

Ahmadiyya Gazette

Online
United States of America

May 2022

Khilafat Edition

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
مِن قَبْلِهِمْ ۗ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ
لَهُمْ ۗ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear

Holy Qur'an 24:56



USA Jamā'at Calendar 2022

Date/Day/Time	Event	Local/Region/National	Venue
8-9 Jan-Sat-Sun	Local/Auxiliary Activities, Review 2021 Plan 2022	Local/ Auxiliary	Jamā'at
9 Jan, Sun [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
15-16 Jan, Sat-Sun	MKA USA Nazimeen Atfāl Refresher Course	National/Auxiliary	In-Person/Zoom
23 Jan Sun	Seerat-un-Nabi Day	Regional	Jama'at
29 Jan, Sat, [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept.	Webinar
5-6 Feb, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
13 Feb, Sun, 5 PM	National Tarbiyat Webinar	Tarbiyat Department	Webinar
19 Sat [11A.M- 1 PM EST]	Alliance for Absolute Justice	Missionary In-Charge-Azhar Haneef	Webinar
20 Feb, Sun	Muslih Mau'ūd Day	Local	Jamā'at
26-27 Feb Sat-Sun	Ansar Leadership Conference	National/Auxiliary	Dallas, TX
5-6 Mar, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/Auxiliary	Jamā'at
12-13 Mar Sat-Sun	Local Qur'an Conference	Local / TaQWA	Webinar
13 Mar, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
20 Mar, Sun	Masih Mau'ūd Day	Local	Jamā'at
25-27 Mar, Fri to Sun	Lajna Mentoring Meeting	National / Auxiliary	Atlanta, GA
26 Mar, Sat	National Tahir Academy Meeting	National Tarbiyyat Dept.	Bait-us-Samad, MD
2-3 Apr, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
3 Apr Sat to 1 May Sun	Ramadan	National	Jama'at
10 Apr, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
2 May, Mon	Eid-ul-Fitr	National Jamā'at	Jamā'at
6 to 8 May Fri to Sun	Humanity First USA 'All Hands at Deck' Conference	Humanity First USA	Houston TX
7-8 May, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
8 May, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
14 to 15 May, Sat-Sun	2 nd Global God Summit	International	Zoom
20 to 22 May Fri to Sun	15 th Boys Trip to Jami'a Ahmadiyya Canada	National Waqf-e-Nau Dept.	Jami'a Canada
29 May, Sun	Khilafat Day	Local	Jamā'at
30 May, Mon	Memorial Day Long Weekend		Federal Holiday
4-5 Jun, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/Auxiliary	Jamā'at
4 Jun Sat	Waqf-e-Nau Evaluation and Parents Day	Waqf-e-Nau Dept.	Jama'at
12 Jun, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
17 to 19 Jun, Fri to Sun	Jalsa Salana USA (Tentative)	National	Harrisburg PA
25 & 26 Jun, Sat & Sun	Spiritual Fitness Camp	Local	Jama'at
27 to 2 Jul, Mon to Sat	Youth Camp	National	Bait-ur-Rahman
2-3 Jul Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
2-4 Jul, Sat to Mon	Independence Day-Long Weekend		Federal Holiday
2 to 7 Jul Sat to Thu	8 th Wāqifāt-e-Nau Girls Camp	National Waqf-e-Nau Dept.	Zoom
9 July, Sat	Eid-ul-Aḏḥā	National	Jamā'at
10 Jul, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
15 to 17 Jul, Fri to Sun	Majlis Khuddamul Ahmadiyya USA National Ijtima	National / Auxiliary	Bait-ur-Rahman
18 to 28 Jul Mon to Thu	Hifzul-Qur'an Camp	National / TaQWA	In-Person/Zoom
23 Jul, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept.	Webinar
29 to 31 Jul, Fri to Sun	Presidents National Refresher Course	National	In Person/Zoom
6-7 Aug, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
6 to 11 Aug, Sat to Thu	17 th Waqf-e-Nau Boys' Jami'a Orientation Camp	National Waqf-e-Nau Dept.	Zoom
13-14 Aug, Sat-Sun	Spiritual Fitness Camp	Local	Jamā'at
14 Aug, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
3 & 4 Sep, Sat & Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
5 Sep, Mon	Labor Day - Long Weekend		Federal Holiday
10-11 Sep, Sat-Sun	MKA Majlis-e-Shura & National Amila Meeting	National / Auxiliary	TBD
11 Sep, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
16 Sep, Fri	National Tarbiyat Meeting	National Tarbiyyat Dept.	Bait-ur-Rahman
16 to 18 Sep, Fri to Sun	Majlis Ansarullah National Ijtima	Aux/National	Bait-ur-Rahman
18 Sept, Sun	Know Your History [7:30 to 8:30 PM EST]	National Isha'at Dept.	Webinar
24 Sept, Sat	Lajna Ima'illah USA-Nat. Sem. "Women's Rights in Islam"	National / Auxiliary	Bait-ur-Rahman
1 Oct, Sat	Lajna Ima'illah USA-Centenary Celebrations	National / Auxiliar	Webinar
1-2 Oct, Sat-Sun	Local Jamā'at/Auxiliary Activities	Local/ Auxiliary	Jamā'at
8 Oct Sat	2022 Qur'an and Science Symposium	National Tarbiyyat Dept.	Webinar
9 Oct, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
10 Oct, Mon	Columbus Day - Long Weekend		Federal Holiday
21 to 23 Oct, Fri to Sun	Majlis-e-Shura Lajna Ima'illah USA	National / Auxiliary	Zion, IL
22 Oct, Sat [6-8 PM EST]	Garments for Each Other	National Rishta Nata Dept.	Webinar
29-30 Oct Sat Sun	National Qur'an Conference	TaQWA Dept.	In Person/Zoom
5-6 Nov, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
13 Nov, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
19-20 Nov Sat-Sun	Majlis Ansarullah National Shura	National / Auxiliary	TBD
24 Nov, Thu	Thanksgiving – Long Weekend		Federal Holiday
3-4 Dec, Sat-Sun	Local Jamā'at /Auxiliary Activities	Local/ Auxiliary	Jamā'at
11 Dec, Sun, [5 PM EST]	National Tarbiyat Webinar	National Tarbiyyat Dept.	Webinar
17 Dec, Sat	National Public Affairs Seminar	National Umur Khārijīyya Dept.	In-Person / Zoom
23 to 25 Dec, Fri to Sun	West Coast Jalsa Salana (Tentative)	National/Jamā'at	Chino, CA
25 Dec, Sun	Christmas Day – Long Weekend		Federal Holiday

Ahmadiyya Gazette Online

United States of America

Vol. 1. No. 5– Ramaḍān -Shawwāl- Dhū al-Qa’dah 1443 AH – Hijrat 1401 HS – May 2022

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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)

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The Ahmadiyya Gazette USA is published by
The Ahmadiyya Movement in Islam, Inc.,
at Fazl-i-Umar Press, P.O. Box 226, Chauncey, OH 45719

Periodical Postage Paid at Chauncey, Ohio

Postmaster: Send address changes to

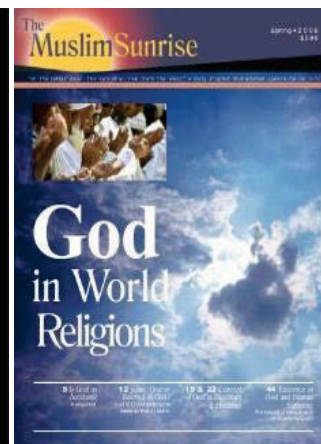
The Ahmadiyya Gazette

P.O. Box 226, Chauncey, OH 45719-0026

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

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Promise of Khilafat

Guidance from the Holy Qur'an



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

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

Guidance from the Holy Prophet, may peace and blessings of Allah be upon him



تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ
يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ،
ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا عَاصِبًا، فَيَكُونُ مَا شَاءَ
اللَّهُ أَنْ يَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ
مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ
مِنْهَاجِ نُبُوءَةٍ ثُمَّ سَكَتَ

“Prophethood will remain in you for as long as Allah decides for it to remain and then Allah will remove it when He decides to remove it. After prophethood, there will be a Khilafat on the path of prophethood and it will exist for as long as Allah decides for it to exist, then He will remove it when He decides to remove it. Then there will be a kingdom in which people will face trials and tribulations and it will continue to exist for as long as Allah decides for it to exist. Then He will remove it when He decides to remove it. After this, there will be an oppressive kingdom and it will continue to exist for as long as God decides for it to exist. Then He will remove it when He decides to remove it. Then there will once again be a Khilafat on the path of prophethood.” Thereafter, he remained silent. (Musnad Ahmad bin Hanbal. Mishkāt, Kitāb al-Riqāq, Bāb al-Andhār wa al-Tahdhīr)

Guidance from the Promised Messiah



Adopt obedience of Allāh and His Messenger (may peace and blessings of Allah be on him) and the rulers. Obedience is such a matter that, if adopted with sincerity, it creates illumination in the heart, and delight and radiance in the soul. There is not so much a need of huge efforts, as there is of obedience; however, with the condition that it is true sincerity, and this is the difficult part. In obedience, it is necessary to slaughter personal desires. Without this, there can be no obedience, and personal desire is the one thing that can create idols in the greatest of monotheists. Indeed, what Grace was showered upon the companions (may Allah be pleased with them) and how great a people they were, who lost themselves in obedience to the Holy Prophet (may peace and blessings of Allah be on him). It is a fact that a Nation may not be called such and cannot be infused with the spirit of nationalism and unity, until and unless it adopts the rules of obedience. (Tafsīr Hazrat Masīh Mau'ūd, Vol. 2, p. 246)

Friday Sermons of Hazrat Khalīfatul-Masīh V—April 2022

May Allah support him with His mighty help

1 April 2022

Hazrat Khalīfatul-Masīh continued to describe first rightly guided caliph in Islam—Hazrat Abu Bakr (may Allah be pleased with him).

Huzoor dealt apostasy in detail citing Quranic injunctions and traditions from the Holy Prophet

(may peace and blessings of Allah be on him). He categorically refuted the false notions about the punishment for apostasy.

At the end of the sermon, Hazrat Khalīfatul-Masīh V led funeral Prayer in absentia of Missionary Muhammad Bashir Shad of USA. He

served Ahmadiyya Muslim Community in Pakistan, Sierra Leone, Nigeria and Benin. He was honored to deliver the Friday Sermon in the presence of Khalīfatul-Masīh IV when he was about to migrate from Pakistan.

8 April 2022

Hazrat Khalīfatul-Masīh described the philosophy of Ramadan. Huzoor said: During and after Ramadan, Ahmadiyya Muslim Community should strive in the way of God. Prayer is the true means to success. Ahmadis should fulfil the requirements to attaining the nearness of God. We should strive in

every way possible to attain God's pleasure.

Huzoor said that he would launch a new website and mobile application created by MTA International which comprises his sermons on 313 Companions who took part in the Battle of Badr. The

website includes introduction of the Companions, questions and answers, maps, explanations of difficult Arabic terms and new information will be uploaded every week. The website is www.313companions.org. He prayed that may this website prove to be beneficial.

15 April 2022

Hazrat Khalīfatul-Masīh continued to describe first rightly guided caliph in Islam—Hazrat Abu Bakr (may Allah be pleased with him). He remained resolute in facing

all the challenges surfaced after the demise of the Holy Prophet (may peace and blessings of Allah be on him). (Adapted by the Editor Ahmadiyya Gazette from English

summaries of Friday Sermons by Khalīfatul-Masīh V from alislam.org)

22 April 2022

Hazrat Khalīfatul-Masīh said: We are passing through the blessed month of Ramadan. We should strive for Taqwa—The True Essence

of Fasting. The fasting is a shield for all of us. We should try to attain righteousness. We should make effort to study the Holy Qur'an with

due diligence. Ahmadis must remain firm in their faith.

29 April 2022

Hazrat Khalīfatul-Masīh V outlined the guidance for maintaining the spirit of Ramazan as prescribed by the Promised Messiah (may peace be on him). The end of Ramzan does not mean the end of responsibilities. We should attain pleasure in our prayers and do not

offer prayers in haste.

Huzoor urged to pray for the world. May the countries who are brewing enmity with each other, see reason and cease in their ways as the world heads towards destruction. They can only do this when they

recognize their Creator. He urged everyone to pray for Ahmadi prisoners throughout the world, in Pakistan, Afghanistan, Algeria and other places. May Allah improve their conditions.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us.

Scholarship of Hazrat Muslih Mau'ūd, Khalifatul-Masih II

May Allah be pleased with him



“—He is the Word of Allah for Allah’s mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge.” (From announcement of 20 February 1886, Majmu’a Ishtiharat, Vol. 1, pp. 100–102, translation by Chaudhri Muhammad Zafrulla Khan from Tadhkirah — the Dreams, Visions and Verbal Revelations of the Promised Messiah (may peace be on him), pp. 175-179]

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad was born on 12 January 1889. He was educated in a local school in Qadian, India. He could not complete high school. He learned the Holy Qur’ān and Ahadith from Hazrat Maulawi Nur-ud-Din (Khalifatul-Masih-I), may Allah be pleased with him, He independently studied religion, history, literature, etc., developed into a great scholar, an eloquent speaker and poet. He founded Majlis Ansarullah (organization of Ahmadi men above the age of forty years) in 1911, he performed Hajj in 1912 and started Al-Fazl from Qadian, India in 1913.

He was chosen second caliph of Jamā’at Ahmadiyya (Khalifatul-Masih II) on 14 March 1914 at the age of 25 after the demise of Hazrat Khalifatul-Masih-I (may Allah be pleased with him). His period of Khilafat extended from 14 March 1914 to 8 November 1965, 51 years.

He wrote 225 books on various subjects:

1. Ten volume Tafsir-e-Kabir in Urdu, acclaimed exposition and explanation of the contents of the Holy Qur’ān.
2. Tafsir-e-Sagheer: Explanatory Urdu translation with of the Holy Qur’ān with short notes.
3. Two hundred and twenty-five books and booklets on different topics ranging from spirituality, history, political affairs, life of the Holy Prophet, life of the Promised Messiah, economics, Islamic history, training and guidance of youth, adults and women, etc.
4. Ninety-nine books and short books on the guidance of Ahmadiyya Muslim Community.
5. Three books on jurisprudence (Fiqh).
6. Three volumes of speeches on Tahrik Jadid.
7. Nineteen volumes are compiled from his discourses at Annual Conventions.
8. Twenty-eight volumes of Friday Sermons.
9. Poems on religious themes—Kalam-e-Mahmud.

As prophesized, his fame reached four corners of the earth and people were blessed through him.

He passed away at the age of seventy-six on 8 November 1965.

(Compiled by Prof. Muhammad Sharif Khan, Morton, PA)

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amibookstore.us

Khilafat News

MKA USA meets virtually with Hazrat Khalifatul-Masih V (may Allah support him with His mighty help)



On 19 March 2022, 245 Khuddam from Majlis Khuddam-ul-Ahmadiyya USA, Maryland had the opportunity to meet Hazrat Khalifatul-Masih V through a virtual Mulāqāt.

Khalifatul-Masih V then launched the new “MKA Strive” application created by the Ta’lim and Tarbiyat department of MKA, USA. The main features of the app are the following:

- An interactive syllabus for Khuddam, taking them from basic religious knowledge to an advanced level
- It includes Jamā’at literature and books and multiple-choice questions about the content read through the application.
- Questions and answers of Hazrat Khalifatul-Masih V and Hazrat Khalifatul-Masih IV
- Salat times and tracking
- The Friday Sermons of Hazrat Khalifatul-Masih V

Huzoor prayed: “May Allah the Almighty make it a source of blessing and knowledge for Khuddam-ul-Ahmadiyya United States.”

About COVID pandemic Huzoor advised: “It is better that we should try to follow the protocol with regards to Covid pandemic – at least you should cover your faces with the mask. You should take precautionary measures.”

Then Khalifatul-Masih answered questions from Khuddam. Replying to one of the question Huzoor said:

“When I was going to get my master’s degree, at that time also, you see I was very much anxious and I was not feeling comfortable. At that time Allah the Almighty comforted me by showing me one of the revelations of the Promised Messiah (may peace be on him) and that satisfied me, and it proved to be the right dream which I saw. So, it again strengthened my faith.”

In the end, Huzoor lovingly addressed all the Khuddam of MKA USA and said: “Thank you very much, I enjoyed the company of Americans during the last two, three weeks, now this is the third week, right?”

Sadr MKA USA, Madeel Abdullah asked Huzoor’s prayers for the Khuddam to fulfil the wishes and desires of Huzoor.

Huzoor replied, “In-Sha’-Allah” and conveyed his Salam. (For detail of question and answers, please visit Alislam.org)

Hazrat Khalifatul-Masih V leads funeral Prayer in absentia of Missionary Muhammad Bashir Shad of US Jamā’at

Hazrat Khalifatul-Masih V led funeral Prayer in absentia of Muhammad Bashir Shad of USA on Friday, April 1, 2022. Huzoor said,

“Muhammad Bashir Shad who was a retired missionary residing in the USA. He served as a missionary in Pakistan, Sierra Leone (where he also established a printing press), Nigeria and Benin. Once while the Third Caliph (may Allah shower His mercy on him) was visiting Africa, Muhammad Bashir Shad

presented him with a gift of a hundred new Ahmadiis. When the Fourth Caliph (may Allah shower His mercy on him) was about to migrate from Pakistan, Muhammad Bashir Shad was the one who delivered the Friday sermon in the presence of Khalifatul-Masih IV. He is survived by his wife, a son and four daughters. I pray that may Allah the Almighty grant His forgiveness and mercy and enable his children to remain attached to the Jamā’at and Khilafat.” (From summary of 1 April 2022, Friday Sermons of Khalifatul-Masih V)

International News of Ahmadiyya Muslim Community

The Holy Quran burnt in public this Easter in Sweden

Sweden is seeing yet another rising wave of anti-Muslim sentiment. A copy of the Quran was burnt in public this Easter weekend, causing violent riots in response. Rasmus Paludan, leader of far-right party Stram Kurs (Hard Line), wrote on Facebook that it was “time to burn the Quran”, which he carried out last Thursday in the city of Linköping.

The reaction was fierce; vehicles were set on fire and stones were thrown at the far-right group in protest, with the nation seeing the highest level of violence it has ever witnessed according to national police chief Anders Thornberg.

Danish politician, Paludan is no stranger to such controversy. In 2020, a similar plan was hatched to burn the Quran in Sweden, causing a parallel violent reaction. In the same year, Paludan was jailed in Denmark for offensive behavior, banned from Sweden for two years and prevented from entering Germany amidst plans of a provocative demonstration in Berlin.

Far-right groups like Stram Kurs have declared war against Islam. They aim to rid the West of such a “violent” and “repressive” ideology and have proved they will go to any length to do so; hence why atrocities such

as Quran-burnings are becoming increasingly common.

The Quran has been preserved in its entirety; not only in letter but also in spirit. Every other divine scripture has been altered. The Quran, however, is the only book that has remained unchanged in the face of constant attempts to interpolate and even destruct it – from the wrongful interpretation by extremists to the burning of the Quran by the likes of Stram Kurs.

The reality is, even if every single Quran on the face of this earth was to be burnt, the Quran would remain preserved to the letter; in fact, it could be reproduced in a matter of days. This is a claim that no other scripture can make.

Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II (may Allah be pleased with him) explains this in Tafsir-e-Kabir:

“If all copies of the Quran were to disappear from the world, even then, within a couple of days, the entire Quran can be reproduced. We can instantly reproduce it to the letter even in a small town like Qadian, not to speak of larger cities.” (Tafsir-e-Kabir, Vol. 4, p. 18) [Adapted from Al-Hakam 19 April 2022]

Ahmadiyya Muslims’ awareness drive against World War III across twenty-eight cities of UK



Ahmadiyya Muslim Community came together across twenty-eight cities in the UK on 26 March 2022 to raise awareness of the perilous danger; the world finds itself in and to promote a message of peace to stop a potential Third World War. More than 100,000 leaflets have been distributed in central London and across the UK. (Adopted from Newsletter of April 2022 of Ahmadiyya Muslim Community UK)

News of US Ahmadiyya Muslim Community

Ramadan open house Iftar at Mahmood Mosque by Ahmadiyya Muslim Community of Rochester Hills, Michigan



The event took place on 9 April 2022. The guests keenly looked at the display of the Holy Quran, books on Prophet Muhammad (peace and blessings of Allah be on him) and worldwide Ahmadiyya Muslim Jamā'at. Missionary Shamshad Nasir started his Dars-ul-Quran as part of his regular and daily activity. He said: The Muslim fasts for the whole month for the sake of God and His happiness. At the end of the month of Fasting, at the occasion of Muslim Festival (Eid), they prostrate in front of their Lord in thankfulness and to show their happiness.

