities during the difficult days of World War. Mufti Muhammad Sadiq (may Allah be pleased with him) mentions this in his own words:

I received the orders for departure to abroad during the days when Great War was at its peak and the German forces had the upper hand. Travel by sea for the British vessels was extremely dangerous. Some ‘well-wishers’ advised me to apologize to Khalifat-ul-Masih II and request to postpone my departure due to the war. I could not have dared to even think this way. So, I said to them, what is the worse that could happen? I could either be arrested as POW or be killed. If it is the first, I will preach Islam and Ahmadiyyat in the jail and if I am murdered, I would have surely succeeded for I have no desire for this life. (Mufti Muhammad Sadiq, Khilafat-e-Thāniya kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, Page 6)

The above quote shows the dedication Mufti Muhammad Sadiq (may Allah be pleased with him) had for the service of Islam and the obedience for his master, Khalifat-ul-Masih II (may Allah be pleased with him). He did not regard the cruelties of the prison cell nor did he regard the disaster his death would bring to his family, but his only worry was to deliver the message of Ahmadiyyat and to show utmost obedience of his beloved Khalifa.

## Request to Postpone the Departure

Before his departure, someone requested Khalifat-ul-Masih II (may Allah be pleased with him) to postpone Mufti Muhammad Sadiq’s departure because the World War was endangering all those who boarded the English vessels. Mufti Muhammad Sadiq States:

Some ladies requested Khalifat-ul-Masih II (may Allah be pleased with him) to postpone Mufti Muhammad Sadiq’s departure as the sea travel was extremely dangerous and the travelers were

being grinded like wheat grains in the millstone. Khalifat-ul-Masih II (may Allah be pleased with him) replied that although the wheat grains in the millstone are all ground but there are some grains that still survive even after the grinding process. Mufti Muhammad Sadiq is one of those that will remain safe, nothing shall happen to him. (Shaikh Muhammad Ismā’īl Pāni Patī, Latā’if-e-Sadiq, Jamaluddin Anjum, 1946, Page 130. Translation from Urdu by the author.)

## A Vision Come True

He had a strong belief in Allah and knew that his journey was only for the cause of Islam and Ahmadiyyat and he also knew that the prayers of Khalifat-ul-Masih II (may Allah be pleased with him) are with him. Therefore, this strong and resolute missionary of the Messiah stepped on the steamer ship to propagate the message of Islam and Ahmadiyyat in England on March 10, 1917. Here is the rest of the story mentioned by Mufti Muhammad Sadiq himself:

Many ships were seen being destroyed in front of our eyes, but our ship remained unhurt. As we entered the Mediterranean, the captain and crew became anxious for they were uncertain of the outcome. I had a vision that Allah is operating the ship and an angel says to me in English, “Sadiq, rest assured, this steamer will arrive safe.” So it happened as if Allah saved the entire ship for me and we were saved from being grinded as prophesized by Khalifat-ul-Masih II (may Allah be pleased with him). (Mufti Muhammad Sadiq, Khilafat-e-Thania kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, Page 6)

This is a remarkable incident that speaks volumes. It shows the truthfulness of Ahmadiyyat like a shining sun that how Allah saved the entire steamer only because a humble servant of His was aboard for His cause.

## Relation Between Arabic and Hebrew Languages

It was on this journey that Mufti Muhammad Sadiq (may Allah be pleased with him) met a Christian missionary, Mr. Wegslilang, who came from USA and was headed to Egypt for preaching his faith. He conversed with Mufti Muhammad Sadiq (may Allah be pleased with him) on the Arabic and Hebrew languages, saying these two languages are sisters as they are very similar. Mufti Muhammad Sadiq replied with such confidence, “I know both of these languages very well, sir. Their relation to each other is not of sisters but it is of a mother and a daughter. Arabic is the mother and Hebrew is the daughter.” Thus, once again the

Muhammadan missionary was prevalent over the Christian Missionary. (Shaikh Muhammad Ismā'il Pāni Patī, Latā'if-e-Sadiq, Jamaluddin Anjum, 1946, Page 67)

## First Convert in London

Mufti Muhammad Sadiq (may Allah be pleased with him) went to work as soon as he arrived in April 1917 and soon after he was able to secure converts in the blessed ark of the Promised Messiah (may peace be upon him). The first convert that he was blessed with was called Mr. Sparrow as he explains in his words:

I arrived in London safe and sound and engaged myself in outreach activities immediately. The first convert was Mr. Sparrow, which in English means a 'bird.' As if the revelation of the Promised Messiah (may peace be upon him) of catching the white birds had started to be fulfilled. (Mufti Muhammad Sadiq, Khilafat-e-Thania kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, Page 6)

## Why not a Daughter?

Mufti Muhammad Sadiq (may Allah be pleased with him) had a unique way of preaching and leaving the opponent baffled with his arguments. His arguments would always be logical and solid which would sometimes be extempore. One similar event took place in London where he was preaching to an English lady. This woman was a feminist and believed that men and women are equal; therefore, men have no right to rule over women. She come over to Mufti Muhammad Sadiq every now and then and argue with him on the subject of trinity. Mufti Muhammad Sadiq abruptly had an idea because all other arguments seemed to be going in vain for her. He said to the lady:

I just had a new point flashing in my mind; please listen to it very carefully. If God had a son, it was necessary for him to have a daughter as well as all human being are equal. Otherwise God could be blamed for being unjust and men would have superiority over women for nothing for God gave this honor only to a man and not to a woman. Tell me sincerely; is it not disgraceful for the women that God does not have any daughter? And if God does not have a son, then trinity is abortive. (Shaikh Muhammad Ismā'il Pāni Patī, Latā'if-e-Sadiq, Jamaluddin Anjum, 1946, Page 73)

Upon hearing this argument, the lady was impressed and said, "Today I am certain that God does not have any son and He is pure from any issue. Therefore, now I believe trinity to be a useless and false dogma."

## Winter in Ventnor

The winter of 1917-1918 was the first winter for Mufti Muhammad Sadiq (may Allah be pleased with him) outside his homeland. Since England is situated in the northern hemisphere, consequently, it has a colder climate than India. He felt that the colder weather may get him sick which will cost him preaching activities, and this for Mufti Muhammad Sadiq was not worth a deal under any circumstance. Therefore, in January 1918, Mufti Muhammad Sadiq left for Ventnor, a southern most village of England. Mufti Muhammad Sadiq spent the rest of the winter in Ventnor preaching Islam for it had a comparatively warmer climate than London. (Shaikh Muhammad Ismā'il Pāni Patī, Latā'if-e-Sadiq, Jamaluddin Anjum, 1946, Page 108)

He was invited by a priest for a tea party where Mufti Muhammad Sadiq (may Allah be pleased with him), after the tea, called the Azan in his house and offered his prayers well. Similarly, he preached the message of the truth to many people and hence he fulfilled his duty as a devotee. (Shaikh Muhammad Ismā'il Pāni Patī, Latā'if-e-Sadiq, Jamaluddin Anjum, 1946, Page 109)

## An Atheist Silenced

The Promised Messiah (may peace be upon him) was divinely blessed with the power of the pen, which means that his arguments had the divine power in them to silence any rival of God the Almighty. This characteristic was also apparent in his beloved companions. The following occasion will help us understand this point.

In one of the parks of London, an atheist was speaking of his disbelief in God in public and if anyone tried to ask him a question, he would mock him. I felt sorrow at this and prayed for Allah's help to prove him wrong. I presented an argument of the existence of God which puzzled him, and he said: 'I have been answering the Christians and they are answerless to me, but your argument is fascinating, and I have no answer to this.' He left the park after this statement. (Mufti Muhammad Sadiq, Tahdith bin Ni`mat, Muhammad Yamin and Sons, Qadian, Page 10)

## At the Trinity Bookshop

The following event shows Mufti Muhammad Sadiq's (may Allah be pleased with him) distinct style of outreach to demolish the Christian doctrine of trinity. Once he was walking with his friend and he saw a board with 'Trinity Bookshop' written bold on it. This was a bookstore of a priest selling Christian material. Mufti Muhammad Sadiq went in and tried to prove that the concept of trinity is nonsense and how it is impossible to have one in three and three in one, but the priest did not



agree to the logic of Mufti Muhammad Sadiq (may Allah be pleased with him). He picked up a book from the shop that was priced at three Shillings. [1/20th of a British Pound. Shilling was the currency used in England until the decimalization system converted Shillings into GBP (Great Britain Pound) in 1971.] Mufti Muhammad Sadiq took out one Shilling from his pocket with a big smile on his face and gave it to the priest. He said with confused face, 'I think you did not hear me, sir, it is three Shillings.' Mufti Muhammad Sadiq (may Allah be pleased with him) said, 'Isn't one in three and three in one?' The priest, after understanding his logic said smiling, 'Not in business' and was left dumbfounded. (Khan Sahib Mian Muhammad Yusuf, Mufti Muhammad Sadiq (may Allah be pleased with him), *Daily Al-Fazl*, January 25, 1957, pg. 5 and Shaikh Muhammad Ismā'il Pāni Patī, *Latā'if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 84)

## As an Ambassador of India

Mufti Muhammad Sadiq was not only a good missionary, but he was also a courageous spokesperson, he always spoke with confidence regardless of where and under what circumstances. He once saw news in one of the newspapers that Sir Winston Churchill, who later became a renowned British Prime Minister during the World War II, was to deliver a lecture; Mufti Muhammad Sadiq continues the story in the following words.

I reached the place where Mr. Churchill was to deliver his lecture soon. As I approached the entrance, the gatekeeper asked me to show him the entry ticket. I was not aware of that I would need an entry ticket to participate. Well, the gatekeeper let me in after a thought, but he told me that all the seats had been occupied. I got in and realized that he was right. There was not a single vacant seat. Just before the lecture, I realized that there was an empty seat on the stage where all the ambassadors were seated. I went there and sat down until the organizer of the stage approached me for the ticket. I answered him in the negative, but he still allowed me to keep sitting because he said, 'the ambassador of Serbia was absent.' Therefore, I sat on the chair of the ambassador of Serbia on the stage; on my right was the ambassador of Japan and on my left the ambassador of Greece. During his speech, Mr. Churchill said, 'Due to the oppressions and cruelties of Germany, hearts of all the countries have united. The heart of Britain, the heart of America, the heart of France, the heart of Greece, the heart of Australia,' and kept on naming all the countries except India. After noticing this, I stood up and said in a loud voice 'The heart of India as well, sir.' Mr. Churchill looked at me and said,

'Certainly, the heart of India as well, thank you,' and the entire audience started to raise slogans and clapped loudly. (Shaikh Muhammad Ismā'il Pāni Patī, *Latā'if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 131-132)

## Departure to the United States of America

He received the departure orders of the Khalifa when he was in London and was sick. Leaving the sickness aside, he immediately packed his things and got ready to depart to the USA on the next available vessel. He boarded the steamer ship called Haverford on January 26, 1920 from Liverpool Harbor to Philadelphia, USA. (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 249-250)

## The Dream in London

These were the days when Christianity was at its climax in preaching their faith to the Muslim world. America, in particular, had been very active in sending missionaries for the last one century and it was spending millions of dollars to penetrate the cross in the Muslim countries as far as Arabia. It was under these circumstances that Khalifat-ul-Masih II decided to send his top general and gallant soldier to win the heart of America for Islam. When Mufti Muhammad Sadiq received the orders from Khalifat-ul-Masih II (may Allah be pleased with him) to go to the USA, he prayed earnestly to Allah for His help in this excursion. After his prayer, he was shown a dream.

