

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

The Ahmadiyya



October-November 2008

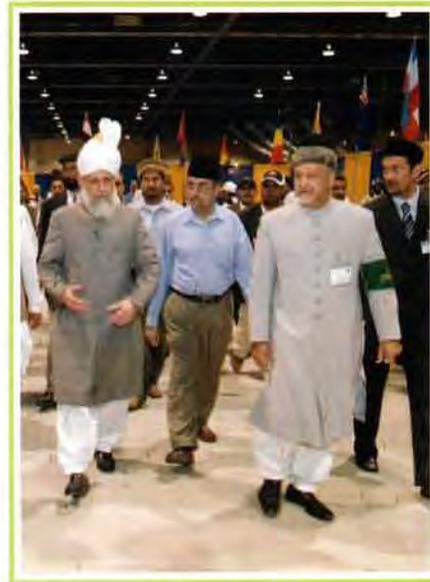
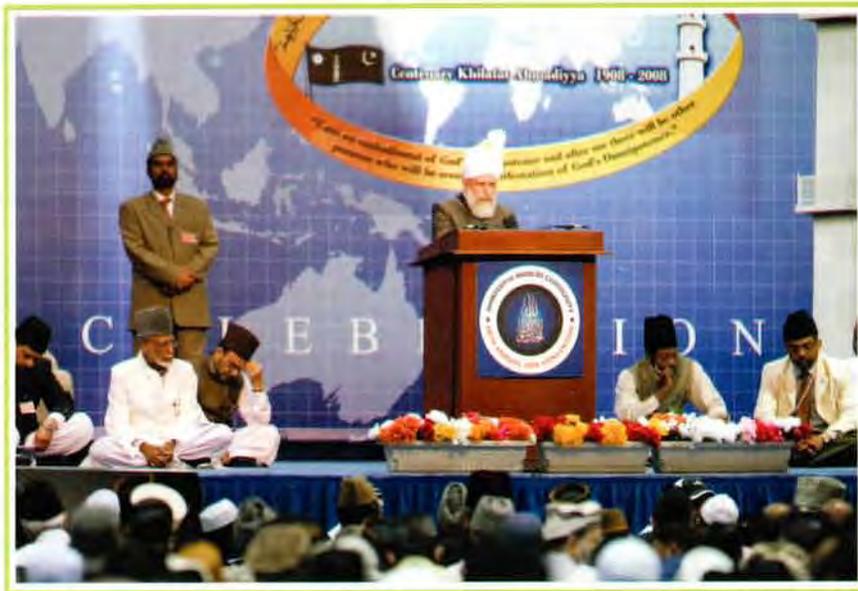
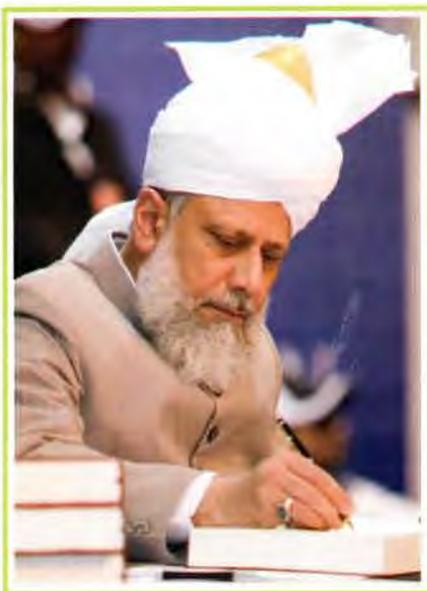
Gazette

Special Edition: Historic First Visit of Hadhrat Khalifatul Masih V^{aba} to USA

USA



Audience of 2008 Jalsa Salana USA saying farewell to
Hadhrat Khalifatul Masih V^{aba} at the conclusion of the Jalsa