Many members from around the Metro Detroit area attended the Ramadan Open house. Channel 7 News (XYZ) came to the event and interviewed President Maqbool Tahir, President of the Jamā'at.

Following the question-and-answer session, guests and members proceeded to the hall for the Iftar. Later dinner was served after the prayers and guests and members enjoyed a delicious meal while socializing with the guests. More than seventy-eight outside guests attended and showed great deal of interest.



Guest thanked Ahmadiyya Muslim Community. Following guests sent their feedback.

Mayor Bryan Barnette of the Rochester Hills, Ravi Yalamanchi, City of Rochester Hills ex-council member, Mary Jordan Abouljoud, U.S. Department of Justice, Izzy, Kulsum, Linda and Dena, Izzy, Kulsum, Linda, and Dena, April Bucknell, Esq., Dena from Jewish Synagogue Shir Tikvah, Rev. Dr. Loren M. Scribner and Rev. Dr. Charles Packer, Senior Minister Pine Hill Congregational Church. (Report by Muhammad Ahmad)

Rochester University Students learn about the Holy Month of Ramadan and Islam at the Ahmadiyya Mosque in Detroit



The Ahmadiyya Muslim Community of Detroit invited Professor Dr. Keith Huey of the Rochester University and students to join the daily Ramadan Dars program at Mahmood Mosque. A group of twenty students along with Professor Huey attended the evening Dars. Guests were introduced to the members of the Ahmadiyya Muslim Community. The event took place on 13 April 2022.

Missionary Syed Shamshad Nasir gave regular daily Dars. The Dars included basic Islamic teachings to benefit the guests and members of the community. He

said: “Islam has five basic pillars that are essential to the Faith of Islam, the declaration of faith (shahada), Prayer (salah), almsgiving (zakat), fasting (Saum) and pilgrimage (Hajj).”

A brief introduction of the Ahmadiyya Muslim Community and its Founder Hazrat Mirza Ghulam Ahmad (may peace be on him) of Qadian was given. Al-Hamdu-Lillah, overall feedback from the students and the Professor was positive, and they enjoyed their stay while learning about Islam, Ahmadiyyat. (Report by Muhammad Ahmad, Detroit USA)

MKA USA holds Jami’a awareness webinar for Waqifeen-e-Nau

MKA USA held Jami’a awareness webinar for Waqifeen-e-Nau on 27 March 2022. It was done in collaboration with National Waqf-e-Nau department, USA.

The purpose of the event was to encourage Waqifeen to join Jāmi’a Ahmadiyya. The event was presided by Hafiz Samiullah Chaudhary, National Secretary Waqfe Nau, USA. There were 141 unique logins to the event, with the highest number of attendees at any given time numbering ninety-one. (Report by Sheharyar Sarwar)

Messiah Has Come—Initiative MKA, USA



Majlis Khuddamul Ahmadiyya USA held “The Messiah Has Come” Tabligh event on a national level on 27 March 2022.

Eighteen locations across the USA participated: Fitchburg, Seattle, Philadelphia, Queens, Bronx, Brooklyn, South Virginia, Baltimore, Milwaukee, Connecticut, Los Angeles, Willingboro, Bay Point, Fort Worth, Tampa, Atlanta, St. Louis and Sacramento.

During this event new and improved sign boards and flyers were used. The flyers contained three questions relating to God. The questions were as follows:

1. Does God Care?
2. Does God talk to us?
3. Does God love everybody?

The questions were answered using various quotes and excerpts from the books of Promised Messiah (may peace be on him). An estimated 2500 flyers were handed out by the Khuddam in various locations.

Along with the flyers, a newly designed signboard was also introduced. The new feature on the sign board was a QR code that directed passers-by to the website. And regarding the website, “MuslimYouth.org”, it was re-launched this year with new and improved features. Since the website’s re-launch of March 23, already more than two hundred visited the website with requests for more information.

Along with the website, a new YouTube Channel was created. (Report by Mabroor Ahmad, MKA USA)

Essay Competition on Khilafat

National Publication Department

National Publication Department of Ahmadiyya Muslim Community, USA held "Essay Writing Competition." The essays could either be written in English or Urdu. There were two main topics:

1. Essay Writing Competition on Khilafat
2. Essay Writing Competition on Ahmadiyyat in the US

We received numerous essays in English.

We are pleased to announce first three positions of essays written in English after getting them judged

from a learned Ahmadiyya missionary in USA. The results are:

First Prize: Ahsan Ghulam Mohar, Ansarullah, Philadelphia, PA

Second Prize: Nazia Khurshid Ahmad, Lajna Ima'illah, Georgia

Third Prize: Naser-ud-Din Shams, Zion, IL

Consolation Prize: Khulood Sharif, Lajna Ima'illah Boston, MA

The writers in general took a lot of pain in writing their essays. They consulted The Holy Qur'an, Ahadith, books of the Promised Messiah and

Caliphs of Ahmadiyya Movement in Islam and general books from other authors.

We are publishing these essays in the Ahmadiyya Gazette Online to encourage the winners. We encourage all members to write for the Ahmadiyya Gazette, USA.

The First, second, third and consolation prizes shall be given at some appropriate event of the Jamā'at. (Dr. Mahmud Ahmad Nagi, Editor the Ahmadiyya Gazette, USA)

First Position Essay

Qur'an and Concept of Khilafat

Ahsan Ghulam Mohar, Ansarullah, Philadelphia, PA

Meanings of Khalifa

The word Khalifa is derived from Istikhlaḥ [18] (succession), has the following literal meanings:

1. The one who is deputy and successor of someone and performs the same functions as the actual person does.
2. The supreme ruler, the emperor [1].

In other words, to represent someone is called Khilafat and the representation can be due to the following four reasons:

- 1- Because of his absence
- 2- Due to his death
- 3- Due to his ability to perform
3. To honor someone, as Allah makes man His vicegerent on earth. All men have the capacity to be Allah's Khalifa and can import His attributes. It's up to them whether they manifest this faculty or not! However, God has honored them with

this aptitude [2].

In religious-legal (Shari'a) terms, Khalifa is the leader (Imam) of highest rank, and there is no leader over him at that time [3]. The Founder of the Ahmadiyya community in Islam, Mirza Ghulam Ahmad, in an explanation of religious-legal meanings of Khalifa, in his book Shahadat-ul-Qur'an (Qur'anic evidence) states, "Khalifa actually is the shadow of the Prophet. As Khalifa is a deputy and in real terms Prophet's deputy can be the only one, who possesses the Prophet's perfections in him, in the prophet's shadow." [18]

Moreover, the word Khilafat is also used for regime, lordship and nation. In commentary of Surah Nahl, Mirza Bashir-ud-Din Mahmud Ahmad, the second Khalifa of Ahmadiyya Community states, "Individuals, for the sake of national advancement, pledge at the hand of one person, that person is called Khalifa." [4]

Types of Khilafat

Status of Khilafat, according to its designation, can be divided into three different types:

Khilafat of prophethood [5], as Hazrat Adam's and Hazrat Dawud's Khilāfat, who were declared Khalifas by the Holy Qur'an. The Qur'an describes about appointing Hazrat Adam as Khalifa in the following words:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً

"When your Lord said to the angels, "I am placing a successor on earth." (2[Al-Baqarah]: 31)

Similarly, it is stated in Qur'an about Hazrat Dawud:

يٰۤاٰدٰدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ

"O David, we made you Khalifa on earth." (38[Sad]: 27)

They have been called Khalifas in terms of prophets and executives, in the above-mentioned examples, as they were revealing divine attributes in the world during their respective times.

Khilafat of monarchy [5], this is also described in Qur'an, as Allah states about Hazrat Hud that he said to his nation:

وَ اذْكُرُوا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ

“And remember the time when Allah made you Khalifa after Noah’s nation.” (7[Al-A’rāf]: 70)

Similarly, Allah relates to Hazrat Salih:

وَ اذْكُرُوا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ

“And remember the time when He made you inheritor of His favors after ‘Ād.” (7[Al-A’rāf]: 75)

The word Khalifa used in these verses is for worldly lordship and blessing relates to the government [6].

Khilafat of Administration [6].

The successors of a prophet who follow his footsteps are also Khalifas. These Khalifas make the nation follow the Prophet’s teachings and maintain their unity whether they themselves are prophets or non-prophets. The Qur’an mentions, that Hazrat Moses asked Hazrat Aaron to manage his people after him, when Hazrat Moses went to the Tur Mountain for prescribed nights, in these words:

اِخْلُفْنِي فِي قَوْمِي

“Represent me in my nation, after me.” (7[Al-A’rāf]: 75)

Hazrat Aaron [7] is, apparently, prophet and Khalifa in this example and it is a Divine practice that He appoints a Khalifa for reformation of a prophet’s nation and gives him the title of prophet, as well. Such prophet does not bring a new law and follows the law of the ruler prophet and guides others to follow it. Numerous such kinds of Khalifas have come into the nation of prophet Moses, as Allah states:

اِنَّا اَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ بَادُوْا وَ الرَّبِّيُّونَ وَ الْاَخْبَارُ بِمَا اسْتَحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ

Surely, We sent down the Torah wherein was guidance and light. By

it did the Prophets, who were obedient to Us, judge for the Jews, as did the godly people and those learned in the Law, for they were required to preserve the book of Allah. (5[Al-Ma’idah]: 45)

Under the same tradition, Khalifas (Hazrat Abu Bakr, ‘Umar, ‘Usman, ‘Ali) came into Muslims, as well. The only difference was that they were non-prophets. However, imam of the later age, who was also called the seal of the Caliphs, Mirza Ghulam Ahmad received the title of Prophet.

Context of Adam’s Caliphate

Allah mentioned the appointment of His first Khalifa, in Surah Al-Baqarah, verse 31:

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَ يَسْفِكُ الدِّمَآءَ ۗ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ ۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

“And when your Lord said to the angels, “I am about to place a vicegerent in the earth, they said, WILT Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.” He answered, “I know what you know not.” (2[Al-Baqarah]: 31)

According to Khalifatul-Masih II, the Khalifa’s word has been used here, for the reason that Adam was to establish Allah’s commandments and injunctions in the world, and it was indication that Allah was to raise a prophet in the world. [8]

The commandments and rules cannot be implemented without creating a system of governance for the people and in a system of governance, the criminals (instigators and broadcasters of disorder) are punished (sometimes even by capital punishment i.e. blood is shed). The angels raised this concern and said, “Are you going to make a being who will create disorder and shed blood? Allah replied, “I know what you don’t

know.” Obviously, Allah did not deny the concerns raised by the angles in their question, but instead pointed out that He (the All-knowing) is foreseeing the benefits that cannot be derived without creating a system, where mankind will be governed by law enforcement and the individuals who were not being labeled as corruptors or murderers prior to the institution of law (Sharī‘a), will be declared as such after it’s implementation. This is similar to the secular systems.

The Qur’an further states:

وَ عَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْبِئُوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ

“And He taught Adam all the names, then He put the objects of these names before the angels and said, “Tell Me the names of these, if you are right.” (2[Al-Baqarah]: 32)

He then taught the names to Adam. Here names are referred to Allah’s attributes, which were taught by revelation. When these divine attributes were presented to the angels and they were asked to name them, the angels excused themselves.

In this dialogue Allah explained that He will bestow this Khalifa with divine revelation, teach him divine attributes, through which he will gain recognition of Allah (obviously recognition cannot be achieved without the knowledge of attributes). Then the Khalifa will be able to establish these Godly traits in the world. Thus, Allah describes meanings of Khalifa in these verses, that the one who establishes divine attributes in the world, because another meaning of Khalifa is the one who manifests another’s characteristics, as king’s Khalifa is the one who uses his authority.

Moreover, Allah commanded the angels to obey His Khalifa [9], which means to facilitate in achieving his goals by providing all

the necessary resources. The same topic is narrated in Surah Hijr, verse 30:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ
سَاجِدِينَ

“When I have fashioned him in perfection and have breathed into him of My spirit, fall ye down in submission to him.”

Thus, Almighty revealed that the angels will assist Khalifa to discharge his duties. The Promised Messiah, in regard to the essence of first Khalifa and first perfect man (Hazrat Adam), in his book, “Ismat-i-Anbiya ‘Alaihim-us-Salam (Infallibility of the Prophets, may peace be on them), states, “Allah has desired to reveal in the form of a story what the sign of a perfect man is. So said, that the sign of a perfect man is that:

1. He may not be deprived in any part of human creation, and he has obtained full set of spiritual and physical organs of human design.
2. And the second sign is that divine spirit has entered into him.
3. And third sign is that the angels prostrate to him, meaning that all the angels engaged in the work of havens and earth are his servants and assist him according to his will.” [19]

The Essence of Khilafat

As it has been delineated earlier, that the job of Allah’s Khalifa is to display divine attributes in the world or in other words to spread Allah’s light (Nur) in the world. Therefore, in order to comprehend the actuality of Khilafat, it is essential to understand the connection between divine light and khilafat. This connection has been described in Qur’an, where Allah states:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ
كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي
زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

Allah is the light of the havens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star” (24[An-Nur]: 36)

In this verse, the divine light has been assimilated with *Misbah* (lamp, bulb). The second Khalifa of the Promised Messiah states, “Misbah is the flame coming out of a candle or consider the cables of a bulb that give out the light of electricity. Misbah’s connotation actually is the instrument that brings about the morning time and in these terms everything that gives a bright light is called Misbah. So, it is the flame of candle or the cables in a bulb inside the lamp, that glitter, therefore they are called Misbah.”

Now if you observe, you will know, when a candle is lit, fumes also are generated, which are troublesome for human eyes and nose and man cannot benefit fully from the light. Hence, a tube of clear glass is mounted on the flame, which enhances the light of the flame manifold, smoke subsides, and you get the benefits of the light comfortably. An additional benefit is that because of this protective glass the flame does not extinguish due to wind, etc. However, despite being very bright, the light of this flame (due to the quality of dispersion) lacks the capacity to reach very far. Therefore, in modern flashlights a reflector is installed, which, after assembling it, throws the light away far and thus makes its effects extensive and durable. In old ages, the alcove was used as a reflector. The candle was placed in this alcove and its purpose was to prevent the dispersion of light from three sides, save it and direct it to one side ahead.

The point made with this physical example in this verse is that, in spiritual world the divine light is that flame which emits from candle or from cables of a bulb. Then the flame is illuminated and made

visible with the help of prophetic glass (*Zujaja*). But because prophet too is not immortal, the Khalifa’s reflector (Mishkat) is used to establish this divine light for a long time.

Khalifatul-Masih the Second states, “In this place, the divine light has been declared to be entrapped in three things and it has been illustrated that the perfect light is achieved by combining three sources, one Mishkat (alcove, reflector), one Misbah (flame), and one *Zujaja* (protective glass) [10].”

It is apparent, that Misbah is divine light, *Zujaja* is prophethood and Mishkat is Khilafat. In short, in this verse the connection between divinity, prophethood and successorship (Khilafat) has been illustrated and its evident that Khilafat is the final link of this chain.

The Promised Messiah describes this connection in Khutba Ilhamiyya (Revealed Sermon) in the following words,

“The perfect man is garbed with by the Divine majesty in the robe of vicegerency and colored with the colors of Divinity and it comes by way of reflection to authenticate this rank of khilafat. Then he (the perfect man) descends among the people to draw them to the path of spirituality and lead them to celestial lights after pulling them out of earthly darkness. This man (Khalifa) is the inheritor of all those who have gone before him from among the prophets and the truthful and those possessing knowledge of wisdom and the (spiritual) light that comes from nearness to Allah, and he is gifted with saintliness in addition. To him is also vouchsafed the knowledge and spiritual

insights of those former men who possessed deep spiritual enlightenment and wisdom from among the various nations so that his inheriting of spiritual eminence may be verified” [20].

The difference between Prophethood and Khilafat

The difference between the two is that the prophethood comes in the time when the world fills up with corruption and disorder, as its evident from the verse:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

“The disorder became visible in the land and the ocean (30[Al-Rum]: 42).”

The verse entails that the worldly and religious matters are disrupted. The world becomes ignorant of God and falls into darkness and goes astray. God’s injunctions are ignored in both social and religious affairs. Allah sends a prophet to reform the people, who then brings the divine light from the heavens and illuminates the path of righteousness.

However, the Khilafat is established when majority has achieved firmness on faith and righteousness and begins to settle their worldly and religious matters in accordance with the Divine light, as Khalifatul-Masih II states, “Khalifa’s job is to perfect the organization and not to correct the beliefs.”

This is the reason that Khilafat is initiated when the prophethood ends and Khalifa is not entitled to amend or change the faith, as the Promised Messiah states in Shahadat-ul-Qur’an (Qur’anic evidence), “They (Khalifas) don’t come to alter the (prophet’s) faith, but to show its glory and majesty.” [21]

Arguments on the need of Khilafat

Now we will briefly review the need of Khilafat.

First. Intellect suggests that because theology and spiritual sciences and affairs are subtle and often, one has to accept supranatural concepts, e.g., to explain invisible divine entity, moreover, there are the matters of angels, paradise, hell, etc., that need to be elaborated. Majority of these affairs challenge human instincts too and these teachings restrain man from emotions of “self that incites to evil and carnal passions (*Nafs Ammarah*) One solution is that the prophet, who himself reveals these teachings, should remain present in the world forever and keep explaining these issues, which is contrary to the reality as prophet can remain alive for a limited time only. The other solution is that after the prophet, such persons keep rising who possess the prophetic attributes, wisdom and intellect and they keep explaining these complexities with the help of the revealed light. Hence, if the Khulafa don’t appear, the divine teachings will be suspended, after a period of time. [22]

Second. Reasoning suggests that no one can comprehend a teaching, nor can he put it into practice, until it is demonstrated to him. Since prophet cannot escape death, therefore, there should be a living example (for the people who come later) who who can import the teachings unto himself, display them contemporarily and thus guide the man to practice the precepts. Qur’an narrates this reality in following words:

كُونُوا مَعَ الصَّادِقِينَ

“Be with the truthful.” (9[At-Taubah]:119).

And no one can become factually truthful (Sadiq) without heavenly light. Thus, it is essential that man of every era meets ultimate truthful (Sadiqin Kamileen) and he can take their share of this heavenly light which truthful Khulafa possess. [23]

Third. This is also a reality that with the passage of time new

problems arise and human race’s goodness is in finding the solutions with heavenly light. Hence, coming of these beneficial beings is vital who can extract solutions from prophetic teachings, to the new questions, with the help of divine revelations and if the Khalifas don’t come, this benefit of divine teachings cannot be achieved. Allah presents this actuality in these words:

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَمَا بَالُكُمُ فِي الْأَرْضِ

“Which benefits man, it stays on the earth” (13[Ar-Ra’d]: 18).

And apparently, there is no entity more helpful for human race, other than messengers and their successors (Khulafa) [24].

Fourth. Some predictions of the prophets are not fulfilled in their lives, but they are fulfilled at the hands of their successors, per Divine providence. The Promised Messiah explains this phenomenon in his book *Izāla-e-Auham* (illusions removed) and says that the heroic deeds of arresting or killing an enemy conducted by a soldier during the battle will be credited to the commander-in-chief. Similarly, some claims of prognostic nature accomplished by the Khalifa would be considered, as realized by the prophet himself.

Hazrat Muhammad (may peace and blessings of Allah be on him) prophesized (based on a revelation) that Surāqah bin Malik will wear Kisra’s golden bracelets. This prophecy did not come true during the life of Hazrat Muhammad (peace and blessings of Allah be on him), but when during the reign of his Khalifa, Hazrat ‘Umar, Kisra was defeated and Muslims seized his gold bracelets in spoils, Surāqah Bin Malik wore them [25].