I saw in a dream that I am delivering a lecture in America on the topic of the truthfulness of Islam. After the lecture, the audience asks me various questions. Afterwards, everybody leaves one after the other until I see a young lady sitting alone. I approach her and ask her why she is still seated while the lecture is over, and everybody is gone. To my surprise, she says I completely agree with you on everything you have just said about Islam and I want to adopt your faith. I ask her to repeat the Kalima (affirmation of Islamic creed) after me and get her signature on the pledge of allegiance form. I name her Fatima Mustafa as it was our practice to give a Muslim name to the converts which would be added before their family names... Therefore, I name her Fatima Mustafa in my dream. This was a name which I had never heard before in my life. I was certain after this dream that my journey to the USA and establishing a mission there was decreed by Allah and that many pious and fortunate souls were

lingering for Islam who are waiting for my arrival. So, I departed putting my trust only in Allah, the Almighty. (Mufti Muhammad Sadiq, Khilafat-e-

Thaniya kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, p. 5-6)

## 5

# As a Missionary in the United States of America

## Indisposition

As mentioned earlier, Mufti Muhammad Sadiq (may Allah be pleased with him) had a sickness when he received the orders of the Khalifa to go to USA. His sickness was of the type that someone with such symptoms would not be permitted to enter the USA due to the health precautions. Due to the extreme level of trust in Allah and knowing that prayers of Khalifatul-Masih II (may Allah be pleased with him) were sheltering him, and his dream in which he was delivering a lecture in America, he was confident that Allah will safeguard him from any trial in his way. He states his situation in the following words:

I was in London when I received the orders of

## The Ocean Became Calm



Another fascinating event took place during this trip which shows the confidence and trust Mufti Muhammad Sadiq (may Allah be pleased with him) had on Allah and that everything was in control of Allah, the Almighty. He States,

In one of the journeys in the ocean, waves became so violent that the ship started quaking and I became extremely sick due to its trembling. I addressed the ocean and said, “O ocean, do you

Khalifat-ul-Masih II (may Allah be pleased with him) to leave for America; I got ready immediately. I had an ailment for which the Government of America had decided to reject the entry of a person of such disease. Our ship departed from London to America and I supplicated earnestly, ‘O Allah, you have the ultimate power to remove my hurdles and enable me to succeed, please help me.’ (Shaikh Muhammad Ismā‘il Pāni Patī, Latā’if-e-Sadiq, Jamaluddin Anjum, 1946, Page 139)

You will see how Allah, the Almighty, answered his supplications and helped him during the medical examination as he got off the steamer in Philadelphia.

not know that one of the disciples of the Promised Messiah (may peace be upon him) is aboard? Don’t you have any consideration? You are causing discomfort and distress to him; become calm and tranquil.” The ocean became so calm after this that it felt as if we were travelling on land. (Mufti Muhammad Sadiq, Tahdith bin-Ne’mat, Muhammad Yamin and Sons, Qadian, Page 6)



## Converts on the Ship



Mufti Muhammad Sadiq (may Allah be pleased with him) was an extraordinary preacher. Besides all worries, he was still engaged in preaching the message of Islam. He states,

I had been giving the Message of Islam and the Ahmadiya Movement even to the passengers on the steamer Haverford, out of which I had secured converts during the days of the voyage in the Atlantic Ocean. Out of those some were Moslems who joined our order and the rest were non-Moslems. (Mufti Muhammad Sadiq (may Allah be pleased with him), One Year's Moslem Missionary Work in America, The Moslem Sunrise, July 1921, Page 12)

He was able to secure seven pure souls under the flag of Ahmadiyyat which was a good fortune for Mufti

Muhammad Sadiq's upcoming mission to establish the Ahmadiyya Community in America. Out of these seven men, one was from England, another from Bosnia, four from China and one more from Syria.

## Medical Examination

Steamer Haverford arrived safely at the Philadelphia harbor on February 15, 1920. The first step was the medical examination at the ship. Even before the immigration process, all those with serious health conditions were sent back without being approached by the immigration department. Mufti Muhammad Sadiq (may Allah be pleased with him) had an eye ailment of a kind that was not acceptable to enter the country, but Allah has His own ways to help his servants. The story of Mufti Muhammad Sadiq (may Allah be pleased with him) in his own words is as follows.

When our ship arrived at the harbor, we were first sent for the medical examination. The physician observed me carefully and said, "Your turban is very beautiful." I took off the turban and put it on his table. He touched and held the turban and praised it until he returned it saying, "You may need to wear it." I took out another turban and put it on my head and told him to keep that one as he liked it so much. He kept the turban and asked me if I was there for the examination. I responded in affirmative upon which he said, "You look very healthy; you do not need any examination." Thus, I came from there without any assessment. (Shaikh Muhammad Ismā'il Pāni Patī, Latā'if-e-Sadiq, Jamaluddin Anjum, 1946, Page 139)

## Manifesto transcript

- |                           |                            |                        |                            |
|---------------------------|----------------------------|------------------------|----------------------------|
| 1. No. on List: 26        | 8. Able to                 | 12. The name and       | 16. By whom was passage    |
| 2. Head-Tax Status (This  | a. Read: Yes               | complete address of    | paid? Ahmadiya             |
| column for use of         | b. Read What               | nearest relative or    | Movement.                  |
| Government officials      | languages:                 | friend in country      | 17. Whether in possession  |
| only):                    | English, Hebrew,           | whence alien came:     | of \$50, and if less,      |
| 3. Name in Full           | Arabic etc.                | Friend, F. M. Sayal M. | how much? Yes              |
| a. Family Name:           | c. Write: Yes              | A. 4, Star Street,     | (\$340)                    |
| Sadiq                     | 9. Nationality (Country of | London, W. 2. Eng.     | 18. Whether ever before in |
| b. Given Name: Mufti      | which citizen or           | 13. Final Destination  | the United States; and     |
| Muhammad                  | subject): India            | a. State: N. Y.        | if so, when and            |
| 4. Age                    | 10. Race or People: Indian | b. City or town: New   | where?                     |
| a. Yrs.: 48               | 11. Last permanent         | York                   | a. Yes or No: No           |
| b. Mos:                   | residence                  | 14. No. on List: 26    | b. If Yes                  |
| 5. Sex: M                 | a. Country: England        | 15. Whether having a   | i. Year or period          |
| 6. Married or single: M   | b. City or town:           | ticket to such final   | of years?                  |
| 7. Calling or occupation? | London                     | destination: Yes       | ii. Where?                 |
| Preacher                  |                            |                        |                            |



19. Whether going to join a relative or friend; and if so, what relative or friend, and his name and complete address: Mr. M. Rosenthal, New York, N. Y. 6 F W 116th St, NY (unclear)
20. Purpose of coming to United States
- a. Whether alien...: Yes
- b. (unclear): 2 Yrs.
- c. Unclear): No
21. (unclear): No
22. Whether a polygamist: No
23. Whether an anarchist: No
24. (unclear): No
25. (Unclear): No
26. Whether in by...(unclear): No
27. Condition of health, mental and physical: Good
28. Deformed or crippled. Nature, length of time and cause: No
29. Height
- a. Feet: 5
- b. Inches: 3.5
30. Complexion: Sallow
31. Color of
- a. Hair: Grey
- b. Eyes: Brn.
32. Marks of Identification: Mole on R. arm.
33. Place of birth
- a. Country: India
- b. City or town: Bhera

Form No. 1  
U. S. DEPARTMENT OF LABOR

List

ALL ALIENS arriving at a port of continental United States from a foreign port or a port of the insular possessions of the United States, and all aliens arriving at a port of said insular possessions from a foreign port, a port of continental United States, or a port of the insular possessions of the United States. This (yellow) sheet is for the listing of

S. S. "HAYTERFORD" Passengers sailing from LIVERPOOL, JANUARY 28th, 1918

No. on List	HEAD-TAX STATUS. (This column for use of Government officials only.)	NAME IN FULL. (Family name, Given name, In. No.)	Age.	Sex.	Calling occupation.	Abilities. (List what language (or languages) spoken, if other than English, in this column.)	Nationality. (Country of which citizen or subject.)	Race or people.	*Last permanent residence. (Country, City or town.)	The name and complete address of nearest relative or friend in country whence alien came.	Final destination. (State, City or town.)
1		Moallister Agnes	30	F	Dress-maker	Yes English	Yes St. Britain	Irish	Ireland Belfast	Mother, Mrs. E. Moallister, 20, Glenbrook Ave., Bloomfield, Belfast, Pa.	S. Philadelphia
2		Calderon Alfred	25	M	Accountant	Yes English	Yes Bolivia	Spanish	U.S.A. New York	Friend, Adolph Halliway, 50, Holland St., Ave., London, W.	N.Y. New York
3		Vincent Mendon	29	M	Journalist	Yes English	Yes Bolivia	Spanish	Bolivia La Paz	Friend, Adolph Halliway, 50, Holland St., Ave., London, W.	N.Y. New York
4		Widow Mullowney	35	M	Iron & Steel Dresser	Yes English	Yes St. Britain	Irish	Ireland Newport	Mother, Mrs. Mullowney, Newport, Co. Mayo, Ireland.	Pa. Pittsburgh
5		Thomas	30	M	Iron & Steel Dresser	Yes English	Yes St. Britain	Irish	England Furness	Wife, Mary Ellen Hill, 48, Norfolk St., Harrow-in-Furness, England.	N.J. Laurel Springs
6		Jack Armand	25	M	Artist	Yes English	Yes St. Britain	Irish	England London	Mother, E. Tomson, 49, Ravenscourt Gardens, London, W.6. ILL.	Chicago
7		Randolph Joseph	25	M	Artist	Yes English	Yes St. Britain	Irish	England London	Mother, E. Tomson, 49, Ravenscourt Gardens, London, W.6. ILL.	Chicago
8		Joseph Francis	22	M	Farmer	Yes English	Yes St. Britain	Irish	England London	Sister, Mrs. Atherton, 4, Welsh Rd., Garden City, Queens Ferry, Ireland.	Waterloo
9		Arthur	48	M	Farmer	Yes English	Yes St. Britain	Irish	England London	Friend, Mr. J. Wilson, Mill Green, Spalding, England.	ILL. Tampico
10		Edwin	39	M	Miller	Yes English	Yes St. Britain	Irish	England London	Father, William J. Bracey, 9, St. Michaels Rd., Glenside, Dublin, Ireland.	N.Y. Rochester
11		William	22	M	Turner	Yes English	Yes St. Britain	Irish	England Leicester	Father, Mr. Miles, 64, Mosley St., Leicester, England.	Pa. Philadelphia
12		Amey	26	F	Machinist	Yes English	Yes St. Britain	Irish	England Leicester	Aunt, Mrs. Goodfellow, 45, Brunswick St., Leicester, England.	Pa. Philadelphia
13		Edward	33	M	Laborer	Yes English	Yes St. Britain	Irish	England Liverpool	Wife, Mrs. Agnes, 50, Thornton Place, Liverpool, England.	La. Kinder
14		George	28	M	Book-keeper	Yes English	Yes St. Britain	Irish	England London	Friend, W. Harrison Williams, 11, Victoria St., Bangor, N. Wales.	N.Y. New York
15		Mary Alice	35	F	Operative	Yes English	Yes St. Britain	Irish	England Rochdale	Sister, Mrs. A. Hoolles, 16, Jephers St., Rochdale, England.	Pa. Philadelphia
16		Walter Alfred	36	M	Clerk	Yes English	Yes St. Britain	Irish	England London	Brother, Mr. F.S. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
17		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
18		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
19		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
20		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
21		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
22		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
23		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
24		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
25		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
26		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
27		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
28		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
29		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
30		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
31		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
32		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
33		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
34		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
35		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
36		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
37		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
38		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
39		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
40		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
41		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
42		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
43		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
44		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
45		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
46		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
47		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
48		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
49		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
50		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
51		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
52		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
53		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
54		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
55		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
56		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
57		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
58		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
59		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
60		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
61		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
62		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
63		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
64		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
65		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
66		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
67		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
68		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
69		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
70		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
71		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
72		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
73		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
74		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
75		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
76		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
77		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
78		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
79		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
80		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
81		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
82		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
83		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
84		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
85		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
86		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
87		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
88		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
89		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
90		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
91		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
92		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
93		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
94		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London, Eng.	Mass. Boston
95		Walter	36	M	Operative	Yes English	Yes St. Britain	Irish	England London	Friend, Mrs. Hargan, 25, Lansdown Odns, Lambeth, London,	



States, or a part of another insular possession, in whatsoever class they travel, MUST be fully listed and the master or commanding officer of each vessel carrying such passengers must upon arrival deliver lists thereof to the immigration officer.

