

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

The Ahmadiyya

April 2008



Gazette

Khalifatul Masih III^{rh} Edition

USA



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An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA
MOVEMENT IN ISLAM, USA

April 2008

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Cover: *Latif Ahmed* Photos: *Kalim Bhatti*

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Acronyms for salutations used in this publication

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

The Ahmadiyya Gazette USA is published by the Ahmadiyya Movement
in Islam, Inc., at the local address:

The World Processing Lab
P.O. Box 226, Chauncey, OH 45719

Periodicals Postage Paid at Chauncey, Ohio
Postmaster: Send address changes to
The Ahmadiyya Gazette
P.O. Box 226, Chauncey, OH 45719-0226

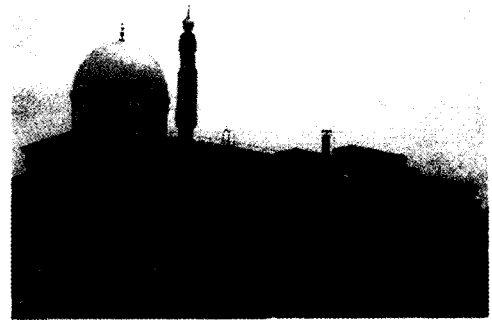


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Al-Qur'an

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يُخَذِّلْكُمْ فَمَنْ ذَا الَّذِي
يَنْصُرْكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ٥
لَنَبِيِّ أَنْ يَغْلُ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ۖ ثُمَّ تَوْفَى كُلُّ
نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٥

If Allah helps you, none can overcome you; but if He forsakes you, then who is there that can help you beside Him? In Allah, then, let the believers put their trust. And it is not possible for a Prophet to act dishonestly, and whoever acts dishonestly shall bring *with him* that, concerning which he has been dishonest, on the Day of Resurrection. Then shall every soul be fully paid what it has earned; and they shall not be wronged. (3:161-162)

Commentary:

The expression, *Min Ba'dhi*, translated as, "beside Him", literally means, "after Him" and may be rendered as "in opposition to Him".

The archers stationed by the Holy Prophet^ﷺ at the hill of Uhud to protect the rear of the Muslim army left their posts (not all of them) when they saw the Meccan army in full flight. They thought that by leaving the hill at that stage they were not contravening the spirit of the Prophet's^ﷺ orders, which were to the effect that they were not to leave their posts in any circumstances. They further thought that as, according to Arab custom a soldier was entitled to the possession of the booty he laid his hand on during the fight they might be deprived of their share of the spoils of war if they stuck to their posts. This precipitate action of the archers implied an apprehension on their part that the Holy Prophet^ﷺ might ignore their right to the booty. It is this apprehension that is commanded here. But no imputation of actual faithlessness to the Holy Prophet^ﷺ is implied. The verse simply purports to say that it was far from the Holy Prophet^ﷺ to agnore the rights to the booty of those whom he himself had stationed at a certain place.

Al-Hadith

عن عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى قَتْلَى أُحُدٍ فَصَلَّى عَلَيْهِمْ بَعْدَ ثَمَانِي سِنِينَ كَالْمُودِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ ثُمَّ طَلَعَ إِلَى الْمِنْبَرِ فَقَالَ: إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنْ مَوَّعْتُكُمْ الْحَوْضُ وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا وَإِنِّي لَسْتُ أَحْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا وَلَكِنِّي أَحْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَتَفَاسَوْهَا قَالَ فَكَانَتْ آخِرَ نَظَرِهِ نَظَرُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَفِي رِوَايَةٍ: "وَلَكِنِّي أَحْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَتَفَاسَوْهَا فِيهَا وَتَقْتَلُوا فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ" قَالَ عُقْبَةُ فَكَانَتْ آخِرَ مَا رَأَتْهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَفِي رِوَايَةٍ قَالَ: إِنِّي فَرَطٌ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ وَإِنِّي وَاللَّهِ مَا أَحَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكِنْ أَحَافُ عَلَيْكُمْ أَنْ تَتَفَاسَوْهَا فِيهَا -

Hadhrat 'Uqbah bin 'Amir^{ra} relates that the Holy Prophet^{sa} went to the graves of the martyrs of the Battle of Uhud eight years after the battle and prayed as if he was saying farewell to the living and the dead. Then he ascended the pulpit and said: "I am going ahead of you, and I am witness over you and our meeting shall be at the Reservoir in the Heaven. I am looking right now at the place where I will be standing. I am not worried that you will start associating partners with Allah. However, with regards to the world, I am worried about you that you may try to compete with each other for gaining the world." Hadhrat Uqbah^{ra} says this was his last opportunity of looking at the Holy Prophet^{sa}.

Another narration is: "I am worried that you will compete with each other for gaining the world. Consequently, you will fight each other, which will cause your destruction like the people before you were destroyed by doing so.

According to another narration the Holy Prophet^{sa} said: "I am going ahead of you so that I could do good for you and I am witness over you. By God! I am looking at the Reservoir in the Heaven where I will stand. I have been given the keys to the treasures of the world or the keys of the whole world. By God! I am not worried that you will become pagans after I depart. Rather, I am worried that you will compete with each other for worldly things.

(Muslim kitbul Faza'il bab athbat haud nabiyyina^{sa}, Bukhari kitbul maghazi bab ghazwah Uhud, Kitabul jana'iz babussalat 'alashshahid)

SAYINGS OF THE PROMISED MESSIAH^{AS}

PURPOSE OF THE SYSTEM OF *BAI'AT*

If anyone should deliberately contravene the conditions set out in the announcement of 12th January, 1889, and should persist in his rebellious attitude, he will be expelled from this Movement. The system of *Bai'at* has been instituted solely with the purpose of brining together a large group of the righteous, so that they should cast a positive influence in the world, and their unity should be a source of blessing and greatness and good harvest for Islam. Since they will be united for the same cause, they will be readily available for the pure and holy service of Islam. They should not be lazy, miserly and purposeless Muslims, nor should they be like the worthless ones who have done great harm to Islam through their dissention and inequity and have stained its beautiful face by their acts of transgression, nor should they be like the heedless dervishes and those who have withdrawn from the world, who are totally unaware of the needs of Islam and unconcerned with the welfare of their brethren, and who feel no eagerness for promoting the welfare of mankind. On the contrary, they should have such sympathy for the people that they should become the refuge of the poor and fathers to the orphans and, like passionate lovers, be always ready to sacrifice themselves for discharging Islamic duties. They should make every effort that their blessings should spread in the world and the pure fountain of love for the Divine and of sympathy for His servants should spring out of every heart, and their unity should be seen as flowing like a river.

God Almighty, by His special grace and favor, has designed to make the prayers and the attention of this humble one the means of the manifestation of their pure capacities That Holy and Glorious One has inspired me with the eagerness to Occupy myself with the inner training of these seekers, and to strive day and night to rid them of their impurities, and to beseech God to grant them the light whereby a person is delivered from the bondage of his ego and of Satan and develops a natural love for the ways of God Almighty. I would also solicit for them the Holy Spirit, which is generated by the strong relationship between perfect Providence and undulated service to God. I would also endeavor



**HADHRAT MIRZA NASIR AHMAD
KHALIFATUL MASIH III^{RH}**

to secure their deliverance from the vicious spirit which is generated by the intense relationship between Satan and *Nafs-e-Ammarah* [the Self that incites to evil]. Thus, with the help of Allah, I will not be lax and lazy and will not be heedless in seeking the reform of my friends who have joined this Movement in full sincerity. Indeed, I shall be ready even to face death so that they might live. I shall solicit for them from God Almighty the spiritual power which, like an electric current should activate their entire beings. I am sure that all this will come about for those who, having joined the Movement, shall wait steadfastly for God Almighty has determined to create this group and to promote it for the manifestation of His Glory and His Power, so as to spread in the world love for Himself and sincere repentance and piety and real goodness and peace and prosperity and sympathy for mankind.

Therefore, these will be His own people and He will strengthen them with His own spirit. He will purify them from a life of impurity and will bring about a pure change in their lives, as He has promised in His holy prophecies, and will cause them to grow rapidly and will bring thousands of the righteous into it. He Himself will water them and cause them to flourish, so much so that their numbers and their blessings will be looked upon with amazement. Like a lamp that is placed at a height, they will spread their light in every corner of the world and will be seen as the symbols of Islamic blessings. God will cause the perfect followers of this Movement to excel the followers of all other faiths in respect of every blessing, and to the Day of Judgement there will appear among them those who will be blessed with acceptance and help. The Lord of Glory has determined this and He has the power to do all that He wills. All power and all strength belong to Him.

All praise is due to Him, the First and the Last and the Overt and the Hidden. We have submitted to Him. He is our Master in this world and in the hereafter; an Excellent Master and an Excellent Helper.

**Ghulam Ahmad,
Ludhiana, 4th March, 1889.**

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^{aba}

DELIVERED ON FEBRUARY 1, 2008

On 1st February, 2008, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Baitul Futuh Mosque, London.

After reciting verses 130 and 152 of *Surah Al-Baqarah*

1. 'And, our Lord, raise up among them a Messenger from among themselves, Who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.' (2:130)

2. Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and Purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know. (2:152)

After reciting these verses Hazoor^{aba} said: The first of these verses speaks of the prayer offered by Hadhrat Ibrahim^{as}, and the second verse points to its fulfillment. There is difference in the order of the wording in which the prayer was offered and the order in which it was accepted. This is because God is All-Knowing and Wise, and everything He does is full of logic and wisdom. Hazoor^{aba} explained this logic in the context of other verses of the Holy Qur'an, and quoted various commentaries including that of Hadhrat Musleh Mau'ood^{ra} and said: The four qualities mentioned in these verses belong only and only to the Holy Prophet^{saw} and to no one else.

Hazoor^{aba} said: When announcing the fulfillment of Hadhrat Ibrahim's^{as} prayer, Allah has placed the quality of purification foremost and the teaching of book and Wisdom has been placed at the end. This is to signify that the purpose of man's life is not to look for the logic behind Divine Injunctions such as prayer, *Hajj*, *Zakat*, etc., but the real objective of his life is 'the Purification of his self, and this is why purification has been placed foremost. The Companions of the Holy Prophet became purified the very moment they accepted him.

They broke all their wine jars as soon as they heard of its prohibition and did not stop to ask what was the logic behind this injunction. Thus the purification of the hearts was the Holy Prophet's^{saw} most important accomplishment. In this context, Hazoor^{aba} also related the incident of Hadhrat Abu Bakr's^{ra} acceptance of Islam.

Hazoor^{aba} said: In the above verse, purification has been followed by the teaching of the book, while wisdom has been placed at the end. This is because a true believer only wants to know what his Beloved desires, without wishing to go into its arguments. He only says, "I have heard and I submit", for he only desires to win Allah's pleasure, which can only be achieved by following the Holy Prophet and submitting to his every word. The sign of true believers is that they submit to the commandments of the Prophet and pay heed to his words and strive for the purification of their hearts. The teaching brought by the Holy Prophet is the perfect teaching which applies to people of every disposition. Instead of seeking logic behind every injunction, we should first try to strengthen our faiths. This will enable us to understand the logic and wisdom behind Divine injunctions. The Promised Messiah^{as} says that the Holy Qur'an commands us to believe first and that consequently we will be saved.

Hazoor^{aba} said: The Holy Qur'an speaks of two kinds of verses, *Muhkamat* and *Mutashabihat*. This signifies that the Holy Qur'an contains teachings that were revealed in the past, as well as new teachings; and it also means that some of its injunctions are clear and unambiguous, while others require thought and reflection. Allah opens the hearts of the purified ones so that they are able to understand the logic and wisdom behind these verses. Commenting upon verse 3 of *Surah Al-Jumu'ah*, the Promised Messiah says, "This verse means that Allah sent His Prophet at a time when people were bereft of knowledge and wisdom, and had lost all knowledge of Divine injunctions which raise the self to perfection both in terms of knowledge and practice. People had strayed far from God and the right path, therefore, Allah sent His unlettered Prophet who purified them, led them to the stage of certainty through his miracles, and illumined their hearts through God-awareness."

Hazoor^{aba} said: Let us all make a firm resolve that we will never turn away from this true teaching and will never allow the purity of our hearts to be tarnished. May Allah enable us. *Ameen*.

(Ch. Hameedullah)

Wakil A'la,

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,

Hope, Optimism and Fear of Allah

From Hadiqatussalihin: Translation by Karimullah Zirvi

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "If a believer realized the full extent of the chastisement of Allah, none would desire His Paradise; and if a believer realized the full extent of Allah's mercy, none would despair of His Paradise."

(Muslim kitabuttaubah bab fi sa'ah rahmatillah)

Hadhrat Shahr ibn Haushab^{ra} relates: "I asked Umm Salamah: 'Mother of the Faithful! What was the supplication most often made by the Holy Prophet^{saw} when he was in your house?' She said: 'He supplicated most often:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O, Controller of the hearts, make firm my heart in Thy faith.'

Hadhrat Umm Salamah^{ra} relates that she asked the Holy Prophet^{saw} why he continued to supplicate this prayer? He said: "Umm Salamah! Man's heart is between two fingers of God Almighty. Whosoever He wants, He makes him firm on the faith, and whosoever He wants, He makes his heart crooked."

(Tirmidhi abwabudda'wat)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw}, on behalf of his Lord, said: "A servant of Allah committed a sin and then supplicated: Allah, forgive me my sin. On which Allah, the Blessed and the High, said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. The servant reverted to it and sinned again and supplicated: Lord, forgive me my sin. The Blessed and High said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. The servant again reverted to it and sinned and supplicated: Lord, forgive me my sin. The Blessed and High said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. I will forgive My servant and protect him from sins, in the future. My servant will act as I wish.'"

(Muslim kitabuttaubah bab qauluttaubah minadhdhanubi wa an takrartudhdhanu-bi wattaubah, Bukhari kitabuttauhid)

Hadhrat Ibn 'Umar^{ra} relates that he heard the Holy Prophet^{saw} say: "A believer will approach his Lord on the Day of Judgement and enveloping him in His mercy, He will question him concerning his sins: 'Do you recognize this sin and this sin? He will answer: 'Lord, I recognize.' Then He will say: 'I covered it up for you in the world, and I forgive you for it today. Then will the record of his good works be handed to him.'"

(RiyadusSalihin baburrija-', Hadith No. 432)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "There was a person who had wronged himself excessively and had committed many sins. At the time of his death, he made a will to his sons that when he dies, they should cremate his body, grind the remains to a fine powder and sprinkle it in the air over the sea. By God, I fear that if my God got hold of me, due to the enormity of my sins, He will give me such a punishment which will be unprecedented." The Holy Prophet^{saw} said: "His children did as their father had willed them to do. God Almighty ordered the earth to return each and every particle of that person's ashes. So the person, in his whole body, came to God Almighty. God Almighty asked him: 'Why did you do so?' He said: 'O My God! Fear of You made me do so.' Thus, God Almighty forgave him."

(Bukhari kita-buttauhid, Ibni Majah kitabuzzuhud bab dhikrudhdhunub, MusnadAhmad, p 269/2)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Seven will be sheltered under the shade of Allah's mercy on the Day on which there will be no other shade beside the shade of His mercy: A just ruler; a youth who occupies himself with the worship of Allah, the Lord of Honour and Glory; the one whose heart is ever suspended in the mosque; two persons who love each other for the sake of Allah, they get together for His sake and part for his sake; the one who is seduced by a woman possessing beauty and prestige and declines, saying: 'I fear Allah'; the one who spends secretly in charity, so that his left hand does not know what his right hand spends; and the one who remembers Allah in solitude with such love and fear of Allah that tears fill his eyes."

(Muslim kitabuzzakat fadl akhfa' asadqah)

Hadhrat Anas bin Malik^{ra} relates that once the Holy Prophet^{saw} did not see Thabit bin Qais^{ra}, so he inquired as to his whereabouts. One person said: "O Messenger^{saw} of Allah! I will go and look for him." This person visited Thabit bin Qais^{ra} and found him very depressed with his head bowed down. He asked Thabit bin Qais^{ra}, "How are you?" He replied: "Very bad. My voice is louder than the voice of the Holy Prophet^{saw}, and I have been disobeying the commandment. Thus, I must be Hell-bound. This has caused me to stay at home in solitude." The person reported to the Holy Prophet^{saw} what Thabit bin Qais^{ra} had stated. As directed by the Holy Prophet^{saw}, the person, again went to see Thabit bin Qais^{ra} and gave him magnificent glad tidings that the Holy Prophet^{saw} said: "O Thabit bin Qais^{ra}! You are not Hell-bound, rather, you are Heaven-bound."

(Bukhari kitabuttafsir surah al-Hujrat bab la tarfa'u aswatukum fauqa sautin-Nabi^{saw})

Hadhrat Ibn Shumasah^{ra} relates: "We were present with 'Amr bin 'As^{ra} when he was in extremity. He wept for a long time and turned his face to the wall. His son tried to comfort him, saying: 'Father, did not the Holy Prophet^{saw} give you this good news? Did he not give you that good news? Then he turned his face towards us and said: 'Our best preparation is the affirmation:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah, He is One and has no partner. And I bear witness that Muhammad is His Servant and Messenger.

I have passed through three stages. I recall when no one was a more bitter enemy of the Holy Prophet^{saw} than myself; nor was anything dearer to me than that if I had the power I would put an end to him. Had I died in that condition, I would have been one of the denizens of the Fire. When Allah put the love of Islam in my heart, I went to the Holy Prophet^{saw} and said: Extend your right hand, so that I might swear allegiance to you. He put forth his hand, but I withdrew my hand. He said: What is the matter, 'Amr? I said: I wish to make a condition. He asked: What condition do you wish to make? I answered: That my sins will be forgiven. He said: Know you not that Islam wipes out all that has gone before it, that Migration wipes out all that has gone before it, and that the Pilgrimage wipes out all that has gone before it? Therefore, no one was dearer to me than the Holy Prophet^{saw} nor was anyone more glorious than him in my eyes. So bright was his glory that I could not look at his face for any length of time, so that if I were asked to describe him I would not be able to as I had not looked at him long enough. Had I died in that condition I could have hoped to be one of the dwellers of the Paradise. Thereafter, we were made responsible for many things, and I know not how I shall fare with respect to them. When I die no mourner or fire should attend my bier. When you bury me throw the earth gently over me and tarry over my tomb for the space of time it takes to slaughter a camel and distribute its meat, so that I should draw comfort from your presence and can consider what answer shall I make to the angels sent by my Lord.' "

(Muslim kitabul Ima-n bab kaunal Islam yahdam ma qiblah wa kadhalhijrah)

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} visited a sick man and noticed that due to the illness, he had severely shrunk in size. The Holy Prophet^{saw} asked him: "Did you not supplicate? Did you not ask God Almighty for protection from the affliction?" He replied that he always supplicated: "O God Almighty! Whatever punishment you have destined for me for my sins, in the Hereafter, please give it to me in this world." At this, the Holy Prophet^{saw} said: "Holy is Allah! You can neither tolerate nor have the capacity to bear the punishment. Why did not you supplicate the following prayer?"

اَللّٰهُمَّ اِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي
الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

Our Lord grant us good in this world as well as good in the Hereafter, and protect us from the torment of the Fire."

(Tirmidhi kitabudda'wat bab 'aqdattasbih balid)

Life Sketch of Hadhrat Sahibzada Mirza Nasir Ahmad, Khalifatul Masih III^{ra}

Sahibzada Mirza Farid Ahmad

Translated by Belal Khalid

(I was greatly assisted by Missionary Saifullah Sahib, Sultan Ahmad Mubashir Sahib, and Imran Sahib in the preparation of this biography. This humble one is greatly indebted and grateful to all these friends from the bottom of my heart. Jazakamullah Ahsanul Jaza....Author)

Auspicious Birth (November, 16th, 1909)

The news of Hazoor's birth was published in the newspaper *Al-Hakm* of Qadian on November 18th, 1909 as follows:

سأقيا آمدين عيد مبارك بادت

Allah the Exalted with his special blessings and favor bestowed upon the respected Sahibzada Mirza Mahmood Ahmad^{ra} a son between the night of November 15th and the morning of November 16th. Allah the Exalted may make this blessed newborn fully inherit the miracles and character of its holy and noble ancestors and a sign of the fulfillment of the following

revelations:

September 16th, 1907
at the time of evening:

آنا نبشرك بغلامٍ حلیم

We give you glad tidings of
a gentle son.

October 31st, 1907:

آنا نبشرك بغلامٍ حلیم

ينزل منزل المبارك

We give you glad tidings of
a gentle son who came from
a blessed location.

October 9th, 1907:

Hifz-e-Qur'an

(Memorization of Qur'an)

سأقيا لك غلامًا زكيا - رب هب لي
ذرية - إنا نبشرك بغلامٍ اسمه يحيى

I give the glad tidings of a
pure and pious son. O my
God! Grant me pure and pi-
ous children. I give you
glad tidings of a son whose
name is Yahya.

On April 17th, 1922,

Hazoor completed the memorization of the Holy Qur'an at the age of 13. Hadhrat Hafiz Roshin Ali Sahib congratulated Hadhrat Musleh Ma'ood^{ra} on behalf of the people of Qadian. The year of completion of the *Hifz-e-Qur'an* was 1340 Hijri.

Education

Hazoor passed the Punjab University 'Maulvi Faazal' examination in July 1929 and stood third in the entire Punjab. He earned his BA degree from the Government College Lahore in 1934.