Scenes from historic first visit of Hadhrat Khalifatul Masih V^{aba} to USA

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA
MOVEMENT IN ISLAM, USA

October—November 2008

Patron Dr. Ahsanullah Zafar
Ameer Jama'at USA

Editor-in-Chief Dr. Naseer Ahmad

Editor Dr. Karimullah Zirvi

Editorial Advisor Muhammad Zafrullah
Hanjra

Cover: Latif Ahmed Photos: Kalim Bhatti

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 Fax: 301-879-0115

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

www.ahmadiyya.us

www.alislam.org

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



Table of Contents

2	Al-Qur'an
3	Al-Hadith
4	Sayings of the Promised Messiah ^{as}
5	English Rendering of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V ^{aba} on June 20, 2008 at Harrisburg, PA
10	Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V ^{aba} on September 12, 2008 at Baitul Futuh, London
15	Address To Lajna Imaillah USA by Hadhrat Khalifatul Masih V ^{aba} at the Occasion of 60th Jalsa Salana USA in Harrisburg, PA
23	Closing Address by Hadhrat Khalifatul Masih V ^{aba} at the Occasion of 60th Jalsa Salana USA in Harrisburg, PA
34	The True Islamic Jihad: Address by Hadhrat Khalifatul Masih V ^{aba} at the Reception in His Honor at Tysons' Hilton, Mclean, VA
40	60th Jalsa Salana USA Held at Harrisburg, PA from June 20–28, 2008: A Brief Report
52	Hadhrat Adam ^{as} to Hadhrat Ahmad ^{as} —Khilafat from Inception to Perfection: Dr. Ahsanullah Zafar, Ameer Jama'at USA
55	Divine Acceptance of the Prayers of the Khulafa: Maulana Shamshad Ahmad Nasir
62	The First Century of Khilafat-e-Ahmadiyya—Our Services and Sacrifices: Anwar Mahmood Khan
69	Reinforcing Our Ties with Khilafat Through Mutual Brotherhood: Nasir Malik
75	Cultivating a Personal Bond with the Khalifah: Faheem Younus Qureshi
80	Introduction of Ahmadiyya Muslim Community: Falahuddin Shams
85	A Message of Peace—A Timeless Pact for Interfaith Harmony: Maulana Azhar Haneef
92	The Sun (of Islam) Shall Rise in the West—A Prophecy Fulfilled Through the Messiah and His Khulafa: Maulana Daud A. Hanif
106	The Hand of God is Over the Hand of the Khalifah—A Century of Evidence and Experience: Dr. Mirza Maghfoor Ahmad
112	60th Jalsa Salana USA 2008: Lajna Imaillah USA Jalsa Report: Asma Siddiqui
113	Lajna Imaillah's Pledge of Allegiance to the Institution of Khilafat: Dr. Shanaz Butt, Sadr Lajna Imaillah USA
117	Devotion of Khilafat—We Hear and We Obey: Saliha Malik
122	Establishment of Khilafat as a Source of Spiritual Guidance For Mankind: Dhiya Tahira Bakr
126	Fruits of Ahmadiyyat (1): Sira Ahmad
129	Fruits of Ahmadiyyat (2): Laeeqa S. Ahmad
133	Ijtema Report From Lajna Imaillah, USA: Atiya Chaudhry and Sabiha Syeda
136	Poem: The Promise of Khilafat: Amjad Mahmood Khan
137	Poem: Eid 2008: Hadayatullah Hubsch, Germany
143	2008 USA Annual Convention Media Coverage: Harris R. Zafar

Al-Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝
 وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا
 تَشْعُرُونَ ۝ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
 الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۝ وَبَشِّرِ الصَّابِرِينَ ۝ الَّذِينَ إِذَا أَصَابَتْهُمُ
 مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝

O ye who believe! seek help with patience and Prayer; surely, Allah is with the steadfast. And say not of those who are killed in the cause of Allah that they are dead; nay they are living; only you perceive not. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient. Who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.' (2:154-157)

COMMENTARY:

The verse (2:154) contains a golden principle of success. first, a Muslim should patiently persevere in his endeavors, never relaxing his efforts to achieve his object and never losing heart, at the same time avoiding what is harmful, and sticking fast to all that is good. Secondly, he should pray to God for success; for He alone is the Source of all good. The word *Sabr* (patient perseverance) precedes the word *Salat* (Prayer) in the verse in order to emphasize the importance of observing the laws of God which are sometimes flouted in ignorance. Ordinarily, Prayer can be effective only when it is accompanied by the use of all the necessary means created by God for the attainment of an object. The verse (2:155) comprises a great psychological truth which is calculated to exercise tremendous influence on the life and progress of a people. A people, who do not properly honor their martyrs and do not take steps to remove the fear of death from their hearts, seal their own fate. This verse (2:156) constitutes a fitting sequel to the preceding one. Muslims should be prepared not only to lay down their lives in the cause of Islam but should also be prepared to suffer all sort of afflictions which will be imposed on them as a trial.

Al-Hadith

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَقِينِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي: يَا جَابِرُ! مَا لِي أَرَاكَ مُنْكَسِرًا؟ قُلْتُ يَا رَسُولَ اللَّهِ أُنْشِئْهُدَ أَبِي قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ عِيَالًا وَدَيْنًا قَالَ: أَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ! قَالَ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَحْيَا أَبَاكَ فَكَلَّمَهُ، كِفَاحًا فَقَالَ يَا عَبْدِي! تَمَنَّ عَلَيَّ أَعْطِكَ، قَالَ: يَا رَبِّ! تُحْيِينِي فَأَقْتَلَ فِيكَ ثَابِتَةً، قَالَ الرَّبُّ عَزَّ وَجَلَّ إِنَّهُ، قَدْ سَبَقَ مِنِّي أَنَّهُمْ لَا يَرْجِعُونَ -