Signs of True Caliph

Now this matter is also important that there has to be a way to recognize a true Caliph. For the purpose of identifying the true Caliph, Allah Almighty has

presented six signs in Qur'an:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ
خَوْفِهِمْ أَمْنًا ط يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا ط وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ

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

Although this verse (Āyat-e-Istikhlaḥ) promises the establishment of Khilafat in Muslim Ummah, simultaneously, this verse can be used to identify the true Caliphs of early Islamic era.

According to the founder of Jamā'at Ahmadiyya, Hazrat Masih-Mau'ūd (may peace be on him), all the signs of true caliph given in this (Ayat-e-Istikhlaḥ) can be seen at their pinnacle in the noble personality of Hazrat Abu Bakr (may Allah be pleased with him). Hence, we will explore these signs in the light of Hazrat Abu Bakr's (may Allah be pleased with him) caliphate, and if these signs can be proved in the person of Hazrat Abu Bakr (may Allah be pleased with him), we can easily reach the conclusion, that indeed every true caliph must possess these six signs.

The signs of true caliph are as follows:

1. [11] Caliph is chosen/appointed by Allah Almighty:

The above mentioned, verse (Āyat-e-Istikhlaḥ) starts with the words, “Allah Almighty has promised...” These words clearly show the fact that caliph is appointed by Almighty Himself, because the One Who pledges is the One Who bestows it too, not that He leaves the task of conferment up to someone else. Nor can one become caliph based on his desires neither through planning, and sometimes the chosen one becomes caliph despite immense opposition from the people. Hence, we see that, when hypocrites frightened of the fact that Hazrat Abu Bakr (may Allah be pleased with him) will take over the Islamic organization and their (hypocrites') desires of harming Islam will not be fulfilled, they (hypocrites) tried their best to damage the rank and status of Hazrat Abu Bakr before Prophet and in particular and before the Muslims in general, and hinder Hazrat Abu Bakr that way. In order to plant the feelings of dejection for Hazrat Abu Bakr in Prophet Mohammad's heart and to generate disdain for Hazrat Abu Bakr before Muslims, the leader of hypocrites, Abdullah bin Ubayy bin Salūl, raised the disgusting allegation of wrongdoing on Hazrat Aisha (may Allah be pleased with her), the noble daughter of Hazrat Abu Bakr. However, Allah Almighty failed these abominable plans and appointed Hazrat Abu Bakr as the Caliph.

2. Allah Almighty helps a caliph similar to a prophet (11).

Hazrat Muslih Mau'ūd (may Allah be pleased with him) writes, “He (Allah Almighty) says that these Caliphs will warrant our (Divine) help in the same spirit as the previous Caliphs did,” and when we look at previous Caliphates, from Hazrat Adam (may peace be on him) to Moses' nation, prophethood Caliphate is seen in abundance; and by stating that the Caliphs in Muslims will be bestowed with same

Divine help which was bestowed on the previous caliphs, and those previous Caliphs were Prophets, Allah Almighty has revealed that Caliphs in Prophet Mohammad's (may peace and blessings of Allah be on him) ummah will be helped in similar manner. Therefore, it is proved that true caliphs are helped in a similar manner as the prophets. The support of prophets happens via angels, as in verse 31 of Surah Al-Baqarah, Allah Almighty instructed the angels to fulfil their responsibilities and to obey and assist Adam.” Elaborating this point, Hazrat Masih-e-Mau'ūd (may peace be on him) in his book Victory of Islam (Fateh Islam) states: Allah Almighty says (Al-Baqarah), “Angles and the holy spirit descend from heavens, it happens when a glorious man wears the robe of Caliphate and honored with divine revelation, descends and the holy spirit is given to him and the angels with him are descended on all primed hearts.” [26]

3. Caliph comes at the time when the believers are on the path of righteousness [12]:

Let's look at the words of Ayat-e-Istikhlaḥ, “Allah Almighty has pledged with those of you who have faith and do righteous deeds...” These words lead to a single conclusion that when the majority of believers are on the path of righteous deeds then Caliphate is instituted in them as a divine favor. Hence, Hazrat Abu Bakr (may Allah be pleased with him) was made Caliph in a nation where holy personalities like Hazrat Umar, Uthman, and Ali were present.

4. The religious commandments and views of a true Caliph are propagated in the world [13]:

The fourth sign of true Caliphs, Allah Almighty mentioned is that their commandments and views are proliferated. As He says, “He will surely establish their religion for them ...” This sign is fulfilled in the

person of Hazrat Abu Bakr (may Allah be pleased with him). We see in the history that Hazrat Abu Bakr (may Allah be pleased with him) had no group in his following, whereas, in contrast Uthman (may Allah be pleased with him) and 'Ali (may peace be on him) had strong groups in their support. 'Uthman (may Allah be pleased with him) was from Banu Abd Shams and 'Ali (may peace be on him) was from 'Abd al-Muttalib clan. Hence, in rule of Banu Abd Shams 'Uthman (may Allah be pleased with him) was praised and during the Abbasid Caliphate in Baghdad 'Ali's (may peace be on him) status was presented with exaggeration. However, despite the fact that so much time has elapsed, Hazrat Abu Bakr's prestige and esteem is unaffected. Even today the sayings and quotes of Hazrat Abu Bakr are held in such high esteem that none other competes.

5. Through Caliphate their fear will be turned into peace [14]:

Fifth sign of true caliph is, "and He will surely give them in exchange security and peace after their fear..." which means that whenever the believers will encounter fear in their hearts, Allah Almighty will take the fear away through Caliphate and will grant them peace. So, the way, this sign was fulfilled in the era of Hazrat Abu Bakr (may Allah be pleased with him), no sane person can negate it.

The Promised Messiah (may peace be on him) describes this phenomenon in his book *Risāla Al-Waṣīyyat*, "The Will," "Allah Almighty perfects his manifestation through prophets and messengers and then establishes His religion through Caliphs." Further discussing the Ayat-e-Istikhlaḥ, Hazrat Masih-e-Mau'ūd (may peace be on him) says in "The Will," "[Allah Almighty] shows two kinds of manifestations. First, through the hands of prophets (He) show His might. Second, at a time when after prophet's demise, difficulties arise and enemies feel

strengthened and they (enemies of prophet) think that now things have deteriorated and start believing that this organization will be destroyed and the believers themselves become uncertain and dismayed and many weak believers choose apostasy; then Allah Almighty for the second time shows His Great Power and extends His hand to reaffirm His support for the faltering organization. Those who remain patient till the end, see the miracle, as it happened in the time of Hazrat Abu Bakr (may Allah be pleased with him) when the demise of Holy Prophet (may peace and blessings of Allah be on him) was seen as mistimed death, and many ignorant desert dwellers deserted, and the (blessed companions of Prophet) lost their minds because of grief (from Prophet's demise), at that time Allah Almighty again showed His Majesty by putting Hazrat Abu Bakr (may Allah be pleased with him) in place, and saved Islam from the brink of destruction and fulfilled His promise of

وَلَيَبْدَلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

that We will put their feet on ground firmly after being uprooted." [27]

6. Caliph does not associate partners with Allah Almighty [15]:

Sixth sign Allah Almighty mentioned is, "They (caliphs) worship Me and will not associate partners with Me." Prescribing partners with Allah Almighty does not mean that they will not worship idols, even the believers of low spiritual standing do not worship the idols, however, here it means that they (caliphs) will not step down from any stance based on the worldly fears. This sign is also advertently seen in the Caliphate of Hazrat Abu Bakr (may Allah be pleased with him).

After the demise of the Holy Prophet (may peace and blessings of Allah be on him), almost the whole Arabia went apostate. Prayer (Salat) and Alms (Zakat) were restricted to

only Makkah, Madina, and a small town. The rest of Arabia apostatized and refused to offer Zakat. Moreover, the hypocrites accelerated their conspiracies, and the enemies of Islam rejuvenated their plans to destroy Islam. Despite these unfavorable and antagonistic conditions, Hazrat Abu Bakr (may Allah be pleased with him) refused to take a single step backwards and did not settle until religion was established.

One example of this (steadfastness in the face of terrible opposition) is that when the apostates gathered army of hundreds of thousands and on the other hand Abu Bakr (may Allah be pleased with him) had an army of merely ten thousand which was being sent to Syria because Holy Prophet (may peace and blessings of Allah be on him) had prepared this army before his demise, in these conditions, strong and brave companions like 'Umar (may Allah be pleased with him) and 'Ali (may Allah be pleased with him) advised to keep the army in Madina until the revolt subsided. At that time, Abu Bakr (may Allah be pleased with him), who was considered to be relatively soft hearted, replied that even if the enemy's army entered Madina and dogs are dragging the dead bodies of Muslim women in front of the Muslims, even then this Army of Muslims would go (to Syria) which had been ordered by the Prophet (may peace and blessings of Allah be on him) to go.

The second matter was that of Alms. The Companions of Prophet advised that if he could not hold the Muslim Army in Medina, then he should sign a peace agreement with enemies at the condition that he would not collect Alms from them. Hazrat Abu Bakr, with great valor, said, "If these people used to pay (as minor as) a string (used to tie camel's leg) in Alms during the life of Prophet (may peace and blessings of

Allah be on him) and they are not paying it now, I will fight with them till I collect that string.”

The reason for rejection of a Khalifa

Be clear that the basic reason of denying a Khalifa typically is the same, which is to refute a prophet. Hazrat Muslih Mau'ūd in commentary of Surah Al-Mu'minin, verse 26, states, “The enemies of prophets and Khulafā always oppose them in the name of sovereignty.” [16] The basic defense of deniers is that why should they subjugate themselves to a person just like them! When Allah commanded the angels to wear the band of Hazrat Adam's obedience around their necks, the Iblees refused to do so with the excuse of being of fiery composition meaning sovereign nature and said why should he obeys that humble man? The same point has been elaborated in the verse:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

“Perished be the two hands of Abu Lahab, and he will perish.”

Because Hazrat Muhammad's (may peace and blessings of Allah be on him) uncle Abu Lahab also denied him and Allah compared him with the father of flames of fire, meaning he was also of fiery composition of sovereign nature. [17].

Who are the deniers of Khilafat

In Ayat-e-Istikhlaḥ the deniers have been declared “rebellious,” as it states:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ

“Then whoso is ungrateful after that, they will be the rebellious.” The same word interestingly, has been used for those who falsely accuse a chaste woman of adultery. As this

word has been used in Surah Al-Nur, verse 5, which states:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَنِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ

“And those who calumniate chaste woman but bring not four witnesses-flog them with eighty stripes, and never admit their evidence thereafter, and it is they that are the transgressors.”

It may be concluded, that as adultery is a mortal sin, so is a false accusation of adultery and similarly denying a Khilafat is a mortal sin.

The literal meaning of word FISQ is “exit” and “departure.” So FASIQ is the one who departs.

In religious-legal terms, its meaning according to Ibn 'Attiya is “the one who is disobedient to Allah” and per Baiḍāwī, “the one who exits from Allah's religion due to an immortal sin.”

The Promised Messiah in Sirr-ul-Khilāfah (The Secret of Caliphate) warns (in particular) the deniers of the guided Khalīfas (Khulafa-e-Rāshideen or Rāshidūn) in the following words, “The one who denies their elevated rank and trivializes their confirmed evidence and does not behave towards them respectfully, rather humiliates them and abuses them and badmouths them, I am afraid of his disastrous end and of his faith deprivation. And the ones who hurt them, curse at them and slander them, hardness of heart and wrath of the Gracious God is their fate.” [28]

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The Relevance of Khilafat

Exploring Role of Khilafat in Twenty-first Century America

Nazia Khurshid Ahmad, Lajna Ima'illah, Georgia

“When I was a child and my parents asked me to do something, I didn't question it. I did it because they said to do it.”

Many of us have heard these words when we have asked for the logic or reasoning behind instructions given to us by our parents. However, times have changed. Many of our parents may have been raised in a very different time or place than those Ahmadi Muslims who are being raised in the west in the 21st century. As times change, we also undergo shifts in the intellectual and academic spheres—shifts that require us to also adapt. Islam teaches us to seek knowledge and understanding so that it may increase our certainty of faith. This teaching is very well-aligned with the educational system in the west, which also teaches us to research and analyze the logic and reasoning behind concepts so that we can understand them better.

This approach can help us to understand our belief system as Ahmadi Muslims better, and to understand the significance and relevance of concepts such as Khilafat. While some generations of Ahmadi Muslims living in America today may have been raised in a day and age where the Khalifa of the time lived down the road from them, where they had the opportunity to spend extended periods of time with the Khalifa, or where their families had close contact with the families of the Khalifa, this is not always the case for most Ahmadi Muslims growing up in America today. Ironically, although the world is now a global village and we can surround ourselves with the voice of our

Khalifa at all hours of the day if we choose to, many of us may not be accessing Khilafat very often because we may not innately be aware of its relevance or importance in our lives. Khilafat may not be a reality that permeates our lives in a day-to-day manner as it once did for Ahmadis who grew up in Pakistan.

This makes it all the more important for us to study the role of Khilafat in our lives and in the larger world around us. We now live in a world where we can choose to look to anyone on YouTube or Netflix as role models. We can choose to adopt a very different lifestyle from our parents if we want to. We can also choose to study and research our faith and come to understand it at a deeper and more philosophical level than our parents may have had the chance to do.

On the topic of Khilafat, it then becomes imperative to ask. Is it still relevant to our lives?

The answer is a resounding yes.

We are blessed to live in a contemporary, convenient, and well-connected, era. However, these conveniences are not enough on their own. Social media can divide and create rifts because it is user-based and swayed by personal opinions and interests and those who have power and money; Allah's Khalifa unites millions effortlessly. It can be difficult to discern which ethical and/or political camp is right or wrong or which bandwagon is the right one to jump on. Khilafat encourages us to seek our guidance directly from Allah and have His Divine protection when we make decisions. It is easy to get caught up

in the carefully curated worlds of online influencers and lose sight of the virtues and purity that Islam demands of us; Khilafat is a constant inspiration to veer back to morality.

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (may peace be on him), writes,

“The first duty of a person is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing his extraordinary signs, or by keeping company with someone who has that experience.” [1]

Khilafat: Unity in a Disunited World

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ
خُلِقَتْ

“Do they not then look at the camel, how it is created?” (88:18) [2]

Camels always travel in a straight line behind their one leader. They obey whatever decision their leader makes and do not question their leader. This is not out of ignorance. Rather, it is because they have complete trust in their hearts that their leader knows what is best for them. The Qur'anic verse above

points to this admirable quality of camels uniting behind their leader as a metaphor for the role of Khilafat in the lives of Muslims.

This importance of unity is not lost on us today. It seems that as the world becomes more and more connected, the inhabitants of this earth are becoming increasingly disconnected. Political and social tensions, coupled with easy access to social media, has allowed people to give voice to their polarizing, divisive, and racist views, and to publish these unfiltered views instantly for the world to see. In America specifically, we are now seeing a new wave of white supremacy and anti-Semitism [3] [4]. It can feel like it is each man for himself.

Compare this reality to a scene from 22 April 2003 in London, England. Hazrat Mirza Masroor Ahmad (may Allah support him with His mighty help) had just become Divinely elected fifth successor of the Ahmadiyya Muslim Community. In the stillness and darkness of the night, thousands of Ahmadi Muslims gathered. Many simply stood in the streets surrounding Fazl Mosque as the elections concluded, awaiting the results. As our new Imam took his place, he instructed Ahmadi Muslims to sit [5]. Immediately, every single Ahmadi Muslim sat down. Whether they were inside the Mosque or standing out in the middle of Gressenhall Road in the middle of the night, they obeyed—like camels. One word of instruction was enough to unite each Ahmadi Muslim across the world. Like camels, tens of millions of Ahmadi Muslims in over 200 countries became completely united under one leader.

It is important here to note that the very concept of Khilafat, by nature, denotes unity. The word “Khilafat” means successorship. A Khalifa is a successor to a Prophet. For example, after the Holy Prophet

Muhammad (may peace and blessings of Allah be on him), Muslims saw the blessed successorship of the Rāshid Khulafā (Rāshidūn), or the rightly guided successors. The very job of these Khulafa, or successors, was to unite followers under the teachings brought by one prophet, the Holy Prophet (may peace and blessings of Allah be on him).

After the Rāshidūn, the Holy Prophet (may peace and blessings of Allah be on him) foretold that there would be centuries of unjust leadership. He said:

“Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow, thereafter, monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on the precept of prophethood.” [6]

The Khilafat that we are now witnessing, that of Hazrat Mirza Masroor Ahmad, is this very “second manifestation” of Khilafat after the prophethood of the Promised Messiah (may peace be on him). This is a sacred blessing from Allah, because it means that every Ahmadi Muslim always behaves in a uniform manner.

This uniformity and oneness that Allah has embedded into Khilafat is a unique phenomenon that plays into our human psyche. As humans, we naturally crave acceptance, belonging, and security. However, it is not always possible to find ourselves in such a comfortable and cozy bubble, because we are a

product of our society. A typical reality for the average American in this day and age can be summed up by the struggle to attain equality—whether it is racial, gender, or religious.

For example, there has recently been a movement to remove statues from the confederate era from public places in the United States. This, in turn, has led to the formation of various ideological camps: should the statues be removed, or do they deserve to be there? The movement to remove these statues gave birth to a movement to protest the removal. In 2017, a “Unite the Right” rally occurred in Charlottesville, Virginia, in which the organizers protested the removal of a statue of Robert E. Lee from Emancipation Park. A fanatic gave in to his strong emotions and drove his car into the crowd, killing a young woman who had been in attendance to support the removal of the statue. [7]

Incidents that occur at a macro level such as this one can also have consequential effects at the micro level. British philosopher and psychologist Rom Harré has said that whether a person is exposed to something in his/her society directly or indirectly, it affects his/her emotions [8] [9] [10] [11]. If a person does not have guidance or the appropriate outlet to encourage them to turn to their Creator during such times of uncertainty, it can lead to feelings of hopelessness, chaos, division, and insecurity.

We can compare these events with those that took place on 28 May 2010 in Lahore, Pakistan, when two mosques belonging to the Ahmadiyya Muslim Community were attacked by terrorists. Many were martyred, and countless families across the world were affected. Emotions were high, and many Ahmadi Muslims were left with feelings of anxiety, confusion, and despair. It was difficult to discern how to react to such ruthless

violence and aggression.

A few days later, however, our beloved Caliph spoke. He guided us firmly, but lovingly, as a spiritual father:

“What they did not know was that Ahmadis are those who seek God’s help with patience and Prayer and who come in His refuge, who gather under the banner of Khilafat and will therefore never react in such a manner.” [12]

With these precious few words, the anger in the hearts of Ahmadi Muslims melted away and was replaced with patience and prayer.

This is the relevance of Khilafat in our lives today. It unites millions of people under one forgiving and compassionate hand and reminds us to always live according to the peaceful teachings of Islam.

Hazrat Mirza Tahir Ahmad (may Allah shower His mercy on him), the Fourth Khalifa of the Ahmadiyya Muslim Community, elaborates on this concept of unity in Islam:

“The Islamic concept of Unity also inculcates in man the realization of the oneness of the human species and does away with all such barriers as divide man into racial, ethnic and color denominations. This gives birth to the universal concept of equality in Islam, which is its distinctive feature. Hence from the vantage point of God, all human beings, wherever and in whichever age they were born, stand equal in His sight... Coming to individuals, the belief in Unity plays a very important role in the education and upbringing of humans. It requires a consistency between man’s views and actions, a consistency

between his relationship with God and his fellow beings, thus binding creation in a single chain of unbreakable unity.” [13]

As Muslims, this definition helps us to feel complete and consistent. It helps us to feel whole. It is only Allah’s messengers on earth, His Khulafa, who can guide our emotions in such a manner, and give us that comfort and security that we crave as humans. It is only the Khalifa who can guide so many lost camels wandering in the desert. It is only him who can unite us, pray for us, and encourage us to calm our anxieties through the love of Allah Almighty.