Nikah

On July 2, 1934 under divine inspiration and according to the wishes and prayers of Hadhrat Syeda Amma Jaan^{ra} and Syedna Hadhrat Musleh Mau'ood^{ra} ceremony of his nikah with Hadhrat Syeda Mansoor Begum Sahiba *Noorullah Marqadaha*, daughter of Hadhrat Nawab Muhammad Ali Khan Sahib and Hadhrat Syeda Nawab

Mubaraka Begum Sahiba was performed. Hadhrat Musleh Ma'ood^{ra} announcing this blessed *nikah* and said:

“The Holy Prophet^{saw} said that a time will come on his *Ummah* when Islam would be wiped out, the dissension of *Dajjal* would prevail, faith would disappear, a man would be a believer at night, and a disbeliever in the morning, and one would be a believer in the morning and a disbeliever in the evening. I am hopeful that at time some people from the progeny of Salman Farsi^{ra} would stand up and once again establish faith in the world. Today, I fulfill that trust and responsibility and convey the message of the messenger of Allah to everyone who belongs to the progeny of that man of Persia – the Holy Prophet^{saw} expressed his hope that at the time of the destruction of the *Ummat-e-Muhammadiyah* sons of Persia would leave behind the worldly greed, hunger, and progress and dedicate themselves for the task, the task to raise the flag of Islam in the world.”

(*Al-Fazl*, July 1934)

Wedding

His wedding ceremony took place on August 6th, 1934

and the *baraat* (the groom procession) returned from Malir Kotla by the 12 PM train. The people of Qadian very warmly welcomed Hazoor and Hadhrat Begum Sahiba. Colorful decorative streamers decorated both sides of the path from the train station to the *Masjid Mubarak*. Decorative gates were erected at many places and appropriate poetic verses and prayers were nicely posted at different places. Syedna Hadhrat Khalifatul Masih^{ra} II (who just arrived at Qadian moments before) along with a gathering of thousands welcomed Hazoor^{ra} and Hadhrat Begum Sahiba at the train station. They congratulated him and put garlands in their necks and the *baraat* moved towards the *Darul Masih* in the form of a procession. When it reached the Ahmadiyya crossing, Hadhrat Khalifatul Masih^{ra} II led the silent prayers at the *Masjid Mubarak*.

Hadhrat Musleh Ma'ood^{ra} arranged his *Walima* ceremony (men-side wedding banquet) on August 8th, 1934 which was attended by the people of Qadian and dignitaries from the adjoining areas.

England Departure

He left for England

for higher studies on September 6th, 1934 with the following advice of his great father:

“I am sending you to England with the same intention with which the Holy Prophet^{saw} used to send companions to Mecca before the conquest of Mecca. I am sending you so you can understand the view point of the West, you gain knowledge about the depth of the poison that is killing the spiritual body of man, and you become well versed and knowledgeable about the weapons used by *Dajjal* against Islam. Your duty is to gather provisions for the service of Islam and for the destruction of the *Dajjali* dissension. Do not think you would gain something from there. You could easily procure everything from here that you could get from there. I am sending you there so you will teach something to the people there. If you see something good there, it should not subdue you because if Muslims do not have it, it is not because Islam does not have it, it is because Muslims have forgotten it.”

The rest of Hazoor's advice was focused on the following topics:

1. Ways to stop satanic conspiracies.

2. Saying of *Tahajjad* prayers
3. Recitation of the Holy Qur'an
4. Continue praying
5. Produce love for the Creator
6. Do not become the slave of passions
7. Stay away from earning a bad name
8. Watch your food
9. Essential advice regarding the preparation for the service of religion
10. Advice regarding propagation
11. Make good friends
12. Increase your trips to the *Masjid* as much as possible
13. Obedience to the Imam of the *Masjid* London
14. A believer is never a coward
15. Accept the right thing and reject the wrong
16. All honor is in Ahmadiyyat

In the end Hazoor^{ra} summarized his advice in the following words:

"Belong to God, all of us are mortal except God and He is the One Who is alive and worthy to be acquired. Try to show His face to the world and dedicate your life for Him. Your every breath should be for Him, He should be the Goal, the Objective, the Beloved One. You should not rest and be contended till His name shines in the

world and His rule is established."

Hadhrat Khalifatul Masih II^{ra} and thousands of Jama'at members bade farewell to him at the train station of Qadian. Hazoor^{ra} led a long ardent prayer and saw him off after embracing him. Following are a few verses of the poem composed by Hadhrat Syeda Mubarak Begum Sahiba^{ra} at the time of his departure:

My life, you are leaving us, may God protect and assist you

May Allah be the guardian, may God protect and assist you

Become the possessor of the treasures of the knowledge of both the worlds

O Yusuf of the Canaan, may God protect and assist you

Beware of the trust of the real beloved

O *Hafiz-e-Quran*, may God protect and assist you

Hazoor stayed in England from 1934 to 1938. (During this time he received his Masters degree from Oxford University. Editor) Every moment of his life even during his education exuberated with the fervor of the service of Islam. He stayed busy in the propagation of Islam along with fulfilling the demands of his studies. While over

there he initiated a magazine with the name of *Al-Islam*. He went to West Germany to learn the German language and also stayed in Egypt to learn the Arabic.

Principal Jamia Ahmadiyya

Hazoor worked as the principal *Jami'a* Ahmadiyya (missionary college) from June 1939 to April 1944 and during this time for some time also served as the Headmaster of the *Ta'limul Islam* High School Qadian.

Founder Principal of Ta'limul Islam College

The *Ta'limul Islam* College was founded in May 1944, and he was appointed its first principal. He watered the plant that was planted by Syedna Hadhrat Musleh Ma'ood^{ra} for a full 21 years with full honesty, faith, sincerity, love, hard work and devotion. He did not only advance forward the *Ta'limul Islam* College in the field of knowledge, he took it to the level of the top most colleges and initiated such a fountain which continued to satiate our own people as well as strangers. People benefited from this institution irrespective of their color or race, religion or nationality, being rich or poor,

and brightened the horizon of the nation and country like shining stars. Many times the cruelties of the circumstances and long chain of tragedies targeted this institution but under the supervision of his great father he ran it in such a brilliant way that everyone including the outsiders could not help but praise it.

Tribute

A brief gist of the tribute paid to the management of the *Ta'limul Islam* College by the provincial secretary Professor Sirajuddin Sahib in his presidential address on the occasion of the certificate awarding ceremony is given below:

"The establishment of an institution like *Ta'limul Islam* College Rabwah and then elevating it to the current level as a result of pure personal conviction and endeavor is a grand achievement. *Ta'limul Islam* College is immensely fortunate to get the guidance of a principal who overwhelmingly possesses the grand attributes of belief and conviction, sincerity and devotion, and dignity of character. Today, we need exactly this kind of brave, highly courageous and capable people. Though this is the first time I have set foot on

the premises of the *Ta'limul Islam* College Rabwah, however I assure you that there is a special place of love in my heart and in the hearts of all those who are somehow associated with education in the province. The reason for this is that the *Ta'limul Islam* College is the fruit of the labor and love of a prominent and distinguishing father and his son. I mean the respectable Imam of your *Jama'at* who is the founder of this college and his intelligent and gifted son, Mirza Nasir Ahmad. He is driving the established tradition of his well known and prominent family with the spirit of dedication and such enthusiasm and fervor which is seldom seen even in other countries. When I look at this college, I cannot help but think of the great heroes who for the advancement and progress of knowledge established Oxford, Cambridge, and Harvard in England and America only for the sake of establishing holiness of God and with the intention of serving mankind. The establishing of such an institution in Rabwah purely based on personal conviction and effort is a great achievement, and then watering it and taking it to the level where it is bursting with beauty and

splendor, and strength and firmness is even more admirable. Looking at a private institution which is free of internal rift and conspiracies, and whose all capabilities are focused towards achieving the highest objectives naturally produces feelings of wonder and envy.

Your principal and staff members also share the love for knowledge and its propagation possessed by your Imam *Jama'at*.

Mirza Nasir Ahmad, whom I take pride in including among my students is a renowned specialist and expert of the field of education in the Indo-Pak subcontinent. It is college's good fortune that it has the guidance of such a principal who has been very steadfastly working towards the achievement of higher goals in his life till now. The ups and downs of the circumstances have never proven to be obstacles in his way. A person less capable or less determined and less courageous than him would have been affected by the ups and downs of the time. We need exactly this kind of people who possess the attributes of faith, conviction, devotion, and lofty character.

Introduction to and the

honor of friendship with Mirza Nasir Ahmad not only revives ones determination and the vigor but is also tantamount to benefiting from a solid and unwavering solidarity to get to the future that is hidden behind the worrisome clouds of the present times.”

These were the views of a highly distinguished expert in the field of education who spent his entire life serving the field of education. These were his words based on his extensive experience, and were a true representation of the facts of the current times. As long as Talimul Islam College will exist, the services of our highly commendable principal will always be appreciated.

Al-Minar

In his time where the Talimul Islam College showed wonderful progress in the field of education, it also had distinguishing achievements in sports and debates. The college showed distinguishing progress in the following fields during his times:

1. The building of the *Ta'limul Islam* College was completed
2. MSc. Physics and MA Arabic classes were in-

stituted

3. All Pakistan Nasir Basket Ball tournament was instituted

Sadr Majlis Khuddamul Ahmadiyya Markazia

It had only been a few months since the reorganization of *Khuddamul Ahmadiyya* when Hadhrat Musleh Ma'ood^{ra} appointed him as the *Sadr Majlis Khuddamul Ahmadiyya*. He remained as *Sadr* until 1949 and served from 1949 to 1954 as the *Na'ib Sadr Khuddamul Ahmadiyya* (When Hadhrat Musleh Mau'ood^{ra} was himself the *Sadr Khuddamul Ahmadiyya*). He was the founder of the organization of *Majlis Khuddamul Ahmadiyya*. The constitution of *Khuddamul Ahmadiyya*, its first budget and first *Ijtema* was held during his tenure. Making its creed – Nations cannot be reformed without the reformation of its youth – he took the *Majlis Khuddamul Ahmadiyya* to such heights that the youth transcribed stories of magnificent sacrifices during the times of every sacrifice and showed excellent example of association with the *Khilafat*.

After the coming into existence of Pakistan, ex-

tremely dangerous flooding occurred for the first time in 1950 and thousands of people lost their homes and hundreds of houses were destroyed. At this time Hazoor offered the services of *Khuddamul Ahmadiyya* to the government. The government gratefully accepted the services of *Khuddamul Ahmadiyya* and asked them to help in the affected areas consisting of many districts. Work was performed at every place under his supervision in an excellent manner. The youth endangering their lives first moved the besieged people to safe places and then arranged food and other provisions for the homeless. After the end of floods, they helped financially as well as physically the needy people in rebuilding their houses. Well-educated youth belonging to honorable families worked like labors and lifted bricks and concrete. Hazoor himself went to every place to supervise the work.

Migration

When the division of Pakistan and India took place on August 14th, 1947, the *Ahmadiyya Jama'at* being part of the Muslim nation also had to migrate from India. Hazoor stayed in the Qadian headquarters

at this sensitive time until November 15th 1947 to protect Qadian and the Muslims in the Qadian from the fanatic Hindus and Sikhs. The lofty courage shown by him during that time was exceptional. A few glimpses of his greatness could be observed in the letters he wrote to his wife Hadhrat Syeda Mansoorah Begum Sahiba from Qadian.

Assalamo Alaikum Wa Rahmatullah!

...Apparently the circumstances are dismal. All the provisions are gone, now there is nothing left except the Gracious God. Four to five thousand women and children are stranded in Qadian arrangements have to be made to get them out. It looks like an incredibly hard task. It is only up to God who may find a way to rescue them by His blessings. *Ameen!* We are doing as much as is possible, people are usually trapped in two fires, we are in multiple fires, "but fire is our servant, servant of our servants". Therefore there is no need to worry. This life is of two days, sometimes the husband is separated from the wife and sometimes the wife is separated from the husband. The ones who are left behind in this world, only God the Exalted could be their Pro-

tector, Helper and Guardian. God never destroys the dear ones of the one who meets his God while fulfilling his responsibilities. Trials do come; the one who remains steadfast in the face of these trials is the chosen one. I miss the children a lot and you as well. You are always with me. May you be in the protection of my God! Allah may protect all of you. God, the doer of everything may never make you impoverished. *Ameen!*

Salam to everyone and prayers!

Always yours,

Nasir,
Qadian

October 16, 1947

Assalamo Alaikum Wa Rahmatullahu Wa Barakatu!

...God by his special gift has endowed me this ability that whatever goes in my heart does not reach my lips, otherwise people would worry a lot, as people take other meanings from the signs of concern and become disheartened. Now whosoever meets me gets a boost of courage by the blessings of Allah. This is a sheer blessing of God; otherwise we know who we

are... May Allah grant us the ability to sacrifice! *Ameen!* May He be ours and your Protector and Helper. He is alone and the best support, our dear God may keep you happy and bestow on you health and a long life full of happy days. *Ahmadiyyat Zindabad!*

Give my love to the children and tell them that I miss them a lot but the service of the religion of God is far more precious and necessary than the love of children, they should also keep this lesson in mind, they would need nothing else after this. All right, *Khuda Hafiz!* May you and I be in His protection!

Yours,

Nasir

Assalamo Alaikum Wa Rahmatullah!

...God, the Exalted will definitely not waste us. These are temporary trials, time will pass, but these events will be remembered in the history of the *Jama'at* till eternity. There is no burden on my mind, but I remain concerned about Lahore. The bad health of Hazoor definitely bothers me. May you all and our elders remain in the protection of God! Atrocities have reached their limit, and God

the Exalted's help is also nearby. Do not worry at all...

Yours,

Nasir

Furqan Battalion

The newborn state had barely stood on its feet after the division of Pakistan when its boundaries faced intense danger due to the Indian attacks and the Ahmadiyya Jama'at offered immense sacrifice like always and organized Furqan Battalion to serve the country. Hazoor provided guidance for two years to the Furqan Battalion as a member of the supervisory committee.

Imprisonment

The Ahmadiyya Jama'at was passing through an intense time in its history during 1953. God's will was demanding all kinds of sacrifices from the Jama'at members. In this time Hazoor endured imprisonment in the way of God from April 1st, 1953 to May 28th, 1953, and cheerfully passed this time of trial.

Sadr Majlis Ansarullah Markizia

In 1954 when Hazoor

left *Khuddamul Ahmadiyya* to join *Ansarullah*, Musleh Ma'ood^{ra} appointed him as the *Sadr Majlis Ansarullah*. He through his words and acts proved, "I have not become old, but *Ansarullah* has become young".

He remained *Sadr Majlis Ansarullah* until January 1968 even after taking the office of *Khilafat* according to the wishes of the elders and youth. During his tenure:

1. Central annual *Ijtema* were started
2. Regional *Ijtema* were started and the district-wise system was established
3. Constitution was compiled
4. Monthly magazine *Ansarullah* was initiated
5. Quarterly exams of *Ansarullah* were started
6. *Alm-e-Inami* and certificate of pleasure was distributed
7. *Ansarullah* office building was constructed
8. *Atfal's* stipends were initiated
9. Literature was published and roughly 62,000 tracts, pamphlets, and books were published

Sadr, Sadr Anjuman Ahmadiyya

Hazoor was appointed

to the office of *Sadr, Sadr Anjuman Ahmadiyya* in May 1955 and remained in this office until November 1965.

Office of Khilafat

During the midnight of 7th and 8th November, 1965, Hadhrat Masih Mau'ood's^{as} highly revered son and the exalted *Khilafah* Mau'ood, Syedna Hadhrat Musleh Ma'ood^{ra} passed away, and according to the rules and regulations, the meeting of the members of the electoral committee of Jama'at Ahmadiyya was held on November 8th after *Isha'* prayers at the *Masjid Mubarak*, and Hadhrat Sahibzada Mirza Nasir Ahmad was elected as the Khalifatul Masih III. Addressing the members of the electoral committee he said:

"I will continue efforts to the best of my ability for the propagation of Islam and treat each one of you with sympathy and desire well for everyone. As you have trusted me with a heavy responsibility therefore I hope that you would help me with your prayers and advice that God the Exalted enable a lowly and humble person like me to do those things that are necessary for the preaching of Ahmadiyyat, propagation of

Islam, and establishment of the Unity of God, and with His blessings bestow heavenly light upon my heart.”

Addressing everyone for the second time after the Fajr prayers on November 9th after taking the general pledge of allegiance he said:

“Keeping in view that Allah the Exalted is All-Present, and All-Knowing, I hold you witness that you would find me sympathetic up to the point that Allah the Exalted has given me understanding, ability, and capability, ...I will remain your helper every moment, every second with prayers and with every possible provision. Allah the Exalted may enable you to help me with your prayers, advice, sympathy, and efforts!”

On November 9th, after the *Asr* prayers Hazoor led the funeral prayers of Syedna Hadhrat Musleh Mau'ood. Before the funeral prayers, addressing thousands of Ahmadis who were standing together in rows for the funeral prayers, he said:

“I want that before we offer the funeral prayers, all of us holding our Lord witness for the sake of that holy face which will be gone from us in few mo-

ments, we revive our pledge, the pledge that we will give preference to religion, and religious affairs over the world, and all its provisions, wealth, and honor under all circumstances, and would do utmost effort for the triumph of religion in the world.”

(*Al-Fazl*, March 31st, 1966)

After this pledge Hazoor led the funeral prayers, and after burying the chaste body of Hadhrat Musleh Mau'ood^{ra} led a long silent prayer.

Scheme to Feed the Hungry

On December 17th, 1965, Hazoor urged in the Friday sermons to do,

أَطْعِمُوا الْجَائِعَ

“No Ahmadi should sleep hungry at night. First, this responsibility lies on the members, after that on the *Jama'at's* organization and then the government's turn comes...If for some reason your local members or the *Jama'at* is unable to help the needy, let me know. I am hopeful of my Lord that He would grant me the ability to fulfill the needs of such needy people. *Inshallah Ta'ala.*”

(*Al-Fazl*, March 10th, 1966)

Fazl-e-Umar Foundation

Hazoor launched the *Fazl-e-Umar* Foundation scheme in December 1965 with a sum of 2.5 million Rupees. He urged the members of the *Jama'at* to take part in it to their fullest ability. While addressing the scheme, he said:

“*Fazl-e-Umar* Foundation in fact is the manifestation of the love that Allah the Exalted produced in our hearts for Hadhrat Musleh Ma'ood^{ra}, and this love was produced because Allah the Exalted enabled Hadhrat Musleh Ma'ood^{ra} to bestow countless favors upon the *Jama'at* as a *Jama'at* and on hundreds of thousands of *Jama'at* members as members of the *Jama'at*. In gratitude to Allah the Exalted and also as a result of the love in our hearts for that holy being we initiated this foundation for the propagation of the creed of Islam.”

(*Al-Fazl*, May 24th, 1966)

Friends displayed an utmost sense of sacrifice for this scheme and the collection reached roughly 3.75 million Rupees.

The *Fazl-e-Umar* Foundation during the tenure of

the third *Khilafat* was able to do the following:

1. Published three volumes of the sermons of Hadhrat *Fazl-e-Umar*
2. Contents for another four volumes was compiled
3. First volume of the biography of Hadhrat *Fazl-e-Umar* was published
4. Competition for research papers was started under the scheme for the educational progress of the *Jama'at* which was initiated by Hadhrat *Fazl-e-Umar* in 1949 at the time of the *Jalsa Salana*. Until 1980 36,500 Rupees as prize money had been distributed to the deserving research paper authors.
5. A literary committee was established to present recommendations for the educational progress of the *Jama'at*. According to one of the recommendations of the committee, research was conducted on the material collected by the India Office in London.
6. Buildings of the *Fazl-e-Umar* foundation, *Khilafat* Library, and a modern guest house were constructed.
7. *Imam Bibi* trust was established which awards

stipend to a deserving intelligent boy or girl of 9th and 10th grade.

Quranic Education

In the beginning of 1966, a new *Nazarat-e-Islaho Irshad Ta'limul Qur'an* was established with the objective to work towards the success of the schemes regarding the Qur'anic education.

Waqfe Arzi

Hazoor initiated the *Waqfe Arzi* scheme on March 18th, 1966 in his Friday Sermon. Addressing the members of the *Jama'at* he said:

"I urge those members of the *Jama'at* who have the capability to dedicate one to six weeks of their time in a year for the service of religion."

(*Al-Fazl*, March 233, 1966)

So far roughly 40,000 people have participated in this scheme.

Daftar So'em Tahrik-e-Jadid

Hazoor initiated the *Daftar So'em of Tahrik-e-Jadid* in his Friday sermon of April 22nd, 1966:

"I want to initiate the *Daftar So'em* now, but it would be officially counted from November 1st, 1965, because *Tehrik-e-Jadid's* year starts from November 1st. So it would be one year from November 1st, 1965 to October 31st, 1966. I am doing this so that the *Daftar So'em* is also associated with the *Khilafat* of Hadhrat Musleh Ma'ood^{ra} and as Allah the Exalted is enabling me to announce it, I am hopeful of my Lord that He would reward me from His blessings and open ways of His pleasure upon me."

Anjuman for Moosian

Hazoor started the scheme of *Anjuman for Moosiaan* on August 5th, 1966 and said:

"I have made the decision to associate the schemes of *Ta'limul Qur'an* and *Waqfe Aarzi* with the *Moosian's* organization and to trust them with all these responsibilities, therefore with the name of God and trusting His blessings I initiate the *Moosian* scheme today."

(*Al-Fazl*)

Waqfe Jadid Daftar Atfal

Hazoor initiated the

Waqfe Jadid Daftar Atfal in October 1966 and said:

“Today, I appeal to the Ahmadi children (boys and girls). O Children of God and His messenger! Get up and move forward and fulfill the gap that has appeared in the work of *Waqfe Jadid* due to the negligence of your elders, and remove the weakness that has appeared in the work of this scheme.”