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**Note.**—Full text of question 24 is as follows: Whether a person who believes in or advocates the overthrow by force or violence of the Government of the United States or of all forms of law, or who disbelieves or is opposed to organized government, or who advocates the assassination of public officials, or who advocates or teaches the unlawful destruction of property, or is a member of or affiliated with any organization entertaining and teaching disbelief in or opposition to organized government or which teaches the unlawful destruction of property, or who advocates or teaches the duty, necessity, or propriety of the unlawful assaulting or killing of any officer or officers, either of specific individuals or of officers generally, of the Government of the United States or of any other organized government because of his or their official character.

## April-September 2020



have to remain in the detention house located by the port.” I decided to appeal but did not agree to go back. (Mufti Muhammad Sadiq, Khilafat-e-Thaniya kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, Page 6)

## Remarks of Khalifat-ul-Masih II (may Allah be pleased with him)

Mufti Muhammad Sadiq chose the second option to appeal in writing to the President of the United States of America and was put in a detention center. Khalifat-ul-Masih II (may Allah be pleased with him), who was constantly praying for Mufti Muhammad Sadiq (may Allah be pleased with him) in Qadian, was informed of the detention through mail. Upon this Hazrat Khaliat-ul-Masih II (may Allah be pleased with him) made fascinating remarks which is a testimony of the bravery, courage and deep insight of our beloved Khalifa. Khalifat-ul-Masih remarked:

امریکہ جسے طاقتور ہونے کا دعویٰ ہے اس وقت تک اس نے مادی سلطنتوں کا مقابلہ کیا اور انہیں شکست دی ہوگی۔ روحانی سلطنت سے اس نے مقابلہ کر کے نہیں دیکھا۔ اب اگر اس نے ہم سے مقابلہ کیا تو اسے معلوم ہو جائے گا کہ ہمیں وہ ہرگز شکست نہیں دے سکتا کیونکہ خدا ہمارے ساتھ ہے ہم امریکہ کے ارد گرد علاقوں میں تبلیغ کریں گے اور وہاں کے لوگوں کو مسلمان بنا کر امریکہ بھیجیں گے اور ان کو امریکہ نہیں روک سکے گا اور ہم امید رکھتے ہیں کہ امریکہ میں ایک دن لا الہ الا اللہ محمد رسول اللہ کی صدا گونجے گی اور ضرور گونجے گی۔ (مولانا دوست محمد شاہد۔ تاریخ احمدیت۔ نظارت نشر و اشاعت قادیان۔ ۲۰۰۷ء۔ جلد ۳۔ صفحہ ۳۲۸)

America claims to be a powerful country. She has only battled with worldly kingdoms by now and has not confronted a spiritual kingdom yet. If she confronts us, she will realize that she can never defeat us because God is with us. We will preach in the areas surrounding America and convert them to Islam and then send them to America whom America will not be able to deny entry. We hope the day would come and it will certainly come when the call of La Ilaha Illallah Muhammad-ur-Rasulullah (There is none worth of worship except Allah and Muhammad is His Messenger) will rise from America. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizarat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 250-251)

## In the Detention Center

Mufti Muhammad Sadiq (may Allah be pleased with him) was detained in a house by the harbor and remained

there for about a month and a half. All detainees in the house were not allowed to leave the building and the doors only opened twice daily for food. They were permitted to walk on the top of the house. He was released in early April 1920 after the decision from Washington DC was received by the authorities in Philadelphia. (Mufti Muhammad Sadiq, Khilafat-e-Thaniya kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, Page 6)

In these six weeks, Mufti Muhammad Sadiq (may Allah be pleased with him) did not forget his duty and remained busy in preaching the message of Islam. By the grace of Allah, he was able to secure twenty souls of the detainees, who were residing with him for various reasons. These blessed ones were from different parts of the world such as: Britain, Jamaica, Belgium, Germany, Poland, Spain, Italy and France. They were all non-Muslim and thus they were given a Muslim name by Mufti Muhammad Sadiq himself. (Mufti Muhammad Sadiq (may Allah be pleased with him), One Year's Moslem Missionary Work in America, The Moslem Sunrise, July 1921, Page 12)

## Media Coverage

The most important means of communication in those days were the newspapers. Allah blessed Mufti Muhammad Sadiq's (may Allah be pleased with him) prayers by giving vast media coverage in all major newspapers upon his arrival. Thus, the success of his mission had begun even before he had practically started his missionary work and was still detained at the harbor. Some of the main newspapers like Philadelphia Record, Public Record, North American Bulletin, Evening Bulletin, Public Ledger and The Press published detailed stories of his arrival along with the introductions of the community. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizarat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 250)

## New York City

Mufti Muhammad Sadiq (may Allah be pleased with him) began his work in New York City which was about 150 km North East of Philadelphia. He managed to rent a house in New York to reside and started his missionary work by delivering lectures in various halls. He states:

After six weeks, a letter came from Washington stating that I was allowed to enter and conduct the Islamic missionary work in the country. So, I went to New York City and rented a house. I also announced my lecture on the subject of beauties of Islam in one of the halls. (Mufti Muhammad Sadiq, Khilafat-e-Thaniya kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, P. 6)



## The Dream Fulfilled

In the last chapter, a dream of Mufti Muhammad Sadiq (may Allah be pleased with him) was mentioned in which a young lady wants to accept Islam after his lecture, and he names her Fatima Mustafa. After settling in New York, Mufti Muhammad Sadiq (may Allah be pleased with him) announced a lecture on the topic of the beauties of Islam. Mufti Muhammad Sadiq States,

I rented a house in New York City and announced my lecture in one of the halls on the topic of 'beauties of Islam.' The hall was full of people and my lecture was followed by a question and answer session. Everybody left the hall after the program but a young lady remained seated. I had forgotten my dream by this time. I approached her and asked her the same question which was asked by me in the dream and interestingly enough she gave me the same reply as in the dream. I remembered my dream after her reply and showed her my dairy where I had noted the dream. This incident inspired her, and she was named Fatima Mustafa. This was all due to the prayers of Khalifat-ul-Masih II (may Allah be pleased with him). (Mufti Muhammad Sadiq, *Khilafat-e-Thania kay Karnamay*, Al-Hakam Khilafat Number, Dec. 21-28, 1937, Page 6)

## House Vacated

During his stay in New York, Mufti Muhammad Sadiq once encountered a situation where he was forced to vacate the house due to the ignorance of the homeowner. Mufti Muhammad Sadiq (may Allah be pleased with him) states:

After my arrival in America, I rented a house that was owned by a lady. I was once praying in the house when a person saw me through the glass door and presumed that I was performing magic. He reported this to the homeowner, and while I was still praying, she came hurriedly telling me to vacate the house immediately. After finishing my prayer, I told her this is how we meditate, but she did not hear a word from me. Thus, I was forced to vacate the house. (Shaikh Muhammad Ismā'il Pāni Patī, *Latā'if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 138-139)

This also shows the ignorance of some Americans during the time of Mufti Muhammad Sadiq's arrival in USA.

## The Dream of a Lady

As mentioned earlier, news of the arrival of Mufti Muhammad Sadiq spread throughout the country via newspapers, etc. He once received a strange letter from a lady about which Mufti Muhammad Sadiq (may Allah be pleased with him) writes,

The news of my arrival was published in many newspapers. After a few days of my arrival, I received a letter from a lady in Saint Louis stating, "Whenever I have a problem, I pray to the Lord and I always see an Asian dressed person who gives me the solution to my problems. I intend to ask him his name every time but always forget to ask him in my dream. Since the person I see seems to be from India, and you are also from India, therefore, please help me find this man." I thought it may be the divine power of the Promised Messiah (may peace be upon him) or Khalifat-ul-Masih II (may Allah be pleased with him) as he was his successor. I also thought since I have been sent to preach in this part of the world, maybe it is I. I sent her three pictures out of which she only kept the picture of the Promised Messiah (may peace be upon him) and returned the other two. (Shaikh Muhammad Ismā'il Pāni Patī, *Latā'if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 134-135)

## To Chicago and then to Detroit

Detroit was the major producer of vehicles and was home to the auto industry. Many immigrants, especially the Arabs, had their communities established here and worked as laborers in the auto industry. In addition to this, a strong community of African Americans was also established here as they faced less discrimination in this part of the country. Mufti Muhammad Sadiq (may Allah be pleased with him) arrived in New York City in April of 1920. After a few months, Mufti Muhammad Sadiq moved to Chicago. From there he was invited to Detroit.

## Doctorate Degrees

The first honorary degree was presented to Mufti Muhammad Sadiq soon after he moved to Detroit.

Mufti Muhammad Sadiq (may Allah be pleased with him) was granted the honorary degree of 'Doctor of Literature' from Lincoln Jefferson University Chicago, Illinois in December 1920. This was the first-degree Mufti Muhammad Sadiq (may Allah be pleased with him) was offered in the USA which was followed by many others.

W. MAYES MARTIN, A. M., D. D., LL. D.  
Chancellor  
JOHN F. B. WALKER, Ph. D., S. T. D., LL. D.  
President and Dean of the Theological School  
A. W. SLADE, A. K. C., D. D., LL. D.  
Dean of the College  
ORLANDO A. MANSFIELD,  
Mas. Doc., F. R. C. O., F. A. G. O.  
Dean of the College of Music  
E. G. RAVENSCROFT, Ph. D., J. D., D. C. I.  
Secretary  
FREDERICK ARND, A. E., LL. D.  
Dean of the University Law School  
IRVING R. JACOBS, Ph. G., Pharm. D.  
Dean of the School of Pharmacy

## LINCOLN JEFFERSON UNIVERSITY

CHICAGO, ILLINOIS

TO WHOM THIS MAY COME

### Greeting!

This is to certify that under and by virtue of a charter granted by the State of Illinois to the Trustees of the Lincoln-Jefferson University, there has been conferred upon

**MUFTI MUHAMMAD SADIQ**  
The Honorary Degree  
**DOCTOR OF LITERATURE**

on the nomination and approval of the faculty, in recognition of his attainments as a scholar, success as a leader of men, and his devotion to promoting the higher and nobler relations between man and man.