Khilafat: The rope to Allah

Feelings of anxiety and hopelessness can be isolating. More than 18% of adults in the U.S. experience an anxiety disorders each year [14]. One way to truly feel grounded again at such times is to feel the love of Allah. It can be comforting to know that there is a supreme Being who understands what is in our hearts, and who can change our circumstances. One of the most basic roles of a Khalifa is to encourage us to develop that direct relationship with Allah. The Khalifa, being Divinely appointed, also receives wisdom and guidance from Allah, thus making Allah even closer to us as a Guide and Protector.

Hazrat Muslih Mau‘ūd (may Allah be pleased with him) describes this relationship of a Khalifa and his people in the following words:

“There is somebody for you who feels your pain. He has love for you, he treats your pain as his own and he understands your problem to be his own problem. He offers prayers for you before God. But others have nobody.” [15]

This moving passage shows us that unlike worldly leaders, our

Khalifa is not a shadowy and inaccessible royal symbol on a pulpit. Rather, he is transparent, accessible, and loving. In fact, we can write to him at any time to solicit his special prayers for us. Our Khalifa then prays to Allah for us and guides us with his wise words. In this way, Ahmadi Muslims are the only ones who can say that we have a leader who truly loves us, and truly empathizes with us.

Aside from praying for us, our Khalifa also constantly encourages us to pray to Allah ourselves and to nurture our own direct relationship with our Creator.

Huzoor (may Allah support him with His mighty help) has said:

“It is an immense favor of Allah the Exalted upon us Ahmadis that most of our youth as well as our elders understand that when one bows down and offers supplications before Allah the Exalted with great fervency and lamenting with humility, then Allah the Exalted listens to the prayers. Many people write to me as to how they sometimes become disappointed by everyone and whilst in a state of complete hopelessness, when they pray to Allah the Exalted, He manifests His Grace in a manner that it becomes a means of strengthening their faith.” [16]

These gems that our Khalifa shares with us are relevant to our daily lives because it us unlike receiving advice from a friend, parent, or even a superior. The wisdom our Khalifa passes on to us is based on Divine guidance from Allah, a Living God who knows what our future holds.

In a class with children, Khalifatul-Masih V divulged some heart-warming details about this

astonishing relationship that he has with Allah Almighty:

“I do have many dreams and God Almighty tells me what I should do or not do. Or sometimes He simply puts a thought of something in my heart. It is not only a matter of dreams; He can also put a thought in my heart that such and such is necessary to do for the Jama’at or that such and such is necessary to do for the people. Aside from that, God Almighty also promises that He will help me and so He does help.” [17]

The Divine nature of our beloved Khalifa’s guidance can be ascertained by the foresight that he demonstrates. One clear example of this can be seen in the warnings he has been giving to Ahmadi Muslims to pray for the current political climate. Our Khalifa began to warn us to pray for peace in the world, and for a world calamity to be averted, years ago—at a time when others were largely skeptical. Regarding this, Khalifatul-Masih V has said:

“I have been saying this for the past fifteen years, not just yesterday. I have mentioned this in much greater detail for the past 13-14 years to reform yourselves. Before people used to say that he is just a very superstitious person that he says these things. An American congressman said after listening to me that he speaks too negatively; it is nothing like that. Two years ago, he said to an Ahmadi that Huzoor was right—the state of the world seems like destruction is coming; war will break out. [18]

Not only does our Khalifa receive such Divine guidance about future events and how to protect the Jama’at and humankind, he also

gives us hope that by strengthening our relationship with Allah, the Almighty, our prayers can change the world for the better. Khalifatul-Masih V (may Allah support him with His mighty help) has said:

“Allah the Almighty has so far been preventing the war from breaking out considering the deteriorating state of the world so perhaps it is these prayers that are working... So, the wars that are holding out may be because your prayers are working. In such prayers, an entire nation needs to be involved for a change to come about. So, if everyone comes together, then it will happen.” [18]

This hope that our Khalifa promises, this light amidst darkness—these are not empty words spoken by any random man—these are Divine promises spoken by Allah’s Khalifa. They are promises of relief in an uncertain world, with the antidote being us praying to Allah and earning His Love and Mercy.

The second Khalifa to the Promised Messiah (peace be on him), Hazrat Muslih Mau’ud once said:

“Prophets and Khulafa are helpers in attaining the nearness of Allah Almighty... they are sticks and supports with the help of which a weak person can also attain the nearness of Allah Almighty” [19].

For Ahmadi Muslims who may have moments of weakness and helplessness, we have a remedy. We have a Khalifa who can remind us that there is a Supreme Being who can deliver us from turbulence and trepidation. We have a Khalifa who can connect us to a higher power, for despite all of our contemporary conveniences and comforts, it is truly in the remembrance of Allah that hearts can find comfort (13:29)

[20].

Khilafat: Our Moral Compass

When we think of the word “morality,” it almost seems like an outdated concept. It seems like something theoretical that philosophers debated centuries ago, rather than something that can be applicable to our busy lives today. In reality, a moral and virtuous life is the hallmark of a Muslim today, as it was a century ago.

The Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian (may peace be on him), has written at length about the three states of humans in the Philosophy of the Teachings of Islam. He explains that humans are born in the state of *Nafs Ammarah*, in which evil inclinations veer man away from moral growth and spiritual perfection. The second state, *Nafs Lawwama*, is when humans attempt to reprove themselves, shun evil, and aim to achieve a higher level of spirituality and morality. It is an imperfect attempt at best, since we are only human—we are bound to stumble, and we fall. The third state is called *Nafs Mutma’innah*, in which man conquers his weaknesses, achieves a high level of morality, and develops a close relationship with Allah Almighty [21].

This profound analysis of human nature makes it clear that humans are in need of constant guidance and reminders. Hazrat Muslih Mau’ud, Hazrat Mirza Bashir-ud-Din Mahmood Ahmad (may Allah be pleased with him), has said that one of the objectives of a Khalifa is: “to save the Community from contamination of any kind.” [22] This basic purpose, coupled with the Divine guidance that a Khalifa receives, help Ahmadi Muslims to continuously steer themselves toward a higher moral state.

Today, in America, we are surrounded by tempting tales of “sin city” and have access to every type of

vice on our phones and computers. It is perhaps more difficult than ever to avoid sin. We no longer have to worry about just being influenced by poor company at school or work; rather, “influencer” has literally become a career. The curated worlds of influencers and bloggers are rarely true or accurate. Rather, they are the new fictional sitcom. These new online celebrities have learned to fashion their lives into “sound bites.”

It is very easy to fall into the trap of wanting to chase the seemingly carefree and happier lifestyles of these people, who, in reality, are sponsored by corporate brands to promote a very specific image. It becomes difficult not to want to purchase the make-up offered by these vloggers, not to want to attend parties and drink like these influencers, not to splurge on expensive cars and designer clothes and bags like these bloggers we follow. This cycle of commercialism and carelessness is a trap that is not easy to recognize.

In contrast to these temptations, our beloved Khalifa, Hazrat Mirza Masroor Ahmad, reminds us constantly to keep an eye on our character and reform and purify ourselves. He says:

“We need to adopt every act of virtue and practice every aspect of morality only because this is the commandment of Allah the Exalted. If these conditions are fulfilled, then one will also attain successes and security from Allah” [23]

Our Khalifa inspires us to achieve success in this world and the next world solely through adopting good virtues and morality, not through glitter or gold. Our Khalifa has the foresight and Divine guidance to identify negative patterns and trends before they become apparent. One example of this can be seen through his warnings about Facebook, a social

networking site. In 2011, when Facebook was at the height of its popularity, our beloved Khalifa discouraged Ahmadi Muslims from having personal Facebook accounts. He cited the many social evils that Facebook can cause in society [24]. At that time, these instructions stumped many, for Facebook was an exciting and innovative new tool to keep in touch with loved ones and have social interactions. It was almost impossible to see how such a useful new tool could be harmful.

It was not until several years later that Facebook became embroiled in public scandals in regards to the privacy of its users. Stories were leaked of third-party organizations using data from Facebook users for targeted advertising [25]. It was also revealed that Facebook itself had conducted emotional and psychological experiments on its users. Facebook tweaked users’ newsfeeds to intentionally make people happy or unhappy, in an attempt to study the effect of users’ newsfeeds on their emotions [26].

The negative psychological affects of Facebook have also come to light in recent years. For one, it can be addictive—like a drug [26]. Secondly, many studies have now been conducted into the fakeness of emotions displayed on personal Facebook accounts, or the “Facebook self,” as it has been dubbed [27]. This is the notion that we only display the most perfect and happy aspects of ourselves on Facebook, knowing that they may not reflect our ground reality [28]. We are not likely to publish pictures of ourselves in moments of weakness, which are common and natural [28]. This illusion of a perfectly positive life can, ironically, negatively affect those who view our feeds [27]. It can cause them to view their own lives as insignificant in comparison, and can cause feelings of envy, depression, or anxiety [27].

These harmful consequences of using Facebook were very hard for us to predict years ago, when Facebook was at its height. Similar questions are now being raised about our Caliph’s instructions to avoid Fortnite, which is at the peak of its popularity. Alas—to err is human! Allah knows our nature better than we know our own selves and has gifted us with Khilafat for this very reason.

The relevance of a Khalifa who guide us in real-time cannot be denied. Our beloved Khalifa has said: “My work, as the Holy Qur’an has said, is to advise and continue advising, and not to tire. I am going to continue advising, and In-Sha’-Allah will not tire” [29].

May Allah strengthen the hands of our beloved Khalifa and grant him the ability to fulfill his duties to the best of his ability, Ameen!

Khilafat: Our Lifeline

Most of the world’s religions are having to change their holy tenets and values to “adapt” to a more modern world because they are no longer able to retain worshippers in their pure forms.

Islam is different

Allah has preserved our pure and original teachings. The Holy Qur’an is the only holy scripture that has been unchanged since it was revealed. The Holy Prophet (may peace and blessings of Allah be on him) is the only prophet whose teachings have been preserved and passed down to the modern day, because of the Promised Messiah, Islam is the purest, most true, and most unchanged religion left. It is still exactly as Allah perfected it hundreds of years ago. Rather than play the impossible game of constantly changing our values and principles to adapt them to an ever-changing world, Allah has given us Khilafat. Khilafat lives today, as we

do. Our Khalifa is not an antiquated or outdated symbol such as the royal family. Our Khalifa is not removed from our own reality such as other religious figures who have committed to lives of celibacy or solitude. Our Khalifa is a human being, just like us. He lives in the real world, in real-time, and experiences real relationships and real-life situations, just as we do. Our Khalifa makes Islam accessible and applicable to us.

To us, who are different

To us, who are Ahmadi Muslims. We are the only ones who will always have a religious leader who is always relevant to us. All we have to do is play our role. All we have to do is fulfill our promise to honor this sacred gift of Khilafat and strengthen our relationship with Allah Almighty. All we have to do is access Khilafat as often as we access our newsfeeds; all we have to do is make our beloved Khalifa the surround sound in the soundtrack of our day-to-day lives.

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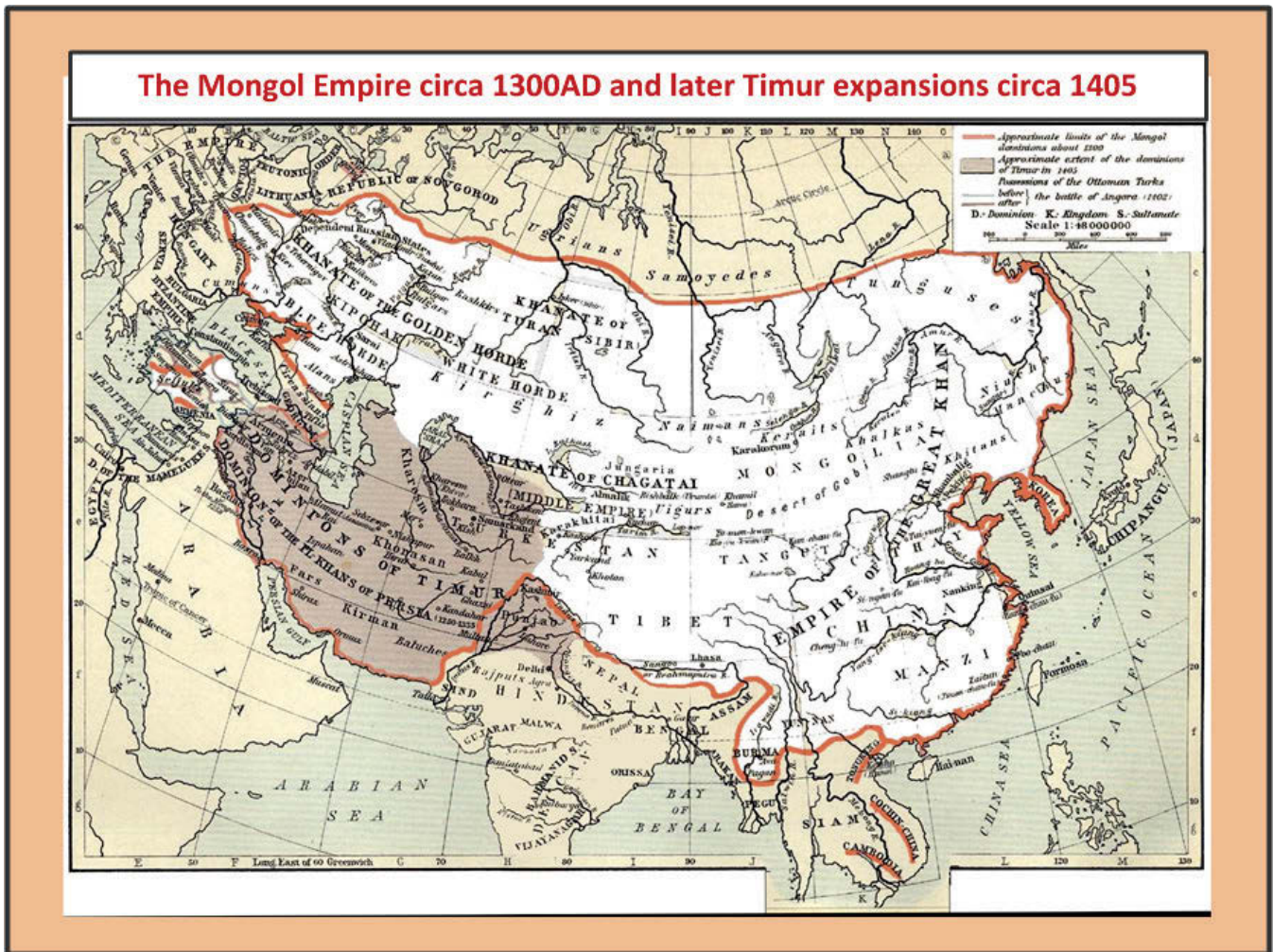
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Third Position Essay

Resurrecting Khilāfah

The Spiritual Progeny of the Holy Prophet are the True Heirs

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Among the many proofs of *Tauhid* [the Unity of God] are the recurring patterns we see throughout the universe. These creative thumbprints not only indicate they were left by the same Source, but also give us reason to reflect and ponder over the wisdom and spiritual truths that lie deeply

buried within.

Khilāfah is predicated upon one such paradigm. This institution reflects the Grand Scheme and Order which provides the foundation upon which this universe operates—from the greatest macro structures to the most microscopic particles—both, physically and spiritually. Khilāfah is

a natural form of governance, and its rightful heirs are the spiritual children of the Holy Prophet (may peace and blessings of Allah be on him).

Over time, this Khilāfah would deteriorate into dynasties, monarchies and sultanates driven by material gain, and—as holds true

with everything in this material world—they would eventually die out. However, true Khilāfah established upon spiritual precepts would be resurrected by the greatest spiritual son of the Holy Prophet (may peace and blessings of Allah be on him), Hadrat Mirza Ghulam Ahmad of Qadian, who was not only the Promised Messiah (may peace be on him), but also *Khātām-ul-Aulād* [i.e., the Seal of the Begotten], and his progeny—both, physical and spiritual—would prevail throughout the world just as Adam’s progeny did.

Recurring Patterns throughout the Universe—the Imprint of God

The creation of Allah holds deeply buried troves of treasures. Reflecting upon them we unearth precious gems of guidance for our success as a community. The Holy Qur’ān states about Allah:

وَبُوءَ الَّذِي يُبَدِّدُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَبُوءَ أَمْوَانٍ عَلَيْهِ

“And He it is Who originates creation, then keeps repeating it, and it is most easy for Him...” [30:28]¹

This verse not only points to the creative repetition of a life after this life *horizontally*, but also to the various repeated paradigms and patterns we see within this life *vertically*—an imprint that points to a Single Source.

The paradigm of One God around Whom all souls and creation magnetically revolve is the most fundamental Grand Scheme and frames the template we find throughout the universe. On the most macro level, we observe that moons revolve around planets, planets around stars, stars around the center of the galaxy and galaxies

around a more central point—billions of celestial bodies held in orderly motion through the majestic and magnetic pull of gravity. On the most micro levels, we see atoms with electrons that revolve around their neutrons, and human cells with their nuclei. Spiritually, various religions manifest this concept in rituals such as the Hajj, in which millions revolve seven times around the first House of Allah which becomes a central spiritual focal point, and Hindu rituals of marriage which include seven revolutions around a circle by the bride and groom. Materially, it also applies to every humanly designed organization where a president or CEO is the directing center of all activity. Khilāfah is predicated upon this fundamental structure, which keeps the community orderly and united.

Violation of this principle results in disunity, discord and ruin. The Holy Qur’ān states:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

“If there had been in both *the heaven and the earth* gods other than Allah, then both *the heaven and the earth* would have ended up in chaos...” [21:23]

Similarly, the Holy Qur’ān tells us that mankind was one community until they differed amongst themselves. These differences increased until the community was torn apart in conflict. The Qur’ān states:

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعَثْنَا نَبِيِّنَهُمْ

“And they did not become divided but after knowledge had come to

them, through jealousy among themselves...” [42:15]

Within this physical world we find chemicals and substances that naturally repel one another. However, with the introduction of an emulsifier, the bonding process begins. Islam is the spiritual emulsifier for humanity, and Khilāfah unites men and women into a harmonious spiritual bond, the disruption of which is the goal of Satan’s worldly whisperings. Unfortunately, the *Khulafā-ur-Rāshidūn* [the Rightly Guided Caliphs] came to an end with the martyrdoms of Hadrat ‘Uthmān al-Ghānī^{ra} and Hadrat ‘Alī^{ra}—because Muslims gave in to these evil whisperings, and the institution deteriorated into dynasties, monarchies and sultanates as greed and other false idols were pursued as gods besides Allah.

Dynasties, Monarchies and Sultanates

When Hadrat ‘Umar^{ra} ibn al-Khattāb received the Muslim army returning victoriously from the Persian campaigns, he broke into tears. The soldiers who left penniless were now returning with the finest garments, expensive armor, gold and silver. ‘Umar saw such immeasurable wealth as the beginning of the end. It would eventually take Muslims away from the remembrance of Allah.

As Muslims gradually fell prey to the lure of materiality, so did their rulers. This deterioration would continue until the Holy Prophet’s prophecy of the Latter Days, in which he said that the worst of men would be their rulers². The very

¹The Holy Quran with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary, published in 2018.

² Narrated Abu Hurairah^{ra}: “Allah’s Messenger^{sas} said, “When honesty [al-Amānah] is lost, then wait for

the Hour.” It was asked, “How will honesty be lost, O Allah’s Messenger?” He said, “When authority is given to those who do not deserve it, then wait for the Hour.” *Sahih Bukhari*, Book of *Ar-Riqāq*, Chapter entitled *The Disappearance of Al-Amānah*. In

another hadith: It was narrated by Hudhaifah bin Yamān that the Messenger of Allah said: “The Hour will not begin until you kill your ruler and fight one another with swords, and your world is inherited by the worst of you.” *Sunan Ibn Mājah*, Book of Tribulations [Fitan],

institution of Khilāfah had degenerated into monarchies, emirates, and sultanates.

With the elimination of Khilāfah—the source of the Muslim ummah’s unity—Muslims fought against one another to ascend to political and worldly power. Some dynasties tried desperately to adopt or hold on to the title of *khalifah* in order to convey the sense of Islamic legitimacy, but it was to no avail.