Jihad Against the Bad Customs

In December 1966, he launched a scheme to do *Jihad* against bad customs and said:

“I draw the attention of *Nizarat-e-Islaho Irshad* to gather (information about) all the bad customs and traditions practiced in different parts of the country and watch that our Ahmadi brothers stay away from these bad customs and traditions.”

In January 1967, 100,000 copies of the English translation of the famous historical lecture of Hadhrat Masih Mau'ood^{as}, ‘Philosophy of the Teachings of Islam’ was published.

Exhortation to Repeat *Tasbih, Tehmid, and Darud Sharif*

On March 15th, 1968, Hazoor made a special plea to repeat *Tasbih, Tehmid, and Darud Sharif*, and announcing the scheme he said that the members of the *Jama'at* should repeat these prayers during the entire year and further said that the elder people (more than 25 years of age) should repeat these prayers at least 200 times each day and the youth (15 to 25 years old) at least 100 times, and children (7 to 15 years) 33 times, and smaller children 3 times.

First Trip of 1967

On July 6th, 1967, Hazoor left Rabwah for his first tour outside Pakistan. Hazoor went to West Germany, Switzerland, Holland, Denmark, England and other European countries. On July 21st, 1967, Hazoor inaugurated the Nusrat Jehan Copenhagen Denmark *Masjid* that was built with the donations of women. Hazoor said in the inauguration speech:

“O my Master and our Lord! Make this house of Yours a house of peace and protection. May Your light

shine in every heart and all hearts overflow with the love of your beloved and the greatest benefactor of mankind, Muhammad^{saw!}”

After completing a very successful one and a half month training and propagation tour of Europe he reached back to Pakistan on August 21st, 1967.

Commentary of *Masih-e-Mau'ood*^{as}

In 1969, arrangements were made under his direct supervision to compile and publish the commentary of Hadhrat Mahdi^{as} and sayings in the order of (chapters of) the Holy Qur'an. So the commentary from *Surah Al-Fatiha* to *Surah Kahf* consisting of more than first fifteen parts was published in five volumes on a very good quality paper.

Scheme to Memorize First 17 Verses of *Surah Al-Baqarah*

In September 1969, urging members to memorize the first 17 verses of *Surah Al-Baqarah*, Hazoor said:

“This desire has been intensely produced in my heart that every young and

old Ahmadi should learn by heart the first 17 verses of *Surah Al-Baqarah*.”

Second Trip of 1970

In the middle of 1970, Hazoor visited six countries of West Africa including Nigeria, Ghana, Sierra Leone, Ivory Coast, Gambia, and Liberia. Similarly, Hazoor also visited a few countries of Western Europe.

Majlis Nusrat Jehan

In 1970, Hazoor established the ‘Nusrat Jehan Leap Forward’ scheme and established *Majlis Nusrat Jehan*. Hazoor said about this:

“In Gambia, one day Allah the Exalted put this intensely in my heart to spend at least 100,000 pounds in those countries and that Allah the Exalted would immensely bless it.”

Hazoor made an appeal of 100,000 pounds for the *Nusrat Jehan* reserve fund, and the sincere members of the Jama’at saying *labbaik* to this heavenly call gathered more than 250,000 pounds at the feet of their dear *Imam*. God the Exalted blessed this scheme that began with 250,000 pounds so much that the current an-

nual budget is 40.69 million Rupees. A detailed sketch of the efforts of this *Majlis* is given below:

Hospitals

Ghana	5
Nigeria	6
Sierra Leone	4
<u>Gambia</u>	<u>4</u>
Total	19

Schools

Ghana	6
Nigeria	10
Sierra Leone	7
<u>Liberia</u>	<u>1</u>
Total	24

Under this grand scheme for the service of mankind up to June 1982, 2,735,444 patients have been treated in the 19 hospitals, 297,328 patients have been treated free of charge, 44,359 operations have been performed and 27,877 students have graduated from the 24 schools.

- Hazoor inaugurated the new building of the *Khilafat* Library on October 3rd, 1971. This building has been built by *Fazle Umar* Foundation and handed over to the *Sadr Anjuman Ahmadiyya*.
- Hazoor started the horse race tournament on December 9th, 1972.

Khilafat Library on October 3rd, 1971. This building has been built by *Fazle Umar* Foundation and handed over to the *Sadr Anjuman Ahmadiyya*.

- Hazoor started a horse race tournament on December 9th, 1972.
- Hazoor initiated the scheme of growing trees and plants on January, 1973.

Third Trip of 1973

Hazoor went on his third trip to Western Europe in July 1973, and stayed there until September 26th, 1973. Hazoor’s trip was fully focused on training and propagation. During this time, Hazoor addressed various press conferences, and delivered the message of truth to hundreds of thousands of people. A newspaper of Frankfurt published its news as follows:

“The Power of Love: Hadhrat Mirza Nasir Ahmad said that they will overcome their opponents with the power of love. For this objective they will put themselves through hardships without putting others through them.”

- Hazoor started a scheme to ride bicycles in July

1973.

- In August 1973, Hazoor started a scheme to practice archery, and said that all *Atfal* and *Khuddam* of less than 25 years of age should buy and keep archeries with them.

Centennial Ahmadiyya Jubilee Plan

Hazoor announced the grand Centennial Ahmadiyya Jubilee plan on December 28th, 1973 at the time of the *Jalsa Salana*. Hazoor urged the members of the *Jama'at* to open their hearts to contribute to the Centennial Ahmadiyya Jubilee fund. Hazoor urged the members to collect 25,000,000 Rupees, but by the grace of Allah, its budget has now surpassed 100,000,000 Rupees.

Following are the sweet fruits of this scheme:

1. *Minaratul Masih* was furnished with marble stone in Qadian
2. A mosque and a mission house were constructed in the *Urissa* and *Kerala* states of India
3. Mosques were established in Europe in Sweden, Norway, and Spain
4. A mission house was

purchased in Japan

5. 'Deliverance from the Cross' conference was held in London
6. The translation of the Holy Quran was published in Gurmukhi, Urhobo (A Nigerian Language).
7. Hadhrat Musleh Mau'ood's 'Foreword' to the Commentary of the Holy Qur'n was published in the French language
8. Different excerpts from various books of the Promised Messiah^{as} were published in English in the form of a book, 'Essence of Islam'
9. Many dissertations and flyers were published in many different languages and Hazoor laid the foundation stone of the office building of the Centennial Jubilee

The objective of the program was in order to establish pure Unity, construction of mosques in various countries, translation of the Holy Quran and its publication, distribution of Islamic literature in different corners of the world in different languages and spiritual training of the Ahmadiyya *Jama'at*.

For this universal program, Hazoor gave the motto of *Hamd* (Allah's

praise) and determination to the members of the *Jama'at*.

Dark Period (May 29th to September 7th 1974)

The Ahmadiyya *Jama'at* entered into a time of extreme trials. When eyes turned into flames of hatred, minds became full of the fire of bias, hands turned into weapons for misconduct, the captain of the boat of Ahmad forgetting his days and nights, drove the boat clear through the rocks of fear and terror, rescuing it from the flames of wrongdoings, added a great chapter of patience, forgiveness, and pardoning to the pages of history, replaced a lack of courage with lofty courage, changed tired faces into faces twinkling with laughter, and with Divine Help became the source of exchanging fear into peace.

During this time, he spent 52 hours clarifying the viewpoint of the Ahmadiyya *Jama'at* in the national assembly of Pakistan and in the court of Justice Samdani.

Extend Your House

In 1974, he received the revelation,

وسع مكانك

Extend your house.

After receiving this revelation, in spite of the unfavorable conditions, he made plans right away for building a few guest houses for the stay of guests. Following is the detail of the residential units built for guests after 1974 in Rabwah:

1. Inn of Love #1
2. Inn of Love #2
3. Fazle Umar Inn
4. Khidmat Inn
5. Ansarullah Inn
6. Extension of Darul Ziafat
7. Ladies guest house for the *Jalsa Salana*
8. Men's guest house for the *Jalsa Salana*
9. Guest house Karachi

Fourth Trip of 1975

Hazoor had to go to Europe in 1975 for medical treatment and during his trip he addressed the 11th *Jalsa Salana* of England.

Fifth Trip of 1976

Hazoor visited America, Canada, and Europe in 1976. Addressing at the occasion of the grand inauguration of the first mosque of Sweden he said:

“*Masjid* is the house of God and He is its owner. We, whom Allah the Exalted blessed with the abil-

ity to build the *Masjid* are only its custodian, protector, and caretaker. The real *Masjid* has the status of a sign and a symbol, and carries a very important and grand message. The message that all human beings are equal, and they, by establishing a living relationship with God could become recipient of His bounties and rewards.”

Leading the prayers, he said:

“May God the Exalted enable us to achieve those objectives and extraordinarily bless this *Masjid*.”

The coverage of Hazoor's trip was published in 184 newspapers of various countries and 20 people accepted the message of truth during this time.

Sixth Trip of 1978

In 1978, Hazoor went to West Europe and attended the ‘Deliverance from the Cross’ international conference in London and delivered a visionary address. According to one estimate, the message of truth was conveyed to 150 million people during Hazoor's visit.

10 Year Scheme

On October 28th,

1979, Hazoor started a 10 year scheme for the century of the victory of Islam. Announcing this scheme, Hazoor said that during the next 10 years:

- Every child should know *Yassarnal Qur'an*
- The ones who know recitation of the Holy Qur'an should learn its meaning and commentary
- Every child should at least have education up to matriculation
- Every Ahmadi should be firmly established on the beautiful teachings of Islam

Educational Plan

On March 7th, 1980 Hazoor announced a grand educational plan. Hazoor further announced that every Ahmadi household should have copies of *Tafseer-e-Sagheer*, and the commentary of the Holy Quran by Hadhrat Masih Mau'ood^{as}.

Seventh Trip of 1980

In 1980, Hazoor went for his last foreign trip outside Pakistan. In this trip, Hazoor went to America, Canada, Nigeria, Ghana, and Western European countries. Hazoor addressed 14 press conferences in this

trip and inaugurated various schools, hospitals, and mosques and also laid foundations.

On August 1st, 1980, while inaugurating the first mission house in Norway, Hazoor said:

“O Allah! Accept this effort of ours, and make this house of Yours a place of security and center for worship for the dwellers of this beautiful land. O God! Make these people worthy of this house of Yours and make this house a house of peace and security for all those who are worthy of it.”

Foundation of the Masjid in Spain (October 9th, 1980)

Once Spain was a beautiful and attractive pillar of the Islamic empire, its streets and compounds used to echo with the sound of ‘*Allaho Akbar*’, but the waves of lack of knowledge, and lack of deeds swept away everything. Muslim nations mourned for five centuries the robbing of the treasure which used to be the source of epic pride for them. When the heart of every Muslim turned into a sorrowful cry and eyes of believers grieved over the loss, cutting through the clouds of

darkness and the one who has been crying in the *tahajjad* prayers for years and years, Hadhrat Hafiz Mirza Nasir Ahmad, Khali-fatul Masih^{ra} III, once again in order to illuminate the streets and compounds of that land with the light of the Unity and the religion of Mustafa^{saw} laid the foundation stone of the first *Masjid* with prayers on the land of Spain on October 9th, 1980.

- Hazoor announced a scheme for prayers and charity for the universal peace.
- On October 23rd, 1981, Hazoor presented to the Jama’at a plan for advancing the intellectual, physical, and moral abilities.
- On October 25th, 1981, he advised *Khuddamul Ahmadiyya* and *Lajna Imaullah* to make sports clubs everywhere.

On December 24th, 1981, Hazoor inaugurated the Ahmadiyya Book Depot so that all the books of the *Jama’at* could be sold from one place.

Sitara-e-Ahmadiyyat

In December 1981, Hazoor gave *Sitara-e-Ahmadiyyat* to Ahmadiyya *Jama’at* and said:

“Because of the blessings of the Holy Prophet^{saw}, *Ummat-e-Muhammadiya* has seen living signs, not one or two, rather in thousands and the events of every century have proclaimed ‘*Allaho Akbar*’, therefore I have gotten written ‘*Allaho Akbar*’ in the fourteen corners of this star.”

Hazoor showed the *Jama’at* the *Sitara-e-Ahmadiyyat* and repeated:

La ilaha illallah and *Allahu Akbar* for the fourteen centuries.

Second Nikah

On April 11th, 1982, Hazoor himself announced his second *nikah* with Hadhrat Syeda Tahira Sadiqa Sahiba, daughter of Abdul Majeed Khan Sahib and said:

“After the death of Mansoor Begum, I felt that there has to be such a companion who could assist me in the important responsibilities of the *Jama’at*, share my concerns and be a source of joy... One of my position is as Mirza Nasir Ahmad, if I was only Mirza Nasir Ahmad, I would not need to marry for the rest of my life, but my other status is as the *Khalifah* of

the Ahmadiyya *Jama'at* who has the responsibilities of training of the men and women of the *Jama'at*." Hazoor said that the status of the wife of the *Khalifah* of the times is like a link and relation between the *Khilafat* and the *Jama'at*.

The same day the wedding ceremony took place after the *Asr* Prayers and the *Walima* ceremony was held on April 12th, 1982 in the lawn of the *Qasre Khilafat*.

Death

The faithful lover of the Most Revered, and Most Excellent God, the true servant of Muhammad ^{saw}, pursuant of the completion of the mission of the Messiah of the times, raised in the lap of Nusrat Jehan, esteemed son of Musleh Ma'ood^{ra}, one who led the movement for the second revival of Islam for 17 years, one who was a manifestation of determination and courage under all times, a tower of light against every darkness, valiant against all storms, one who cut through the sees of grief, pains, calamities, and hardships, captain of the boat of Ahmadiyyat, Syedna Hadhrat Hafiz Mirza Nasir Ahmad, Khali-fatul Masih IIIth appeared in

front of his true Lord on June 9th, 1982.

When Ahmadiyyat was bereft of a canopy, moonlight that twinkled like the moon of the 14th night disappeared behind the shadows, when hearts, eyes, lips, and foreheads of 10 million people prostrated with the prayers calling God to once again gather them on a hand, and to send a *Second Manifestation* according to His Promises, and to seat someone on the leadership office so the devotees of the religion of Muhammad^{saw} could run towards the center of the Unity calling '*Labbaik, Labbaik*' and carrying the offerings of their heart, life, spirit, mind, honor, and time. God, then listened to these prayers, and once again raised the moon of the 14th night and once again the depth and the breadth of the world glimmered with the light of God. Earth and heavens were filled with the aroma of Muhammad^{saw} and another son of the greatly determined father, devotee of the religion of Mustafa^{saw} sat on the thrown of *Khilafat*.

HADITH

Hadhrat Talha bin 'Abaidullah^{ra} relates: "A man from Najd with rumpled hair came to the Holy Prophet^{saw}. His voice reached our ears but we could not understand what he was saying till he approached close to the Holy Prophet^{saw} and we understood that he was inquiring about Islam. The Holy Prophet^{saw} said to him: 'There are five obligatory Prayers in twen-ty four hours.' He said: 'Am I under obligation beyond these?' The Holy Prophet^{saw} answered: 'No, unless you were to offer voluntary Prayer; and went on to say: Then there is the fast of the month of Ramadhan.' The man asked: 'Am I under obligation beyond it?' The Holy Prophet^{saw} repeated: 'No, unless you were to observe voluntary Fasts.' Then the Holy Prophet^{saw} mentioned to him the Zakat and he made the same inquiry and the Holy Prophet^{saw} gave the same answer. The man then turned away saying: 'Allah is my witness that I shall not add anything to this, nor shall I detract anything from it.' On this the Holy Prophet^{saw} observed: He will prosper if he proves truthful. "

(Muslim kitabul Iman bab biyanussala-tillati hiya ahad arkanil Islam)

The Resemblance of the Promised Messiah^{as} with Jesus Christ^{as}

Lutfur-Rahman Mahmood

The Holy Prophet Muhammad^{saw} has referred to the latter day Reformer of the Muhammadan dispensation as the Messiah, "Jesus^{as}, Son of Mary".

The choice of a special title cannot be without a reason and rationale. It appears that the Holy Prophet Muhammad^{saw} selected that description for the Mahdi's extraordinary resemblance with Jesus Christ, which is the theme of this article. It may please be noted that Allah the Almighty, in His revelations, has addressed Hadhrat Mirza Ghulam Ahmad^{as} with the name of some earlier prophets, i.e. Adam, Abraham, Moses, and Aaron, but he has been addressed as Jesus more frequently (For revelations containing the name Jesus, please see *Tadhkirah* pp. 80, 177, 178, 179, 196, 229, 239, 380, 635, Ed. 2004, Qadian). Likewise, in his Urdu and Persian verses, the Promised Messiah^{as} himself has applied the names of some earlier prophets to him. These verses either refer to some sort of partial resemblance

or have some prophetic significance. However, in his writings and speeches, Hadhrat Ahmad^{as} has repeatedly claimed to be the spiritual advent of Jesus and the Messiah. In a divine revelation, he has been called "the champion of Allah in the mantle of the prophets" (*Tadhkirah* p. 239, Ed. 2004). Despite that situation, the overwhelming reality is that he bears a remarkable resemblance with Jesus Christ, the Messiah of Mosaic dispensation, for which he is popularly known as "Masih-e-Mau'ood" or the Promised Messiah in the Jama'at. Some of these points are cataloged below:

(1)

Chronological Resemblance

The Holy Prophet Muhammad^{saw} has been mentioned in the Holy Quran as a "Prophet like Moses^{as}" (73:60). Prophet Moses^{as} himself conveyed God's message to the Israelites regarding the advent of the Holy Prophet Muhammad^{saw} in the following words as revealed

in the Torah:

"I will raise up for them a prophet like you from among their brethren and will put my words in his mouth and he shall speak to all that I command him." (*Deutt.* 18:18)

This faith-inspiring resemblance is multi-pronged. In addition to the resemblance between the two lawgivers and nation-builders, their Messiahs too have a lot in common. Jesus^{as}, the Promised Messiah of the Mosaic dispensation, appeared at the juncture of the 13th and 14th centuries after Moses^{as}. Likewise, Hadhrat Mirza Ghulam Ahmad^{as} claimed to be the Promised Messiah at the juncture of 13th and 14th centuries of Islamic era, after the same time span from Holy Prophet Muhammad^{saw}.

(2)

Geopolitical Resemblance

Jesus^{as} was born in Palestine (present day Israel, West Bank and Jordan), which was the Promised

Land of his forefathers who were delivered from Pharaoh's yoke. The same area was also ruled by his ancestors for centuries. The opening chapter of the Gospels refers to Jesus as a descendant of David, who was an illustrious king of the Jews. It was David who had conceived the idea of a great Temple at Jerusalem which was built by his son Solomon. Later on, the great empire shrunk in terrestrial size and political influence, and internal strife paved the way for a split into the two kingdoms of Judea and Samaria. That is not the end of the story. The Holy Land was over run by foreign invaders and long before the commissioning of Jesus^{as} it had been occupied by pagan Romans. The family of Jesus had lost all its glory, power, and wealth. Nazareth, Jesus' village, was not more than an insignificant dot on the map of Palestine.

The story of Hadhrat Mirza Ghulam Ahmad^{as} is almost a close repetition of the above episode. His noble ancestor, Mirza Hadi Baig, migrated to India with Babur, who founded the Mughal Empire in India (1526), which met its end in 1857. Mirza Hadi Baig was ap-

pointed the Qadi (Judge) over an area covering 200 villages. He founded Islampur *Qadi* (Original name of Qadian) in 1530. Huzoor's^{as} great-grandfather, Mirza Ata Muhammad^{saw}, was once considered by the council of ministers to place him on the throne of Delhi but the proposal was not carried out. However, the family enjoyed princely prestige and privileges like Jesus' family but had lost all glory, power, and wealth before the birth of Hadhrat Ahmad^{as}. In 1802, a Sikh warlord expelled the family from Qadian. In 1849, when the Promised Messiah was only 14, the Punjab province was also annexed by the British Raj. Jesus^{as} and Hadhrat Ahmad^{as}, both belonged to royal families whose power and glory had faded and whose countries were occupied by European superpowers of their time, the Romans and the British.