To him we grant all the rights, privileges, and honors appertaining to this degree, and in testimony thereof witness the signature of our President and the Seal of this University.

Done in the City of Chicago, Illinois, this the 16th day of December, 1920.



(Sd.) JOHN F. B. WALKER,  
Ph. D., D. D., Litt. D.,  
President of the University and  
of the Board of Trustees.

"In God We Trust"—United in One—"E Pluribus Unum"

## The College of Divine Metaphysics

By These Presents, Know All Men

That MUFTI MUHAMMAD SADIQ, having satisfactorily and honorably completed a Course of Study and Training in the College of Divine Metaphysics, we, the Board of Trustees, do hereby issue this Diploma and in accordance with the Article of Incorporation under and by authority of the State of Missouri (U. S. Amer.) confer upon him the title of **DOCTOR OF DIVINITY**.

Given at St. Louis, Mo.,  
July 16th, 1921.



(Sd.) R. HARTMANN  
C. M. PORTER  
M. E. ALLEN  
M. L. DENBIG  
A. ULMER  
L. BEHM  
E. VITT  
P. M. BOYD  
C. D. BOYD  
W. C. ORTGIER  
T. W. FOBY  
C. E. ORTGIER

(Sd.) JOSEPH PERCY GREEN  
(President)

## Oriental University

WASHINGTON, D. C.

Classical, Commercial, Agricultural, Engineering and  
Psychic Science Colleges, Theological, Philosophical, Medical, Law and Art Schools,  
Theonistic and Oriental Seminaries.

TO ALL TO WHOM THESE PRESENTS SHALL COME

### Greeting:

We it known that, by the authority of the State of Virginia and the United States of America, in academic jurisdiction vested in us, we hereby confer upon

**Mufti Muhammad Sadiq**

who has satisfied the requirements of this University School, the Degree of

**Doctor of Orientalistic Sciences**

according to the ancient and universal custom of adding dignity to general merit, as with all the rights, privileges and honors, so with all the duties pertaining to this distinction.

In Testimony Whereof, the Board of Trustees by their President and Secretary, and by the Dean of the Oriental University's Orientalistic Seminary hereunto have subscribed and have affixed the corporate seal in the City of Washington, D. C., this second day of January in the year... one thousand nine hundred and twenty-two.



H. P. HOLLER, Ph. D., S. T. D., President  
M. LIVEROCK, Ph.D., Dean  
MAKINE MAROON, D. C.  
M. BURTRUM CRABILL, D. O. P. C., Secretary  
J. B. HOLLAND, Ph. G., M. B.  
GEO. DE SALIJ, D. D.

It has been stated earlier that Mufti Muhammad Sadiq (may Allah be pleased with him) attempted for a BA degree but due to his busy schedule in serving the Promised Messiah (may peace be upon him), he could not pass the exams. He asked for permission to rewrite the exam from the Promised Messiah (may peace be upon him). The Promised Messiah (may peace be upon him) replied, "You have migrated to Qadian now and you are not going to join Governmental employment anymore, so why to worry about these examinations. Forget about the exams, these degrees will follow automatically." Mufti Muhammad Sadiq (may Allah be pleased with him) says, At the time I did not understand what the Prophet of Allah meant by 'the degrees will follow automatically.' He states,

But I could not understand the statement of the Promised Messiah (may peace be upon him) that the degrees will follow automatically until I came to USA and Jefferson University offered me the degree of Doctor of Literature which was followed by many degrees from various universities (Mufti Muhammad Sadiq, Khilafat-e-Thaniya kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, Page 8).



## First Mosque in Detroit

The first Muslim mosque in Detroit was built in early June 1921 by a wealthy Arab immigrant, Muhammad Karoub, with assistance from Mufti Muhammad Sadiq (may Allah be pleased with him). This Mosque was built in Highland Park, a suburb of Detroit, which cost \$55,000 and was funded by Muhammad Karoub. Muhammad Karoub migrated from Syria as a penniless laborer and worked his way through into real estate until he became one of the wealthiest citizens in the city who owned several apartment houses in Highland Park and Detroit. He also had two brothers residing in the same city, Hussein Karoub and Osman Karoub. Osman was the only fortunate one to accept Ahmadiyyat. (Moslem Mosque in Suburb of Detroit soon to be Razed, La Crosse

Tribune, Wisconsin, September 3, 1922, Page 11 and The Moslem Sunrise, Number 2, October 1921, Page 31)

Muhammad Karoub did not join the Ahmadiyya community but was cooperative enough to share the mosque only for a few months. This Mosque was located at 242 Victor Avenue, Highland Park and Mufti Muhammad Sadiq established his administrative office on 72 Victor Ave. which was just walking distance from the Mosque. 72 Victor Ave. was used as the administrative office of the Ahmadiyya Movement and the first issues of The Moslem Sunrise were also published from this address. (Mufti Muhammad Sadiq (may Allah be pleased with him), One Year's Moslem Missionary Work in America, The Moslem Sunrise, July 1921, Page 22)



During one of the lectures of Mufti Muhammad Sadiq. He is standing in front of everybody.

## The Muslim Sunrise

Another important achievement of Mufti Muhammad Sadiq (may Allah be pleased with him) was the establishment of The Moslem Sunrise which had its first issue published in July 1921. This was a magnificent quarterly magazine of high eminence for the religious and spiritual upbringing of the neophytes. This magazine not only catered to the community members in America, but it was also subscribed by the members in India and Europe. The standard of this magazine could be judged by the fact that articles written in this magazine were republished in other parts of the world like Europe, Egypt, Syria and Turkey. It contained the following features in every issue: Holy Quran verses, saying of the Holy Prophet (may peace and blessings of Allah be upon him), a page from the writing of the Promised Messiah (may peace be upon him), message of Khalifat-ul-Masih (may Allah be pleased with him), brief report of missionary work, missionary epistles, news of Ahmadiyya Missions abroad, and various articles in

support and in defense of Islam. The outcome of this magazine was incredible, and it became a means of communication between all those members of the community who resided in faraway states like California and Florida. This magazine worked as a teacher and a guide to educate its audience about everything they needed to know about Islam which consequently enlightened.

## No Income

One thing worth mentioning is the circumstances under which this magazine was inaugurated. Mufti Muhammad Sadiq (may Allah be pleased with him) writes,

I was in America that once India was afflicted by a severe drought and the headquarters could not distribute funds for six months as there was a dramatic decline in donation collection. I was in a foreign land engaged in preaching, but Allah helped me not only to survive but I was also able

to inaugurate The Moslem Sunrise in the same period of time. The articles of this magazine were published in the newspapers of Europe, America, Egypt, Syria and Turkey. This was only due to the earnest prayers of Khalifat-ul-Masih II (may Allah be pleased with him) that in spite of these difficult circumstances we were able to make these achievements. (Mufti Muhammad Sadiq, Khilafat-e-Thania kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937, Page 8)

The above statement shows how in difficult days this gallant soldier of Islam did not stop his work and kept on progressing. It also shows how Mufti Muhammad Sadiq would rightly refer all of his achievements to the blessings of the Khilafat.

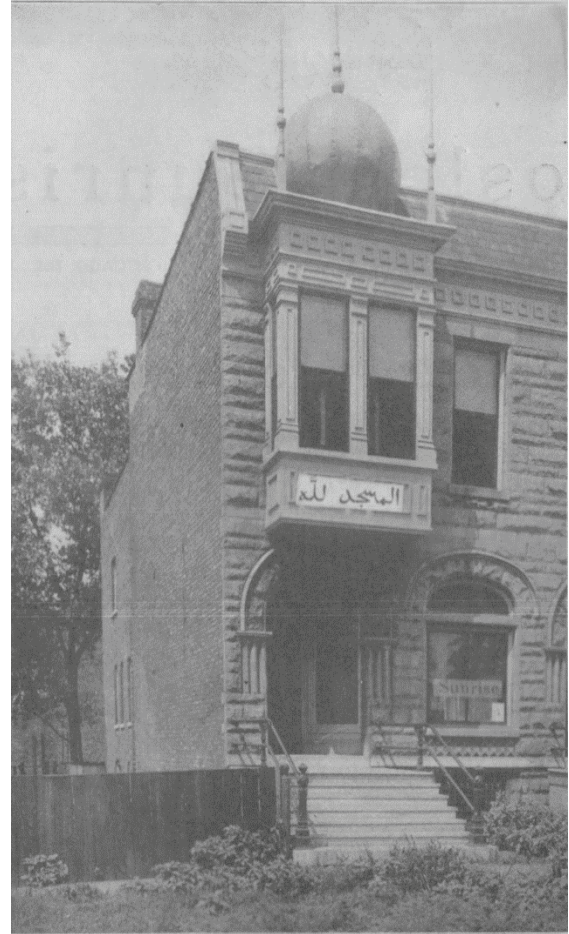
### “Prophet Ahmad India”

Another incident that testifies to the truth of the Promised Messiah (may peace be upon him) took place with regards to the dream of Mr. Bagley of Detroit. Mufti Muhammad Sadiq (may Allah be pleased with him) was invited by a Muslim from India for dinner at his house. He had also called some other guests to the banquet where Mufti Muhammad Sadiq (may Allah be pleased with him) was requested to say a few words to the guests. He spoke on the beauties of Islam and later mentioned the Promised Messiah (may peace be upon him) and his mission. After his lecture, a lady named Mrs. Sharman, surprised on being informed of the Promised Messiah (may peace be upon him), approached Mufti Muhammad Sadiq (may Allah be pleased with him) and informed him of a dream of Mr. Bagley and asked if he could come over. Mr. Bagley was called, and he immediately arrived with his dairy. He showed Mufti Muhammad Sadiq (may Allah be pleased with him) his dairy from 1916 where the words “Prophet Ahmad India” were written. He was presented with a picture of the Promised Messiah (may peace be upon him) which he recognized to be the same person that appeared in his dream. (Shaikh Muhammad Ismā’īl Pāni Patī, Latā’if-e-Sadiq, Jamaluddin Anjum, 1946, Page 135-136)

Mufti Muhammad Sadiq has mentioned this in The Moslem Sunrise in the following words.