After the reign of the Rightly Guided Caliphs (632 to 661 CE), the Umayyad Caliphate ruled from 661 to 750 CE, when a major revolt culminated in their defeat at the Battle of Zab by the Abbasids. The Abbasid Caliphate lasted centuries thereafter. The Abbasids won the perception of legitimacy primarily through their lineal descent from the Holy Prophet’s uncle, ‘Abbas^{ra} ibn ‘Abd al-Muttalib. They would, in turn, be challenged by yet others who claimed genealogical, religious and political legitimacy. All of these dynasties, kingdoms and regimes died out, the last of which was the Ottoman Caliphate in 1924. Since then, Muslims have struggled to revive their past glory with unsuccessful attempts at restoring Khilāfah. In fact, in recent years the Islamic State of Iraq and Syria (or the Levant), known as ISIS or ISIL, sought this very revival, but their actions exposed them as usurpers of a throne that they were simply not worthy of. They were just as soon interred amidst the graveyard of countless failed caliphates, to be forgotten by the ravages of time. Nevertheless, the legitimate heir to this honorable throne demands being a true son of the Holy Prophet (may peace and blessings of Allah be on him).

The Holy Prophet’s Sons

The Holy Qur’an indicates that true sonship entails love, devotion and allegiance. When Noah^{as} cried to

Allah to save his son from the flood, he prayed:

رَبِّ إِنَّ ابْنِي مِنْ آلِيَّ وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكِيمِينَ

“My Lord, verily my son is of my family, and surely, Thy promise is true, and Thou art the Most Just of judges” [11:46].

Allah replied:

قَالَ يُبُوحُ إِنَّهُ لَيْسَ مِنْ آلِيكَ ۚ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۗ فَلَا تَسْأَلَنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

“O! Noah, he is surely not of thy family; he is indeed *a man of* unrighteous conduct. So, ask not of Me that of which thou hast no knowledge. I advise thee lest thou become *one* of the ignorant.” [11:47]

Here Allah says that Noah’s son was not of his *real* family, for the son had not established a relationship with God through his father Noah^{as}, who was God’s Khalifah. Those who did were saved in the ark, and eventually multiplied and prospered throughout the world—a sign which would reappear for the coming Promised Messiah (may peace be on him), as was prophesied by Jesus^{as}: “But as the days of Noe [i.e., Noah] were, so shall also the coming of the Son of man be” [Matt 24:37].

Khilāfah could only be restored by a true son—that is, a devout follower—of the Holy Prophet (may peace and blessings of Allah be on him). Hadrat Jalal-ud-Din as-Suyūti^{ra} has noted in his *Al-Jam‘-us-Saghīr* that the Holy Prophet (may peace and blessings of Allah be on him) said,

“Abu Bakr is the best of people except the coming of a prophet after me.”

Thus, outside of Abu Bakr^{ra}, the best follower and spiritual son within the Ummah would rise to the rank of a prophet, and would naturally be *Khātām-ul-Aulād*, or

the *Seal of the Children*.

A Note on the Term *Khātām*

The seal or *Khātām* is a traditional symbol of royal authority much like the terms *crown*, *scepter*, and *throne*. It literally acted as the king’s signature on documents and represented his authority. Before Islam the term was metaphorically applied to Zerubbabel in the Old Testament and Jesus^{as} in the New Testament:

“...says the Lord of hosts, I will take thee, O Zerubbabel, my servant, the son of Shealtiel, says the Lord, and will make thee as a signet [Hebrew: *Khuthām*]: for I have chosen thee...” [Haggai 2:23].

“Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man [i.e., Jesus] will give to you, for on him the Father, God, has set His seal [Grk: *sphragizo*]” [John 6:27].

Both pre-Islamic uses above employ the same essence of being the chosen and legitimate authority of God.

Khātām is also metaphorically used to praise a person who has achieved the highest point of development of a skill, or completely fulfills the ultimate purpose of their creation, much like the full moon of the 14th night culminates into its full effulgence. At this stage of perfection, the individual becomes the authority through which others must pass in order to attain perfection. This is why Jesus^{as}, as the *Khātām-ul-Khulafā’* of the Israelites, became the “door” at the end of the cycle of Jewish Prophets. He said, “All that ever came before me are thieves and robbers: but the sheep [i.e., Israelites] did not hear them. I am the door: by me if any man enters in, he shall be saved, and shall go in

and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life..." [John 10:8 – 10].

This concept of the Khātām being the "door" is reiterated in *Khutba Ilhamiyya* where the following words were revealed to the Promised Messiah (may peace be on him):

"I have been appointed at the highest station of Sainthood [*Wilāyat*] just as our Chief, the Holy Prophet, peace and blessings of Allah be upon him, was at the highest station of Prophethood [*Nubuwwat*]. He was the Seal of the Prophets and I am the Seal of the Saints [*Auliya*]. There is no saint [*walī*] after me except the one who is from me and is under my covenant."³

In other words, every *Walī* must pass through the door of the Promised Messiah (may peace be on him) to be recognized as legitimate—a metaphoric way of saying the Promised Messiah (may peace be on him) is the "last" *Walī*.

Similarly, the Promised Messiah (may peace be on him) was the *Khātām-ul-Khulafā'* for the Muslim ummah. He would re-establish Khilāfah on the physical and spiritual paradigm that would unite the Muslims and breathe into them a message that would give them "life." He would be given legitimacy by God

Himself as the rightful heir to the Holy Prophet's Khilāfah, and for this he would be called *Khātām-ul-Aulād*, or the *Seal of the Children*.

Khātām also has the connotation of giving birth to others. This is because a signet ring impresses itself on a pliable substance to reproduce its signatory image. Hence, just as a father reproduces his physical imprint upon his children through his genetic code and becomes their *Khātām* in a physical sense, a prophet and *Walī* spiritually reproduce their signatory imprints upon their followers, who are metaphorically referred to as their "children."

This is the lofty retort put forth by Allah to refute the slander that the Holy Prophet (may peace and blessings of Allah be on him) had married the wife of his son, Zaid^{ra} bin Hārith:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ. وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things" [33:41].

Here Allah reminds the mocking disbelievers that Zaid^{ra} was the *adopted* son of the Holy Prophet (may peace and blessings of Allah be on him), not his *biological* son. Allah then proceeds to point out that despite the Holy Prophet (may peace and blessings of Allah be on him) having low status in their eyes—

failing to produce any biological sons to succeed him—he holds the highest rank in the Eyes of Allah, being not only His Messenger but also His chosen Seal. In this capacity, the Holy Prophet (may peace and blessings of Allah be on him) would essentially become the father of billions who would carry on his spiritual legacy through the impress of his Shari'ah and *Sunnah* upon their humble hearts.

Furthermore, when the disbelievers mocked the Holy Prophet for being *abtar* [i.e., issueless], having no biological sons to follow him, Almighty Allah—Glorious and Exalted be His name—emphatically throws the insult right back upon their faces:

إِنَّ شَانِيئَكَ بِمُؤِ الدَّبْتَرِ

"Surely, it is thy enemy who is without issue" [108: 4].

This clearly illustrates that in the Eyes of God, one's true progeny is spiritual in nature.

The Prophecy of Khātām-ul-Awlād

Scholars in the Muslim ummah were blessed with revelation just as the Israelite Prophet (may peace and blessings of Allah be on him) were. One highly renowned Muslim savant from Spain, Hadrat Muhy-ud-Din ibn 'Arabi^{ra} [1165 to 1240 CE] received a revelation about a man who would appear in the Latter Days who would be called *Khātām-ul-Aulād*. The actual prophecy of Ibn 'Arabi^{ra} is in his book *Fusūs-ul-Hikam*⁴ ["The Seal Gems of

part of the month of Muharram in the year 627, in the city of Damascus. He held a book in his hand and said to me: "This is the book *Fusūs-ul-Hikam*; take it and share it with men that they might benefit therefrom." I replied: "All obedience is due to Allah and His Messenger. It shall be as you command us." Thus, this book is based upon his direct revelations from God.

³ *Tadhkirah*, translated by Hadrat Chaudhri Muhammad Zafrulla Khan^{ra}, revised by Munawar Ahmad Saeed, Third Edition published by Islam International Publications Ltd.; United Kingdom, 2018; pages 486 and 487.

⁴ Ibn 'Arabi^{ra}, honorifically known as *Ash-Shaikh-ul-Akbar*, wrote 27 chapters in *Fusūs-ul-Hikam*, each chapter named for a prophet or recipient of revelation. The Arabic

word *fass* [pl. *fusūs*] means the engraved gemstone of a signet ring; it can also mean the setting upon which the engraved seal ring gemstone is placed. The chapter in which this prophecy is documented was entitled with the *Fass* of Seth, the son of Adam^{as}. Ibn 'Arabi^{ra} documents his inspiration to write this book as follows: "I saw the Messenger of Allah in a vision conferred upon me during the latter

Wisdom”] in the last paragraph of the second chapter:

“It will be in the line of Seth that the last true Man will be born, bearing his mysteries [of divine Wisdom], nor will such be born after him. He will be the Seal of Offspring [*Khātām-ul-Aulād*]. There will be born with him a sister who will be born before him, so that his head will be at her feet. He will be born in the land of China and will speak the language of that land. Sterility will then overcome the men and women of this land and, although there will be much consorting, there will be no bringing forth of children [as true men]. He will call them to God without success and when God has taken him and those of his time who believed, the others will remain living like

beasts with no sense of right and wrong, given over to the law of the [lower] nature, devoid of intellect and Sacred Law. The Last Hour will overtake them.”⁵

Under Divine revelation, Ibn ‘Arabi^{ra} correctly foretold the following about the Promised Messiah (may peace be on him) over 600 years before his blessed advent:

Birth: The Promised Messiah (may peace be on him) had a twin sister named *Jannat* who was born first, such that her feet were literally at his head. *Jannat* died 7 months after birth. As the Promised Messiah (may peace be on him) was a *Burūz*, or spiritual manifestation, of Adam^{as}, this twin birth was an element of their resemblance—God’s repeating pattern in His spiritual universe. As Adam^{as}, the “first [perfect] man,” came first followed by his female counterpart at the beginning of time, so did the

Promised Messiah (may peace be on him), the “last [perfect] man,” appear after his female counterpart at the end of time.

Location: The Promised Messiah (may peace be on him) was born in northern India and his ancestors emerged from Persia. At the time of Ibn ‘Arabi, circa 1240 CE, the Mongol Empire stretched from its origin in China to the borders of Palestine and Europe and included all of Persia and northern India. This harmonizes with several other prophecies: (1) A hadith in *Sunan Abi Dāwūd* states that the Mahdi would come from *Mā Warā’ an-Nahr*⁶; (2) Matthew (24:27) indicates the Promised Messiah (may peace be on him) would come from east of Jerusalem⁷; (3) *Sunan ibn Mājah* states the Mahdi would appear in the East⁸ and *Sunan Abi Dāwūd* indicates that he would appear east of Damascus⁹; (4) *Sunan Nasa’i* refers to a group that will perform jihad in India¹⁰; (5)

⁵ Ibn Al-Arabi. “The Bezels of Wisdom” translated by R.W.J. Austin. Paulist Press, New Jersey, 1980; page 70.

⁶ Narrated ‘Ali^{ra} ibn Abu Talib: “The Prophet (may peace and blessings of Allah be on him) said: “A man called *al-Hārith ibn Harrāth* [meaning, *farmer*] will come forth from *Mā Warā’ an-Nahr*. His army will be led by a man called Mansur who will establish or consolidate affairs for Muhammad’s family as the Quraish consolidated them for the Messenger of Allah^{sas}. Every believer must help him, or he said: respond to his sermons.” *Sunan Abi Dawud*, Book of Al-Mahdi, Chapter 1.

Mā Warā’ an-Nahr literally means *What Lies beyond the River* and refers to the region of greater Persia extending beyond the Oxus River called Transoxiana. Samarkand and Bukhara are key cities in this territory. Genghis Khan invaded Transoxiana circa 1219, eventually assigning the area to Chagatai, his second son. Timur of

the Barlas tribe became the ruler in 1369. All of these harmonize with ethnic descriptions of the Mahdi put forth in the hadith prophecies and Ibn ‘Arabi’s prophecy.

⁷ “For as the lightning cometh out of the east, and shineth even unto the west; so, shall also the coming of the Son of man be.” Matthew 24:27.

⁸ It was narrated from Thawbān that the Messenger of Allah said: “Three will fight one another for your treasure, each one of them being the son of a caliph, but none of them will gain it. Then the black banners will come from the east, and they will kill you in an unprecedented manner.” Then he mentioned something that I do not remember, then he said: “When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the Caliph of Allah, Mahdi.” *Sunan ibn Mājah*, Book of Tribulations [*Fitān*], Chapter entitled *The Appearance of the Mahdi*.

⁹ An-Nawwās^{ra} bin Sam‘ān al-Kilābi said: “The Messenger of Allah

mentioned the *Dajjāl* [i.e., the Antichrist] saying: ‘If he comes forth while I am amongst you, I shall dispute with him on your behalf, but if he comes forth when I am not among you, a man must dispute on his own behalf, and Allah will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of Surah Al-Kahf, for they are your protection from his trial.’ Then Jesus son of Mary will descend at the white minaret to the east of Damascus. He will then catch up to him at the gate of Ludd and kill him.” *Sunan Abi Dawud*, Book of Battles [*al-Malāhim*], Chapter entitled *The Appearance of the Dajjāl*.

¹⁰ It was narrated that Thawbān, the freed slave of the Messenger of Allah, said: “The Messenger of Allah said, “There are two groups of my ummah whom Allah will free from the Fire: The group that invades India, and the group that will be with ‘Isa bin Maryam^{as}.” *Sunan an-Nasa’i*, Book of Jihad, Chapter

Jawāhir-ul-Asrār by Sheikh Ali Hamza Malik-ut-Tusi^{ra} gives the name of the Mahdi's town as *Kad'ah*, a fact which Hadrat Khawaja Ghulam Farid^{ra} agreed with; and (6) *Sahih Muslim* and *Sahih Bukhari* allude to the Mahdi's ethnicity as being from the Persians¹¹. All of these prophecies are fulfilled by the Promised Messiah (may peace be on him) who was born in the town of Qadian in northern India.

Language: The Promised Messiah (may peace be on him) natively spoke Persian, Punjabi, and Urdu—the languages of his birthplace. He later mastered Arabic through Divine revelation.

Footsteps of Seth: Adam^{as} and Eve initially had two sons, Cain and Abel. Cain had gone astray and fled

after he murdered his brother Abel out of jealousy. Thereafter, Seth was bestowed upon Adam as a gift according to Ibn 'Arabi, and through this son, Adam's righteous progeny would prosper and multiply throughout the world. It would be in this very spirit that the Promised Messiah (may peace be on him) would be the son through whom the spiritual family of the Holy Prophet^{sa}, as well as his biological family, would live on to multiply and prosper throughout the world. In this way the Promised Messiah (may peace be on him) became the progenitor like Adam^{as}.

Adam^{as}—the Progenitor

Just as the spiritual family of the Holy Prophet [i.e., the Muslim

ummah] lost its glory when it pursued materiality, so did the biological family of the Promised Messiah. The Promised Messiah (may peace be on him) states in *Rūḥānī Khazā'in*, Volume 21, Pages 112 - 113: "...And one reason why God has named me Adam is that the spirituality of mankind had experienced a kind of death, in general, during this age. Hence, God had made me the Adam of new life. And within this small statement there is a hidden prophecy that as the progeny of Adam spread throughout the entire world, so would my spiritual and biological progeny spread throughout the entire world."

Here the Promised Messiah

entitled *Invading India*.

It is interesting to note that only the group invading India—not Persia, Palestine, Byzantium, Africa, Spain, etc.—was mentioned when Jesus^{as} son of Mary was mentioned, indicating a link between the two. Oftentimes, the spiritual parallelism in God's creation is highlighted by mentioning the first with the last in a cycle. This is *Sunnatullah* and is seen quite frequently in the repeating patterns within the spiritual realm. For example, when the *jalālī* likeness of Moses^{as} appeared in Muhammad (may peace and blessings of Allah be on him), they both blessed the land of Paran [*Fārān*] with their appearance. Similarly, when the *Jamālī* likeness of Krishna^{as}, Buddha^{as}, and Jesus^{as} appeared in Ahmad^{as}, they all blessed the land of India with their appearance. This is the mystery of Allah that brings closure to the cycle by uniting the first with the last. The same applies with the first House of Allah built by the first Adam at the beginning of the cycle that would come to closure right back where it started from with the advent of the last Adam [i.e., Mirza Ghulam Ahmad^{as}] who would metaphorically build the foundation of its walls on a universal basis [i.e., re-establish its

sanctity] to be the *Qiblah* for all mankind at the end of the cycle. Hence, the First House of Allah became the Last House of Allah, reuniting all mankind into one community after several millennia of disruption, disunity and fragmentation—the product of Satan's worldly whisperings.

As another case in point, the Old Testament—which is the book of the *jalālī* manifestation of Moses^{as}—prophesied the name of his likeness as the *jalālī* name *Muhammad-im* in the Song of Solomon, whereas in the New Testament—which is the book of the *jamālī* manifestation of Jesus^{as}—his *jamālī* likeness was prophesied to be the *jamālī* name of *Ahmad*. The parallelism of the first and last remains intact.

Thus, the group of invaders of India mentioned in this hadith are the first of the spiritual cycle which planted Islam in India through the sword—a *Jalālī* manifestation—and they are inevitably linked with the last group led by the Promised Messiah (may peace be on him) who would firmly plant Islam in India with the pen—a *Jamālī* manifestation. In this way the spiritual cycle and parallelism are brought to closure in the fullness of Allah's reflection.

¹¹ Abu Hurairah^{ra} reported Allah's Messenger (may peace and blessings of Allah be on him) as saying: "If the Faith [Arabic: *Deen*] were to depart up to the Pleiades, even then a person from Persia would have seized hold of it, or one of Persian descent would have surely found it." *Sahih Muslim*, Book of the Merits of the Companions, Chapter entitled *The Virtues of the Persians*.

Narrated Abu Hurairah^{ra}: "While we were sitting with the Prophet (may peace and blessings of Allah be on him), Surah Al-Jumu'a was revealed to him, and when the verse, "And *He will raise him [Muhammad] among others of them who have not yet joined them...*" [62:4] was recited by the Prophet, I asked, "Who are they, O Allah's Messenger?" The Prophet (may peace and blessings of Allah be on him) did not reply until I had repeated my question three times. At that time, Salman the Persian was with us. So, Allah's Messenger (may peace and blessings of Allah be on him) placed his hand on Salman, saying, 'If the Faith ascended to *ath-Thurayya* [the Pleiades], even then a man or some men from these people [i.e., the Persians] would attain it.'" *Sahih Bukhari*, Book of Commentary [*Tafsīr*].

(may peace be on him) alludes to how he fulfilled Ibn ‘Arabi’s honorific title *Khātām-ul-Aulād* both, spiritually and physically. He fulfilled this title spiritually by first attaining the highest rank and authority in the Muslim ummah and thereafter “fathering” a community that would spread the pure teachings of Islam universally all over the world. The members of his community would be his spiritual progeny. In this “macro” fulfillment of the prophecy, he would be the *Seal of the Children* of the Holy Prophet Muhammad (may peace and blessings of Allah be on him); or in other words, the greatest spiritual child and authority of the Holy Prophet (may peace and blessings of Allah be on him).