(3) Scriptural Resemblance

The Old Testament and the supportive religious literature contain prophecies which herald the coming of Jesus^{as} as Israelite Messiah. The book

of Isaiah has many such references, i.e. 7:14 (virgin in birth), 50:6 and 53:7,8 (rejection, trial, and persecution), 53:9 (burial in the grave of a rich man) are a few examples, but the unfortunate Israelites living in Palestine did not benefit from those prophecies and the signs, miracles and exhortations of Jesus Christ because he did not appear as a "warrior Messiah". Likewise, the Holy Qur'an and *Hadith* collections foretell the advent of a reformer and a redeemer who is popularly referred to as Jesus, "Son of Mary" and "Mahdi". Sheikh Abdul Mohsin al-Abbad, a prominent scholar of the Islamic University of Medina in his thesis, "The faith of the *Sunnis* in Al-Mahdi," has mentioned 26 companions of the Holy Prophet^{saw} who have quoted the traditions about the coming of Mahdi. He has also given the names of 38 compilers and authors who have recorded such traditions in their compilations (For details, please see Al-Mahdi, *Al-Balagh* Foundation, Ed. 2000, pp. 30,31). This shows the variety and depth of the material which is available in authentic sources, but how many sincerely attempted to benefit from

that material? Unfortunately, the clerics and masses rejected Hadhrat Ahmad's claim because he was not a "warrior Mahdi". As far as references from the Holy Qur'an are concerned our Jama'at presents some Qur'anic verses including the third verse of the Chapter *Al-Jumu'ah*, coupled with its commentary given by the Holy Prophet Muhammad^{saw} as reported by Abu-Hurairah^{ra} recorded by Imam Bukhari in his *Sahih (Kitab-ul Tafseer, Jahangir Book Depot, Lahore, Vol 3, Page 133)*. A Shiite scholar, Ali Muhammad Dukhayyel, in his book has devoted a chapter to the subject, "*Al-Imam-ul- Mahdhi fil Qur'an*" and has quoted 50 verses from the Holy Quran, which refer to Mahdi. I was surprised to find that some of the verses which were given by the author as the Quranic pointers for the Mahdi, are also presented by our Jama'at for the same purpose. For details, please see *Al-Imam-ul- Mahdhi Minal Wiladat Ilaz-Zahoor, Dar-UI-Murtada, Beirut, Lebanon, Ed. 2002, pp 36-69*

(4) Canonical Resemblance

Moses^{as} was a great law-

bearing prophet. He was given a detailed law for the Israelites. According to the Holy Quran, Moses^{as} was supported by a chain of prophets who repeatedly revived the Biblical Law and encouraged Israelites to put it into practice (*Al-Baqarah: 88*). Jesus^{as} was the last of such supporting prophets. He was specifically assigned the responsibility to inculcate in his people the real spirit of the law of Torah by cleansing them of the leprosy which had eaten their spiritual vitals. He did not abrogate the Mosaic Law, rather he made it abundantly clear:

"Do not think that I have come to destroy the law or the prophets. I did not come to destroy but to fulfill. For assuredly I say to you till heaven and earth pass away, one jot or tittle will no means pass from the law till all is fulfilled." (*Matt. 5:17,18*)

Revelations received by Jesus^{as} belonged to the category of glad tidings and were rightly termed as the Gospels. Jesus^{as} taught the Israelites the real spirit of the Sabbath and many other aspects of Biblical teachings and practices including social prescriptions and criminal penalties. Jesus^{as} himself and his disciples, through-

out their earthly lives, faithfully observed the Law of Moses. It is ironical that the self-appointed apostle, Paul, who conceived the idea of overhauling the original Christianity, proclaimed that Jesus^{as} was the end of the Law. He supported the idea that the Law of Torah was terminated at the Pentecost in 33 C.E. Thereafter Paul embarked upon the replacement of Law of Moses with the New Covenant, the Gospel of Jesus.

Like Jesus^{as}, the Promised Messiah^{as} was a great defender of the high status of the Holy Qur'an and its *Shariah*. It fact, that was his cardinal responsibility. Islamic scholars in the light of the Holy Prophet's traditions, have summarized his role as a Reformer in the following words:

**"yohyud-deena wa
yoqeemush-sharia"**

"He will revive the faith and will establish the *Shariah* (Law of the Qur'an)"

These very words were conveyed to him by Allah the Almighty in a revelation granted in 1883 (*Tadhkirah, pp. 55, Qadian Ed. 2004*)

(5) Evangelical Resemblance

Both Messiahs experienced stiff opposition and blood-curdling persecution particularly from the religious elite. Jesus was bitterly opposed by the Sanhedrin, the 70-member council of Jewish elders headed by the High Priest, and also by leaders of other Jewish sects, Pharisees and Sadducees. Jesus' opponents could not face his arguments and knowledge of scriptures, wisdom and supporting signs. Consequently, the Sanhedrin reported Jesus^{as} to the Roman Governor, Pilate, as a threat to Roman rule in Palestine, and demanded that he should be crucified.

Likewise, Hadhrat Ahmad^{as} who was earlier held in great esteem for his services to Islam, faced bitter opposition soon after his claim. The *Ulema* (Muslim clerics) declared him a heretic, a non-believer, *wajibul-qatl* (worthy of death penalty), and unfit to be buried in a Muslim graveyard. Unparalleled harsh social boycott was clamped against his followers. Muhammad Hussain Batalvi, the "High Priest" of the *Ahle-Hadith*

sect, conveyed to the British officials that Mirza Sahib (the Promised Messiah) was more dangerous than the Mahdi of Sudan, who had fought several fierce battles with Egyptian and British soldiers and was held responsible for lot of bloodshed in 1880s.

Hadhrat Muhayyud-din Ibn-e-Arabi, a saintly scholar of Islam, in his book *Fatuh-at-e-Makkiyya*, referred to the excessive opposition of *Imam Mahdi* by the religious elite as a sign of the truthfulness of his claim.

(6) Spiritual Resemblance

Prophets, being the rays from same Divine source of light, can be regarded as brothers. Many characteristics can be viewed as a common denominator of these excellent specimens of mankind. The special similarity between Jesus^{as} and Hadhrat Ahmad^{as} can be summed up as spiritual resemblance. It appears that the spirit of Jesus Christ and that of Hadhrat Ahmad^{as} had a special linkage. The Promised Messiah^{as} has described some of his dreams and *kashuf* (visions in state of wakefulness) in which he

met with Jesus^{as}, exchanged views on religious issues and even enjoyed food together sharing from same plate. During the course of conversation Jesus told him that he preached *Tauhid* (the belief in the Oneness of Allah) and not the doctrine of Trinity, which was being attributed to him. The Promised Messiah^{as} has written about such experiences in his Arabic book, *Noor-ul-Haq* Vol.1. This passage is also included in *Tadhkirah* (pp. 205-206, Qadian Ed. 2004). The English rendition of this passage by Hadhrat Chaudhary Muhammad Zafarullah Khan^{ra} is given below:

"I have seen Jesus^{as}, on whom be peace, several times in my dreams and my visions. He has eaten with me on the same table and once I asked him about that what had befallen his people. He was much perturbed and recalled the greatness of Allah and proclaimed His Holiness and pointed to the earth and said "I am from the earth and innocent of that which they attribute to me". I found him a humble and courteous person." (*Noorul-Haq*, vol 1, *Roohani*

Khaza'in, vol 8 pp. 56-57).

Hadhrat Ahmad^{as} has claimed in his book *Tohfa-e-Qaisriyya*, that as a result of his fervent prayers, sincere seekers after truth could be blessed with the seeing of Jesus in a *Kashf* and could even converse with him (*Roohani Khaza'in*, vol 12, page 273). Highlighting the reason for this miraculous proficiency, he wrote:

“I am the one in whose soul and frame the spirit of Jesus^{as} resides” (Ibid p 273)

(7) Judicial Resemblance

By judicial resemblance, I mean that both Messiahs were taken to courts by their opponents who wanted to see them judicially executed. According to our interpretation, in the light of Quranic declaration (4:158), Jesus^{as} did not die on the cross and Hadhrat Ahmad^{as} was exonerated from a fabricated case of attempted murder. As it has been pointed out, the Jewish leaders wanted to see Jesus condemned to death, a penalty which could be

imposed only by the Roman authorities. That was the reason that the High Priest along with the huge and angry mob of supporters took the matter to Pilate, the Roman governor of Judea, and prevailed upon him to crucify him. The writers of the New Testament have recorded the details of the trial. Jesus was blamed for blasphemy by the High Priest but was reported to Pilate for treason against the Roman emperor. That is how the religious elite cunningly politicized the case against Jesus^{as}. According to Matthews' Gospel, Pilate found Jesus innocent and wanted to release him (Pilate took water and washed his hands before the multitude saying, “I am innocent of the blood of this just person. You see to it”) (*Matt.* 27:24). Pilate, despite sympathy for Jesus^{as}, could not withstand the Jewish pressure. He served as governor of Judea from 26-36 C.E, but was withdrawn, and according to one report, was executed in 39 C.E. Like Pilate, the High Priest Ciaphas also lost his position in 36 C.E.

In 1897 (3 years after the sign of lunar and solar eclipse in Ramadan and

one year after the fulfillment of the prophecy regarding Lekh Ram), Dr. Henry Martin Clark, a Christian missionary in collaboration with the clergy in Amritsar (Punjab), registered a false case of attempted murder against Hadhrat Ahmad^{as}. A new Christian convert, Abdul Hamid of Jehlum, was presented as the “hired assassin” dispatched by Hadhrat Ahmad^{as} to kill Dr. Clark by crushing his skull with a big stone. The Promised Messiah^{as} was summoned to the court to answer the charge. Abdul Hamid, in a crucial phase of the investigation, confessed that he was coerced by missionaries to tell lies. Captain Douglas exonerated the Promised Messiah and even told him that, according to the law, he could prosecute Dr. Clark for bringing a false case against him, but Hadhrat Ahmad^{as} magnanimously declined to take any legal action as he was satisfied with the proceedings in the Heavenly Court in this matter. Maulvi Muhammad Husain Batalvi appeared in the court as a witness to support the false case of Christian missionaries against Hadhrat Ahmad^{as}.

The Promised Messiah^{as} in one of his poems refers to this miraculous exoner-
ation as a special Divine
blessing, emanating from
his love for the Holy
Prophet Muhammad^{saw}.
A line from the poem
reads:

“My inherent resemblance
with Jesus^{as} would have
taken me to the gallows,
But, the blessings of the
exalted name Ahmad^{saw},
On which I heavily lean
and rely,
Averted that terrible fate”

(8) Temporal Resemblance

The history of revealed
religions points out that
the prophets have been
preaching the theme of
Kingdom of God, but
their realm has never been
of this world. History
knows only a few
Prophet-Kings, i.e. David,
Solomon, and Cyrus. The
Holy Prophet Muhammad^{saw}
started his life as an
orphan but ended as the
ruler of the Arabian Pen-
insula. More than all
other Prophet-Kings, the
Holy Prophet Muham-
mad^{saw} emphasized his
humanity and humility.

John the Baptist prepared
the Jews of Palestine for

welcoming the Kingdom
of Heaven. Jesus’ advent
heralded that era, but that
kingdom was not of this
world. However, his ene-
mies deliberately misin-
terpreted the term and re-
ferred to him as the *King
of the Jews* and reported
the innocent “claimant” to
the Roman governor who
unfortunately succumbed
to the pressure and
handed over Jesus for cru-
cifixion. A label carrying
the words “Jesus of Naz-
areth, King of the Jews”
written in three languages,
topped his cross. This in-
formation is also con-
veyed in the religious art
dealing with the crucifix-
ion scene. (*Jesus Christ*, J.
R. Porter, Oxford Univ.
Press, Ed. 1999, pp. 215).

Exactly in the same way
Hadhrat Ahmad^{as} was
blamed for aspiring to re-
vive the *Mughal* rule once
again. His opponents
played the double game
like Jewish priests. They
condemned him for abol-
ishing “*Jihad*” and at the
same time reported him to
British rulers, as men-
tioned earlier, that he was
more dangerous than the
Mahdi of Sudan. The
Promised Messiah^{as} has
dispelled these baseless
allegations in his books
titled *Haqiqa-tul-Mahdi*
and *Kitabul-Bariyya*.

With reference to the
worldly kingdom, the
Promised Messiah^{as} wrote
in a book, addressed to
Queen Victoria:

“May the kings and em-
perors be happily blessed
with their realms. Being a
sovereign of Heavenly
Kingdom, I am least inter-
ested in their royal pos-
sessions and domin-
ions.” (*Tohfa-e-Qaisriyya*,
Roohani Khaza'in, Vol.
12 pp. 265)

In a verse of an Urdu
poem, the Promised Mes-
siah^{as} declares:

“*I am not interested in
worldly states and do-
mains,
My crown is not the em-
blem of the Kings and
Emperors,
My crown is the pleasure
of my beloved God*”

The Promised Messiah^{as}
has compared Douglas
with Pilate and has
praised the former for his
courage and love for jus-
tice. Five years after that
historic judgment, Haz-
oor^{as} wrote:

“As long as life exists on
the surface of earth, our
Jama’at would grow from
strength to strength and its
number would swell to
millions and billions.

With that increase and growth, the noble and honest judge would be remembered with great respect and esteem" (*Kashti Nooh, Roohani Khaza'in*, Vol. 19 pp. 56)

Captain Douglas (who rose to the rank of Colonel), returned to the UK after his retirement and maintained a friendly link with the Fazl Mosque in London. He had many a time narrated the story of that case to eager Ahmadis. Unlike Pilate, Douglas lived a long life and died in 1957 at the ripe age of 93 (*Hayat-e-Tayyiba*, Maulana Abdul Qadar Sudagarmal, *Nazarat Nashr-o-Ishaat*, Qadian, Ed. 2001, p. 183)

(9) Behaviorial Resemblance

Both Messiahs appear to be identical in their zeal for prayers, trust in God in stressful situations, dislike for violence, love for peace, simplicity and humility, and compassion for the poor, the low, and the downtrodden.

It has been pointed out that Jesus^{as} was rejected for not appearing as a "Warrior Messiah" according to the expecta-

tions of all cross sections of the Jews. Likewise the *mullahs* and their adherents rejected Hadhrat Ahmad's claim as he too did not appear in the garb of a sword-wielding Mahdi of their dreams.

With reference to the foreign rulers, both Messiahs followed the same line of action. Jesus is reported to have declared:

"Render therefore to Caesar the things that are Caesar's and to God the things that are God's" (*Matt 22:21*)

The Promised Messiah^{as} adhered to similar teachings and appreciated the atmosphere of religious freedom that existed in the Punjab and other provinces of India under British rule. (The Punjab at that time meant the present-day Indian Punjab and Haryana, Pakistani Punjab, N.W.F.P., and Kashmir).

The freedom of belief and practice was a great blessing in comparison with the Sikh Rule, which had banned the calling of *Adhan* and had declared the slaughtering of cows (for food) a crime punishable by death.

Like Jesus^{as}, Hadhrat Ahmad^{as} strongly believed

in interfaith dialogue, peaceful persuasion, and preaching instead of coercion and the use of force. The companions of both Messiahs traveled to distant lands for preaching. Peter, Andrew, John and Philip went to Rome, Greece, Asia Minor, and Turkey respectively. Matthew and James evangelized in African continent. Bartholomew and Thomas (the Doubter) proclaimed Jesus' advent in different parts of India. (For details please see World Book Encyclopedia, World Book Inc, Ed 2008) Hadhrat Ahmad's^{as} companions did the same thing. Fateh Muhammad Sial, Qazi Muhammad Abdullah, Malik Ghulam Farid, Maulavi Sher Ali and Abdur Rahim Dard preached the message of Islam in the United Kingdom. Mufti Muhammad Sadiq and Maulavi Muhammad Din came to the New World to proclaim the advent of Mahdi. Shahzada Abdul Majid and Sahibzada Syed Abdul Latif preached the truth up to their last breath in Iran and Afghanistan respectively. Abdul Rahim Nayyar was able to preach in Sierra Leone and Nigeria (Africa). Soofi Ghulam Muhammad and Hafiz Jamal Ahmad conveyed the message of

Ahmadiyyat to the people of Mauritius. Syed Zainul Abideen Waliullah Shah conveyed the message of Hadhrat Ahmad in Greater Syria (present day Syria, Palestine, Jordan, Lebanon etc), the land so closely connected to the first Messiah. An unending chain of *Tabioon* (obedient ones) has maintained the same enthusiasm for preaching. Today Hadhrat Ahmad's^{as} Jama'at is well known through out the world for its peaceful stance, and condemnation of violence, terror and persecution in the name of religion.

Like Jesus^{as}, Hadhrat Ahmad^{as} has emphasized the importance of humility and service to humanity. We find Jesus^{as} washing the feet of his disciples as a lesson for mutual love and respect. Hadhrat Ahmad^{as} used to carry food, milk and medicines to guests and he always treated them like members of his household. It is reported that once during the winter season, many visitors arrived in Qadian. He supplied all available blankets and quilts to them. He then sent his own quilt and spent the night in the corner of his room in that condition, and insisted that he sleeps

only for a short time and could easily manage without a quilt.

Jesus^{as} is known as a great storyteller who frequently spoke in metaphors. That was one of the favorite techniques of the Promised Messiah^{as} also. We frequently come across such stories, anecdotes, and similies in his writings, speeches, and exhortations and *Malfoozat*.

The existence of God, His understanding and realization, and His love and worship have been pivotal themes of both Messiahs. But it is also a fact that Jesus^{as} as well as Hadhrat Ahmad^{as} have emphasized the spiritual significance of excellent interpersonal relations, manifested as good morals, social justice, and treatment of women, children, neighbors, guests, and the needy. The Promised Messiah^{as} advises his followers in a verse of an Urdu poem:

“Return the enemy's curses with a shower of prayers and waves of persecution with series of courtesies. Avenge the onslaught of haughtiness with profound humility and lowliness.”

(10)

Burial Resemblance

By “burial” I mean the interment or entombment of the physical remains after demise. This point is based on our belief regarding the natural death of Jesus Christ at the age of 120. This statement was found strange to Christians who firmly believed in the crucifixion and resurrection of Jesus Christ in his thirties. We also wholeheartedly accept the research of our founder Hadhrat Mirza Ghulam Ahmad^{as} regarding the tomb of Jesus^{as} in the *Khanyar* section of *Srinagar* (Kashmir) compiled in 1889 in his book “*Jesus in India*,” and thereafter in other works. In his Arabic book, “*Al Huda Wat Tabsirato-le-manyyara*” published in 1902, The Promised Messiah^{as} explains the subject of Jesus^{as} migration to India and his natural death in Kashmir with the help of a detailed map and a sketch of the tomb's interior (*Roohani Khaza'in* Vol 18, p 372).

He has dwelt at length on this topic in other books. Ahmadiis believe that Jesus^{as} was unconscious in coma when he was brought down from the

cross. According to the Roman tradition, the bodies of the crucified “criminals” were not handed over to their families. They were disposed of by the soldiers, either by leaving them around the execution site to be devoured by animals and birds, or were dumped in a pit covered by a layer of dirt.

Joseph of Aramithea, with the permission of his friend, Pilate, collected Jesus^{as} body and placed it in a hewn tomb in his farm near Golgotha in Jerusalem. We believe that Jesus^{as} recovered and finally left the tomb in a farmer’s garb. Thereafter, he met with his disciples, ate food, and told them to meet him in Galilee. He also advised them to be secretive and tight-lipped. Later on, he migrated to Kashmir, via Iraq, Iran, Afghanistan, and the Punjab. In Kashmir, he was well received by the lost sheep of the House of Israel. He led a very successful and auspicious life, died at the age of 120, and was buried in Srinagar, Kashmir.

The Promised Messiah^{as} died in Lahore on May 26, 1908 and was laid to rest in Qadian the follow-

ing day. The two Messiahs are buried in the same region. Qadian is not very far from Kashmir. The sketch of the interior of the tomb of Jesus^{as} in the Promised Messiah’s^{as} book, “*Al Huda Wat-Tab-sirato-lemannyara*” shows another grave near Jesus^{as} grave as that of his “*Sahabi*” (companion). It is a highly probable suggestion because another disciple, Thomas, is buried in Madras (Southern India) where a Christian community claims to have existed since the first century of the Christian era.

Conclusion

I would like to conclude with another similarity which may be called “the Final Resemblance.” This similarity is rather between the two dispensations, or communities, i.e. the followers of Jesus^{as} and the adherents of the Promised Messiah^{as}.

The followers of the two Messiahs, like their leaders, were hated and persecuted in the countries of their birth (Palestine and Indo-Pak subcontinent). Christian communities emerged in some other countries but they too were persecuted. Conversion of Emperor Constan-

tine in 312 C.E. proved to be the turning point in the history of Christianity. Suddenly the *taboo* religion attained the status of state religion or rather the official religion of the empire. Mass conversions turned the tide. The pagan Roman Empire became the Holy Roman Empire.

According to the prophecies of the Promised Messiah^{as} his Jama’at would spread in all parts of the world, after the total abandoning of the belief regarding the second coming of Jesus^{as} from heaven by its staunch believers. Being a divine decree, this spiritual supremacy would be completed by the end of the third century. The Promised Messiah^{as} announced this great prophecy in 1903:

“Three centuries from now shall not have passed when those who await the coming of Jesus, son of Mary, whether they are Muslims or Christians, shall relinquish all together this conception. Then shall prevail only one religion in the world (Islam) and there shall be only one religious leader (Holy Prophet Muhammad^{saw}). I came only to sow the seed which has

been planted by my hand. It shall now sprout and flourish and there is none who can retard its growth." (*Tadhkirah-tush-Shahadatain, Roohani Khaza'in*, Volume 20, p. 67).

Earlier, God had revealed to him that a time would come when kings would touch the hem of his garments for the sake of blessings. He was even shown those rulers in a vision. (*Tadhkirah*, p. 8, Qadian Ed. 2004). The Promised Messiah^{as} repeated the above prophecy in 1906 in his book "*Tajalliat-e-Ilahiyya*" and further said:

"Allah the Almighty has repeatedly revealed to me that He shall bestow His magnificence upon me and instill my love in the hearts of the people and shall spread my community in every part of the earth and my sect will triumph over other sects and members of my sect will acquire much excellence in knowledge and spirituality that with the light of truth, evidence and manifestation, will silence everyone in bewilderment - Every nation will drink from this fountain and this Movement will grow rapidly and will blossom till it spreads over earth."

(*Roohani Khaza'in*, Volume 20, p 409)

Hadhrat Ahmad^{as} announced his claim in a remote village, at a time and circumstances when he himself was not known by many inhabitants of that tiny hamlet. Within a century, his message has reached to 180 countries and chapters of the Jamaat have been organized in distant lands. MTA, a 24 hour TV, beams preaching programs in widely spoken languages all over the world. The Institution of Caliphate, which is the distinctive feature of this Jama'at, is a source of unity, strength, cohesion, and effective preaching. Perhaps like the first century Christians, we too have to wait for the making of this history with reference to the Promised Messiah's^{as} Jama'at. The two remaining centuries have surprises in store for us and the world. By God's grace, a stunning victory is our destiny (*Insha' Allah*).

HUMANITY FIRST NEEDS

VOLUNTEERS, MONETARY DONATIONS

HADITH

Hadhrat 'Abdur Rahman bin Sanah^{ra} relates that he heard the Holy Prophet^{saw} say: "Islam began under unique circumstances and it will revert to a similar condition again. There are glad tidings for the poor."