Mr. John D. Bagley of E. Jefferson St. Detroit city who had never before heard of “Ahmad” of India had a vision of him on July 26, 1916. A message was given to him on that day by one who told him he was prophet Ahmad and said “Great changes are coming on the earth.” He always wondered who the Prophet Ahmad was and having kept a note of the message he spoke of this recently to Mrs. Sharman, an American lady who knows me and of my work and thus we came to meet each other and have a nice time in talking on

spiritual experiences. (Mufti Muhammad Sadiq, A Vision of Truth, The Moslem Sunrise, January 1922, Page 69)



**First Ahmadiyya Muslim Mosque in the US.**  
It was established by **Hazrat Mufti Muhammad Sadiq.**

### Back to Chicago

Although busy in different preaching activities such as delivering lectures, conducting weekly meetings, writing articles for the newspapers and preparing The Moslem Sunrise, Mufti Muhammad Sadiq (may Allah be pleased with him) had also been working on establishing the permanent headquarters for the community in Chicago. His sincere efforts bore fruits and he was able to move into the permanent and the first ever Ahmadiyya Mosque and Mission House in North America. He moved into this mosque in the summer of 1922 as the fifth issue of The Moslem Sunrise in July 1922 was published from this address. Appreciating the services offered by the community member in Detroit, Mufti Muhammad Sadiq made the following remarks in the July issue of The Moslem Sunrise:

I am thankful to Brother J. B. Khan Ahmadi and other brethren in Detroit for offering arrangements for my permanent staying in Detroit, but I think Chicago is a better place for our



central office in this country than any other city and therefore, I have established a Central Mission here. (Mufti Muhammad Sadiq, Brief Report of the Work in America, The Moslem Sunrise, July 1922, Page 112)

## Ahmadiyya Muslim Mosque

The property for the first Ahmadiyya Muslim Mosque was purchased in early summer of 1922. The administrative office had been moved to Chicago right after it was purchased, but it took a few months of renovation to give it a mosque-like look by installing an arch and a dome. In the issue of October 1922, the news was delivered to all the community members across the world with a picture of this Mosque for the first time:

Al-ham-do-lil-lah! God be praised, that the Mosque is now complete with its Dome outside and Arch and necessary furnishing inside. A picture of the Mosque and Mission House is given on Page 126 of this Magazine. (Mufti Muhammad Sadiq (may Allah be pleased with him), Brief Report of the Work in America, The Moslem Sunrise, October 1922, Page 138)

## Islam in the Daily Newspapers

Many articles were written by Mufti Muhammad Sadiq (may Allah be pleased with him) in the newspapers to answer the allegations that were raised from the Christian missionaries as a result of jealousy they felt for the progression of Islam in the West.

In addition to his writings, countless newspapers wrote about Mufti Muhammad Sadiq (may Allah be pleased with him) and the Ahmadiyya Muslim community across the country. Many articles were published in the American Dailies and weeklies about the Islamic work in the county. Ogden Standard-Examiner of Utah state published a full page describing the Muslim Mission in America. It had the photo of Mufti Muhammad Sadiq (may Allah be pleased with him) on top with an image of the magazine, The Moslem Sunrise. It also had the famous drawing of J. L. Gerome showing how the tower of a Mohammedan Mosque would look in the heart of New York, and with a mu'adhdhin at the top, summoning all true believers to prostrate themselves and pray. The title of this news was "Trying to make the Christian America Muhammadan" and it began with the

- |  |                                  |                                       |
|--|----------------------------------|---------------------------------------|
| 1. Universal Spirit of Islam.          | Muhammad (may peace and          | 10. Krishna of India.                 |
| 2. Beauties of Moslem Religion.        | blessings of Allah be upon him). | 11. Confucius of China.               |
| 3. Prophets and Prophecies.            | 6. Real Mission of Jesus Christ. | 12. Some Accepted Prayers.            |
| 4. Why are the Teachers Made Prophets? | 7. The Prophet Ahmad             | 13. Protection of Muslim Religion.    |
|  | 8. Zoroaster of Persia.          | 14. Dreams and Their Interpretations. |
| 5. The Master-Prophet                  | 9. Buddha.                       |                                       |

following words:

The Christian people of America are spending millions of dollars every year in the effort to spread the gospel of Christ all over the earth and convert the people of every nation under the sun of Christianity.

And while this tremendous outlay is being made to maintain thousands of devoted missionaries in foreign lands, one of the world's other great religions is making a determined effort to gain a foothold in Christian America... A little more than a year ago there arrived in the United States a Mohammedan missionary who is charged with the duty of spreading his faith throughout the length and breadth of North America. His name is Mufti Muhammad Sadiq and he came from Qadian, Punjab, India where are the headquarters for what is known as the Ahmadi Movement in Islam. (Ogden Standard-Examiner, Ogden, Utah, June 25, 1922, Page 26)

The Syracuse Sunday Herald of June 25, 1922 had the same images and article published as well. (Mufti Muhammad Sadiq (may Allah be pleased with him), Press Notice, The Moslem Sunrise, July 1922, Page 116-118)

## Quarterly Reports

Mufti Muhammad Sadiq (may Allah be pleased with him) is noted to have published the report of his missionary work in every issue of The Moslem Sunrise. Thus, this source is considered to be most authentic and reliable as it was written by Mufti Muhammad Sadiq (may Allah be pleased with him) himself. The following information is gathered to summarize his reports to have a broader picture of his services.

## Topics of Lectures

Throughout his stay in USA, Mufti Muhammad Sadiq delivered hundreds of lectures in many different cities of America such as New York, Chicago, Detroit, Michigan, Sioux, Sioux Falls, North Dakota, and Minnesota etc. His trips sometimes would be sponsored by the universities or organizations who invited him. He has been noticed to deliver lectures on the following topics which shows the diversity of his knowledge:

- |  |  |   |
|--|--|---|
| 15. The Object of Man's Life and How It Can be attained. | 34. How are Prayers Accepted.          | 55. The Object of Man's Life.   |
| 16. Arabic, the Mother-Tongue of all Languages.          | 35. Quran, the Complete and Final Law. | 56. The Secret of Success.  |
| 17. Islam.   | 36. No Religious Wars.                 | 57. Capital and Labor.  |
| 18. Jesus the Christ.                                    | 37. Keep Your Faith Above the World.   | 58. The Spirit of the Orient.   |
| 19. Arabic and Hebrew Languages Compared.                | 38. No Exclusive Son of God.           | 59. Man and Animal.   |
| 20. Existence of God.                                    | 39. Oriental Religions.                | 60. Parables from Eastern Literature.   |
| 21. El-Quran, the Holy Book.                             | 40. Rama.                              | 61. Comparative Study of Religions.   |
| 22. Unity of God.  | 41. Jesus and His Mission.             | 62. The Primitive Christianity in India.  |
| 23. No Religious Wars.                                   | 42. Social Life in India.              | 63. Spiritualism in India.  |
| 24. Continuance of Revelation.                           | 43. Caste System in India.             | 64. Spiritualism in Islam.  |
| 25. Live and Let Live.                                   | 44. Marriage and Divorce in India.     | 65. Woman in Islam.   |
| 26. Serve God and Humanity.                              | 45. Prohibition in Islam.              | 66. The Prophet of the Day.   |
| 27. Keep Your Faith Above the World.                     | 46. The Sacred Books.                  | 67. Nur-ud-Din the Great.   |
| 28. Be Broad-Minded.                                     | 47. Need of Revelation.                | 68. Divorce in Islam.   |
| 29. Practical and Practicable Religion.                  | 48. Christian Missions in India.       | 69. Abdul Lateef, the Martyr.   |
| 30. Jesus Christ's Tomb in India.                        | 49. Reincarnation.                     | 70. Gospel of St. Barnabas.   |
| 31. Cross or Christ.                                     | 50. The Final goal.                    | (The Moslem Sunrise, Number 1, July 1921, Page 14 & 20 and The Moslem Sunrise, Volume 2, Number 2 & 3, April and July 1923, Page 195) |
| 32. No Exclusive Son of God.                             | 51. Jews.                              |   |
| 33. Jesus Did Not Die the Accursed                       | 52. Muhammad in the Bible.             |   |
|  | 53. Life after Death.                  |   |
|  | 54. When Jesus was in India.           |   |

## The Effect of Lectures

Mufti Muhammad Sadiq (may Allah be pleased with him) had a God given ability of public speaking that would mesmerize his audience with just a few words. His lectures became so famous that various organizations would sponsor his boarding and lodging. (Shaikh Muhammad Ismā'īl Pāni Patī, Latā'if-e-Sadiq, Jamaluddin Anjum, 1946, Page 92)

Miss Mary Amelia Hunt was an American author of various books and a profound poet. She writes to the Editor of the Review of Religions concerning Mufti Muhammad Sadiq which gives us the idea of how educated American society perceived Mufti Muhammad Sadiq (may Allah be pleased with him) to be. She writes in the following words:

Having attended some of the lectures delivered in Chicago by the learned and eloquent speaker Dr. Mufti Muhammad Sadiq, on the Religion of Islam, the Great Prophet Muhammad (may peace and blessings of Allah be upon him) and the famous Champion of Mohammadanism, the Prophet Ahmad of Blessed Memory; I feel it my

duty to send my thanks to the Indian Moslems for sending so brilliant and able Missionary to our land. Dr. Sadiq explains the faith of Islam in such a reasonable way and in so lucid and forceful language, that an intellectual person feels well satisfied and quite enjoys his talk. In writing this I am expressing the feeling of gratitude from the American literary public who has had the opportunity of hearing the Doctor. In his several speeches I did not hear a single word with which I could not fully agree. (Miss Mary Amelia Hunt, letter to the Editor of Review of Religions, The Moslem Sunrise, July 1921, Page 20)

## Correspondence

Back in the days, the most convenient method of communication was through mail. One of the means of preaching to the long-distance contacts who lived in the far west and south was through letters. Many people were sent Ahmadiyya literature with the letters. The number of correspondences is presented below to have an idea of vastness of his preaching activities.

Date	Number	of	Number of Mail
------	--------	----	----------------



	Mail Received	Dispatched
From arrival to June 1921 (The Moslem Sunrise, 1, July 1921, p. 14)	4,000	15,000
From July 1921 to Sep. 1921 (The Moslem Sunrise, 2, October 1921, page 36)	500	1,000
From October 1921 to December 1921 (The Moslem Sunrise, Number 3, January 1922, page 64)	700	3,000
From January 1922 to March 1922 (The Moslem Sunrise, Number 4, April 1922, page 87)	600	2,000
From April 1922 to June 1922 (The Moslem Sunrise, 5, July 1922, page 112)	500	2,500
From July 1922 to September 1922 (The Moslem Sunrise, Number 6, October 1922, page 138)	400	3,500
Total	6,700	27,000

In just two and a half years, Mufti Muhammad Sadiq (may Allah be pleased with him) had received six thousand seven hundred incoming letter and 27 thousand letter including literature were sent to various personalities across the globe. Some of these letters were to celebrities as the Missionary Epistles. Some of the famous personalities to whom the epistles were written were:

1. Dr. Sun of China for being elected as the president of his Republic.
2. Dr. Alfred Zayas of Cuba for being elected as the president of his Republic.
3. Thomas A. Edison, the famous Inventor.
4. His Royal Highness Prince of Wales of British Empire.
5. Mr. Harding, the President of United States of America.
6. Princess Mary of England, on her wedding.
7. Pope Pius XI on his election.

(Mufti Muhammad Sadiq (may Allah be pleased with him), Brief Report of the Work in America, The Moslem Sunrise, July 1921, October 1921, April 1922)

## Converts

After being released from the detention house, Mufti Muhammad Sadiq embarked on the mission of preaching the message of Islam and Ahmadiyyat. He was able to secure many souls into Islam. The total number of converts that was reported by Mufti Muhammad Sadiq (may Allah be pleased with him) is given below. Names of some of the converts could not be given as their circumstances did not allow them to get their names published.