On a physical level, his biological progeny would spread throughout the world. In this “micro” fulfillment of the prophecy, he would be the *Seal of the Children* of his parents, or their greatest biological child, and he was literally their last child. He would restore honor to a noble family which had fallen astray towards the love of this world. This is further corroborated by the Promised Messiah’s revelation documented in the book entitled *Tadhkirah (English translation by Chaudhri Zafrulla Khan, p. 180)*, as follows:

“Your house will be filled with blessings, and I shall perfect My favors unto you and you will have a large progeny from blessed women...and your progeny will spread greatly in different lands. Every branch of your collaterals will be cut off and will come to an end soon through childlessness. If they do not repent, God will send chastisement after chastisement upon them, until they are completely wiped out. Their houses will

be filled with widows and God’s wrath will descend upon their walls. But if they turn to God, He will turn to them in mercy. God will spread your blessings about and will revive a ruined house through you and will fill a fearful house with blessings. Your progeny will not be cut off and will flourish till the end of days. God will maintain your name with honor till the day when the world comes to an end and will convey your message to the ends of the earth... [Announcement of February 20, 1886, *Majmu’ah Ishtiharat*, Vol 1, pp. 102-103]”

Explaining the above comment, “Every branch of your collaterals will be cut off and will come to an end soon through childlessness,” the *Tadhkirah* reports footnote #202 as:

“When the Promised Messiah (may peace be on him) made his claim, there were about seventy men in his [collateral] family. But now the progeny of none of the seventy—except those who are physical or spiritual progeny of the Promised Messiah (may peace be on him)—is alive. [Hadrat Khalifatul-Masih II^{ra}, *al-Hakam*, nos. 19-22, dated May 21-28 and June 7-12, 1943, p. 10]”

Just as one of the meanings of *Khātām-un-Nabiyyeen* is that no prophet can arise unless his truth is attested to by the Holy Prophet (may peace and blessings of Allah be on him), *Khātām-ul-Aulād* means that no one can claim to be a true follower (i.e., child) of the Holy Prophet^{sa} unless they are attested to by the Promised Messiah (may peace be on him). This is why the Hadith have entitled him the *Arbiter* and *Judge* to decide between the differences that

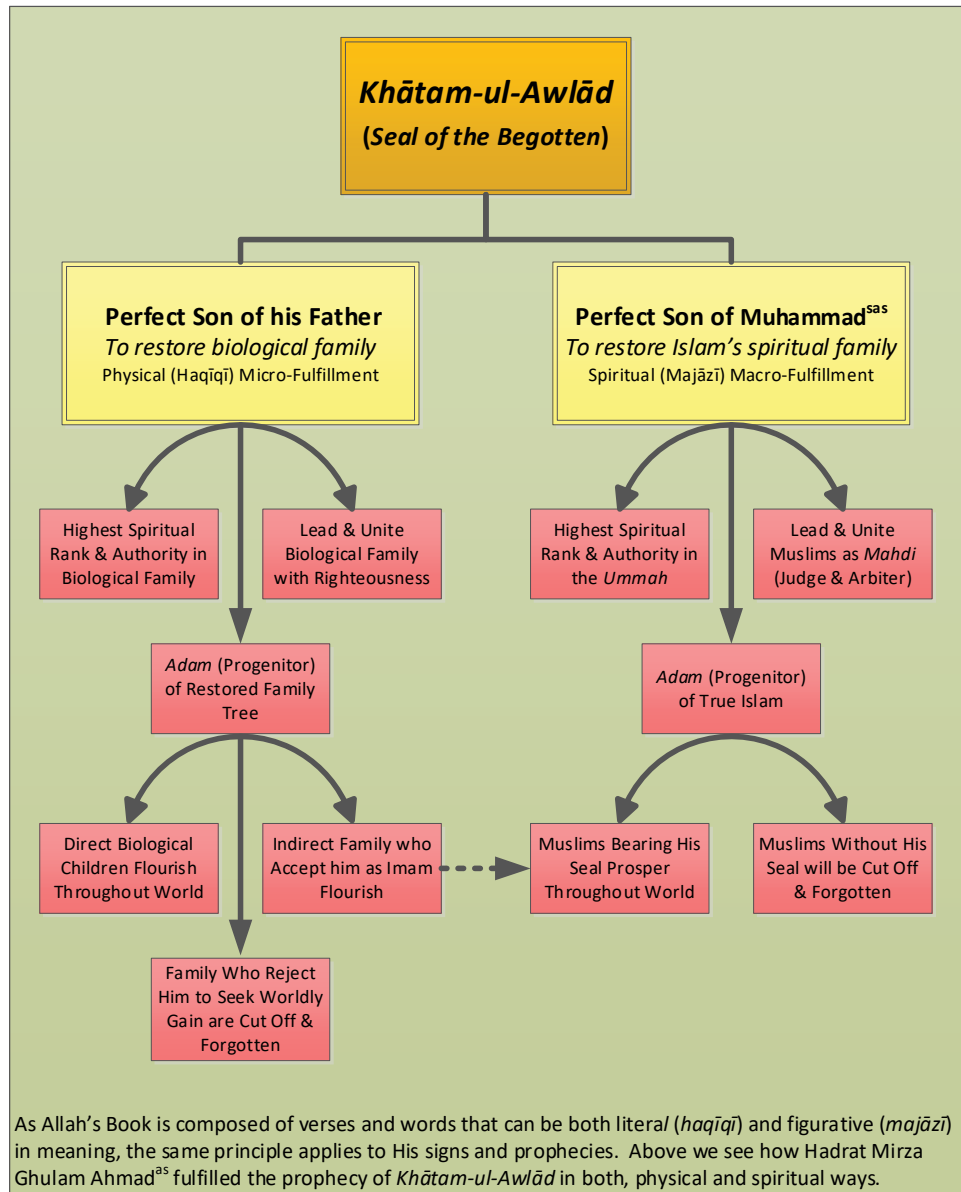
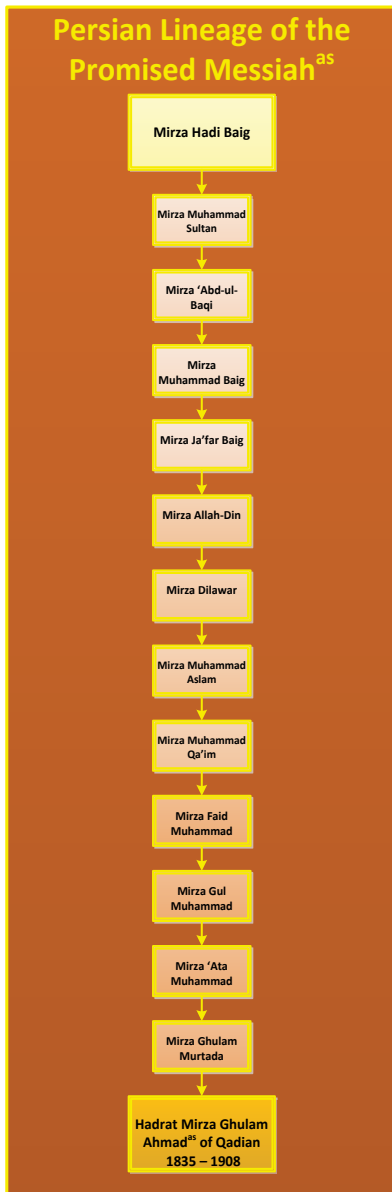
had fragmented the Muslim ummah. *Khātām-ul-Aulād* has a secondary meaning, which is that no descendent of the Promised Messiah’s biological family would live on without his righteousness attested to by the Promised Messiah (may peace be on him). In all cases, those who fail to bear the seal of the Promised Messiah—the Caliph of Allah—will be cut off and forgotten. Nevertheless, those who recognize the Imam of the Age will thrive and flourish throughout the world, realizing this resurrection of true *Khilāfah* and holding fast to this rope of Allah, being not divided therein.

Conclusion

Khilāfah is instrumental to the success of the Muslim ummah. As this institution mirrors the paradigm of the One True God, Who maintains order within the universe, its absence would spell destruction, disorder and chaos. This describes the very condition of the Muslim world today, where savagery is pursued over civility. Muslims boast of killing each other and targeting innocent and unsuspecting victims as if they’ve committed some brave act worthy of praise and applause.

Muslims are desperately trying to resurrect the institution of *Khilāfah* to remedy this crisis. Regardless of the group they belong to—the Muslim Brotherhood, *Jamā’at-e-Islami*, ISIL, Hamas, CAIR, ISNA, ICNA, etc.—they all recognize this fundamental deficiency in the Muslim world. However, until they recognize the true and legitimate heir—the *Khātām-ul-Aulād*—they can never sustain success. Any claimant to *Khilāfah* who fails to bear the seal or *bai’ah* of the Promised Messiah (may peace be on him) is a usurper, and will certainly be cut off by Allah. This is the promise of Allah which bears the seal and testimony of time: past, present and future.

And in the end, all praise belongs to Allah.



Consolation Prize

I shall cause thy message to reach the corners of the Earth

The Message of the Promised Messiah reaches the United States

Khulood Sharif, Lajna Ima'illah, Boston, MA

The Promised Messiah wrote in Durr-e-Sameen:

“Through my balm, every country and land shall be cured.”

America stands out in its religiosity. From the earliest seeds of

religious freedom planted by the Puritans to the demographic trends conveying that most Americans prioritize their faith in modern times, the idea of American exceptionalism has truly come to light when it comes to religion. The

fact that of all wealthy, industrialized nations, the United States is home to more people who pray daily, frequently visit church, and identify with a denomination lends insight into the soul seeking nature of the country.¹ Perhaps it was this

¹ Pew Research Center. “Attendance at Religious Services.” Religion and Public Life.

<https://www.pewforum.org/religion-landscape-study/attendance-at-religious-services/#beliefs-and-practices>

(accessed 20 February 2020)

exceptionalism that bestowed the United States a unique link with Ahmadiyya Muslim Community, the first American Muslim organization; a link that originated with the blessed communication of Hadrat Promised Messiah (may peace be upon him) himself.

America at the time of the Promised Messiah (may peace be on him)

The dawn of the age of Hadrat Promised Messiah (may peace be upon him) in 19th century India accompanied swift, drastic changes in American cultural, religious, economic, and political landscapes. With the Civil War ending in 1865, the United States witnessed the birth of an industrial revolution; the rise of rapid cities, lamps and electric light bulbs instead of the use of candles, trolley cars and automobiles instead of horsepower for transport, and influx of millions of immigrants largely transformed American society. An emerging prosperous middle class and wealthy sectors of society enjoyed an era of economic prosperity, while many immigrant labor workers filled cities with tenements.² Alongside these shifting societal trends, religion and spirituality gained a particular resurgence that would shape American life for years to come. The 19th century witnessed a second Great Awakening characterized by optimism, zeal, and celebration of individual piety rather than innate depravity in achieving salvation. A renewed focus on the individual's relationship with God became the hallmark of crowd meetings, where

preachers enthusiastically called people to the Christian faith; a call projected in response to the wave of secular philosophy and emphasis on reason traveling from Europe.³ Whereas the first Great Awakening sought to counter the surge of enlightenment through Calvinism, including doctrines of predestination, the second Great Awakening became a religious revival movement that celebrated notions of human ability and progress.⁴ It was also at this time that some began to develop a keen interest in Eastern philosophy and religion, such as Buddhism and Theosophy.⁵

This was the changing landscape of American cultural, social, and religious life that the message of Hadrat Promised Messiah (may peace be upon him) reached the United States. In the mission to convey his message to all peoples and of all faiths, Hadrat Promised Messiah (may peace be upon him) undertook the endeavors of fervently writing and publishing pamphlets. In the year 1885, these pamphlets were mailed to thousands of Americans: scholars, clergy, and the average citizen. They garnered interest about Islam, initiated correspondences, and became a principal instrument in introducing Islam to America, a pivotal moment in American Islamic history. Hadrat Promised Messiah (may peace be upon him) was in direct correspondence with some prominent Westerners, an effort that would ultimately pave the way for

early Anglo-American converts to Islam and Ahmadiyyat.

A Grand Correspondence

Alexander Russell Webb is considered one of the earliest prominent Anglo-American converts to Islam. Webb gained success as a renowned journalist in Unionville Missouri, launching his own newspaper and actively engaging in politics with the Democratic Party; he was later appointed as American consul in the Philippines by President Grover Cleveland.⁶ In 1886, Webb began communicating with Hadrat Promised Messiah (may peace be upon him) through letters. Although there are various accounts of how this correspondence initiated, it is generally understood by scholars that it was the letters and pamphlets of Hadrat Promised Messiah (may peace be upon him) mailed to prominent Americans and Europeans that generated interest about Islam in Webb. Dr. Umar Faruq Abd-Allah, an American Muslim theologian writes in his book *A Muslim in Victorian America*:

At the time, Mirza Ahmad was recognized as one of the foremost Muslim scholars of India and was actively involved in making Islam known to the West, especially through personal correspondence with prominent Westerners.⁷

This correspondence comprised of four letters, two written to Hadrat Promised Messiah (may peace be upon him) by Webb and two replies to these letters by Hadrat Promised Messiah (may peace be upon him) published in *Shahhna-e-Haqq*

² History. "19th Century." www.history.com/topics/19th-century (accessed 12 March 2020)

³ U.S. History. "Religious Transformation and the Second Great Awakening." Pre-Columbian to the New Millennium. www.ushistory.org/us/22c.asp (accessed 12 March 2020)

⁴ U.S. History. "Religious Transformation and the Second

Great Awakening." Pre-Columbian to the New Millennium. www.ushistory.org/us/22c.asp (accessed 12 March 2020)

⁵ Crow, John L. "America's First Muslim Convert: Alexander Russell Webb." <https://www.baas.ac.uk/usso/american-first-muslim-convert-alexander-russell-webb/> (accessed 29 March 2020)

⁶ Howe, Justine. "Alexander Russell Webb and Islam in America." <http://publications.newberry.org/fait-in-the-city/essays/islam-heartland-alexander-russell-webb-o> (accessed 29 March 2020)

⁷ Abd-Allah, Umar F. *A Muslim in Victorian America*. New York: Oxford University Press, 2006

(Battalion of Truth). Through his communication with Hadrat Promised Messiah (may peace be upon him), Webb became deeply inclined towards Islam. Justine Howe, Professor of Religious Studies at Case Western Reserve University writes:

“Through Ahmadiyya, Webb came to see Islam as the perfect expression of rationality, divinity, and human equality.”⁸

The letters of Hadrat Promised Messiah (may peace be upon him) not only left a lasting imprint on Webb of the truth of Islam, but also revealed the ardent desire of Hadrat Promised Messiah to convey his message to the United States. In reply to Webb’s second letter, Hadrat Promised Messiah (may peace be upon him) stated:

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, & Co. where the attention of the people has not been sufficiently attracted towards a proper understanding of the teachings of Islam.

Hadrat Promised Messiah sought to spread his message to the United States fervently as many spiritually seeking Americans sought to find truth in religion and philosophy, a search evident in the marked curiosity in Eastern religion, rise of Mormonism, Christian Science, Spiritualism, and Theosophy in nineteenth century America. In fact, Webb alluded to this pursuit of religious and spiritual satisfaction in his second letter to Hadrat Promised Messiah (may peace be upon him):

The attention of the American people is being quite generally attracted to the oriental religions but Buddhism seems to be the foremost in their investigations. 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.

Indeed, the correspondence between Webb and Hadrat Promised Messiah (may peace be upon him) ultimately led to several other communications between Americans and Hadrat Promised Messiah (may peace be upon him), and in early American Ahmadi

converts such as Dr. George Baker and F.L. Andersen⁹. Hadrat Promised Messiah referenced the inherent piety of Americans seeking spiritual contentment in his response to Webb:

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.

It was through the letter writing endeavors of Hadrat Promised Messiah that subsequently following communication with Webb, other Americans received the message of Hadrat Promised Messiah through direct correspondence. Although Webb ultimately converted to Islam years after his correspondence with Hadrat Promised Messiah, historians and theologians unanimously conclude that Webb’s understanding of Islam was largely shaped by the teachings and exposition of Islam by Hadrat Promised Messiah, and this was unquestionably influential in leading to the conversion of Webb as the first Anglo-American Muslim.

اپنے علم اور معرفت کی ترقی کے لئے
روزہ افضل انٹرنیشنل لندن خریدیں اور پڑھیں

ایک سو ڈالر سالانہ میں سال میں پچاس شمارے وصول فرمائیں۔

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⁸ Howe, Justine. “Alexander Russell Web and Islam in America.” <http://publications.newberry.org/fath-in-the-city/essays/islam-heartland-alexander-russell-webb-o>

(accessed 29 March 2020)

⁹ Bowen, Patrick. “The Early Legacies of Mirza Ghulam Ahmad and the Lahore Ahmadiyya Movement in

America.” www.Ahmadiyya.org/movement/Lahore-ahmadiyya-in-america-bowen.pdf (accessed 20 March 2020)

My Father—Maulawi Taj-Ud-Din Lyalpuri

Mobashir Ahmad Chaudhry, Bahrain

My father's ancestors settled in Chak No. 332 J.B. "Dhunni Dew." He was born in 1901.

The first known Ahmadi in our village was Chaudhry (Munshi) Sarbuland Khan who converted to Ahmadiyyat during the early period of Hazrat Khalifatul-Masih I. He started the first informal School in our village where he was admitted to study along with some other children. The late Munshi had subscribed to the Daily "Al-Badr" from Qadian and sometimes discussed about "Ahmadiyyat" with his students. My father got convinced with this new sect of Islam and accepted Ahmadiyyat in 1914 at the very young age of 13 years.

When his family learnt about his acceptance of Ahmadiyyat, they vehemently opposed him and insisted him to revert to "Islam." When our father refused to do so, all hell broke loose. Upon facing such a harsh situation at a young age, my father decided to leave his home and migrate to Qadian – a decision which changed his life forever and also the course of his generations. He had no money to buy train ticket, but he was able to travel for few stations in exchange for filling the steam engine tank by hand water pump. He continued his long journey to Qadian on foot for approximately 90 km (about 60 miles) following the Railway track towards Lahore. He arrived in Qadian after an arduous journey of several weeks. There he requested to continue his education. Thus, under the patronage of Hazrat Sahibzada Mirza Bashir Ahmad (may Allah be pleased with him), he got admission in Madrasa Ahmadiyya and was allowed to stay in a student's hostel.

When the news of his arrival in Qadian reached his village, his mother insisted that he must be brought back from Qadian. She

asked his elder brother, Chaudhry Nawab Din to go to Qadian for this purpose. Our father used to narrate that his brother arrived while he was attending a class with headmaster (Principle) Chaudhry Muhammad Nazir Jat. When my uncle tried to enter the classroom, the teacher sternly asked him to get out, and insisted that he stayed at the door and then asked him what he wanted. My uncle said "I have come to take my younger brother (Taj-ud-Din) back to village upon our mother's instructions. Hazrat Jat said, "You can only take him if he wants to go but in case, he doesn't want to return you can't touch him." When my father was asked if he would like to return, he refused and said, "I want to stay in Qadian and study." When my uncle failed in his mission, he threw a home-sewn shirt and some money towards him. These were sent by his mother that if he did not agree to return, these items be given to him and told that his family had no more relationship with him.

Upon completion of his studies in Qadian, my father studied and attained the degree of "Maulawi Fāzil" from Punjab University, Lahore, India. Late Maulana Abul Ata Jalandhri and Qazi Muhammad Nazir Lyalpuri also graduated from Punjab University. Another class fellow had same name (Maulawi Taj-ud-Din) so my father was always referred as Maulana Taj-ud-Din Lyalpuri. He was among the first students of Hazrat Maulawi Syed Muhammad Sarwar Shah (may Allah be pleased with him) in *Muballighen class*.

Upon his return to Qadian, my father was first appointed as a teacher of Arabic language in Madrasa Ahmadiyya and later in Ta'lim-ul-Islam School.

He stated that once the Persian Teacher was on vacation and he was

asked to teach Persian as well.

His expertise in Arabic language was exceptional and he could even lecture in Arabic. Once he wrote an excellent Article in Arabic in "Review of Religions" that was widely admired. He was by nature a shy public speaker, yet he was frequently selected speaker at Jalsa Salana Qadian and Rabwah.

Unfortunately, his earlier two marriages i.e., in Chahoor Mugjlian (Chak# 117 near Sangla Hill (coincidentally where he spent a night during his journey to Qadian at a young age) and in Kuthowali, Distt. Sialkot (where he was a teacher in Ta'lim-ul-Islam High School for some time) were not successful. He married again in early 1930s to our elder Mother Bashira Begum daughter of Chaudhry Ali Mohammed and Mubarika Begum in Chak "Vinjwan" near Qadian. During a meeting, Hazrat Muslih Mau'ud inquired about his children, he replied that childbirth is not possible due to a major surgery of his wife in Amritsar. Huzoor suggested that he should remarry.

Therefore, in late 1940 or early 1941, he married our younger mother, Iqbal Begum daughter of Chaudhry Muhammad Azam (coincidentally who was the only son of Chaudhry Sarbuland Khan—his teacher who converted him to Ahmadiyyat – and Sakeena Begum. Our grandfather (Chaudhry Mohmmad Azam) affectionately called as "Mian Jee" served as President of local Jamā'at Chak# 332 J.B until his demise in 1984 and later his youngest son, Chaudhry Mohammed Aslam was the President of same Jamā'at.