Someone asked: "O Prophet^{sa} of Alla-h! Who are the poor?" He replied: "The poor are those who remain virtuous and beneficent while the others deteriorate and become mischievous. By God, in whose possession is my life! Belief will disappear from Medina as fast as the flood water recedes. By God, in whose possession is my life! Islam will shrink between two Mosques as a snake draws itself together to enter its hole."

(*Musnad Ahmad bin Hanbal*, p 73/4)

Hadhrat Mirza Nasir Ahmad

Khalifatul Masih III^{rh}

(1909-1982)

(Period of Khilafat: November 8, 1965-June 9, 1982)

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

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

(Haqiqatul Wahi, p. 95)

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

He married in August 1934. One month later he left Qadian for England for higher studies. In November 1938, he came back to Qadian after obtaining his Masters degree from Oxford University. Soon after his return from higher studies, Hadhrat Mirza Nasir Ahmad^{rh} started serving, first as Professor, and then, from 1939 to 1944, as Principal of *Jami'a Ahmadiyya*, Qadian. From May 1944 to November 1965 (i.e. up to his election as *Khalifah*, he served as Principal Ta'limul Islam College, Rabwah.

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

Ahmadiyya (Main administrative body of the Ahmadiyya *Jama'at*) by Hadhrat Khalifatul Masih II^{ra}

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

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

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

"Love for All; Hatred for None"

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

TEMPORAL AND SPIRITUAL AUTHORITY OF THE INSTITUTION OF KHILAFAT

Atif Munawar Mir, Mississauga, Canada

Through his prophets and scriptures, Allah guides humans from time to time as to how they should conduct their lives. It is incumbent on all believers to not only act upon this divine guidance but to also share this guidance with people around them and to pass it down to coming generations. The challenge is to ensure that the guidance is passed on to new generations and nations without any contamination and distortion. These crucial objectives call for a strong organization, which in turn, demands a potent and revered leadership. In Islam such a leader is called a *Khalifah*.

The power of the institution of *Khilafat* is twofold: temporal and spiritual. In view of the magnitude, the sanctity, and pervasiveness of the mission assigned, the *Khalifah* is elected for life. He is bound to consult with the representatives of the community in matters of vital importance but the final decision in such matters rests with

him alone. Nothing overrides his authority as long as he operates within the framework of Islamic Law. To comprehend the tremendous administrative authority vested in this one man, one needs to grasp the ambit of the responsibilities he is charged with, which, as briefly discussed above, are to preserve and spread the guidance revealed through the prophet.

To fully comprehend the powers and responsibilities of the *Khalifah*, one should grasp the source of *Khalifah's* power, his mandate, the nature of his authority and how he is expected to exercise his authority. Another point to note is that his administrative authority is limited to running the operations of the religious organization.

SOURCE OF KHALIFA'S AUTHORITY: Chosen by Allah

Allah says in the Holy Qur'an:

Allah had 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 who so is ungrateful after that, they will be the rebellious. (Surah Al-Nur, Verse 56)

This verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of *Khilafat* will take a palpable form in the person of certain individuals who will be the Holy Prophet's^{saw} successors and the representatives of the whole nation. The promise of the establishment of *Khilafat* is clear and unmistakable. Thus, the

Khilafat is a blessing that is only vouchsafed to such people as tread on the path of righteousness.

The verse also connotes that the *Khalifah* is chosen by Allah whereas seemingly it is the people who elect him. How can these two facts be reconciled?

Imagine the passing away of a messenger of God. How does a community feel? What was the condition of Muslims when Prophet Muhammad^{sa} passed away? How did Ahmadis behave on the demise of the Promised Messiah^{as}? The believers turn to Allah with utmost devotion and pray fervently to seek His help and guidance in choosing Prophet's successor. Allah listens to the prayers of His true and humble servants and in keeping with His promise guides them to choose the most righteous one as their *Khalifah*.

The appointment of the *Khalifah* thus is not the doing of the people. It is Allah's doing. People act only as instruments in the manifestation of God's will. They only cast their votes. It is just as a farmer plants the seeds but it is Allah who causes them to sprout

and grow.

"Also, consider this example: If you have a plate containing an orange, a banana, an apple and a pear. Someone told you to select a fruit from that plate for your father. You could have made your own selection and presented it to your father, but instead you went to your father and asked him: "Father, which fruit do you want?" The father said: "I want the apple." Thus, you went and picked up the apple and presented it to him. Who then made the choice? Is it you who picked it up? No! It is your father who made the choice... So, it is Allah Who makes the choice and it is He Who appoints the *Khalifah* but seemingly the choice is made by people."

Mandate of *Khilafat*

The verse cited above says that Allah blesses those who do good works with the institution of *Khilafat*. A question may be asked why the community needs the *Khilafat* when it is already righteous. The verse answers this question by pointing out that doing good works does not necessarily translate into the establishment of religion. For example, after the Promised Messiah^{as} passed away, he

left a very righteous community but that community needed the guidance by the institution of *Khilafat* to become capable enough to spread the message of Islam to the corners of the world. It is through the establishment of *Khilafat* that the message of Promised Messiah^{as} has been carried to corners of the globe. More importantly the presence of the *Khalifah* serves as a constant reminder to believers not to deviate from the way of the righteous.

This verse, clearly lays down the mandate of *Khilafat*. The mandate of *Khilafat* is not to build empires and seek worldly glory but to keep the love of Allah burning in the hearts of the members i.e. they worship Allah alone and they do not associate any thing with Him. This indeed is a great responsibility that Allah has placed on the shoulders of the *Khalifah*.

NATURE OF AUTHORITY

***Khalifah* and State**

The *Khalifah's* main role is the spiritual welfare and guidance of people. He is a head of a religious organization and his administrative authority is limited

to the running of that organization. However, when the governance of the state comes in then according to Hadhrat Khalifatul Masih II^{ra} the Islamic system of government separates the institution of *Khilafat* from the state, meaning that there will be a Head of State who will take care of political, social and economic matters. The system of *Khilafat* will be a parallel structure whose sole job will be the spiritual welfare of people and to provide guidance to state. In other words, the *Khalifah* will act as a guide to state and will not administer the state.

Why were the *Khulfa-e-Rashdeen* the heads of Islamic State, supreme commander of Islamic armies and chief justices of the judicial system? The explanation could be that the realities of the modern world are different from what they were 1400 years ago. The concept of state has taken root in the modern world and the operations of the government have become enormously complex. Thus it is appropriate that the *Khalifah* does not become directly involved in state affairs. He however does play the role of a guide and ensures that affairs of state are conducted in keeping with the spirit of teachings

of Islam.

***Khalifah* Admonishes and Guides**

The *Khalifah* regulates and administers community affairs. He has the authority to make decisions that affect the moral welfare of the community. However, his responsibility is to admonish not to coerce.

To a North American mind, thanks to the media, the idea of religious leader (particularly of Islamic faith) conjures up images of *Taliban*-like person whose understanding of Islam least to say is far-removed from reality. Islam does offer guidelines and does outline some restrictions as to how individuals should navigate their daily lives but it does not advocate compulsion. For instance, Allah says in the Holy Qur'an:

There is no compulsion in religion. Surely, the right way has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing. All-Knowing (2:257)

In this verse, Allah

emphasizes that religion should not be imposed by force. Individuals are free to make choices but the choices have consequences. If the individual follows the path shown by Allah, the consequences will be positive.

Now if individuals are free to make choices, then what is the role of *Khalifah*? The role of *Khalifah* is same as that of the prophet and that is to admonish as the Holy Qur'an says:

Admonish, therefore, for thou art but an admonisher; (88:22)

***Khalifah* Consults**

Khalifah is advised by the Holy Qur'an to consult.

...and consult them in matters of administration; and when thou art resolved, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him. (3:160)

Hadhrat Umar^{ra}, as the *Khalifah*, in one of his early sermons appealed to his followers in the following terms:

"In running the state, you are my partners. Help me with your sound advice. If I follow the right path

laid down by God and His Prophet, follow me. If I deviate, correct me. Strengthen me with your advice and suggestion”.

His appeal clearly illustrates two principles: the authority of *Khalifah* is circumscribed by Islamic Law and the *Khalifah* makes his decision based on mutual consultations.

Hadhrat Abu Bakr^{ra} after becoming *Khalifah* said these words: “O People, I have been indeed appointed over you, though I am not the best among you. If I do well, then help me; and if I act wrongly then correct me”.

***Khalifah* and Power of Prayers**

The *Khalifah* having been chosen through the Will of Allah holds a special place in the sight of Allah. As such he is accorded a distinct status as to the acceptance of prayers. Since he is to help individuals and society to internalize the attributes of Allah, the granting of such special favor to the *Khalifah* only makes sense. Ahmadiyya community is fortunate in this regard that they not only see but experience these wonderful phenomena in their

everyday life. Allah listens to *Khalifah*'s prayers and assists him against all challenges. Take the example of the *Khalifat-e-Ahmadiyya*. It has faced many obstacles and conspiracies designed to wipe out the Jama'at.

In almost all of the situations, the worldly power of the opponents was far more superior to that of *Jama'at-e-Ahmadiyya*. In 1930s and 1950s, the *Ahrari fitna* conspired to wipe out Jama'at. But under the guidance and prayers of Hadhrat Khalifatul Masih II^{ra}, the Jama'at emerged from these conspiracies unscathed. In 1974, the Jama'at faced street violence. The democratically elected government of Pakistan sided with extremists and instead of helping Ahmadis robbed them of their basic religious rights. The opposition and persecution steadily got worse into the 1980s culminating into the attempted arrest of Hadhrat Khalifatul Masih IV^{rh} and legislated violence against Ahmadis if they chose to practice Islam. In these challenging times, it was the guidance and prayers of Hadhrat Khalifatul Masih III^{rh} and Hadhrat Khalifatul Masih IV^{rh} that ushered the Jama'at into the new era of progress and expansion.

EXERCISING OF AUTHORITY

Principles of Exercising Authority

The *Khalifah* is required by Allah to exercise his authority in keeping with the dictates of righteousness.

Verily, Allah is with those who are righteous and those who do good. (16:129)

Allah defines righteousness in the Holy Qur'an in the following words:

...truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and observes prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in the time of war; it is these who have proved truthful and it is these who are truly God-Fearing. (2:178)

As the verse indicates, Allah has set very high standards for humans to become righteous.

Is it possible for the *Khalifah* to exercise power in a righteous manner when history of mankind suggests that to maintain power, deception or selective honesty is a necessity? Historically, various philosophers have given various methods as to how the power holders should exercise their powers. Plato emphasizes the importance of knowledge to rule. Machiavelli stresses the need of deception for rule. For example, Machiavelli states: "For a long time, I have not said what I believed, nor do I ever believe what I say, and if indeed sometimes I do happen to tell the truth, I hide it among so many lies that it is hard to find."

In the modern western democracies, the shades of Machiavellian strategy are visible in the leadership styles of politicians and dictators. The secret to rule in the modern world depends more on the image and style as opposed to substance. The institution of *Khilafat*, on the other hand, is required to employ righteousness (*Taqwa*) when discharging its responsibilities and exercising its authority. *Taqwa* is a broad concept

but from the point of view of governance, it means justice and equity. The *Khalifah* is not supposed to manipulate the public or appeal to majority. The criterion of his decision-making is one and only one: how his decisions will be liked by Allah. This reliance on *Taqwa* makes perfect logical sense given the fact that the *Khalifah* is representing Allah and Allah would not like to deceive people in the matters of religion. Establishing the will of Allah through deception and compulsion militates against the very attributes of Allah.

Is *Taqwa* a Realistic Strategy in Governance?

The modern mind might reject the notion that *Taqwa* can be a realistic strategy for the purposes of governance. However, when we look at the history of caliphate in Islam, it becomes clear that as long as *Taqwa* was the guide of *Khalifah*, Islam grew stronger and became popular with masses. If we glance at the lifestyle of *Khulafa-e-Rashideen* and the *Khulafa* of the Promised Messiah^{as}, it is clear that they lived a simple life which is an important prerequisite to honest governance. Despite the fact that they were cho-

sen for life as the *Khalifah*, they set the examples of impressive leadership styles.

Take the example of Hadhrat Umar^{ra}. He was able to exercise his authority most effectively by living righteously. His clothes were simple. He ate simple food like his followers. He is often cited as owning just a single shirt and that too patched up. He slept on a bed of palm leaves just as his followers did. As the influence of Islam spread, Hadhrat Umar^{ra} appointed governors in different lands, but also tried to ensure that they stayed faithful and dutiful rather than getting embroiled in the trappings of power that he himself had also rejected. Khuzaymah ibn Thabit records: "Whenever Umar appointed a Governor, he wrote to him and made a condition on him that he should not ride a birdhaun (heavy non-Arab horse from Turkey or Greece), nor eat delicacies, nor dress in finery, nor lock his door against the needy". From this we get a sense of Umar's^{ra} own stance on duty and modesty. It was based on his personal lifestyle that he could place such demands on his subordinates.

Other *Khulafa* are also the shining examples of

simplicity. Hadhrat Uthman^{ra}, despite being very wealthy lived humbly and wore ordinary clothes and ate simple food. He would purchase land and construct purpose-built markets whose rents were then endowed for the feeding of the poor. He believed that those who had been entrusted with high office should have a morality to match their responsibilities. Hadhrat Ali^{ra} was no different. After becoming the *Khalifah*, he continued to live a simple life and remained focused on the service of his community. Some reports cite that his meals consisted of a cup of milk, a piece of bread and some vegetables. He lived in a simple house just like other Muslims around him. His focus was not self projection but the betterment of the community.

When Hadhrat Khalifatul Masih I^{ra} became *Khalifah*, he continued to live simply and used his temporal authority to alleviate poverty. For instance, under his directions, a fund was set up to provide assistance to orphans, the needy and deserving students. Someone inquired of Hadhrat Khalifatul Masih I^{ra} "What type of conduct is needed for *Khilafat*?" He answered "...this grace (*Khilafat*) is attracted by the service to humanity and I

have been inspired by this sentiment since my early youth. I have always been keen to serve everyone without distinction of caste, creed, country, or nationality both intellectually and practically"

Hadhrat Khalifatul Masih II^{ra} strongly believed that the system of *Al-Wasiyyat* had twofold purpose: spread Islam and wipe out poverty from the face of the earth. He laid down his vision of economic equity and social justice in his speech, which is now published in the form of book, "*Nizam Nau*". He used his temporal authority to initiate various schemes such as *Tehreek-e-Jadid* and founded auxiliary organizations such as *Khud-damul Ahmadiyya* and *Ansarullah*. These initiatives by him went a long way in promoting the spiritual as well as worldly welfare of the community.

Hadhrat Khalifatul Masih III^{rh} used his authority to introduce scheme such as *Nusrat Jehan*, which was designed to help Africa recover from its colonial past. Under this scheme, numerous schools and hospitals were established in Africa which continue to render a laudable service to the people of the continent and are thereby playing a great role both in

the spiritual and worldly realms.

Hadhrat Khalifatul Masih IV^{rh}, among other initiatives, founded Humanity First. Its mandate is to alleviate poverty, suffering and ignorance around the globe through the donations and time of volunteers. Moreover, Khalifatul Masih IV^{rh} launched Muslim Television Ahmadiyya that is designed to broadcast spiritual, religious, historical, economic and social programs.

Needless to say that Hadhrat Khalifatul Masih V^{aba} has effectively exercised the spiritual and temporal powers to extend the visions and initiatives of the four *Khulafa* into new horizons.

CONCLUSION

The extent of *Khalifah*'s spiritual and temporal authority is best grasped when one understands the source, mandate and nature of his authority and how Allah expects the *Khalifah* to exercise his authority.

The *Khalifah* is chosen by Allah. He is charged with enormous responsibilities. In keeping with the magnitude of his responsibilities, he is vested with vast authority both in temporal and spiritual realms. He is advised in the Holy

Qur'an to consult before making decisions in the affairs of the community. However, in all matters, the final decision rests with him. Needless to say, his decisions should not be contrary to Islamic law. His administrative authority is limited to running the operations of the religious organization. However, his duties may include guiding the government of the state to ensure that state policies do not violate Islamic principles.

It should be borne in mind that the exercise of the *Khalifah's* authority and influence are to be solely based on righteousness and righteousness alone.

HADITH

Hadhrat Abu Dharr^{ra} relates that he heard the Holy Prophet^{saw} say: "If one of you should call another a disbeliever or an enemy of Allah and he should in fact not be such, the title will revert to the one who uttered it."

(*Bukhari kitabul adab bab
ma yanha
minnsababilla'an*)

Mentoring is not a one conversation event

So join the monthly conversation with members of the Ahmadiyya Muslim Medical Association

Then it is highly recommended that they hear important advice and recent information being provided by the Ahmadiyya Muslim Medical Association (AMMA) in its conference call series dedicated to premedical and medical students. By the Grace of Allah, we are now in our third year of providing this service. Monthly calls which occur on the first Monday night of every month are typically attended by numerous premedical and medical students as well as full time practicing physicians from a variety of specialties. These physicians and medical students share their experiences with more junior students and grade school students which is followed by an open question and answer session. Students & Professionals of all ages are encouraged to participate. So many need this advice but are not receiving it—please help us spread the word.

Jazakamullah and please remember this effort in your prayers.

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A State of Spell

Translated by: Belal Khalid

Sheikh Abdul Qadir Sahib passed his middle school examination from *Lalian* district *Jhang*. Afterwards, his entire family moved to *Zakhira Beranwala*. Here he met a very sincere Ahmadi friend, Mian Murad Sahib. On the urging of Mian Sahib, he made a plan to visit Qadian. On his way to Qadian, he spent the night at the house of Hadhrat Qureshi Muhammad Hussain Sahib, Ameer Jama'at Lahore and the inventor of '*Mufarrah Anbari*'. Hadhrat Sheikh Sahib says:

"Allah, Allah! What a spiritual personality Hakim Sahib had? Extremely dignified, serious, and majestic, of good height with a white turban on his head. I was only a child of 15 or 16 years of age, but I cannot forget the sight of him offering prayers. I felt as if I was looking at an angel in motion."

On reaching Qadian, Hadhrat Mir Muhammad Ishaq Sahib^{ra} arranged food for Hadhrat Sheikh Sahib to be delivered from the house of the Hindus. He stayed in Qadian for about 8 days. During this time, Mian Muhammad Murad Sahib took him to various elders of Qadian. Sheikh Sahib says:

"What a strange time was this? Hadhrat Musleh Ma'ood^{ra} was in the state of youth. He was in great shape. When he would recite the Holy Qur'an in *Salat*, the lovers would be bound in a strange spell, and when he would go in prostration, fully consumed in entreating and pleading in the court of Allah the devotees would inadvertently scream. My own condition was such that I did not know *Salat*. I would sit next to Mian Murad Ahmad Sahib in the first row among the *Namazee* (people performing *Salat*) and witness the entire scene with my own eyes."

Finally on the 8th day, he beseeched to Hadhrat Aqdas, "Hazoor! Truth has fully dawned upon me. I have completely renounced my old doctrines. Hazoor! Include me among the circle of your servants by kindly accepting my *Bai'at*."

Hazoor^{ra} said:

"Mian! You are still a child Stay here for another 2 to 3 months and investigate further. What is the need to hasten?"

But he said: "Hazoor! My spirit has fully embraced the truth. I am not prepared to live for another moment outside the bounds of the true religion. Hazoor! Please accept my *Bai'at*." So, on his insistence, the next day Hazoor accepted his *Bai'at*.

(*Al-Fazl*, November 1st, 1989; Reprinted on March 7th, 2008)

THE AHMADIYYA SECT OF ISLAM: THE FUTURE OF ISLAM

Mian M. Abbas, Ph.D
Huntsville, Alabama

Introduction

The purpose of this brief presentation is to focus on the fundamental teachings of Islam and to bring to the attention of all, Muslims and non-Muslims alike, how highly erroneous views are propagated and actions are carried out too often in the name of Islam. These view and actions are in fact in flagrant violations of the most fundamental teachings of the basic scripture of Islam, the Qur'an. We present the role of the Ahmadiyya Muslim sect of Islam (Ahmadiyya Jama'at, Ahmadiyya Community) that is dedicated to presentation of the true teachings of Islam through the reformatations brought about by Hadhrat Ahmad of Qadian, India (1835-1908), and his successors (*Khalifahs* or *Khulafa*). This year in 2008, this worldwide Muslim community celebrates its first Centenary of his Successors (*Khulafa*) in continuing Hadhrat Ahmad's^{as} mission in the revival of Islam and presenting the true teachings of Islam. These teachings are based on peace in all of its comprehensive aspects, respect and recognition of the divine origin of all of the world's major religions, complete freedom of religion, preservation of basic human rights, love for all and service to humanity and all of God's creatures, etc.

We begin with a synopsis of the fundamental teachings of Islam that are directly and unambiguously substantiated by verses of the Qur'an.

1. Fundamental Concepts and Teachings of the Religion of Islam

1.1 Sources of Islamic Teachings

1.1.1 Qur'an as the fundamental basis of Islamic teachings

The fundamental teachings and beliefs of all sects of the religion of Islam are based on the Islamic scripture, the Qur'an, which is a compilation of the revelations of Prophet Muhammad^{sas} in the Arabic language, received by him over a period of about 23 years (610-632 AD). The text of the revelations were memorized and written on various materials by his companions, and subsequently organized into its present written form under instructions of the Prophet during his lifetime. Authenticated one-volume copies of the Qur'an were officially prepared and sent to some well known libraries of the times by one of the Prophet's successors within 15 years of his passing away. It is well recognized by all scholarly studies, Muslim and non-Muslim alike, that the presently available copies of the Qur'an are word

by word and letter by letter, identical to the one that existed at the time of its revelation to the Prophet. The Qur'an is organized into 114 chapters of unequal length, generally appearing at the beginning and smaller ones at the end, and contains some 6350 verses, with the whole text printable on about 350-400 pages. It presents its teachings as guidance for the righteous in all spheres of life, and constitutes an undisputable basis of all fundamental teachings of the religion of Islam. In principle, it is recognized as such by all sects and sub-sects of Islam that have evolved over various parts of the world. Any belief, teaching, or action attributed to Islam, and any interpretation of any verse of the Qur'an must be consistent and corroborated by other verses of the Qur'an. It declares itself to be an arbiter for any difference of opinion or dispute that may arise in interpretation of its verses and teachings.