Dates	Total Number of Converts
From arrival (May 1920) to June 1921 (The Moslem Sunrise, Number 1, July 1921, Page 12)	53
From July 1921 to September 1921 (The Moslem Sunrise, Number 2, October 1921, Page 37)	33
From October 1921 to December 1921 (The Moslem Sunrise, Number 3, January 1922, Page 64-65)	44
From January 1922 to March 1922 (The Moslem Sunrise, Number 4, April 1922, Page 88)	33
From April 1922 to June 1922 (The Moslem Sunrise, Number 5, July 1922, Page 115-116)	115
From July 1922 to September 1922 (The Moslem Sunrise, Number 6, October 1922, Page 138)	22
From October 1922 to December 1922 (The Moslem Sunrise, Volume 2, Number 1, January 1923, Page 169-171)	303
From January 1923 to June 1923 (The Moslem Sunrise, Vol. 2, Number 2 & 3, April & July 1923, Page 191-192)	88
From July 1923 to September 1923 (The Moslem Sunrise, Volume 2, Number 4, October 1923, Page 274-275)	107
Total	798

## Intellectuals Join Islam

The message of Islam and Ahmadiyyat was not only preached to the general public but also to the intellectual segment of the country who readily accepted it. Many reverends converted after a thorough research. List of the reverends who initiated in the Ahmadiyya Muslim community through Mufti Muhammad Sadiq (may Allah be pleased with him) is presented below.

1. Rev. J. H. Gibson; Imad ud-Deen (The Moslem Sunrise, Number 6, October 1922, Page 138)
2. Rev. Albert J. Bocker; Waris Deen (The Moslem Sunrise, Volume 2, Number 1, January 1923, Page 170)
3. Rev. G. A. Hurley; Hisamud Deen (The Moslem Sunrise, Volume 2, Number 1, January 1923, Page 171)
4. Rev. Napoleon Ghedus; Ahmad Sulaiman (The Moslem Sunrise, Volume 2, Number 2 and 3, April and July 1923, Page 191)
5. Rev. B. Jackson; Junaid (The Moslem Sunrise, Volume 2, Number 4, October 1923, Page 274)
6. Rev. R. D. Sutton; Rasool (The Moslem Sunrise, Volume 2, Number 4, October 1923, Page 274)

Some names are mentioned as an example of how the intellectual society found the truth in the religion of Islam. It leads us to believe in the divine help of Allah and the magnetic personality of Mufti Muhammad Sadiq (may Allah be pleased with him) that satisfied their spiritual thirst.

## Some Prominent Converts

**Mr. J. L. Mott:** An influential gentleman of very respectable American (Franco-Irish) family; a zealous and sincere Ahmadi Moslem, a political leader in the city, educated as a lawyer... The proprietor of the Ahmadi American Asiatic agency (export and import) at New Orleans, an esteemed friend of the editor of this magazine. (The Moslem Sunrise, Number 5, July 1922, Page 111)

**Mr. F. L. Andersen:** Muslim Name was Mirza Ahmad who first corresponded with Mufti Muhammad Sadiq in the year 1901 and therefore, had the distinct honor of being one of the very first American Ahmadi Muslim. He was employed in the First Scientific Stations, New York City. (The Moslem Sunrise, Number 2, October 1921, Title Page)

**Dr. T. H. Humphreys:** An educated African American who served as a Christian missionary for most of his life. In one of his reports, Mufti Muhammad Sadiq (may Allah be pleased with him) mentions the story of Dr.

Humphreys, who was named Hakim, in the following words:

Shaikh Ahmad Din writes of a new Moslem: "Brother Hakim ... is a very interesting person. He was born in the Kongo Free State, city of Ladysmith, Africa. He came to America at the age of seventeen entered Tuskegee Institute where he remained for five years, fitting himself for the Christian Ministry. Upon being ordained a minister he took up Missionary work with zeal and enthusiasm, believing as he did then, that Christianity as it is now taught was the unique way of serving God. After hearing me [Mufti Muhammad Sadiq] deliver a lecture on Islam he was completely disillusioned and now has become a zealous worker for Islam and is convincing all with whom he comes in contact, of the truth of the mission of the Holy Prophet (may peace and blessings of Allah be upon him). (Mufti Muhammad Sadiq (Sal-lal-la-ho-a-lai-he-wa-salam). (Brief Report of the Work in America, The Moslem Sunrise, Volume 2, Number 2 and 3, April and July 1923, Page 190)

## Degrees

As mentioned earlier, Mufti Muhammad Sadiq (may Allah be pleased with him) was granted many honorary degrees. which included Doctors degrees and honorary certificates. Here is a list of some of the degrees granted to him that have been recorded.

Doctor of Literature by Lincoln Jefferson University, Chicago, Illinois (The Moslem Sunrise, Number 1, July 1921, Page 11)

Doctor of Divinity by The College of Divine Metaphysics, St. Louis, Missouri (The Moslem Sunrise, Number 2, October 1921, Page 35)

Doctor of Orientalist Sciences, Oriental University, Washington, DC (The Moslem Sunrise, Number 4, April 1922, Page 101)

Doctor of Law, Oskaloosa College, Oskaloosa, Iowa (The Moslem Sunrise, Number 6, October 1922, Page 134)

Mental Science Certificate, R. S. Rawson, Rochester, Minneapolis (The Moslem Sunrise, Number 5, July 1922, Page 125)

Member of Press Congress of the World, Press Congress of the World, Columbia, Mississippi (The Moslem Sunrise, Number 3, January 1922, Page 73)

## Return Orders

It had been nearly seven years since Mufti Muhammad Sadiq left India for propagational purpose



to the West. Khalifat-ul-Masih II ordered Mufti Muhammad Sadiq to return to India based on his dream in which he saw the Promised Messiah (may peace be upon him) indicating that Mufti Muhammad Sadiq should come home. He was replaced by Maulawi Muhammad Din, who preached to the best of his capabilities and converted many pious souls to Islam until June 1925. Sufi Muti-ur-Rahman Bengali was sent on May 20, 1928 as missionary in-charge to the US. He arrived in Chicago on August 18, 1928. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 251)

## Appeals to Khalifat-ul-Masih II (may Allah be pleased with him)

After hearing the news of the return of Mufti Muhammad Sadiq, members of the community became sad and desired that Mufti Muhammad Sadiq may be permitted to remain in USA for some more time. As one of the members wrote to Mufti Muhammad Sadiq (may Allah be pleased with him),

I did so hope that the letter sent to His Holiness, Khalifat-ul-Masih II, by Moslem members of the Ahmadiyya Movement in Chicago, requesting that you be permitted to remain with us indefinitely, would have received more consideration and that you would have been instructed to remain at least for another year; but His Holiness know best... and has other and perhaps greater work in sight for you. I will console myself with the belief that we will meet in person one of these days; if not here on earth, then on some other plane of life in the great 'beyond.' (Letter by J. L. Mott of New Orleans, The Moslem Sunrise, Volume 2, Number 4, October 1923, Page 268)

The letter above shows love and affection of the new converts, but most importantly the love for Khilafat that was placed in their hearts by Mufti Muhammad Sadiq (may Allah be pleased with him).

## Appreciations

Services for Islam that Mufti Muhammad Sadiq (may Allah be pleased with him) offered were enormous that the local community really appreciated. Many wrote to him, some were published. They wanted Mufti Muhammad Sadiq (may Allah be pleased with him) to serve them a little longer. Following comments show the love and affection new converts had for him.

You have done splendid work in America in enlightening us Americans to the lofty principles

of Islam and the new interpretation of it through the Ahmadiyya Movement... You certainly did a splendid service to your cause in establishing a mission and Mosque, and your tireless speaking everywhere in your convincing style added by your intimate knowledge: Samuel Robert Shapiro, Chicago, Illinois.

My dear Dr. Sadiq, you will be missed by thousands who have become attracted to you and your good work... We believe you are the most beloved missionary of God that has ever visited our beloved America. Yet, our system and mode of living and belief in general may differ from that of your beloved country, but our hearts are in harmonious accord with you and greater now for your country and people. You have performed a wonderful work in bringing the far East nearer to the far West: Mr. and Mrs. Alberto, Tampa, Florida.

Dr. Sadiq. I could never forget the day that I first saw you and the evening you turned me to that wonderful religion of Islam, for which I am thankful. May the mercy of Allah be with you: Mrs. Taher, Buffalo, New York. (Dr. Sadiq; Appreciation of his work in America, The Moslem Sunrise, Volume 2, Number 4, October 1923, Page 269-272)

## Back to Qadian

Mufti Muhammad Sadiq left USA in September or October 1923 and after two months stay in France reached Qadian in December 1923. (Maulana Dost Muhammad Shahid, Tarikh-e-Ahmadiyyat, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 251)

## Three Prayers Accepted

Mufti Muhammad Sadiq mentions in his book Tahdith Bin-Ni'mat:

When I was sent to America from London to establish the first Islamic mission, I prayed for three things. One to have a sincere community of neophytes, second, I may be able to establish a Mosque and third, that I may be able to publish a magazine. Allah granted me acceptance of all these prayers despite many hardships and hurdles. I was blessed with a sincere community of new converts the first year and the magazine was published in the second year, while the Mosque and the house were inaugurated in the third year. (Mufti Muhammad Sadiq, Tahdith bin-Ni'mat, Muhammad Yamin and Sons, Qadian, Page 10. Translation from Urdu by author.)

## 6

## Back to India



**Dr. Mufti Muhammad Sadiq**  
(may Allah be pleased with him)

## Stay in France

On the way back to India, Mufti Muhammad Sadiq (may Allah be pleased with him) stayed in Paris and Marchese, France for two months for outreach purposes. He was successful in converting fifteen souls during his stay in France. He delivered many lectures and published pamphlets in French introducing the Ahmadiyya Movement in Islam. Mufti Muhammad Sadiq finally arrived in Qadian in December 1923. (Shaikh Muhammad Ismā'il Pāni Patī, *Lata'if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 125)

## As Secretary Sadr Anjuman

Mufti Muhammad Sadiq (may Allah be pleased with him) arrived in Qadian at the end of 1923 and was appointed as Secretary Sadr Anjuman Ahmadiyya, a

central administrative body to assist Khalifat-ul-Masih II (may Allah be pleased with him). He served as Secretary Sadr Anjuman Ahmadiyya until 1926, because in 1926 Sadr Anjuman was amalgamated with the System of Nizārat. The system of Nizārat was established by Khalifat-ul-Masih II for the betterment of the community's administration. It had been running parallel to Sadr Anjuman Ahmadiyya since January 1919, and after finding it more beneficial and affective, Khalifat-ul-Masih II amalgamated both of these systems into one in 1926. (Mufti Muhammad Sadiq Jadidqīq-e-Jadīd Muta'alliq Qabr-e-Masih, *Taleef-o-Isha'at Qadian*, Page 163 and Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 4, Page 215-217)

## Nazir Umur-e-Kharijah and Umur-e-`Amma

In 1926, after the amalgamation of Sadr Anjuman Ahmadiyya and the System of Nizārat, Mufti Muhammad Sadiq (may Allah be pleased with him) was appointed as the Nazir Umur-e-Kharijah or the Secretary of External Affairs. He was later appointed as Nazir Umur-e-`Amma or Secretary of General Affairs and sometimes both at the same time. He states:

In 1926 after the amalgamation of the system of Nizārat and Sadr Anjuman, I was appointed as Nazir Umur-e-Kharijah and later Nazir Umur-e-`Amma and sometimes I had the responsibility of both departments. (Mufti Muhammad Sadiq, *Tahqiq-e-Jadīd Muta'alliq Qabr-e-Masih*, Book Depot Taleef-o-Isha'at Qadian, Page 163)

## Multilingual Conference

In the new testament it is mentioned that "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4) Similarly, the companions or the followers of the Promised Messiah (may peace be upon him) were also given the power of speaking different languages. As the Muhammadan Messiah was to be far greater than the Biblical Messiah, so were the followers of the Muhammadan Messiah (may peace be upon him). They were able to prove this at the multilingual conference held in January 1926 in Qadian. This conference consisted of 24 speeches, all in different languages where Ahmadiis from different parts of the world came to



present speeches in their respective languages. Mufti Muhammad Sadiq had the distinct honor and privilege in organizing this event and he was also fortunate to deliver a speech in Hebrew. (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha‘at Qadian, 2007, Volume 4, Page 553)

## Other Services

Mufti Muhammad Sadiq (may Allah be pleased with him) remained Nazir Umur-e-Kharijah and Umur-e-‘Amma and sometime both until 1935 and during this time he was able to achieve magnificent amounts of work both internally and externally. The following detail will help us understand his services better.