When I was born in 1942, he requested Hazrat Maulana Sher Ali (may Allah be pleased with him) to give 'Ghurtī' & Azan to me. Also, with

consent of my parents, I was adopted by my elder mother Bashira Begum upon birth, who then took care of me as a real son until her death in 1978.

His other children are Mahmooda Begum (London), Khalida Mubarika (Florida) – wife of Late Azizullah Moin-ud-Din, the first President of Jamā‘at Florida for several years, Mobashira Saliha (Toronto) – mother of Hafiz Khaleeq Ahmad, serving as teacher in Jami‘a Ahmadiyya Ghana, Chaudhry Munawar Ahmad, who served as President of Miami Jamā‘at, Tahira Begum (Florida), Chaudhry, Muzaffar Ahmad (Boston) and Chaudhry Mutahir Ahmad (Florida).

My father had a reputation of being a very respectable teacher and adhering to the strict Discipline in school. He also had the honor to teach some grandsons of Promised Messiah (may peace be on him). Sahibzada Mirza Anwar Ahmad used to show his palm with a little scar – advising that it is the result of your father’s stick.

Another prominent member of our Father’s family is our second cousin, Imam Daud Ahmed Hanif, who served as Missionary In charge in Gambia and USA and currently is the Principal of Jami‘a Ahmadiyya Canada.

After some years, both his elder brothers, one elder sister and younger brother also accepted Ahmadiyyat as well.

He narrated that once Hazrat Mir Nasir Nawab (may Allah be pleased with him) visited our village (Chak# 332 J.B.) and had a chance to meet my elder uncle and when he introduced himself by the name of Bhag Din, he said “What “Din Bhag Gia” – and suggested his name to be “Abdullah.” Since he was a chain “Huqqa” smoker at that time, when Hazrat Mir advised the displeasure of Hazrat Promised Messiah for

smoking, he promised to quit smoking immediately and then didn’t touch “Huqqa” again. He also volunteered to become a Darwish and lived in Qadian from 1947 after the partition of Indo Pak until his death and is buried in Bahishtī Maqbarah Qadian.

During Indian partition in August 1947, Hazrat Muslih Mau‘ūd (may Allah be pleased with him) first arranged the migration of women & children on the few Trucks available, providing an armed guard for the journey to Pakistan across the Wahga border. Me along with my younger sister Mahmooda and mother Iqbal Begum and her younger sister, Sughra Begum reached Lahore and stayed for a few days in Cement Building near Ratan Bagh. Our father offered himself to stay in Qadian as Derwesh but upon instructions of Hazrat Muslih Mau‘ūd (may Allah be pleased with him), left Qadian on the last caravan to Lahore, Pakistan in October 1947. He stayed there for about one year.

Once during my stay in London when I had the opportunity to attend a “Majlis-e-Irfan,” with Hazrat Khalifatul-Masih IV, who very graciously introduced me as his eldest son and stated that my father was his Arabic teacher in Qadian.

Initially he served as “Qazi” in Qadian. Later he was appointed as Nazim Dar-ul-Qada, Sadr Anjuman Ahmadiyya by Hazrat Muslih Mau‘ūd (may Allah be pleased with him), a position he continued to hold until his retirement in 1963. He was granted extension thereafter until his final retirement in 1967/68. He was believer of absolute justice, and we were witness to it. He deliberately tried to avoid meeting with people involved in disputes at Dar-ul-Qada, including his acquaintances and friends, during the period of their case hearing in Qada. He worked extra hard – consulting large “Fiqh”

books & cumbersome dictionaries for in-depth study of different cases and Qada decisions based on Islamic jurisprudence.

When Rabwah was selected as the Jamā‘at’s Centre in 1948, my father was in the first group of Ahmadiis who came to settle in Rabwah where a Tent village was established. My mother told us that our family was living in a single room as a home and also converted to office of Dar-ul-Qada during daytime. Me and my elder mother, late Bashira Begum were staying in a village house accommodation in nearby Ahmad Nagar. After some time, ‘Kache’ quarters (mud homes) were built in “Alf”, “Bay” and “Jeem” localities on both sides of Railway line near train station. We were provided a small two-bedroom accommodation in B-Block, where we stayed until our house in Dar-ul-Rehmat (Wasti) was built in 1956.

Abba Jee (my father) was appointed as “Imam” for Prayers in our B-Block Mosque (near the railway station) until nearby “Masjid Khizr Sultana” was built on Railway Road.

My father was a member of Majlis Karpardaz and Majlis Ifta and also served as Nazim Rishita Nata, Sadr Anjuman Ahmadiyya Rabwah for few years.

He departed us on June 24, 1972. He was buried in Bahishtī Maqbarah, Rabwah. During that time Hazrat Khalifatul-Masih III^{rh} was not in Rabwah and he sent us a letter of condolence. Hazrat Sahibzada Mirza Tahir Ahmad, Khalifatul-Masih IV^{rh} came to our home daily for one week to offer condolence.

May Allah grant him an elevated status in Jannat-ul-Firdaus and enable us to continue his legacy in the service of Jamā‘at, Amen.

Some Events in May in the History of Ahmadiyyat in the USA

Compiled by Dr. Mahmud Ahmad Nagi

1917: First regular air mail service began between Washington D.C. and New York, USA on 15 May 1917. (Wikipedia)

1920: Mufti Muhammad Sadiq was detained on his arrival to USA on 15 February 1920. He was released from the US detention camp on 20 May 1920 after about two months. He was allowed by US authorities to propagate Islam. He rented a house in New York City and started his missionary work. The address was: 245 W. 72 Street, NYC (Al-Fazl, 14 June 1920). He changed his residence to 1897 Madison Avenue New York City within a month. (Al-Fazl, 28 June 1920, p. 2, Review of Religions, July 1920, p. 246)

1924: A well-known American missionary Mr. Zwaimer came to Qādiān, India on 28 May 1924 and met Khalifatul-Masih II. He was presented Ahmadiyya literature. On reaching back to the USA, he wrote a circular in which he warned Christian world to prepare and combat Jamā'at Ahmadiyya who was practicing a modernized Islam and had become very strong in Europe and America. (Al-Fazl, 6 January 1925, p. 5)

1950: In May 1950, Ahmadiyya Headquarter USA was shifted from Chicago to Washington. (Al-Fazl 27 June 1950) Ahmadiyya circles were realigned from May 1950. (1) New York Circle, In-charge Missionary Ghulam Yasin Khan, Missions: Connecticut, Massachusetts, New York, Rhode Island, New Jersey and Maryland states. (2) Pittsburgh Circle, In-charge Missionary Abdul Qadir Zaighum, Missions: Pennsylvania, Ohio and Michigan States. (3) Missouri Circle, In-charge Missionary Shukar Ilāhī, Missions: Missouri, Illinois and Indiana States. (The Ahmadiyya Gazette, USA June 1950, Vol. 1, No. 4, p. 2)

1953: Sixth Annual Ahmadiyya Muslim convention USA was held in YMCA Hall and Mosque of Chicago on 30-31 May 1953. More than 250 attended. (Tarikh Ahmadiyyat, Vol. 16, p. 205)

1954: On 17 May 1954, Supreme Court USA gave a landmark decision and declared that racial segregation in schools is unconstitutional. The US President sent federal troops to Central High School in Little Rock, Ark., to enforce integration of black student on 24 September 1954. (Wikipedia)

1954: Maulawi Nur-ul-Haq Anwar assumed the charge of missionary USA in May 1954. He remained on this post for more than three years. (Tabshir file USA)

1955: American Magazine "Life" published a detailed article on Islam on 9 May 1955 and mentioned activities of Ahmadiyya Muslim Community. (Tarikh Ahmadiyyat, Vol. 17, pp. 283-9)

1955: "Reader's Digest" magazine published "Islam a Misunderstood Religion" in its May 1955 issue by a non-Muslim writer, James Michener. Ahmadiyya Mission USA published 10,000 copies of Quran and distributed it all over the country creating renewed interest in Islam. (Tarikh Ahmadiyyat Vol. 17, pp. 313-4)

1958: Abdul Qadir Zaighum left Rabwah for USA on 4 May 1958 as US missionary for the second term. Sunday Times published an article of Elizabeth Hackley on "Fanning the flame of Islam" on 25 May 1958. The activities of International Ahmadiyya Muslim Community were highlighted. (Al-Fazl, 9 July 1958, p. 1)

1961: The Chicago Sun Times is an important newspaper of Chicago, IL and has a circulation of 550,000, published an interview of Missionary Ameenullah Khan Salik on 8 May 1961; highlighting the achievements and sacrifices of Ahmadiyya Muslim Community, USA. (Daily Al-Fazl, October 5, 1962, p. 5)

1963: 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 in US from 1963 to 1967 and then again from 1978 to 1979. He with the help of Ahmadi of Dayton started building Ahmadiyya Mosque in Dayton-OH in 1963. (The Ahmadiyya Gazette, April-September 2020, p. 86).

1965: Ahmadiyya Muslim Newspaper Al-Fazl published on 13 May 1965 about the completion of first mosque in a traditional Islamic design in Dayton, Ohio. Local Ahmadi contributed \$16500.

1969: The Ahmadiyya Gazette USA reported in its issue of May 1969 about new Ahmadiyya missions in Baltimore, Indianapolis, Waukegan, Cincinnati and Athens. (The Ahmadiyya Gazette USA, May 1969, p. 3)

1972: Missionary Abdul Rahman Khan Bengalee died on 16 May 1972 in Dayton-OH while serving the cause of Ahmadiyya Muslim Community, USA. He was the second missionary martyred in USA. His body was taken to Rabwah, Pakistan on 19 May 1972. Khalifatul-Masih III led his funeral prayers. He was buried at a specifically allocated plot for missionaries in Bahishtī Maqbarah, Rabwah, Pakistan (Al-Fazl, 21 May 1972)

1975: A special meeting of the Executive Committee of the Board of Directors was held on 25 May 1975 at Ahmadiyya Gazette Online

Washington Mission HQ with Missionary Muhammad Siddique Shahid in the chair. The missionary Midwest circle-Muhammad Ibrahim, the National Amir, Rashid Ahmad American, National Financial Secretary,-Munawar A. Saeed and the Midwest Regional Amir-Bashir Afzal (Co-opted) attended. (The Ahmadiyya Gazette, June 1975, p. 1)

1977: Muhammad ‘Abd-ur-Rashid Yahya assumed the charge of Ahmadiyya missionary USA from August 1977 to May 1981 and then from 6/20/1986 to 1994. (Tabshir File USA) A two-day National Ijtimā of Khuddam-ul-Ahmadiyya was held in May 1977. (Al-Fazl 9 July 1977).

1978: The Thirty-first Annual Convention of the Ahmadiyya Movement in Islam, USA was held at Model Cities Community Center in Dayton, Ohio on 27-28 May 1978. More than 400 attended the convention. The honorable James McGee, Mayor of Dayton was among the visitors who welcomed Ahmadi delegates. President of the Dayton, Muzaffar Ahmad Zafr delivered welcome address. Missionary Masud Ahmad Jhelumī read messages of Khalifatul-Masih III and Sahibzada Mirza Mubarak Ahmad, Wakil-ut-Tabshir. (The Ahmadiyya Gazette USA, June-July 1978, p. 6-8)

1980: The Ahmadiyya Community, West Coast, USA held its first regional annual convention in Masonic Temple at 897 Colusa Avenue, Berkeley on 25 May 1980. Mir Mahmud Ahmad Nasir, Missionary in-charge presided the convention. Seventy-five attended. (The Ahmadiyya Gazette USA, June 1980, p. 5)

1983: Second Ijtimā of Majlis Ansarullah USA was held in Washington on 21-22 May 1983.

2001: Maulana Sheikh Mubarik Ahmad Ex-missionary in-charge USA died on 9 May 2001. US Jamā’at Ahmadiyya passed a condolence resolution. (The Ahmadiyya Gazette USA, June 2001, p. 32)

2004: The Ahmadiyya Gazette, USA reported in its issue of May-June 2004: Khalifatul-Masih V asked for the revival of Ahmadiyya Engineers & Architect Association, USA. (The Ahmadiyya Gazette USA, May-June 2004, p. 36)

2010: The opening ceremony of the remodeled mosque was officially held on May 23, 2010, by then Na’ib Amir and Missionary In-Charge Maulana Naseem Mahdi when he graced the regional Khilafat Day celebrations of Buffalo, Rochester and Syracuse chapters held at Syracuse Mosque.

2013: Khalifatul-Masih V visited Los Angeles for his first visit to the West Coast of USA from 4-12 May 2013. This was his third tour to USA. Large families of Ahmadīs from California received him. (Khalifa of Islam USA tour 2013) Khalifatul-Masih V granted audience to Ahmadi Students studying in schools, colleges and universities across USA on 6 May 2013. He advised Ahmadi students to strive for attaining excellence and set their standard high by aiming for the Nobel Prize. (The Ahmadiyya Gazette USA, August-September 2013, p. 10) Khalifatul-Masih V was interviewed by Tamara Audi of Wall Street Journal on 8 May. (The Ahmadiyya Gazette USA, August-September 2013, p. 12) Khalifatul-Masih V delivered Friday Sermon from the Baitul Hameed Ahmadiyya Mosque in Chino, California on 10 May 2013. (Khutbat-e-Masroor, V. 11, pp. 270-1) Hazrat Mirza Masroor Ahmad, Head of Ahmadiyya Community delivered the keynote address at a special reception held in his honor at the Montage in Beverly Hills, LA on 11 May 2013. 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. (The Ahmadiyya Gazette August-September 2013, p. 19) Khalifatul-Masih V inaugurated the Bait-ur-Rahman Mosque in Vancouver on 17 May 2013 by delivering his weekly Friday Sermon from the new Mosque. (Khutbat-e-Masroor, V. 11, pp. 277-8)

2014: Dr. Mehdi Ali Qamar, a US cardiologist was martyred in Rabwah, Pakistan on 26 May 2014. Khalifatul-Masih V mentioned his services for the Jamā’at in Friday sermon of 30 May 2014. He led his funeral prayer in absentia.

2014: Talha Ali served US Ahmadiyya as missionary from May 2014 to April 2015.

2020: Khalifatul-Masih V launched MTA8 America for programs in English, French and Spanish for North American countries on 29 May 2020. (Friday Sermon, 29 May 2020)

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Notes on chapters and verses of the Holy Qur'ān by Hazrat Khalifatul-Masih IV^{rh}

English Translation by Missionary Shahid Ahmad of Ghana

7. Al-A'raf-Introduction

This Surah was revealed in Mecca with the exception of a few verses. Including *Bismillah*, it contains two hundred and seven verses.

The two preceding Surahs, i.e., Surah Al-Baqarah and Surah Al-e-Imran, started with the abbreviated letters of الم (Alif Lām Meem). This Surah starts with an additional letter of ص (Sād) on الم (Alif Lām Meem). Which connotes that the subject-matters discussed in the preceding Surahs will be added with some more, which relate to Allah's attribute of being Truthful.

Sād also stands for *Sādiq-ul-Qaul*, i.e., truthful in statement. But in its verse 3 the Holy Prophet's^{sa} chest has been called as *Sadr*, which implies that the Holy Prophet (may peace and blessings of Allah be on him) was fully convinced about the subject-matters of the Surahs and their being from God that started with *Alif Lām Meem*.

This Surah adds an additional subject-matter to the preceding ones that not only the disbelievers of the Prophets will be held accountable, rather the Prophets themselves will also be held accountable as to what extent they discharged their responsibilities.

Adam^{as} has been discussed in this Surah again. He was created with the command of Allah the Almighty. Once Allah the Almighty had breathed His spirit into Adam^{as}, He commanded human beings to obey him. Here the discussion of the Holy Prophet (may peace and blessings of Allah be on him) is implied in the sense that the greatest of the prostrations ever done to Allah the Almighty was made by the Holy Prophet. It is in this relation that all

human beings have been commanded to submit to him. And this prostration of the Holy Prophet's has been discussed at the end of the preceding Surah in the following words: *قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَا مَخْبِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ* (i.e., Say, "My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds). In conclusion, submission to the one who has dedicated all of his in the way of Allah does not at all amount to idolatry. Rather, obedience to him will be counted as obedience to Allah the Almighty.

Thereafter comes the mention of the dress which Adam^{as} wore apparently in the form of leaves. In reality, it meant nothing but *Libās-ut-Taqwa*, i.e., the attire of righteousness. Similarly, human beings have been warned that as the Satan misled the people of Adam^{as}, in this age also he is misleading the people of other Prophets. Expulsion from the heaven in truth means expulsion from the sphere of Shariah; as within the sphere of Shariah lies the Heaven, and without it lies nothing but the Hell. Even today, as a result of going out of the sphere of Shariah of the Holy Qur'an all the human beings have been afflicted with all sorts of physical and spiritual hell. The very subject that the beauty in reality is that of righteousness has been discussed in the following verse that you cannot attain beauty by going to the mosque unless you go along with your beauty, i.e., righteousness.

This Surah also discusses the loftiest standing of the Holy Prophet Muhammad (may peace and blessings of Allah be on him), which was not bestowed upon any other

Prophet. That is to say, he and his Companions enjoyed such cognizance of the people of the heaven that because of their spiritual standing they would be able to tell the inmates of heaven from hell on the Judgement Day.

Thereafter, many other Prophets have been mentioned that they, too, were sent merely for the guidance of their respective people. And they made utmost sacrifices for their respective people and procured the means of their guidance. But above all it was the Holy Prophet Muhammad (may peace and blessings of Allah be on him) who procured the means for the guidance of the people.

Thereafter, it has been clearly explained that the past Prophet, too, had attained lofty spiritual stations. But their munificence was limited, and before the Holy Prophet (may peace and blessings of Allah be on him) no other Prophet came with universal munificence. Thus, the Holy Prophet (may peace and blessings of Allah be on him) was selected as the chief of all the Prophets because he was a source of mercy for the whole world. That is to say, he was a mercy for the East and West, and for Arabs and all the foreign lands, as well for human beings and animals. This is something which has been profusely mentioned in the Hadith literature.

The judgement that was to occur by the Holy Prophet (may peace and blessings of Allah be on him), the first of those Judgements occurred in the very lifetime of the Holy Prophet (may peace and blessings of Allah be on him), which finds its mention in *إِفْتَرَجَتِ السَّاعَةُ وَأُنشِقُ الْقَمَرُ* (i.e., The Hour has drawn nigh, and the

moon is rent asunder). The second judgement was to occur in the Latter Days, because the dead who had died once again after their revival had to

be revived once again. Then there is another judgement which was to occur on *Ashrār-un-Nās* (i.e., the worst of people). All these

judgement days are closely linked with the advent of the Holy Prophet (may peace and blessings of Allah be on him).

Notes: Al-A'rāf

Verse 17:

قَالَ فِيمَا أُغْوِيْتِي لِأَفْعَدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

As long as Allah's special protection is not accompanied even those who tread on the straight path are insecure against the temptations of the Satan. The Holy Qur'an used the terms of مَغْضُوبٍ عَلَيْهِمْ (who have not incurred thy displeasure) and ضَالِّينَ (who have not gone astray) for those who tread in the straight path, but they went astray.

Verse 36:

يٰٓبَنِي آدَمَ اِمَّا يٰٓتَيْنٰكُمْ رُسُلٌ مِّنْكُمْ يَفْقُصُوْنَ عَلَيْكُمْ اٰيٰتِيْ ۗ فَمَنْ اٰتَقٰى
وَاصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

This is an address to mankind generally that whenever any Messengers come to them and rehearse Allah's signs unto them, they must not disobey them.

Verse 55:

اِنَّ رَبَّكُمْ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيّٰمٍ ثُمَّ اسْتَوٰى عَلٰى
الْعَرْشِ ۗ يَغْشٰى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حٰثِثًا ۗ وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُوْمَ مُسْحَرٰتٍ بِاَمْرِهٖ ۗ اَلَا لَهٗ الْخَلْقُ وَالْاَمْرُ ۗ تَبٰرَكَ اللّٰهُ رَبُّ
الْعٰلَمِيْنَ

Six days signify six periods; and one period may be as long as tens of millions of years. "Settling on the throne firmly" signifies, having brought into creation everything Allah the Almighty does not dissociate Himself from His creatures. Rather, as a king supervises the entire nation, similarly Allah supervises all of His creatures.