1.1.2 Additional sources of Islamic teachings and practices

The status of Prophet Muhammad^{saw} in Islam is recognized as the last of law-bearing Prophets and as the Seal of the series of prophets who have appeared in all nations throughout the human history. Although the Qur'an constitutes the fundamental and decisive source of the Islamic teachings, the two additional sources based on the personal example, by sayings and the practices of the Prophet^{saw} are:

- (i) The *Hadith*, constituting the vast compilations of sayings of Prophet Muhammad^{saw}, initially memorized by his companions and rendered into compilations some 200 years after his times
- (ii) The *Sunnah*, that is based on the practices of the Prophet^{saw}, both by recorded descriptions as well as by continuity of practice during and after his life. The descriptions of the practices were memorized and subsequently rendered into written compilations along with the compilations of the Prophet's saying, namely the *Hadith*. The portions of *Hadith* or traditions that are validated by the continuity of practice from the earliest time, however, are regarded with much higher level of authenticity compared with those that are based on narratives of his companion and written and compiled in much later times.

Despite the extraordinarily meticulous care taken in the recoding and compilations of *Hadith*, and the apparent authenticity of the above sources of knowledge, in accordance with the guidance provided by the Prophet himself, the Qur'an remains as the ultimate and decisive factor in interpretation of the teachings and the Qur'an itself. The above two additional sources of Islamic teachings and practices provide only supplemental information, and must not contradict the Qur'anic teachings in any manner whatsoever. The Qur'an thus constitutes the fundamental scripture, the arbiter, and commentator of all Islamic beliefs, teachings, and practices.

1.2 Objectives of the Qur'anic Teachings

A clearly enunciated objective of the teachings of Qur'an is to provide guidance for a righteous and purposeful life. Guidance encompassing all spheres of life, consistent with rationality and human nature is provided for developing human faculties to the fullest thorough

recognition of God and developing a close and loving relationship with Him. Indeed the purpose of life and religion is indicated as a life-long effort to acquire and reflect God's attributes, namely the most desirable attributes that the human mind can comprehend, and turning towards humanity and serving to the best of one's abilities. The Qur'anic teachings and guidance, focusing on moral values, actions, and conduct of the individual, are naturally extended to: guidance for the national affairs, conduct and development of nations, interaction between nations, and factors that determine the rise and fall and destiny of nations

1.3 Basic Islamic Concepts and Beliefs

1.3.1 What is Islam and what does it mean?

The religion of Islam was founded by the Prophet Muhammad^{saw} about 1400 years ago. The word "Islam" means peace, complete submission to the will of Almighty God, and developing attributes of God. Being a Muslim means: being at peace with God by complete submission to His will, being at peace with oneself, at peace with all human, and with all of God's creation. Islam is not a new religion in a real sense of the word, as the Qur'an refers to it as the religion of Abraham. Its fundamental teachings are based on the unity of God, unity of mankind, and the unity and the Divine origin of all great religions. Belief in the founders and Prophets of all great religions and their true revealed teachings is an integral part of Islam. The concept of unity is the central theme of Islam. The Almighty God is the source of all religions.

1.3.2 Rationality and Islam

The teachings of Islam emphasize reason and rationality and are presented in the Qur'an in a philosophical manner. It encourages its followers to reason and think over the teaching of Qur'an, and ponder over the creation of the Universe and the Earth, and the all the natural phenomena. There is no conflict between the natural phenomena, science, and religion. Science is viewed as the "actions" of God and revelation and revealed religious teachings are believed to be the Word of God.

1.3.3 Concept of God in Islam

The most fundamental elements of the Qur'anic teachings are based on: the Unity of God; the unity of mankind; the unity of the messages of all prophets and messengers of God, and the unity of all religions. The Almighty God (called *Allah* in the Arabic language) is the possessor of all most desirable and perfect Divine attributes with ultimate most perfect uniqueness in all. Some of the fundamental attributes described in the Qur'an are: the Lord, the Provider, the Sustainer, the Lord, the Most Gracious, the Most Merciful, the Ultimate Judge, the Creator, the Knower of the unknown and the unseen, the First, the Last, etc., the possessor of all perfect Divine most desirable and most beautiful attributes. The human mind cannot comprehend all of God's divine attributes.

1.3.4 Concept of the Prophets of God in Islam

The concept and status of a prophet in Islam signifies the highest spiritual level that a

human may be blessed with. At this level, he exhibits a closest and a nearest level relationship with God, and becomes recipient of abundant revelation from God with Divine knowledge. The personality and the lives of the prophets reflect the attributes of God in a most exemplary manner, and provide the most convincing signs of the existence of God. The Qur'an proclaims that God has sent Prophets to all nations in all times. In addition to Prophet Muhammad^{sa}, 24 prophets have been specifically mentioned in the Qur'an, that include: Adam^{as}, Noah^{as}, Abraham^{as}, Ishmael^{as}, Isaac^{as}, Moses^{as}, Aaron^{as}, Solomon^{as}, David^{as}, Jacob^{as}, Joseph^{as}, David^{as}, Zachariah^{as}, John^{as} and Jesus^{as}, and others according to the Qur'an that have not been mentioned specifically by name. The Qur'an recognizes the Divine origin and truthfulness of all prophets who have appeared in all nations throughout the human history. It is an integral part of the Muslim faith to believe in the prophethood of God's prophets without distinction. Acceptance and honoring of all prophets of God and their true teachings is an obligatory requirement of the Islamic religion.

1.4 The fundamental concepts of Islam that are mentioned forcefully throughout the Holy Qur'an are:

1.4.1 Duties towards God and Duties towards Mankind

Recognition of God's Divine attributes, and developing a close and loving relationship with God, striving to exhibit those attributes in oneself by the perfection of all of human faculties to the best of one's ability, and employing the developed capabilities for the service of humanity. This basically constitutes the purpose of religion and the purpose of life in Islam. The objective of the comprehensive Qur'anic teachings is to provide guidance for achieving this great objective.

1.4.2 Freedom of Religion

The Qur'an is unambiguously clear about the strict injunction of no compulsion in matters of religion. The Quran declares its teachings as guidance for righteousness. Whoever follows guidance, follows it for the benefit of himself/herself, and whoever rejects it, does so for his/her own loss. The Prophet^{sa} himself is repeatedly reminded in the Quran that he has no authority to impose religion on any one, and his responsibility is only to convey the message. In the command to convey the message to people, he is reminded again and again in the Qur'an, that: he is not appointed as a keeper or a guardian over them; he is not a controller over them. Freedom of religion, respect for the founders of other religions, their revealed teachings, and their houses of worship is unambiguously a part of the basic teachings of Islam.

1.4.3 Human Equality

Unity of mankind and equality of all human races is the central theme of Islam. Righteousness, high moral values, righteous deeds and service to humanity, are recognized as the basis of honor. Men and women have their own rights and are regarded as spiritually equal.

1.4.4 Justice

Islamic teachings mandate absolute justice for all, regardless of religion, nationality etc., without any compulsion of religion in any form, with preservation of basic human rights for all, men and women.

1.4.5 Form of Government

The injunction of absolute justice for all identified above, with no compulsion of religion requires separation of State and Religion. In addition, the affairs to be carried out by mutual consultation.

2. Advent of the Promised Messiah/Hadhrat Ahmad^{as}

The brief summary of basic Islamic teachings that we have presented, reflects a theme that runs forcefully throughout the Qur'an and focuses on: guidance for righteous deeds, peace in all aspects and spheres of life, sanctity of life, absolute justice, complete freedom of religion, tolerance and respect for all religions and their houses of worship, service to humanity, high moral values, seeking of knowledge, etc. In view of the above unequivocally clear Qur'anic teachings, a pertinent question that arises is: why are there so many flagrant violations of these injunctions that are so repugnant to basic human values, often all in the name of religion? Are the Qur'anic teachings really so ambiguous and inconsistent that they permit any interpretation that one wishes? An unbelievably simple answer to the above questions is that the highly objectionable views that are propagated and most despicable acts committed are not based on the Qur'an at all. Instead they draw their direct or indirect support from highly suspect traditions and practices (*Hadith*) that have been erroneously attributed to Prophet Muhammad for political or personal reasons over the years, and unfortunately have become a part of the Islamic literature. The views and ideas that are propagated in the name of Islam are clearly in direct contradiction of the fundamental teachings of Islam that constitute the core of the Qur'anic teachings.

With these most puzzling and frustrating sources of misinterpretations of the Islamic teachings, it is of interest to note some startling prophecies of the times of decadence in the views and practice of the true teachings of Qur'an. These prophecies both in the Qur'an and the sayings of the Holy Prophet Muhammad^{saw}, explicitly alluded to the times when his followers will abandon the Qur'an, Islam will remain only by its name, and the learned clerics of his followers will become the primary of source of all mischief in the world. The bright promising part of these prophecies, however, is that this will be a sign of the advent of a reformer (Mahdi) and a Messiah (referred to as the Promised Messiah) after about fourteen hundred years after Prophet Muhammad^{saw} in the likeness of Jesus after the times of Moses. The role of the Promised Messiah^{as} is to eradicate the ideas and practices that are contrary to the fundamental teachings of Qur'an, and clearly identify the true teachings on the basis of rational interpretations consistent with the Qur'an and the practices of Prophet Muhammad^{saw}. A revival of the true teachings and practice of Islam is believed to be destined with the advent of the Mahdi and the Promised Messiah^{as} by all sect of Islam, following its decadence after some 14 hundred years of the Prophet. The Ahmadiyya Muslim sect of Islam believes

that this prophecy about the advent the Mahdi and Promised Messiah^{as} was clearly fulfilled in the person of Hadhrat Mirza Ghulam Ahmad^{as} of Qadian, India, with all of its well distinguishable signs and conditions

2.1 Hadhrat Ahmad^{as}/The Promised Messiah's Role in Revival of True Islam

Hadhrat Mirza Ghulam Ahmad^{as} was born in 1835 in Qadian, a remote small village in the province of Panjab in Northern India, when it was under the British Empire. Having lived an exemplary righteous life dedicated to prayers, deep concentrated studies of Qur'an, the life of the Prophet Muhammad^{saw}, the literature on Islamic studies as well as other religions, Hadhrat Ahmad^{as} became a recipient of divine revelations and claimed to be the Reformer (Mahdi) and the Promised Messiah implicitly referred to in the Qur'an and explicitly mentioned with some detail in the saying of the Prophet Muhammad^{saw}. His substantiated his claims by a worldwide challenge of unparalleled distinctive signs, subject to examination by all, covering the areas of:

- (i) A meticulously pious and righteous past life, prior to his claims.
- (ii) Abundant recipient of divine revelations.
- (iii) Unparalleled signs of acceptance of prayers.
- (iv) Signs of prophecies based on divine revelations relating to knowledge of the unknown. .
- (v) Recipient of deep hidden spiritual knowledge of the Qur'an, and the God given capability to be the judge to remove the erroneous beliefs and practices attributed to Islam.
- (vi) The signs of the times and specific signs of recognition of the Mahdi/Promised Messiah^{as} mentioned in Qur'an and the sayings of Prophet Muhammad^{saw}.

Following his initial writings Hadhrat Ahmad^{as} was almost universally hailed all over India as a great reformer and scholar of Islam with divine knowledge about the purpose and objectives of religion. However, when under divine revelation he claimed to be the Mahdi and the Promised Messiah (1889) in fulfillment of the prophecies of the Qur'an and the Prophet Muhammad^{saw} a storm of protests was raised against him by the established leading Muslim clerics of India. Near unanimously, with some rare exceptions, he was declared to be a non-Muslim, for his claims as the Mahdi and the Promised Messiah, and for his views and writings: on the life of Jesus^{as}, on the peaceful nature of Islam, freedom of religion, religious tolerance, fighting permitted only in self defense, declaration of forbidding *Jihad* against the British because of their rule of justice in India. However, despite the opposition, supported by his saintly life with overwhelming signs of acceptance of prayers and prophecies, Hadhrat Ahmad's^{as} followers rapidly grew in numbers, and a new Muslim sect named as the Ahmadiyya Muslim sect (or Ahmadiyya Muslim Jama'at) was formed. During his highly productive life, he produced a voluminous and forceful literature, spanning over some 80 books and monographs, written in elucidation of the true teachings of Qur'an and Islam. His writings, supported by Divine knowledge, followed the Qur'anic principle of rationality and consistency of the Qur'anic verses, requiring that an interpretation of a particular verse of the Qur'an is acceptable only if it is corroborated by several other verses.

By the time of passing away of Hadhrat Ahmad in May 1908, the Ahmadiyya Jama'at had grown into a large community with generally well educated members spread all over the Indian subcontinent representing the true teachings of Islam. And now at the end of the first century of the establishment of the Ahmadiyya Jama'at, the message of the Hadhrat Ahmad, the Promised Messiah^{as} based on the reformation in the teachings of Islam has spread all over the world with the establishment of organized Ahmadiyya communities in some 140 countries. This has been accomplished through a system of *Khulafa* (Successors) that was established after the demise of Hadhrat Ahmad^{as} in 1908.

3. *Khulafa* (Successors) of Hadhrat Ahmad^{as} and their Role in Revival of True Islam

After the passing away of Hadhrat Ahmad^{as} in May 1908, a system of successors based along the lines of successors of the mission of prophets of God (*Khulafa*) was initiated with the election of Hadhrat Maulvi Nooruddin^{ra} as the first *Khalifah*. This was in accordance with the recognition of Hadhrat Ahmad as the Promised Messiah with the status of a follower Prophet of the Holy Prophet Muhammad^{saw}, as explicitly prophesied in the saying (*Hadith/Ahadith*) of the Holy Prophet^{saw}. The following are the *Khulafa* that have been elected to serve in carrying out the mission of Hadhrat Ahmad^{as} in establishing the true teachings of Islam.

- I. Hadhrat Maulvi Nooruddin, Khalifatul Masih I^{ra}, 1908 – 1914.
- II. Hadhrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II^{ra}, 1914 – 1965.
- III. Hadhrat Mirza Nasir Ahmad, Khalifatul Masih IIIth, 1965 – 1982.
- IV. Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IVth, 1982 – 2003.
- V. Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, 2003 – Present.

The biographical sketches of the above *Khulafa* of the Ahmadiyya sect of Islam have been published along with their major accomplishments during their tenure. The system of *Khilafat* continues in a well organized systematic manner in order to carry out the mission of the Promised Messiah, Hadhrat Ahmad, and provides spiritual guidance and leadership to the members of the Ahmadiyya community. After the passing away of the first *Khalifah*, Hadhrat Maulvi Nooruddin^{ra}, a minor dispute arose that might be mentioned here in order to understand the contentious principle involved. Purely on the basis of personal reasons on election of the 2nd *Khalifah*, a small group of members of the community, decided to elect a different person as the successor under the title of President with a lower spiritual authority and move their central operations to the city of Lahore, at a distance of some 70 mile from Qadian, the original main center of the Ahmadiyya community. This splinter group continues to function under its own separate organization, being referred to as the Lahori Jama'at, as opposed to the original main much larger Jama'at with spiritual base in Qadian. The main differences in the two groups are largely of a historical nature and originate from personal reasons. The main ideological difference in the two communities appear to center around the status of Hadhrat Ahmad^{as} with the main group Ahmadiyya Jama'at accepting him as a follower Prophet of Prophet Muhammad^{saw}, consistent with his recognition as the Promised Messiah, in the likeness the Prophet Jesus^{as} as prophesied by Prophet Muhammad^{saw}. The

Lahori Group inconsistently accepts all claims except the status as a follower prophet, although the extensive writings of Hadhrat Ahmad^{as} clearly substantiate that claim. Nevertheless, the Ahmadiyya Jama'at in the first century of its mission has spread all over the world with active communities in over 180 countries presenting the message of Islam with the motto "Love for all, hatred for none", under the leadership of the 5th *Khalifah*, Hadhat Mirza Masroor Ahmad^{aba} with Headquarters in London, UK.

4. Concluding Remarks on the Future of Islam

We have presented a brief summary of the fundamental teachings of Islam based on the Qur'an, that provide guidance with the objective to develop moral values and the human faculties to the highest level possible by developing a close relationship with God, and turning to humanity with service and virtuous deeds. In particular, the Islamic teachings focus on:

The word "Islam" means peace, complete submission to the will of God,. Being a Muslim means:

- Being at peace with God by complete submission to His will, developing attributes of God, being at peace with oneself, at peace with all human, and with all of God's creation.
- Righteousness in all spheres of life, virtuous deed, acts of kindness and service to humanity.
- Complete freedom of religion with no compulsion; acceptance and honor of the founders and Prophets of all great religions
- Absolute justice for all regardless of religion, race, ethnicity, national origin etc.
- Basic human rights for all, men and women.
- The Ahmadiyya sect of Islam under the spiritual guidance of Hadhrat Ahmad^{as} and his *Khalifas* (successors) is dedicated to the restoration, presentation and practice of the true teachings of Islam in conformity and consistent with the fundamental Islamic scripture, the Qur'an.

We believe that the future of Islam in America, and indeed the world is destined with the activities and presentation of true Islamic teachings by the worldwide Ahmadiyya community. Scholarly studies of the Qur'an in view of the writings of Hadhrat Ahmad^{as} and his Successors will clearly indicate that the true teachings of Qur'an and Islam are indeed as represented by the Ahmadiyya Community. These studies will bring to light the forceful theme of the Qur'anic teachings of peace that are firmly based on: the Unity of God, unity of mankind, unity and acceptance the Divine origin of all major religions and their Prophets with complete freedom of religion, preservation of basic human rights, peace between religions and nations, service and love for humanity and all of God's creatures.

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In Search of Marital Bliss in the West

(Part 1)

Nasir M Malik, National Tarbiyyat Secretary

Introduction

While marriage between a man and a woman is fundamental to the continuity and integrity of a civilized human race, the sanctity and success of marriage is essential for a moral and fulfilling life. Various cultures have evolved various norms about marriage based on their underlying religious teachings and/or social philosophies. As Muslims we believe and witness that Islam has outlined the most comprehensive, practical and profound teachings about marriage – its philosophy, importance, sanctity and success.

However, living in the West, one can naively slip into Marital Misery rather than Bliss. In the West, Marital Outcome is more profoundly affected by the prevailing cultural norms, socio-economic structure and legal system. Therefore, one has to keenly study/understand Islamic Teachings about marriage and discern the cultural and legal differences between the East and the West. This

gets even more critical for those who are transitioning from one culture or religion to another. Ignorance in this regard is neither a bliss nor forgivable.

Therefore, to obviate any inadvertent missteps by our budding couples and/or their parents, we have embarked upon this article (to be published in several segments) to enlighten them about this subject in light of Islamic Teachings, anonymous case studies, and their questions. We humbly invite our readers to join us in this journey and share their comments, experiences, concerns and questions, in complete confidence, with us at ntsusa@yahoo.com. We will respond to them and include such discussion in this article as appropriate. *Insha-Allah*.

So, let us begin this journey with some relevant Islamic teachings.

Why do we need Marriage?

Almighty Allah has created everything in pairs, and it is

a scientific fact that these pairs exist in all species. There is not an iota of doubt that these elements exist by themselves, rather they depend upon each other for their survival. The Holy Qur'an has repeatedly mentioned this fact in different chapters, like:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا
تَنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ٥

Holy is He Who created all things in pairs, of what the earth grows and of themselves, and of what they know not. (36:37)

So, human beings are also created in pairs, and the philosophy behind these pairs is the survival of the human race and their life in peace and tranquility.

Is Celibacy allowed in Islam?

In Islam there is no room for celibacy. Bachelor life is discouraged, even condemned, in Islam. In this regard, the Holy Prophet^{sa} said:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صِرَورَةَ فِي الْإِسْلَامِ.

(البرادؤد كتب العناك باب لاصرورة في الاسلام)

Hadhrat Ibn-e-Abbas^{ra} narrated that the Holy Prophet^{sa} said: There is no room for celibacy in Islam. (Abu Daud)

On another occasion, the Holy Prophet^{sa} insisted upon this issue and instructed his companions to strictly follow him in every walk of his life:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَعْضُهُمْ لَا أَتَزَوَّجُ وَقَالَ بَعْضُهُمْ: أَصُومُ وَقَالَ بَعْضُهُمْ: أَصُومُ وَ لَا أَتَزَوَّجُ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا بَالُ أَتَوَامٍ تَأَلَّوْا كَذَا وَكَذَا! لَكِنِّي أَصُومُ وَأَتَزَوَّجُ أَصْلِي وَأَتَزَوَّجُ النَّسَاءَ نَعْنِ رَغِيبٌ عَنْ سُنَّتِي لَلَيْسَ بِمَنْ.

(بخارى كتاب النكاح باب ترغيب في النكاح)

Hadhrat Anas^{ra} narrates that some of the companions of the Holy Prophet^{sa} decided to be secluded from the worldly affairs. One said that he would not marry, another said that he would not sleep and keep on praying, yet another said that he would continuously keep on fasting. When this news reached the Holy Prophet^{sa}, he said: What type of people they are? I

fast and I break, and I pray and sleep and also marry. So whoever turns away from my practice is not of me. (Bukhari)

It is marriage that fulfills the basic needs of the individuals and the society; it is the foundation of the Islamic society. The happy and peaceful Islamic society is built on happy and peaceful marriages.