Mufti Muhammad Sadiq (may Allah be pleased with him) traveled ten thousand miles, helped more than a hundred people find employment, and three hundred oppressed were relieved by the higher authorities with his efforts. He also met more than 150 high ranked officers and introduced Ahmadiyyat to them for the betterment of the community. He brought justice to 15 or 16 Ahmadis by filing cases in courts and assisted many unemployed people. He made arrangements in such a way that Ahmadis would benefit from the outcome of the District, Municipal and Federal elections. He met with higher authorities and influential figures to prevent the community from any kind of aggression from the opponents. Many mischievous people confessed their offences. Later, joined the Jamā‘at and became righteous and practicing Ahmadi Muslims. (Shaikh Muhammad Ismā‘īl Pāni Patī, *Latā’if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 125)

## Speeches at Ahmadiyya Annual Conventions

Mufti Muhammad Sadiq was a great orator with magnetic attraction to the audience. He has been noticed to start delivering speeches during the First Khilafat and was officially declared the Orator of the First Khilafat (according to *Tareekh-e-Ahmadiyyat*). This continued in the second Khilafat especially after his return from abroad. His most famous topic of speech was Zikr-e-Habib (remembrance of the beloved) in which he narrated fascinating incidents of his beloved master, the Promised Messiah (may peace be upon him). Compilation of these speeches later formed a book that was also called Zikr-e-Habib.

Some of the other topics of his speeches at annual conventions (Jalsa Salana) that were also published in Daily Al-Fazl newspaper are as follows:

The Issue of Trinity (Al-Fazl, Qadian, January 10, 1928, Page 3)

The Promised Messiah’s (may peace be upon him) supplication to Allah (Al-Fazl, Qadian, January 3, 1931, Page 5)

History of Christian Church (Al-Fazl Newspaper, Qadian, January 12, 1932, Page 5)

Ethics and Culture (Al-Fazl Newspaper, Qadian, January 1, 1933, Page 8)

Latest Findings Concerning the Tomb of Jesus (may peace be upon him) (Al-Fazl Newspaper, Qadian, January 10, 1935, Page 5)

Adages of the Promised Messiah (may peace be upon him) (Al-Fazl Newspaper, Qadian, January 7, 1936, Page 4)

Philosophy of the Gestures of Islamic Prayer (Al-Fazl Newspaper, Qadian, January 3, 1937, Page 4)

The Caliphate and The Pope-ism (Al-Fazl Newspaper, Qadian, January 6, 1940, Page 4)

## Private Secretary to the Khalifat-ul-Masih II

After serving as Secretary of Sadr Anjuman Ahmadiyya and later as Nazir Umur-e-Kharijah and Umur-e-‘Amah for about eleven years, Mufti Muhammad Sadiq (may Allah be pleased with him) was appointed as the Private Secretary of Khalifat-ul-Masih II (may Allah be pleased with him) in 1935. He was responsible for all the correspondences of the Khalifatul-Masih II as he had done in the past for the Promised Messiah (may peace be upon him) and Khalifat-ul-Masih I (may Allah be pleased with him) and to schedule appointments for Khalifat-ul-Masih (may Allah be pleased with him). (Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha‘at Qadian, 2007, Volume 4, Page 137)

## Illness

Mufti Muhammad Sadiq (may Allah be pleased with him) had served as Private Secretary for only two years when, in early 1937, he was discharged due to deteriorating health. It is written in *Latā’if-e-Sadiq* that:

Khalifat-ul-Masih II (may Allah be pleased with him) appointed Mufti Muhammad Sadiq (may Allah be pleased with him) as his Private Secretary. He remained at this designation for two years until 1937. He was discharged due to his urinal related sickness. (Shaikh Muhammad Ismā‘īl Pāni Patī, *Latā’if-e-Sadiq*, Jamaluddin Anjum, 1946, Page 125-126)

Mufti Muhammad Sadiq (may Allah be pleased with

him) continuously remained busy praying for Khilafat and the Ahmadiyya Community until his last breath and died with dignity as a loyal devotee of the divine community established by Allah the Almighty.

## Demise

Masood Ahmad Jhelumī was assigned for the well-being of Mufti Muhammad Sadiq (may Allah be pleased with him), especially during the last days of his life. Missionary Masud Jhelumī describes his last moments in the following words:

Two or three days before Mufti Muhammad Sadiq's (may Allah be pleased with him) demise, the health condition of Mufti Muhammad Sadiq began declining... As the time approached, his breath started to shorten. Despite the tireless efforts of doctors, his health kept on deteriorating. We wept over the thought of his departure from this world. We recited Surah Yasin all night long and his wife and some other neighboring ladies also remained busy in supplicating and praying for his health until the glittering star of Ahmadiyyat finally set to answer the final call from his Lord and met the One whom he had served all his life. Mufti Muhammad Sadiq (may Allah be pleased with him) passed away on Jan. 13, 1957 at around 6:30 AM, (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ). "Surely, to Allāh we belong and to Him shall we return." (2[Al-Baqarah]: 157] (Daily Al-Fazl, January 22, 1957, Page 6 & Daily Al-Fazl, Rabwah, January 15, 1957, Front Page)

## Funeral Services

At around noon time, the blessed body of Mufti Muhammad Sadiq was bathed and was taken to the Mubarak Mosque by three in the afternoon where Khalifat-ul-Masih II (may Allah be pleased with him) led his funeral prayer after Aṣr Salat. The coffin was then placed in the ground of the Sadr Anjuman Ahmadiyya buildings for the viewing of those who had not yet arrived. (Mufti Muhammad Sadiq Ki Aakhiri Khidmat, Masood Ahmad Jhelumī, Daily Al-Fazl, January 22, 1957, Page 6)

Upon the instructions of Khalifat-ul-Masih II, all local offices, schools and college remained closed the next day to partake in the burial ceremony of this gallant soldier of Ahmadiyyat. (Daily Al-Fazl, Rabwah, January 16, 1957, Front Page)

## The Burial Ceremony

At the burial ceremony, Khalifat-ul-Masih II (may Allah be pleased with him), despite his severe illness, accompanied the body and remained there until the final prayers. Mentioning the detail of this ceremony that took

place the next day on January 14, it is reported,

Around 9 o'clock in the morning, the funeral was brought to the outer ground of the Mubarak Mosque where thousands of people had gathered from Rabwah and its suburbs. Local Offices, Schools and Collage were closed for everyone to attend the burial ceremony. Khalifat-ul-Masih II (may Allah be pleased with him), despite his sickness, arrived at around quarter after nine and the body was lifted to be taken to Bahishtī Maqbarah (Heavenly Graveyard). Members of the family of the Promised Messiah (may peace be upon him) and his companions also accompanied the body along with Khalifat-ul-Masih II (may Allah be pleased with him). Hazrat Khalifatul-Masih II (may Allah be pleased with him) shouldered the body from the Mubarak Mosque to the Bahishtī Maqbarah where he was to be finally rested. Khalifatul-Masih II (may Allah be pleased with him) himself placed his beloved in the grave and placed soil in it and remained there, while mentioning Mufti Muhammad Sadiq's services; Khalifatul-Masih II (may Allah be pleased with him) remained there until the final prayer of the Muhibb-e-Sadiq (true lover), who's eyes would be damp whenever he would talk about his beloved, the Promised Messiah (may peace be upon him). (Dr. Mufti Muhammad Sadiq (may Allah be pleased with him) ko Sapurd-e-Khaak Kar Diya Gia, Daily Al-Fazl, January 16, 1957, Title Page. Translation from Urdu by author.)

## Comments of Hazrat Mirza Bashir Ahmad, Qamar-ul-Anbiya

Mirza Bashir Ahmad MA was residing in Lahore, but he came immediately after the news of Mufti Muhammad Sadiq's demise. He said the following about the great faith of the deceased:

Faith is of two kinds. First is the faith that is based on arguments and logic and the second is based on love and compassion. The first is the greatest faith but if both qualities are present in someone, his faith becomes the greatest. Mufti Muhammad Sadiq (may Allah be pleased with him) was gifted with the faith that had both qualities. (Daily Al-Fazl, January 15, 1957, Title Page. Translation from Urdu by author.)

## Condolence of an Opponent

Many people and departments condoled and mourned at the loss of a great spiritual asses of the Jamā'at. One unique condolence is mentioned in



particular that came from an opponent of Ahmadiyyat. Maulawi Abd-ul-Wadood Sarhadi of Peshawar writes to the Editor of Daily Al-Fazl to express his grief at the sad demise of Mufti Muhammad Sadiq (may Allah be pleased with him) in the following words:

I understood the commentary of the phrase “Inna Lillāhi Wa Inna Ilaihi Raji’oon” (to Allah we belong and to him is our return) after hearing about the demise of Mufti Muhammad Sadiq. He was indeed a true missionary of Islam. His writings consisted of the purity of Islam and he was intoxicated in the love of Holy Prophet (may peace and blessings of Allah be upon him). I am against the Ahmadiyya community; therefore, I do not know how much he loved Ahmadiyyat. I only accompanied him once in one of my journeys between Delhi and Lahore. I had no doubt, after conversing with him, of him being the missionary of Islam ever since. Thus, I am extremely sorrowful of this demise. (Letter of Maulawi Abd-ul-Wadood Sarhadi, Daily Al-Fazl, Rabwah, January 23, 1957, Page 8)

## Publications

In addition to his services as a devoted missionary of Islam, Mufti Muhammad Sadiq had written numerous books throughout his lifetime, delivered countless lectures in different countries, presented many speeches at the annual conventions in Qadian and Rabwah, and wrote many articles in the community newspapers. A list of his publications is presented below:

## Urdu Publications

1. کفارہ, Kaffarah
2. صداقت حضرت مسیح موعودؑ از روئے بائبل, Sadaqat Hazrat Masih-e-Mau’ud (may peace be upon him) az Roo’e Bible
3. بائبل کی بشارت سرور کائنات کے بارہ میں, Bible Ki Basharat Sarwar-e-Ka’inaat key Bare Main
4. تحفہ بنارس, Tohfa-i-Banaras
5. آمینہ صداقت, Ā’ina-e-Sadaqat
6. تہذیب بانعمہ, Tahdith Bin-Ni’mat
7. تحقیق جدید متعلق قبر مسیح, Tahqiq-e-Jadīd Muta’lliq Qabr-e-Masih
8. ذکر حبیب, Zikr-e-Habib
9. تہنیت نامہ ولادت مجتبیٰ صادق, Tahniyat Nama Wiladat Mujtaba Sadiq
10. واقعات صحیحہ, Wāqi’āt-e-Sahiha
11. مباحثہ منصورہ, Mubahasa-e-Mansoori
12. قاعدہ عبرانی, Qa’ida-e-Ibrani