Verse 74:

وَإِلَىٰ ثَمُوْدَ آخَاهُمْ صٰلِحًا ۗ قَالَ يٰٓقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرِهٖ ۗ
فَدَجَّآءَتْكُمْ بَيْنَهُ مِّنْ رَبِّكُمْ ۗ هٰذِهِ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةٌ فَدَّرُوْهَا تٰكُلُ فِيْ
اَرْضِ اللّٰهِ وَلَا تَمْسُوْهَا بِسُوْءٍ ۗ فَيَاْخُذْكُمْ عَذَابٌ اَلِيْمٌ

The word نَاقَةُ اللّٰهِ (she-camel of Allah) stands for that she-camel of Hazrat Salih (may peace be on him) which he used to ride to deliver the message of his ministry to his people. When some wicked chiefs cut off the legs of this, she-camel and brought an end to the means of delivering his message, as a result of this they deserved the punishment. It is said that there were nine chiefs that

connived at it.

Verse 109:

وَنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضًا ۗ لِلنَّظْرِ بَيْنَ

The two signs mentioned in verses 108-109 are of the nine Divine signs which were given to Hazrat Moses^{as} and Hazrat Arun (may peace be on him) by Allah the Almighty. Other verses reveal that the rod did not in reality turn into a snake; rather under the sway of God the eyes of beholders looked it to be a snake. The same was the case with the hand; the hand of Hazrat Moses^{as} had the same color that was its natural, but as a sign it appeared to be illuminating to the beholders.

Verses 117-118:

قَالَ اَلْقُوا فَلَمَّا اَلْقَوْا سَحَرُوْا اَعْيُنَ النَّاسِ وَاَسْرَهَبُوْهُمْ وَاَجَآءُوا بِسِحْرِ عَظِيْمٍ
وَاُوْحَيْنَا اِلَىٰ مُوسٰى اَنْ اَلْقِ عَصَاكَ فَاِذَا هِيَ تَلْقَفُ مَا يَأْفِكُوْنَ

Verses 117-118 reveal the truth of the magic. سَحَرُوْا اَعْيُنَ النَّاسِ means the eyes of the people were bewitched and mesmerized. But their ropes remained ropes as they were. Hazrat Moses^{as} also came under their spell. But once Allah the Almighty commanded him to throw his rod suddenly the spell of the sorcerers' magic was undone; and it failed to bewitch the minds of the beholders anymore.

Verse 144:

وَلَمَّا جَآءَ مُوسٰى لِمِيْمَاتِنَا وَكَلَّمَهُ رَبُّهُ ۗ قَالَ رَبِّ اَنْظُرْ اِلَيْكَ ۗ قَالَ لَنْ نَّرِيْكَ وَلٰكِنْ
اَنْظُرْ اِلَى الْجَبَلِ فَاِنَّ اِسْتَقَرَّ مَكَانَهٗ فَسَوْفَ نَرِيْكَ ۗ فَلَمَّا تَجَلٰى رَبُّهُ لِلْجَبَلِ جَعَلَهٗ دُغًا
وَخَرَّ مُوسٰى صٰعِقًا ۗ فَلَمَّا اَفَاقَ قَالَ سُبْحٰنَكَ تُبَّتْ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ

On account of his innocent nature Hazrat Moses^{as} assumed that if Allah the Almighty wills He may be seen with the physical eyes. On this demand Allah the Almighty said, man cannot withstand even thunderbolt, how he will see the face of Allah the Almighty. Thus, as a sign when the lightning struck the mountain Hazrat Moses^{as} fell unconscious. But once he regained his consciousness, repenting he turned to Allah the Almighty.

Verse 172:

وَإِذْ تَنْقَضَتَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوْا اَنَّهُ وَاِفِغُّ بِهِمْ ۗ خُدُوْا مَا
اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ

Here, raising the mountain on top of them does not at all mean that the mountain was uprooted and brought on top of their heads. Some mountains are so much edged out on the road that a passerby on that road comes

under its shade. This is what it means here as well. But using their fear in their own benefit, they were overwhelmed with at that time, Allah the Almighty admonished them to hold fast the Torah.

Verse 173:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ لَعَنَّاهُمْ أَنْ يَقُولُوا إِذْ سَأَلْتَهُمْ لَنْ نَدِينَهُنَّ وَالْقَوْمِ الْأَخْفَىٰ
 أَنْفُسِهِمُ السُّبْحَانَ الَّذِي أَلْهَمَنَا الْوَيْلَ مِنَ الْقَوْمِ الْأَكْفَرِ
 إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Even prior to the birth of Adam's children they were commanded to bear witness in the existence of Allah the Almighty. How can a covenant be taken from the children that are yet to be born? It only signifies that it is part of human disposition to believe in the existence of

Allah the Almighty. Thus, the concept of God Almighty prevalent all over the world is not a coincidence. Rather it is drawn in the human nature.

Verse 177:

وَلَوْ بَشَتْ أَلْفُ عَنَّا لَرْفَعَنَّا بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَأَتْبَعَ بِنُورِهِ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِذَا سَمِعَ عَلِيَّهُ بَلَّهْتَ أَوْ تَرَكَهُ بَلَّهْتَ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

The commentators of the Qur'an say the name of the person mentioned in this verse was Balaam Baur. This was a man who had been invested with the spiritual traits that are a means to attain nearness to Allah. But unfortunately, he preferred to incline to the world. His similitude is given with a dog; whether somebody throws a stone on it or not, it has to be fatigued by barking. Thus, having gone astray from the straight path this man as well started mocking against the truth.

8. Al-Anfal: Introduction

This Surah was revealed in Madinah. Including *Bismillah*, it consists of seventy-six verses. The plunder taken as a result of war is called *Anfal*.

In the preceding Surah Al-A'raf (verse 188), the time of the occurrence of *Sā'ah* or Judgment was asked about by the infidels. Its first manifestation has been explained in detail in the current Surah. It has been communicated that that *Sā'ah* has fallen on the Arabs in whose result the era of disbelief and idolatry would come to an end.

At the end of the preceding Surah a warning was given (to the believers) as to very terrible time was going to be faced with. Therefore, from now onwards, (the Holy Prophet^{sa}) should supplicate to Allah the Almighty humbly and earnestly, humbly submitting to Him in private and loudly, because all the difficulties would be resolved only by his prayers.

At the very outset of this Surah a glad tidings was given that as a result of such difficulties the believers' would be relieved of their straitened circumstances. In connection to the difficulties first of all the battle of Badr was mentioned. As special attention was drawn towards supplications at the end of the

preceding Surah, it has been noticed that the victory given to the Muslims in the battle of Badr was merely a result of the special prayers of the Holy Prophet^{sa}. Otherwise, the three hundred and thirteen Companions^{ra}, who joined him in this battle, were no match whatsoever against the invading army of the idolaters of Mecca, except from the spiritual point of view. The Meccans possessed the best mounts and the best war equipment, and the best divisions of archers accompanied them. Besides that, to excite the emotions of warriors for war, the best female singers also accompanied them whose songs created a state of madness on armies. As against all this the supplications of the Holy Prophet^{sa} triumphed, which he made in his camp crying bitterly in a state that cloth from his shoulders fell down repeatedly and Hazrat Abu Bakr^{ra} would put it back. The pinnacle of the prayer was the following utterance of his: اللهم إن تهلك هذه العصابة من أهل الإسلام لا تعبد في الأرض

(*Muslim, Kitāb-ul-Jihād*). i.e., the purpose of the creation of the jinn and humans is nothing but worship. And these men whom I have trained to worship you alone, if they were killed today then never ever again any community would be raised for truly your worship. Thus

all the credit of the victory of the battle of Badr goes merely to the supplications of the Holy Prophet^{sa}.

Furthermore, the believers have also been educated that the decisive weapon to differentiate between the truth and falsehood is none other than righteousness. In future as well, if you fancy to overpower the strongest powers of the world that would be possible only when you remain steadfast on righteousness.

Another point made clear at this point is that the Holy Prophet^{sa} and his Companions would have never waged war if strife had not been made to convert their faith through war. The biggest disorder caused in the world had always been, and will continue to be, through the means of strife of converting peoples' faith at the point of sword. In such a case, defensive measures are allowed, only, as long as this disorder is brought to a complete end.

Similarly, it has been exhorted that one has to profusely remember Allah for steadfastness. Thus, during the horrific wars, those who continuously raise the slogans of remembrance of Allah, are being conveyed the glad tidings that surely they will be the prosperous, as every success comes only with the remembrance of Allah.

The last two verses of the Surah

make a mention that if pressure from the enemy intensifies and as a result you have to migrate from your homeland this migration would be counted in the way of Allah. In lieu of this you will be granted the Divine

help. And besides forgiveness, Allah the Almighty will abundantly bless the provisions of the emigrants. This prophecy has always been fulfilled in great style. Some other forms of blessings in provisions, whose

mention was made in the beginning of the Surah in the form of *Anfal*, have also been mentioned here that as a result of migration the ways of provisions would be widely opened for the emigrants.

Notes: Al-Anfal

Verse 18.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

This verse mentions the great victory in the battle of Badr which ostensibly took place at the hands of the Companions. When they were slaying the disbelievers in fact they did it through the Divine power. One apparent cause for this victory was that when the Holy Prophet^{sa} cast some pebbles at them in its support a very powerful storm started blowing from the side of the Muslim force to the side of the disbelievers. The secret of Allah's killing them is concealed in the fact that because of the strong wind the eyes of the disbelievers were almost blinded, and it became very easy for the Muslim force to slay them. The 'help from the angels' also signifies the same thing.

Verse 25.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْنِ يُحْشَرُونَ

This verse clearly explains the bringing of dead to life. The Christians take Hazrat Jesus' bringing the dead to life in literal sense. Thus, when the Holy Prophets^{sa} called the spiritually dead to himself to give them life it became apparent that they were not the dead lying in graves, rather they were the spiritually dead of Arabia.

Verse 35.

وَمَا لَهُمْ آلٌ يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أُولِيَاؤُهُ إِلَّا الْمُتَفُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

The polytheists' occupation of the Sacred Mosque was only ostensible. In truth only the believers deserved the Sacred

Mosque, either before or after its occupation.

Verse 40.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينَ كُلُّهُ لِلَّهِ فَإِنَّ انْتِهَآءَ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

This verse is a very cogent argument against apostasy. Here *فِتْنَةٌ* (fitnah) signifies coercing somebody to convert their faith. As long as the religion has its freedom wholly for Allah fight against such coercers is permissible with the very weapons they use to coerce the believers to change their faith. Another meaning of *فِتْنَةٌ* is to bake something on fire.

Verses 43-45.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاحْتِلْفَتُمْ فِي الْمَيْعَادِ وَلَكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِنَا وَيَحْيَا مَنْ حَيَّ عَن بَيْتِنَا وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكُهُمْ كَثِيرًا لَقَشَفْتَهُمْ لِنَتَّارِعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّقَاتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

The Muslims had not thought of fighting before the Battle of Badr. On the contrary they received the news of a trading caravan of the people of Mecca, to encounter which the Muslims set off; as the Quraish had intended to use all the proceeds of their trading caravan to fight against the Muslims. This was a special strategy from God Almighty that despite being much less in number they were encouraged to encounter a much bigger army. Otherwise many of their weaker members would have never set off to encounter such a large army.

In the expression *عَنْ هَلَكَ* *عَنْ* *لِيَهْلِكَ* (i.e., so that he, who had already

perished by a clear proof, should perish) a point of very deep wisdom has been pointed out that those who possess very clear proof, which has been termed as *بَيِّنَةٌ* (bayyinah), they will, by the blessings of that proof, definitely overpower. Those who are bereft of any proof are annihilated anyway. Therefore, whether it be a physical battle or a battle of arguments those who possess *بَيِّنَةٌ* will surely win, and those who lack it will surely be annihilated.

Verse 66.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

The Holy Prophet^{sa} has been commanded to urge the believers to fight. Though they are lesser in number, yet it is a promise by Allah the Almighty that they can overcome an opponent ten times greater. But it does not signify that every individual will overcome ten times greater a number. A particular figure has been given that if they are a hundred, they will overcome a thousand, which is very likely.

Verse 67.

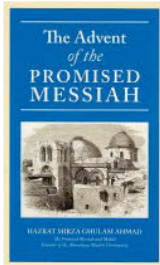
الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

This verse states that for the present you are in a weak state; neither sufficient food nor weapons are available. Therefore, a hundred of you will overcome two hundred. But once you inspire awe, in future generations a thousand will overcome ten thousand. The foundation for the great victory that has been prophesied for the future generations was laid by none else but the early believers.

Have you read all the books of the Promised Messiah?

May peace be upon him

Promised Messiah and Imam Mahdi, Ḥaḍrat Mirza Ghulam Ahmad, may peace be upon him, says, “Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable.” (Victory of Islam, Page 45, Published in 1891)



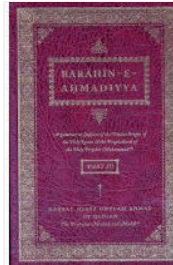
The Advent of the Promised Messiah



Barahin-e-Ahmadiyya 1-2



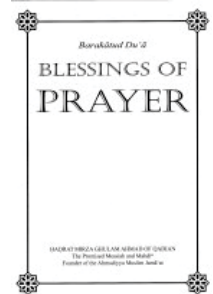
Barahin-e-Ahmadiyya 3



Barahin-e-Ahmadiyya 4



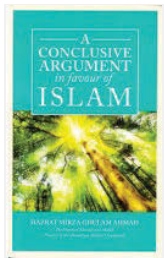
Barahin-e-Ahmadiyya 5



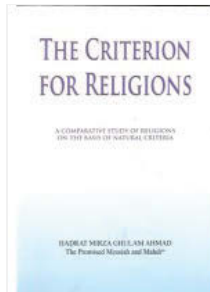
Blessings of Prayer



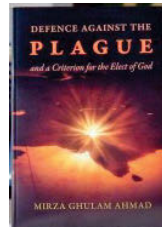
The British Government and Jihad



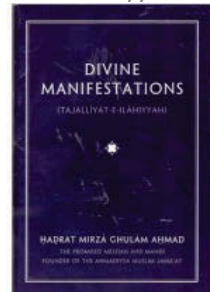
The Conclusive Argument in Favour of Islam



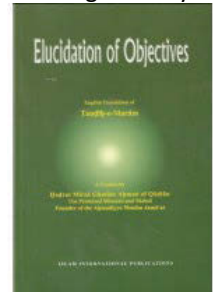
The Criterion for Religions



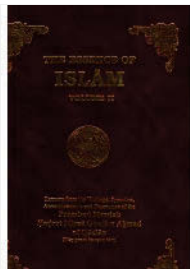
Defense against the Plague and a Criterion for the Elect of God



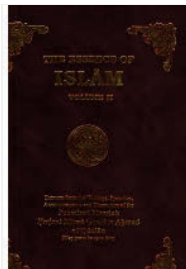
Divine Manifestations



Elucidation of Objectives



The Essence of Islam Volume 1



The Essence of Islam 2



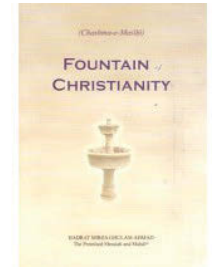
The Essence of Islam 3



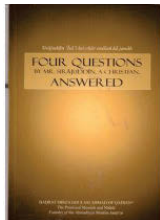
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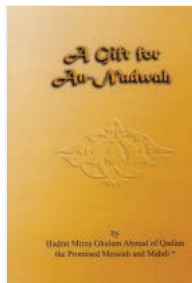
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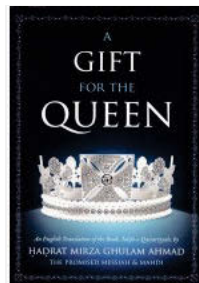
Fountain of Christianity



Four Questions by Mr. Sirajuddin, A Christian, and Their Answers



A Gift for Al-Nadwah



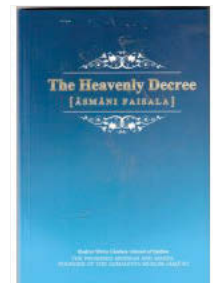
A Gift for the Queen



The Green Announcement



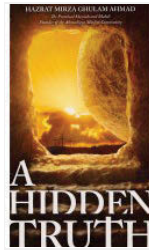
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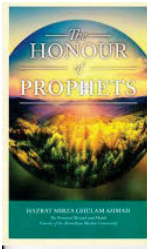
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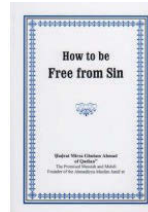
The Heavenly Sign



A Hidden Truth



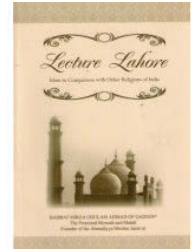
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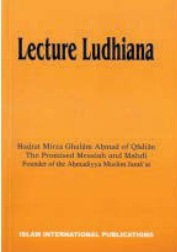
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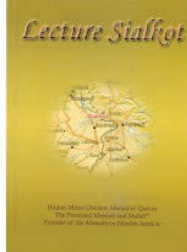
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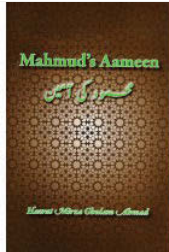
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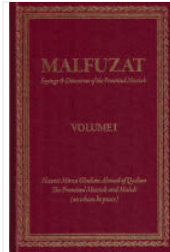
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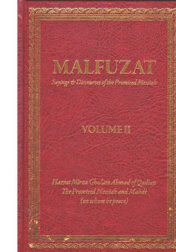
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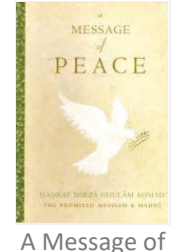
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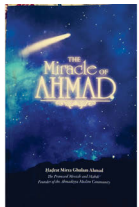
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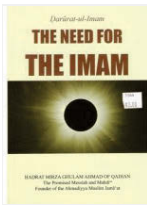
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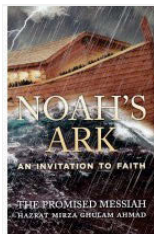
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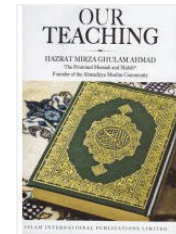
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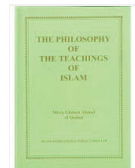
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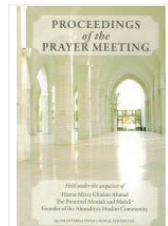
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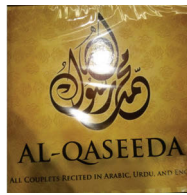
Our Teaching



The Philosophy of the Teachings of Islam



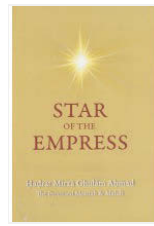
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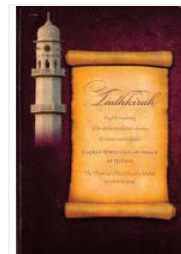
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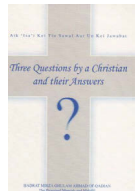
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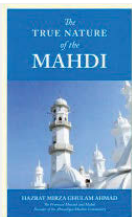
Star of the Empress



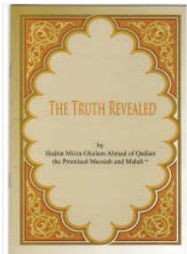
Tadhkirah



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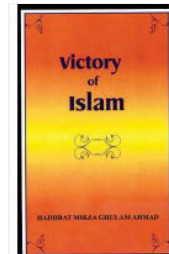
The True Nature of the Mahdi



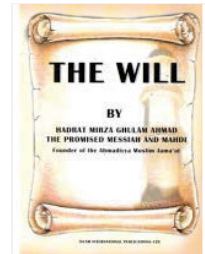
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