What is Marriage?

Marriage or wedding is a legal union of a man and woman; in other words, it is an agreement under which a man and a woman live as husband and wife in compliance with the legal and religious obligations.

Marriage in Islam is a divine bond between husband and wife to enjoy intimate and social relationships with each other and to have children. It is one of the most sacred divine contracts between husband and wife. In Islam, marriage is a part of the social system which lays down detailed guidelines about the relationship between the two genders.

Since family is the nucleus of Islamic society, and marriage is the only way to bring families into

existence, Islam encourages marriage when someone reaches the age of puberty.

What is the Purpose of Marriage?

The purpose of marriage is to protect the human race against evils and immoralities, to procreate and protect the human race, and to establish a compassionate and loving society. The Holy Qur'an addresses married people as '*Muhsin and Muhsinah*' – those who are guarded and protected as if they are in a well-secured and protected castle. It means that when someone is married, he or she is protected from many satanic inclinations. Marriage ensures that carnal passions are satiated within the Divine boundaries. If someone is unable to find a suitable life partner, he or she should observe fasting. The Holy Prophet^{sa} said that:

O young people, whoever among you is able to marry should marry and whoever is not able to marry, should fast as fasting diminishes sexual urges. (Bukhari, The Book of Nikah, Hadith #3)

The Holy Qur'an beautifully states that:

يَسْأَلُكُمْ خَزَنَتُ لَكُمْ فَاَنْتُمْ اَخْرَجْتُمْ لَهَا نَسِيئًا وَقَدِمُوا اِلَيْكُمْ وَانْقُوا
 اَللهُ وَاعْلَمُوا اَنَّكُمْ مُلْقَوْنَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾

Your wives are a tilth for you; so approach your tilth when and how you like and send ahead some good for yourselves; and fear Allah and know that you shall meet Him; and give good tidings to those who obey. (2:224)

So, for the protection and procreation of human race marriage is essential and for a healthy off-spring a healthy partner is needed because a healthy fruit depends upon the healthy tree and a healthy tree depends upon the healthy soil. Almighty Allah has mentioned the wives as tilth, which shows that healthy generations will depend upon healthy wives. Commenting on the above verse of the Holy Qur'an, the Promised Messiah^{as} writes:

Your wives are your tilth for the purpose of procreation, so approach your tilth as you may desire, but keep in mind the requirements of tilth, that is, do not have union in any manner that might obstruct the birth of children.....Of course, if the wife is ill, and it is certain that pregnancy would put her life in dan-

ger or there is a sincere belief that some other valid reason exists, those will be exceptional circumstances. Otherwise, it is not permissible in the laws of Islam to obstruct the birth of children. The wife has been designated as tilth for the husband as one of the purposes of marriage is that righteous servants of God may be born and may remember God.....Another purpose is that husband and wife may safeguard themselves through each other against misconduct and lustful looks. The third purpose is that in each other's company they may safeguard themselves against loneliness.

(Chashma Ma'rifat, Roo-hani Khazain, Vol. 23 pp. 292-293)

Marriage is a sacred bond of love and compassion between husband and wife; it should be a source of peace and comfort for both the partners. In this regard, the Holy Qur'an teaches:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
 فَلَمَّا تَغَطَّيَا حَمَلًا خَفِيًّا فَذَرَتْ بِهِ ۖ فَلَمَّا اتَّقَلَتْ دَعَا اللَّهَ رَبَّهُمَا
 لَئِنْ ءَاتَيْتَنَا صَالِحًا لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢٣﴾

He it is Who has cre-

ated you from a single soul and made there from its mate, that he might find comfort in her. And when he knows her, she bears a light burden and goes about with it. And when she grows heavy, they both pray to Allah, their Lord, saying, if Thou give us a good child, we will surely be of the thankful. (7:190)

In this verse the purpose of marriage, a union of husband and wife, is described as to seek peace and comfort in the spouse. If one spouse is not able to provide comfort to the other, then he or she is not fulfilling the purpose of their marriage.

Again, Almighty Allah says in the Holy Qur'an:

وَمِنْ ءَايَاتِهِ اَنْ يَخْلُقَ لَكُمْ مِنْ اَنْفُسِكُمْ زَوْجًا لِيَسْكُنُوا اِلَيْهَا وَيَجْعَلَ
 بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ اِنَّ فِيْ ذٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُوْنَ ﴿٢٢٤﴾

And one of His Signs is that He has created spouses for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect. (30: 22)

This verse of the Holy

to each other, and provide love and tenderness for the spouse. If the married couples really develop this understanding and recognize these responsibilities, the whole world will be turned into a paradise. Unfortunately, due to lack of knowledge and having no comprehension about the true purpose of marriage, a peaceful home may turn into an abode of misery and suffering.

(To be continued)

(Please share your comments, concerns and questions, in complete confidence, with us at ntsusa@yahoo.com)

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**We look forward to serving you and please
remember to pray for a successful
Jalsa Salana 2008.**

My Trip to Bangladesh

Haji Jalaluddin Abdul-Latif

I arrived in Dhaka the afternoon of January 30, 2008 and upon entering the airport the first thing I saw was the smiling face of Brother Saber Ahmad holding a sign with my name on it. From that moment on I was looked after like a famous celebrity until about 2 weeks later on the morning of February 13 when Saber bid me farewell at the gate. The Jama'at in Bangladesh, and not just Dhaka, but the other two Jama'ats I visited; *Jolindra Nagar* in *Sundarban* and the mosque in *Khulnah* (where 7 members were martyred in 1999 when the mosque was bombed) is an example of Ahmadiyyat, The true Islam, in full operation and a lesson for all of us in the USA to learn. The love and respect that was exhibited by every one towards each other was a real example of brotherhood being practiced. This was shown from the National Ameer Mubashar Rahman Sahib down to my almost constant two young *Khuddam* companions, Tausif and Aber. The dedication that the *Jama'at* has for Islam and Ahmadi-

yia Jama'at is reflected in every ones carrying out of their duties.

I was amazed to see where the mosques were located in the respective cities and village. The Mosque and Offices (called the *An-juman* by the locals) is located right in the inner city on a busy street, *Bahkshi Bazar* road in Dhaka, with the customary wall about 9 ft high around it. The same thing was in *Khulnah*. In *Jolindra Nagar*, which is a village in the remote area of *Sundarban* in the south of Bangladesh 10 hr drive from Dhaka, The Mosque is just there in the village with no walls around any of the Jama'at buildings. When the *Jalsa* was going on the speakers were blaring the message of the speakers so that any one walking on the street, Muslim, non-Muslim, or non Ahmadi, could not help but hear the message being broadcast. Though there was no *Jalsa* going on when we visited the *Khulnah* mosque, the same situation existed. The only thing that separated the Ahmadi's from the gen-

eral public was this wall. Yet they carried out their program as if well wishers surrounded them. You could see these Ahmadis feared nothing but Almighty God. Given the climate that exists in that part of the world with the anti-Ahmadi activity and persecution in Pakistan, Indonesia, Arabia, etc. and, yes, Bangladesh One has to say these are the brave men and women that you read of in the histories of the early companions of The Holy Prophet^{saw} and The Promised Messiah^{as}. During the *Jalsa* in Dhaka there was armed police stationed at the front gate of Mosque compound but after the weekend of *Jalsa* they were gone.

The streets of Dhaka were very busy with all kinds of traffic and pedestrians. It was like nothing I had ever seen. I had lived in New York City and Boston two very heavy traffic areas. I had been in traffic in Hong Kong and Beijing and London. All of which one would consider dense traffic cities. But Dhaka ... it

was unbelievable. Ameer Sahib, Mubashar Rahman, told me if you can drive in Dhaka you can drive anywhere; blindfolded. On top of the dense traffic, I have never seen such air pollution. Dust and smoke from diesel busses and cars hangs heavy in the air and at night it makes for an eerie scene seeing headlights piercing through the haze. The traffic is almost always bumper-to-bumper. Big giant beat up busses some with no name on them, cars (mostly Toyotas) honking horns and cutting each other off and in the midst of all that, men pedaling rickshaws with 2-3 people in them or this 3 wheeled motorized vehicle carrying 3-4 people and still a small pick up truck type with two benches and a cover that holds about 6-8 people with a guy hanging off the back collecting fares. In the two weeks in Bangladesh I think I saw 3 small cars that actually had a sign saying 'taxi'. With all that going on there are pedestrians running across the street or actually walking along the divider looking for a chance to dart through the traffic. When you stop the beggars appear out of nowhere. Speaking of stopping; when I did see a traffic light it was mostly ignored by all drivers. They have red, yel-

low and green lights like we do but I was told in Dhaka, green means go, yellow means go slowly and red means go quickly.

I was told that over 5500 hundred people attended the Bangladesh *Jalsa* in Dhaka and that Saturday was the day of recognizing the different dignitaries who came out in support of the Jama'at. There were at least a dozen people from NGO's in the human rights community alone. That's not counting the government representatives of different levels and the press. There were articles in the local newspapers on Friday, Saturday and Sunday of the *Jalsa*. Some was even in English. This was very impressive to me, as I have been seeing the dignitaries attend our *Jalsa's* in USA and they never sound convincing and are never in such numbers. The Missionary-In-Charge Bangladesh, Maulana Abdul-Awwal Khan informed me 28 people took *Bai'at* during the *Jalsa* weekend. *Al-hamdu Lillah!* The *Jalsa* is held right there in the middle of Dhaka in the Ahmadiyya compound. There is a very large courtyard between the mosque and the office building, which both are 3 stories high and Marquee's are

hung between them. The ladies occupy the Mosque building and the office building held the overflow of the men. It was a very impressive site. I noticed that with such a gathering it was very well disciplined and organized. I noticed that there was strict attention was paid to what was going on, on the stage. For example there was no bustling back and forth, going and coming of people. I was amazed to notice that before some one got up from his seat in the audience he raised his hand to be noticed by the chairman and was then given a nod and the person, even far back in the rear rows, then got up and left. I have seen this happen in local meetings and maybe at *Ijtemas* or *Shura* here in the USA but never have I seen this in a *Jalsa* with a few thousand people in attendance. I can remember my visit to Rabwah in 1975 for *Jalsa* and there saw how attentive everyone was and there it was somewhere around 100,000 people. And during *Jumu'ah* in *Aqsa* mosque no children were running between the rows or otherwise disturbing worshippers. Bangladesh reminded me of the 1975 visit to Rabwah and Qadian.

During the next week

the Public Relations secretary Mr. Zinda Bajwa and I attended a reception dinner for the guest at our *Jalsa*. It was well attended. A number of press reporters were there also. I was asked what message did I have for them from America and I said "I was glad to see that there was such positive coverage from the press here in Bangladesh and you should be aware that when you help the Ahmadiyya Muslim Community, you also help God" I guess that was the right thing to say because I wasn't asked any more questions.

We also met a member of the Foreign Service for USA later that week, at the American Club, which is part of the Embassy complex. The *Na'ib Ameer* Mir Mubashar Ali who by the way was Zinda Bajwa and my host while we were staying in Dhaka along with the *Sadr Majlis Ansarullah* Bangladesh Mr. Ahmad Tabshir accompanied us to the meeting. The gentleman we met was an assistant to the Ambassador and met with us for about 45 minutes. Secretary Bajwa was most effective in getting his point across and every one got a chance to say something on the situation of the Jama'at not only in Bangladesh the world and the ene-

mies of the Jama'at are the same enemies of truth anywhere. The assistant secretary assured us he would pass on the information presented and would do everything he could to help.

The next weekend was the regional *Jalsa* for Sundarban being held at their center in *Jolindra Nagar*. As mentioned, it was a 10-hour drive and I was told the area was quite remote many of the facilities in Dhaka were not available there. The trip was another experience I'll long remember. The roads were much better than I expected though most were one lane each way but not in to bad shape. My travel companions in the van were Zinda Bajwa, Ameer Sahib, Mufti Mubasher Ahmad Kahlon from Rabwah who was representing Hazoor^{aba} in Bangladesh and another two brothers. There were two other vans with members from National headquarters; *Na'ib Ameer*s, Maulana Abdul-Awwal, etc, we had to take a ferry and that was another interesting experience. The further south we went the mode of transportation of the local people changed. The cars became less and the rickshaws and 3-wheeled motorized vehicles became more prevalent.

We didn't encounter any bad roads until we neared our destination and left the main road. We were then traveling through farmlands of rice paddies and fish farms. etc. Homes now were becoming what you see of tropical villages: mud walls, thatched or corrugated roofs, etc. When we reached *Jolindra Nagar* it was evening and I think the whole Jama'at was there to greet us and I think I shook every ones hand and was greeted with *Assalamu Ala-ikum*. I was very moved by all the beautiful smiling faces of the young and old who appeared to be genuinely happy to see us all. One young boy particularly struck me, about 10 or 11 years old, because of the way he smiled when we looked at each other. All the other young boys had a wide eye look of awe on their faces when I shook their hands. But this one boy, who I found out the next day his name was Masood, had such a great smile on his face that said he was just so happy to meet me. I saw another boy a few years older than Masood that look like him and I walked up to him the next day and asked him if he had a brother and was his name Masood he laughed and said yes. His name was Mahmood. As I

went into the *Jalsa Gah* I was with Mahmood and when I went to the desk to register I could see that the man in charge was the father of the these boys but I called Mahmood over and asked him if he knew this man. He laughed again and said this is my father. I took a picture of all three of them.

Before *Jumu'ah* and the start of the *Jalsa* we were taken on a boat ride into the Mangrove Forrest. This area of Sundarban is known as the home of the Bengal tiger. The Tiger has always been my favorite animal and I'm thinking now I might get a chance too see one in the wild. We had a couple of armed guards on board with us that carried rifles so I thought there's a real chance for this. We didn't get to see one but the trip down river seeing the jungle and countryside was a real treat. This was a 3-hour tour.

We got back in time for *Jumu'ah* with no problem.

I watched while the brothers were setting up for *Jumu'ah* and the start of the *Jalsa*. Their audio equipment was powered by a battery system and it worked flawlessly. The man operat-

ing it sat left of the stage in front of the audience the whole time.. The men occupied that *Jalsa Gah* in front of the Mosque and I think the ladies were in the mosque I'm not sure though. On Saturday when Mufti Sahib addressed the ladies they moved into the *Jalsa Gah* and the men waited out side or in the mosque. I saw that when Mufti Sahib and the Ameer addressed the ladies there was a large section of a screen material hung across the stage right in front of the speakers and you couldn't see beyond the table in front of them. This was the third time I saw Mufti Sahib speak since I was in Bangladesh and each time was at least an hour and I never saw him look at a note or paper. He would grip the sides of the podium and commence his speech in Urdu and Imam Abdul-Awwal would translate into Bengali while standing next to him. Again I was amazed at the level of concentration of both them. I think it was Zinda Bajwa who told me Khalifatul Masih IVth referred to Mufti Sahib as a living encyclopedia. And I have to concur. When I first saw him in Dhaka I thought he looked familiar but couldn't remember where I might have seen him. He said to me one evening as we were on our way to din-

ner at retired General Amjad Khan Chaudhary's home I think, "I remember you from 1975 when you came to *Jalsa* in Rabwah and got very sick. You liked the walk back to the guest house after morning prayers. I was 23 years old and had just gotten out of *Jamia*" and then he smiled broadly. I was shocked to hear that. What a fantastic memory.

Zinda and I along with a few other brothers from Dhaka were lodged in the guesthouse down the road from the *Jalsa Gah*, Akram and young Aber. It was quite comfortable though I think the bed might have been too hard for Zinda. I snapped a photo of a *Khadim* massaging his back, which was giving him some trouble after two nights. We had to have a couple of armed soldiers or police sleep outside of our rooms during the night. The day we had to vacate the *Jalsa Gah* for the ladies program my young friend who was filming for MTA suggested we walk down to the cemetery where the Martyrs of Khulna are buried and take some photos. It was about a half-mile walk. I snapped a photo on the way of a man casting a net for fish in a pond. The first Ameer of the Sundarban Jama'at, Shams-ur-Rahman

is buried here also. His son Moti-ur-Rahman was our host at the guesthouse. I took a number of shots and so did Mansoor from MTA.

The level of spirituality that seemed to permeate the air there in *Jolindra Nagar* could be felt all around you, particularly in the humble mosque with the dim lighting and bare brick showing where the cracked plaster had fallen away on the walls and in the *Mihrab*. I will never forget that feeling of peace and nearness to God there in that little village in Sunderbon. I think it was Sunday evening. *Jalsa* was over and we were all sitting in the Mosque after *Isha* Prayer. I was with the Ameer of West Bengal and Assam India who resides in Calcutta, Mashrek Ali Mullah. He was translating the questions the brothers were asking me about Ahmadiyyat in America and how I would address issues by opponents there concerning *Khatamun Nabiyyeen* and the Promised Messiah. It was like sitting among the brothers here in USA talking about the topics we always did when we gathered together when we used to meet regularly. Here I was with brothers I had known for a week at the most and as little as two days sitting in mosque 8 thousand miles

from home and feeling at peace and with love in every corner of this humble mosque. The Missionary In Charge, Maulana Abdul Awwal later held a question and answer session in the mosque and there were some members of a nearby *Madrassa* in the group and they asked what is this Ahmadiyya you all are talking about? Imam Awwal, who appeared to be about 40 years old, I learned while visiting him at his home which wasn't far from where I was staying in Dhaka, that he was very knowledgeable and extremely well read and he commenced answering the questions of the young men from the *Madrassa*. After about a hour or so 4 gentlemen took *Bai'at* there that night in the little village of *Jolindra Nagar*.

Al-Humdu Lillah!

While we were there, the Ameer of Sundarban, Abdul-Majid Sardar, had all of us at his home for breakfast one day and lunch another time. Some one told me 'since I hadn't seen a tiger in the wild when I met Ameer Abdul Majid I have met the real tiger of Sundarban'. His son, Ribiullah Islam, gave me some wild honey from the leeches flowers he harvested himself in the forest, which I brought back with no trou-

ble from customs, and my family and I are enjoying the wonderful taste and benefits of it. *Al-Hamdu Lillah!*

This was in *Jolindra Nagar*. A young man came up to me and said, "I know you. I am the cousin of Rehana, Muntaz, Nusrut, and Tahir of Qadian. The family of the late Abdul Momin Bengali." He's running off the names of the sisters and brothers of my son's wife. I said "I just met Munir last summer in UK at *Jalsa*." He said "I know, Munir told me" Later that day when I saw the Ameer of West Bengal he said "I just had breakfast this morning with your relatives" We both laughed at that. His son in law Abdul Hamid Khan said he knows the family of Abdul Momin also and said, "you are now known as Jalaluddin Abdul-Latif Bangali". We all laughed at that. Can you imagine; here I am 8 thousand miles from New Jersey and meeting brothers who know me. It was such a warm and wonderful experience there in that remote village.

We were to be leaving Monday morning and it started raining Sunday night. Which means the roads were a mess in the immediate area. Still the

Ameer, Abdul Majid Sadar and many of the *Jama'at* members were there to bid us farewell. It was a very emotional scene for me. Ameer and I had become fast friends and the parting was like we had known each other since childhood. The *Khuddam* must have run behind our vans for over a mile. Pushing the van out of the mud when it got stuck. The young men were bare foot and splattered with mud and smiling from ear to ear. My new two young nephews Mahmood and Masood were there in the mix smiling and waving. They got us through the bad areas and we were once again on some good roads. Ameer Mubashar Rahman then told me we were stopping at the mosque in Khulna.

We arrived at the mosque in Khulna in time for the afternoon prayers. Upon meeting the Imam there I realized I had met him in Imam Sahib office one evening during the *Jalsa* in Dhaka. I mentioned earlier the location of the mosque being right on a busy street. All I could think of was what it must have been like that terrible morning in 1999. When a bomb went off among the worshippers killing 7 and wounding many others. The *Imam* gathered us together

after the prayers and told us about that day. When I think of what he said even now tears fill my eyes. If you could see this small warm loving person with a most pleasant demeanor sitting there who now has one eye and one foot it will pain you to see that something like that could happen to him. There was another brother there whose hand was mangled in the bombing and a couple of brothers who were there and were not hurt. The *Imam* was not the *Imam* at the time of the bombing but was near where the bomb went off in the front of the mosque. It was of such force it blew the roof off the building and much of the wall where the imam led Prayers. The women were in a separate section and ran to the aid of the brothers and carried them out and put them in rickshaws to go to the hospital because none of the people in the neighborhood would come to their aid. People were laughing saying "We have gotten rid of the Qadianis!" It was one of the most moving things I had ever heard. The mosque has been repaired but you can see where the affected area was by the different color of the repaired portion from the unaffected masonry work. These are not soldiers who see this kind of mayhem. Just poor hum-

ble people, who love Allah and His Prophet. And believe in His Messiah and Mahdi. I think my experience there in Khulna had a profound effect on the rest of my visit. I have heard of the atrocities committed against the members of the *Jama'at* in the different parts of the so called Muslim world but meeting the brothers there and seeing how peace loving and humble they are and the place where it actually took place was just too much for me to contain myself. They said they sometimes have flash backs of the incident. We left Khulna and the rest of the trip to Dhaka was rather somber.