## English Publications

1. Christian Doctrine
2. Evergreen Stories Selected
3. How to Save the World
4. The Muslim Sunrise

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3. Malfūzāt, New Addition, Nizārat Nashr-o-Isha’at Qadian, Volumes 1-4.
4. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Ā’ina-e-Sadaqat, Anwar-ul-’Ulūm, Volume 6.
5. Mufti Muhammad Sadiq, Zikr-e-Habib, Manager Book Depot Taleef-o-Isha’at Qadian, December 1932.
6. Mufti Muhammad Sadiq, Tahdith bin-Ni’mat, Muhammad Yamin and Sons, Qadian.
7. Mufti Muhammad Sadiq, Tahniyat Nama, Qadian.
8. Mufti Muhammad Sadiq, Tahqiq-e-Jadīd Muta’lliq Qabr-e-Masih, Taleef-o-Isha’at Qadian.
9. Mufti Muhammad Sadiq, Khilafat-e-Thaniya Kay Karnamay, Al-Hakam Khilafat Number, Dec. 21-28, 1937.
10. Mufti Muhammad Sadiq, Masih-e-Mau’ud (may peace be upon him) kay Maqoolay, Al-Hakam, Qadian, January 14, 1936.
11. Mufti Muhammad Sadiq, Mahmud-e-A’zam, Al-Hakam, Qadian, Jubilee Issue, December 1939.
12. The Editor, Mufti Muhammad Sadiq Wafāt Pā Ga’e, Daily Al-Fazl, Rabwah, January 15, 1957.
13. The Editor, Mufti Muhammad Sadiq Ko Sapurd-e-khāk Kar Diya Giya, Daily Al-Fazl, Rabwah, January 16, 1957.
14. Abdul Majeed Khan, Mufti Muhammad Sadiq Ka Zikr-e-Khair, Daily Al-Fazl, Rabwah, January 17, 1957.
15. Mas’ood Ahmad Jhelumī, Mufti Muhammad Sadiq Ki Ākhri Khidmat, Daily Al-Fazl, January 22, 1957.
16. The Editor, Mufti Muhammad Sadiq Ki Wafat Par Aik Ghair Ahmadi Maulawi Abd-ul-Wadood Sahib Ka Khat, Daily Al-Fazl, Rabwah, January 23, 1957.
17. Mufti Muhammad Sadiq, One Year’s Moslem Missionary Work in America, The Moslem Sunrise, July 1921.
18. Mufti Muhammad Sadiq, At the feet of the Master, Muslim Sunrise, October 1922.
19. Muhammad Zafrulla Khan, Tahdith-e-Ne’mat, 3<sup>rd</sup> Addition, 1981.
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24. Maulana Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, Nizārat Nashr-o-Isha'at Qadian, 2007, Volume 2.
25. Maulawi Dost Muhammad Shahid, Mufti Muhammad Sadiq, *Founder of Ahmadiyya Muslim Mission in the United States of America*, Al-Nahl, Summer 1996, Vol. 7, Number 3.
26. *Moslem Mosque in Suburb of Detroit soon to be Razed*, La Crosse Tribune, Wisconsin, September 3, 1922.
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28. Al-Hafiz Ahmad Bin `Ali Bin Hajr Al `Asqalāni, *Al-Isābah*, Dar-ul-Kutub-ul-`Ilmiyah, Beirut, 1995.
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## Glossary

Amilah/Amila: executive. officers.  
 Amir, Ameer. emir. chief. commander.  
 Ansar: helpers. Ahmadi men over 40.  
 Atfal: children. Ahmadi boys 7-15.  
 Bait: House  
 Bait-ur-Rahman: House of the Gracious. Mosque located in Silver Spring MD where national headquarters of the Ahmadiyya Community are located in the US.  
 Hadhrat: His Holiness  
 Hadrat: His Holiness  
 Hazrat: His Holiness  
 Ijtimā: rally  
 Jalsa Salana: Annual convention  
 Jama'at: group. Implies global, national or local general membership of Ahmadis.  
 Khalifat-ul-Masih: Successor to the (Promised) Messiah  
 Khalifat-ul-Masih I: Nūr-ud-Dīn, Ḥaḍrat Al-Ḥājj Maulānā Ḥusayn al-Hajj (May Allāh be please with him): First successor (1908-1914) to the Promised Messiah, peace be on him)  
 Khalifat-ul-Masih II: Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad (1889-1965): Second successor (1914-1965) to the Promised Messiah, may peace be upon him.  
 Khalifat-ul-Masih III: Aḥmad, Ḥaḍrat Mirzā Nāṣir (1909-1982) Ḥusayn al-Hajj, Allah's mercy be on him: Third successor (1965-1982) to the Promised Messiah, peace be on him.  
 Khalifat-ul-Masih IV: Aḥmad, Ḥaḍrat Mirzā Ṭāhir (1928-2003) Ḥusayn al-Hajj, Allah's mercy be on him: Fourth successor (1982-2003) to the Promised Messiah, peace be on him.  
 Khalifat-ul-Masih V: Aḥmad, Ḥaḍrat Mirzā Masroor (1950-...) Ḥusayn al-Hajj, may Allah strengthen him with His mighty support: Fifth successor (2003-...) to the Promised Messiah (peace be on him).  
 Khuddam: servants. Society of male Ahmadis 16-

40. Khutba, Khutbah: Friday Sermon.  
 Lajna Ima'illah: maid servants of Allah. Society of Ahmadi women avor 16.  
 Langar Khana: public kitchen  
 Majlis: council. body.  
 Masjid: mosque  
 Masih-i-Mau'ud: Promised Messiah (Second Advent) مسيح موعود Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908) حضرت مرزا غلام احمد  
 Muslih Mau 'ud: promised reformer (Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II)  
 Promised Messiah (Second Coming) مسيح موعود: Ḥaḍrat Mirzā Ghulām Aḥmad (1835-1908) حضرت مرزا غلام احمد. See Masih-i-Mau'ud.  
 Qadian: Birthplace of the Promised Messiah in India.  
 Qamar-ul-Anbiya: Moon of the Prophets  
 Rabwah: A town established in Pakistan by the Ahmadiyya Muslim Community under the leadership of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II after migration from India.  
 Shura: advisory council. A body of delegates from chapters and missionaries and national officers.  
 Tabligh: outreach, propagation, preaching.  
 Tahrik-i-Jadid: new movement/mobilization (for spreading the message of Islam all over the world started by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II.  
 Waqf: dedication. devotion  
 Waqf-i-Nau. New dedication (a scheme started by Hazrat Mirza Tahir Ahmad, Khalifat-ul-Masih IV for dedication of both male and female children to prepare them to promote the cause of Islam as they grow up.  
 Waqf-i-Jadid: New devotion (a scheme started by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifat-ul-Masih II to aid disadvantaged sectors of humanity)





## JOIN OUR TEAM

National Publication Department is looking for graphic designers with diverse expertise to join our team. We are developing a network of individuals with expertise in multimedia and graphic design. We are looking for individuals interested in extending a helping hand and assistance to the publication department and other departments of the Jama'at in event promotions, website design/development, flyers/posters development, etc.

This network will also give us the ability to help those individuals who are trying to get into this field with letters of recommendation.

*if you are a*

- GRAPHIC DESIGNER
- ILLUSTRATOR
- CALLIGRAPHER
- VIDEO PRODUCER
- ANIMATOR

Email your letter of interest and resume to [publications@ahmadiyya.us](mailto:publications@ahmadiyya.us)



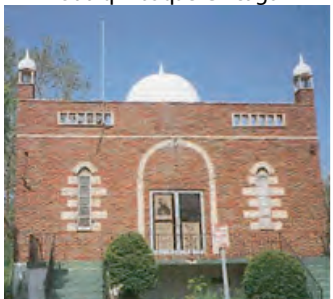
# Ahmadiyya Mosques in the United States



First Ahmadiyya mosque  
in the US (Established 1922)  
Al-Sadiq Mosque, Chicago IL  
Replaced with below.



Al-Sadiq Mosque Chicago IL



First Ahmadiyya Mosque in Dayton  
OH replaced with below.



Fazl-e-Umar Mosque Dayton OH



Bait-ul-Jami' Mosque Glen Ellyn IL



Masjid Anwaar Richmond VA



Bait-ur-Rahman Mosque  
Silver Spring MD



American Fazl Mosque  
Washington D.C.



Bait-us-Samad Mosque  
Baltimore MD



Mubarak Mosque Chantilly VA



Bait-ul-Hameed Mosque Chino CA



Masjid Mahmood Detroit MI



Bait-ul-Wahid North Jersey NJ



Bait-ul-Ihsan, Seattle WA



Bait-un-Nasir Mosque  
Columbus OH



Bait-un-Nasr Mosque  
Willingboro NJ



Bait-ul-Ahad Mosque  
Cleveland OH



Rizwan Mosque Portland OR



Bait-ul-Aafiyat Philadelphia PA



Bait-ul-Amn Phoenix AZ



Bait-us-Sami Mosque Houston TX



Bait-un-Nasir Boston MA



Zion Mosque IL



Dar-ul-Amān New Orleans LA



Bait-ul-Hadi Old Bridge NJ



Bait-ul-Baseer Mosque  
Silicon Valley Milpitas CA



Nusrat Mosque Minnesota MN





Bait-ul Hafeez St. Louis MO



Bait-ul-Ikram Mosque Dallas TX



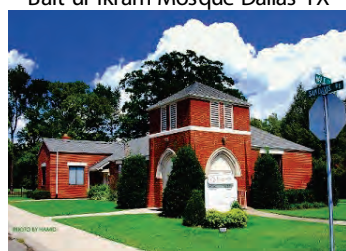
Bait-ul-Hamd Binghamton NY



Yousuf Mosque and  
Hajira Mosque Tucson AZ



Masroor Mosque Manassas VA



Mahmood Mosque Nashville TN



Bait-uz-Zafar Mosque Queens NY



Bait-ul-Ihsan Mosque Syracuse NY



Bait-ul-Huda Long Island NY



Bait-ut-Tahir Mosque Brooklyn NY



Bait-un-Naseer Mosque  
Rochester NY



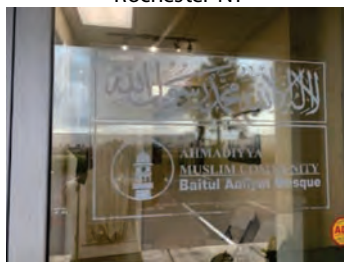
Al-Nur Mosque Pittsburg PA



Bait-ut-Tauhid Las Vegas NV



Bait-ul-Qadir Mosque Milwaukee WI



Bait-ul-Aafiyat Mosque Orlando FL



Bait-ul-Mahdi Mosque Buffalo NY



Bait-un Noor Albany NY



Qamar Mosque Oshkosh WI



Bronx NY Mosque



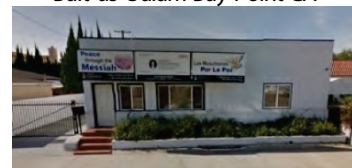
Bait-us-Salam Bay Point CA



Bait-ul Amn Hartford CT



Bait-un-Naseer Mosque Miami FL



Bait-us-Salam Hawthorne CA



Bait-ul-Muqet Austin TX



Hadee Mosque Harrisburg PA



Bait-ul-'Ata Mosque Atlanta GA



Ahmadiyya Mosque Charlotte NC

[alislam.org](http://alislam.org)—information on Islam  
[mta.tv](http://mta.tv)—24/7 video broadcast  
[amibookstore.us](http://amibookstore.us)—books on Islam