Back in Dhaka with a schedule some what less structured and about a week before my return flight to USA. My friend Motaher Chaudhry took me to a tailor to get a couple of outfits, Bengali style, and shops where I purchased some shawls and caps. We visited this popular Bazaar which name escapes me at the moment and another one that was part of a huge local mosque. The city by now had become quite fascinating once I got in step with its rhythm. I got to see some areas of the city that looked like back in New York. We were on one highway that actually

looked like the Brooklyn Queens Expressway. We were invited to dinner at two different retired Generals of the Army and I think it was on the way to their homes when I saw this part of the city. I took lots of pictures and with the help of Ahmad Tabshir's son, Tausif; he put them on two cd's for me. My camera's battery power ran out the day we rode into Khulna so I was really sad I couldn't take any pictures there but the experience is stamped in my heart and mind. Brothers picked me up at Mir Mubashar Ali's flat on my morning of departure and we all left for the airport. Mir Sahib was such a gracious host to Zinda and I and I pray that Allah gives him a choice reward for his looking after us. When I left Saber at the gate and boarded the plane it was like leaving friends I have known for years. What was experienced in the previous 2 weeks was only another blessing from the Gracious God. I thought what a great tragedy for the rest of the world who refuse to see the blessings of Ahmadiyyat. I had a lay over in Delhi of about 14 hours and then the 15 hours flight to Chicago. My wife and son were waiting and after 2 weeks of spring and summer weather snow was not something I was looking forward to.

AHADITH

Hadhrat 'Abdullah bin 'Utbah bin Mas'ud^{ra} relates that he heard Hadhrat 'Umar bin Khattab^{ra} say: "In the time of the Holy Prophet^{saw} people were called to account through revelation. Now revelation has been cut off and we shall call you to account on the basis of your overt acts. So that whoever displays to us good we shall confirm it and accept it and we shall not inquire into his secret conduct; Allah will call him to account for that; but whoever displays to us evil we shall not uphold it and shall not accept it, even if he protests that there was good in his heart."

(Bukhari kitabushshahadat babushshuhada' al-adul)

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "I have been commanded by Allah that I keep on fighting till they accept the Unity of God and my Prophethood, and start Praying facing the direction in which we Pray. Once they accept all these requirements, they will have the same rights as we do and their life and property will be unlawful for us, until they break some law and deserve punishment."

(Abu Da'ud kitabul jihad bab 'ala ma yuqatilul mushrikun)

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "Anyone who offers Prayer as we do facing the direction we face and eats animals slaughtered according to Islamic tenets, is a Muslim. God Almighty and His Messenger have taken responsibility for the welfare of such a person. Therefore, do not disgrace God's commitment to his welfare. Do not undermine its importance."

(Bukhari kitabussalat bab fadl istiqlalil qiblah)

IN MEMORY OF MY FATHER, DR. AKHTAR MAHMOOD SAHIB

Durre-Sameen Malik
Chicago, IL



My father, Captain Dr. Akhtar Mahmood, passed away on March 4, 2008 in Lahore, Pakistan.

Inna lillahi wa inna ilaihi raji'un

Captain Dr. Akhtar Mahmood, was an exemplar of virtue. His selflessness and goodwill toward others was manifest in everyday acts of kindness and in his tireless efforts to save lives. He exemplified what it means to be an Ahmadi Muslim.

His honorable life beautifully reflected the life of his esteemed grandfather, Dr. Karam Elahi, also a sincere and caring physician and devoted Ahmadi. When an attempt was made on Hadhrat Khalifatul Masih JJ's^{ra} life at *Masjid Mubarak* in March of 1954, Dr. Akhtar Mahmood was by his side to help in his recovery. His actions and demeanor throughout his life exemplified the phrase, "love for all, hatred for none."

As a physician, he served others for over sixty-five years and continued to do so through his very last days. Dr. Akhtar Mahmood was a distinguished Anesthesiologist and Radiologist and he was awarded a gold medal for his honorable services by the Society of Anesthesiologists in Pakistan. He was a true hero and served in the Second World War on the Burma front as a brave captain in the Indian Army Medical Corps.

He was only eighteen years old when his own father, Khan Sahib Qazi Muhammad Akram passed away. He was the eldest of seven siblings and he took responsibility for his entire family along with his courageous mother. His marriage to Mubarika Akhtar, daughter of Qazi Muhammad Sharif, was an example for all. The home they created together was a place filled with warmth and love. He was a father figure for so many and has always been a source of strength for his children and grandchildren.

Words do very little to capture the depth and breadth of his person. He truly lived up to the meaning of his name, Akhtar or "shining star." Despite all his accomplishments, he remained a humble man. He was gentle and soft-hearted, yet he was the strongest man I ever knew. The memory of his patient, healing hands, the sound of his gentle, steady steps and comforting voice give me comfort still. May God Almighty grant him a blessed place in the heaven. *Ameen*

CHAUDHARY ABDUL QADIR PASSES AWAY

Chaudhary Abdul Qadir Sahib of North Jersey Jam'at passed away on February 29, 2008 at the age of 85 years.

Inna lillahi wa inna ilaihi raj'oon

He was son of Hadhrat Maulana Muhammad Ismael Hilalpur and the younger brother of late Maulana Muhammad Ahmad Jalil (*Ex-Mufti Silsila*). His funeral prayer was led by Hafiz Samiullah Sahib, President, North Jersey Jama'at. Again before burial on March 2, his funeral prayer was led by Maulana In'amul Haq Kauser Sahib who also led silent prayer after the burial.

Chaudhary Abdul Qadir Sahib and his wife, Saleha Saulat Sahiba had their 62nd wedding anniversary in February, 2008. He is survived by his wife, 4 sons, 8 daughters and many grandchildren. His one son, Abdul Nasir, is a member of the Central Jersey Jam'at and his two daughters are member of the North Jersey Jama'at.

He was a Civil Engineer and throughout his life had served the Jama'at. He was assigned by Hadhrat Musleh Mu'ood^{ra} to survey the land for Rabwah before its purchase. He was involved in the construction project of "*Evan-e-Mahmood*" Hall in Rabwah. May God Almighty grant him a blessed place in the heaven and console his family members and friends. *Ameen*

MR. NISAR ARAIN PASSES AWAY

Mr. Nisar Arain of Albany Jama'at passed away on February 10, 2008 at the age of 51 years. He was formerly a member of the North Jersey Jama'at. His body was brought from Albany to North Jersey for burial in the Ahmadiyya Graveyard, Laurel Grove Cemetery, Totowa. At the burial site the funeral Prayer was led by Hafiz Samiullah Sahib, President, North Jersey Jama'at.

He is survived by his wife, a son and two daughters. He was the younger brother of late Mansoor Arain and elder brother of Nasr Arain of North Jersey Jama'at. His father came from Pakistan for his funeral. May God Almighty grant him high status in the heaven and console his family members and friends. *Ameen*

SAD DEMISE

My sister, Salma Ramzan Sahiba wife of Nasirud-Din Mahmud Sahib, passed away in Brockton, MA at the age of 80 after a long bout with cancer. Br. Abid Hanif led her funeral Prayer. *Inna lillahi wa inna ilaihi raji'un*. Prayers are requested for her that God Almighty grant her high status in the heaven. *Ameen*

**Mian Ghulam Ahmad, Retired Superintendent Canal Department, Lyallpur, Pakistan.
Presently residing in California.**

MALIK FAIZ-UR RAHMAN FAIZI SAHIB PASSES AWAY

Malik Faiz-ur Rahman Faizi Sahib was born in Gujrat, India on October 7th 1921. His father Malik Barkat Ali accepted Ahmadiyyat at the hands of the Promised Messiah^{as}. Faizi Sahib is the brother of Malik Abdur-Rahman Khadim who wrote the famous Pocket Book of Ahmadiyyat. Faizi Sahib married Begum Wasima Shah daughter of Syed Zainul Abedin Waliullah Shah Sahib, elder brother to Umme Tahir (mother of Hadhrat Khalifatul Masih IVth).

Faizi Sahib obtained his Masters degree in Economics from the Punjab University, Lahore, Pakistan. He began his teaching career as a Professor at Ta'limul Islam College, Lahore, Pakistan in 1947, and after two years moved to Forman Christian College (FC College) where he taught Economics until 1973. Faizi Sahib first came to US in 1969 upon invitation from Davidson College, in Davidson, North Carolina to commence their South-East Asian Studies Program as a Fulbright Scholar. He went back to FC College in 1970 only to return to the US in 1973. He accepted a position as an Associate Professor of Economics at High Point University and remained there up till his retirement in 1993.

In the summer of 1995 Faizi Sahib accompanied Nasir Malik (then National Secretary Tabligh) to Jamaica as part of the delegation of five who went there to establish Ahmadiyyat. Faizi Sahib after a long and illustrious career, he died on the morning of Friday February 15th 2008. He is succeeded by his wife, three children, and 11 grandchildren. Faizi Sahib was a member of the Charlotte, North Carolina Jama'at.

AHMADIYYA MOVEMENT IN ISLAM - USA**Khilafat Centenary Celebration Committee**

15000 Good Hope Road, Silver Spring, MD 20905

Assalamo Alaikum wa Rahmatullah.

In connection with the KCC2008, the following books have been prescribed by the Center (*Markaz*) to increase our knowledge about the Institution of *Khilafat*:

1. *The Will (Al-Wasiyyat)*
2. *The Heavenly Decree (Asmani Faisela)*
3. *The Heavenly Sign (Nishan-e-Aasmani)*
4. *Divine Manifestations (Tajalliyat-e-Ilahiyya)*
5. *Essence of Islam, Vol. IV*
6. *Noor-ud-Din*
7. *With Love to the Muslims of the World*
8. *A Message of Peace and a Word of Warning*
9. *Message of Love and Brotherhood to Africa*
10. *Was Ahmadiyya Jama'at planted by the British?*
11. *The Truth about the Alleged Punishment of Apostasy in Islam*
12. *Nubuwwat and Khilafat*
13. *Mansab-e-Khilafat*
14. *A'ina-e-Sadaaqat*
15. *Khilafat-e-Haqqa Islamia*
16. *Nizam-e-Asmani ki mukhalifat aur oos ka pusmanzar*

These books can be ordered from the NHQ (Attn: Imam Ziaul Haq Kauser, 15000 Good Hope Road, Silver Spring, MD 20905) or downloaded from alislam.org. Please procure and study these books this year. *Jazakallah.*

Wassalam,

Nasir Mahmood Malik
Secretary, KCCC-USA

The Khilafat International Sports Tournament (KIST)

Ahmad Chaudry

The *Khilafat* International Sports Tournament (KIST), held February 16th and 17th, 2008 in New York exemplified the spirit of brotherhood and camaraderie. The event brought together teams from Europe, Canada, and the United States. Over 300 competitors and 40 teams competed in basketball and soccer at two venues. This year, for the first time, *Atfal* energized the tournament with their presence in basketball.

Three basketball courts at the Island Garden basketball facility allowed the playing of two *Khuddam* and one *Atfal* games simultaneously, quickening the pace of the preliminary rounds. Through the early rounds, dominance was shown by perennial powerhouse teams including Virginia, Canada, Queens, and West South. They were joined by MKA USA, a team consisting of some of the best players from across the US.

After a long day of basketball, players headed to the Aviator Sports and Recreation Facility for the soccer part of KIST. The smart, aggressive play of the Europeans clearly showed superiority to the Americans. The finals showcased two rivals: Germany and the UK. A dramatic penalty shootout resulted in the UK team being crowned the soccer champions of KIST.

The next day brought as much excitement as the previous night's shootout. As many spectators had predicted, Team Canada and MKA USA advanced to the *Khuddam* basketball finals. The Canadians, the defending basketball champions, edged their way to a comfortable half time lead. Just as a re-crowning of Canada seemed inevitable, several key plays brought MKA USA roaring back. With the crowd cheering on the MKA USA team, they pushed themselves to victory. The *Atfal* basketball championship went to Team Canada.

While the sports competition took center stage, brotherhood was on everybody's minds. "KIST meant the opportunity to renew old bonds and to forge new ones in an atmosphere of love and brotherhood," said Tariq Hayat. This was exemplified as Team Canada huddled around and chanted for their opponents, "U-S-A". One *Khadim* added, "Brotherhood means belonging to something greater than just yourself."

Though the opening ceremony took place on Saturday morning, planning for the event started months prior. "An event like this has many different dynamics" said Zeshan Hamid, *Nazim-e-A'la*. He added, "As for our team, it took three months and forty people to plan and execute." The execution was near flawless, as many were heard sharing the sentiments of one *Khadim*, "I was most impressed by the smooth running of the event. The program started and finished on time and most games started at their scheduled times."

In the end, the *Khilafat* International Sports Tournament lived up to expectations as a premier *Khuddam* and *Atfal* sporting event in the world.

And the crowd goes wild.....

Safeer Bhatti

The ball divorced from his fingertips and became a *Musafir*. Along its journey in the air, the ball saw no one, but we had our eyes on the ball. Suddenly, the crowd gasped and cheered "USA." The ball arrived at its destination safely. There were fifteen seconds left and no more fouls. We had a foul shot. The foul shot entered the warmth of its partner. With two seconds left, MKA USA takes the ball *and the crowd goes wild....*

It took Team MKA USA and Team Canada forty seven points to prepare, reach and spread the institution of *Khilafat-e-Ahmadiyya*. The score was 24-23. As the tears washed my eyes, I looked around for a dryer. I found the warmth of brotherhood at my disposal. My eyes dried up quickly. I looked to my left and Sadr MKA USA was hugging Sadr MKA Canada. I looked to my right and I witnessed a variety pack of smiles. I looked ahead and saw a huge group cheering the slogans of success: *Naray Takbeer: Allahu Akbar*.

This *Khilafat* Tournament began Friday, February 15th and ended February 17th. I could walk up to someone I never met and without formality, I would engage myself in a conversation with him as if we were friends since childhood, stated Umair Mahmood. The *Khilafat* Tournament shared brotherhood in many different languages and many different cultures. One culture stood apart. The culture of *Majlis Khuddamul Ahmadiyya*. Throughout the weekend, Mirza Harris Ahmad and Ataul Aleem Choudoury registered participants for Basketball and Soccer while *Nazim-e-A'la*, Zeeshan Hamid Sahib registered his smile with everyone he greeted. His smile flourished to the faces of everyone. The smiles of our participants were exhibited in the *Khilafat* Fair showing our *Khulafa* and our KCC initiatives drawn by Naveed Malik Sahib. When the room got hot, when our symptoms increased, when life becomes troublesome, MKA First Aid: Dr. Nadeem Ahmed and his team fixed up wounds and built back the bridges of brotherhood. MKA Transportation carried people to their destinations. MKA *Khidmat-e-Khalq* set a goal for thirty blood donations, but received forty two as people from the public came in and donated blood. MKA Refreshments provided us with *Samosa* and sweets at the end of the day.

Majlis Khuddamul Ahmadiyya provided training and support towards achieving Khilafat for another 100 years. *It was just about having fun*, stated *Nai'b Sadr MKA USA*, Abdul Hadi Ahmad as he was munching down the conventional love of a *Naan Kabab* sandwich. Our *Khuddam* and *Atfal* paused at the Plasma screen listening to the words of beauty. As our participants ended the day watching the historic game between MKA USA and Canada, they watched their entire weekend of spirituality dribble by and they looked down on a paper and reflected their thoughts as *strongly agree* to the phrase: KIST 2008 was spiritually enhancing.



THE WHITE HOUSE

PRESIDENT GEORGE W. BUSH

White House Internship Program

Welcome to the White House Intern website! Thank you for your interest in serving President George W. Bush. The White House Internship provides an opportunity to experience day-to-day life at the White House while working on a variety of tasks and projects.

In addition to normal office duties, interns attend weekly lectures, volunteer at special events, participate in tours, and contribute to a community service project in the Washington, D.C. area. White House Internships are unpaid positions and participants are responsible for arranging their own transportation and housing.



President George W. Bush and Vice President Dick Cheney pose with the Fall 2004 White House Interns on the North Portico steps of the White House, Nov. 15, 2004. White House photo by Eric Draper

Approximately 100 interns are chosen each spring, summer, and fall to participate in this highly competitive program.

We invite you to apply. Please read the **Intern Application (pdf)** and the **White House Office descriptions** carefully. Office descriptions can help you determine your areas of interest and assist you in making an informed decision about which offices might fit your qualifications. Interns will be selected based on their application and demonstrated interest in public service.

- At least 18 years of age on or before the first day of the internship
- Enrolled in an undergraduate or graduate program at a college or university, or graduated the previous semester
- A United States citizen

Completed application materials must be submitted to Meghan Espinoza, Intern Coordinator in the office of White House Personnel, at intern_application@whitehouse.gov **on or before** the following deadlines:

Fall 2008 Internship

August 26 - December 12, 2008

Application Deadline: June 3, 2008

Upon acceptance, candidates must consent to a security investigation prior to their start date and a random drug test. All security measures are confidential and intended to protect the applicant as well as the Executive Office of The President.

Again, thank you for your interest in the White House Internship Program. We look forward to hearing from you.

Meghan Espinoza
Intern Coordinator
White House Personnel
Telephone: (202) 456-5979

Shukoor Ahmed
6800 Willow Creek Road
Bowie, MD 20720

<http://www.whitehouse.gov/government/wh-intern.html>

60th Jalsa Salana USA
June 20-22, 2008

Hotel Information

Here is the list of the all the hotels in the vicinity of Jalsa Site in Harrisburg, PA. Even the negotiated rates are quite high as this is high season for the area. We strongly recommend booking your reservations from web-sites like www.travelocity.com, www.expedia.com, www.hotwire.com, etc. for better prices. We are also working to reserve some camp-sites. That information will be provided shortly.

Hotel Name	Address	Web Site	sales phone	Reservation phone	Miles to the Farm Show Complex
Hilton Garden Inn Hershey	550 East Main ST Hummelstown, PA. 17036	www.hershey.gardeninn.com	717-566-9292	717-566-9292	14.70 miles
Wyndham Garden Hotel	765 Eisenhower Blvd Harrisburg, PA.17111	www.harrisburgwyndham.com	717-920-2317	717-558-9500	8.22 miles
Homewood Suites - Harrisburg East	3990 TecPort Dr. Harrisburg, PA. 17111	www.harrisburgeast.homewoodsuites.com	717-635-2782	717-909-4663	7.82 miles
Holiday Inn Harrisburg/Hershey-Grantvill	604 Station Rd Grantville, PA.17028	www.stayholiday.com	717-469-1554	717-469-0661	14.73 miles
Crowne Plaza Harrisburg	23 South Second St. Harrisburg, PA.17101	www.cpharrisburg.com	717-920-1786	717-234-5021	2.93 miles
Hampton Inn & Suites Hershey	749 E. Chocolate Ave Hershey, PA, 17033	www.hershahotels.com/hamptoninnhershey.htm	717-534-2272	717-533-8400	18.01 miles
Holiday Inn Express	610 Walton aVe Hummelstown, PA. 17036	www.hershahotels.com/holidayinnexpresshershey.htm	717-534-2272	717-533-8400	15.51 miles
Fairfield Inn Harrisburg Hershey	1018 Briarsdale Rd Harrisburg, PA. 17109	www.marriott.com/harff	717-412-4326	717-412-4326	5.87 miles
Comfort Inn East	4021 Union Deposit Rd Harrisburg, PA. 17109		717-561-8100	717-561-8100	5.98 miles
Best Western Inn & Suites	815 S Eisenhower Blvd Middletown, PA.17057	www.bestwesternharrisburg.com	717-939-1600	888-868-5952	10.43 miles

Holiday Inn Express	5680 Allentown Blvd Harrisburg, PA. 17112	www.hiexpress.com/harrisburgpa	717-657-2200	717-657-2200	6.63 miles
Comfort Inn East	7744 Linglestown Rd. Harrisburg, PA. 17112	www.choicehotels.com/hotel/pa029	717-540-8400	717-540-8400	11.21 miles
Days Inn Harrisburg North	3919 N. Front St Harrisburg, PA. 17110	www.daysinnharrisburg.com	717-233-3100	717-233-3100	2.56 miles
Howard Johnson Harrisburg/Hershey	473 Eisenhower Blvd Harrisburg, PA. 17111	www.harrisburghotels.com	717-564-6300	717-564-6300	7.76 miles
Homewood Suites - West	5001 Ritter Rd Mechanicsburg, PA. 17055	www.harrisburgwest.homewoodsuites.com	717-691-6691	717-697-4900	9.92 miles
Hampton Inn Harrisburg West	4950 Ritter Rd Mechanicsburg, PA. 17055	www.harrisburgwest.hamptoninn.com	717-691-6691	717-691-1300	9.74 miles
Comfort Inn Riverfront	525 S. Front St Harrisburg, PA. 17104	www.comfortinnriverfront.com	717-233-1611	717-233-1611	3.15 miles
Days Inn Hershey	350 W Chocolate Ave Hershey, PA. 17033	www.daysinnhershey.com	717-534-2162	717-534-2162	16.55 miles
Hampton Inn	4230 Union Deposit Rd Harrisburg, PA. 17111	www.hamptoinn.com	717-545-9595	717-545-9595	5.99 miles
Courtyard by Marriott Hbg West	4921 Gettysburg Rd Mechanicsburg, PA. 17055	www.marriott.com/harwm	717-766-9006	800-321-2211	9.47 miles
Felicita Garden Resort	2201 Fishing Creek Valley Rd Harrisburg, PA. 17112	www.felicitaresort.com	717-599-7603	717-599-5301	8.55 miles
Country Inn & Suites Harrisburg West	4943 Gettysburg Rd Mechanicsburg, PA. 17055	www.countryinns.com/harrisburgpa_west	717-796-0300	717-796-0300	9.52 miles
Four Points by Sheraton	800 East Park Dr. Harrisburg, PA. 17111	www.fourpoints.com/harrisburg	717-561-2800	717-561-2800	6.32 miles
Best Western Inn & Suites	815 Eisenhower Blvd Harrisburg, PA. 17057	www.bestwesternharrisburg.com	717-939-1600	888-868-5952	10.43 miles