Hadhrat Jabir bin 'Abdullah^{ra} relates that one day the Holy Prophet^{sa} met him and asked: "O Jabir! Why do you look worried and sad today? He said: 'O Messenger^{sa} of Allāh! My father was martyred and he has left behind a big loan and a big family.' The Holy Prophet^{sa} said: 'Should I not give you glad tiding about what your father was bestowed by God Almighty?' He said: 'Yes, Messenger^{sa} of Allah. You must tell me.' The Holy Prophet^{sa} said: 'God Almighty has always talked from behind the curtain. However, He raised your father and talked with him directly. He told him to ask Him anything he wished and He would give it to him.' Your father responded: 'O my Lord! I wish that You give me life again and send me back to the world so that I can be martyred again in Your cause.' At this, the Lord of Honour and Glory said: "This can not be done because I have made the Law that I will not make anyone alive after death and send him back to the world.' "

(Tirmidhi abwbattafsir tafsir surah al-e-Imran)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Opponents Destined to be Humiliated

It is worth bearing in mind that God Almighty will not leave this *Jama'at* of His without furnishing proof of its truth. He has Himself said, as mentioned in *Brahin-e-Ahmadiyya*: 'A Warner came into the world and the world did not accept him, but God will accept him and will establish his truth with powerful assaults'. Those who have rejected me, or are eager to reject me, are destined to be humiliated and brought low. They do not reflect that if all this had been human imposture, I would have been ruined long ago, for God Almighty has such enmity with an impostor as He has not with anyone else in the world. They do not consider how a liar could possess such steadfastness and courage. They do not realize that only he can speak so splendidly and majestically who enjoys the support of the Unseen and only such a one can have the courage to stand up alone against the whole world. Be on the look out, for the days are coming, indeed they are near, when the enemy will be disgraced and friends will be most cheerful.

Blessings Upon Those Who Accept

Who is my friend? It is he who has accepted me before seeing any sign and has offered his life, property and honor in such a manner as if he had witnessed thousands of signs This is my *Jama'at*. These are my friends who found me alone and helped me, and found me sorrowful and consoled me, and being unacquainted honored me like a friend. May God Almighty have mercy on them. If anyone accepts the truth only after witnessing signs, what is that to me and what reward will he obtain and what honor would he find in the presence of the Lord of Honor? Those alone have accepted me in reality who observed me with a discerning eye and weighed my words with intelligence and considered my circumstances, and listened to me, and reflected and, on that basis, God opened their hearts to me and they joined me. He alone is with me who gives up his own pleasure for my pleasure, and makes me an arbiter in whatever he does, and walks along my path, and is wholly devoted to me, and has discarded his own self I am compelled to affirm with a sigh that those who seek clear signs will not be honored by my Lord God with praiseworthy titles and honorable ranks which will be bestowed upon the righteous ones who recognized the hidden secrets and who smelled the fragrance of the servant [of God] who was hidden under His mantle. For example, what merit can be claimed by the one who offers his salutation to a prince whom he observes in his pomp and glory, surrounded by his men? Deserving of merit is the one who encounters him in the guise of a beggar and recognizes him. It is not within my power to bestow such insight upon anyone for it is only the One Who bestows it. Those whom He holds dear, He invests with the discernment of faith. These are the things through which those who are inclined' towards guidance are guided and the same things become the cause of more crookedness for those whose hearts are crooked.

Friday Sermon Delivered by Hadhrat Khalifatul Masih V^{aba} on 20th June, 2008 at US Annual Convention In Harrisburg, PA

Shermeen Butt

Hazoor^{aba} delivered today's Friday Sermon from Pennsylvania, USA. The USA 60th *Jalsa Salana* commenced with Hazoor's^{aba} sermon. Hazoor^{aba} said for a long time it was the wish of the US *Jama'at* as well as Hazoor's^{aba} wish for him to visit USA. The *Jalsa Salana* that takes place in all the countries of the world was started by the Promised Messiah^{as} through Divine permission and it is blessed by the prayers of the Promised Messiah^{as}. Although the first ever *Jalsa* that the Promised Messiah^{as} held was only attended by seventy five people but these people were trained by the Promised Messiah^{as} and they had a special bond with Allah, they were highly developed in their faith. The light of their belief and certainty of belief had absorbed Divine Grace and Allah had greatly blessed their endeavors. They were ardent devotees of the Promised Messiah^{as} and had spent that first *Jalsa* gathered around their beloved Messiah in a mosque. Their spiritual insight at the time would have given them a perception that this *Jalsa* was going to extend from the four walls of a mosque to a ground and not just a ground in Qadian rather in grounds around most countries of the world and the *Jalsa Salana* would not suffice on small grounds rather it would expand to acres and acres of ground.

Hazoor^{aba} said *Jama'ats* around the world are now purchasing land encompassing huge acreage. Hazoor^{aba} said the USA *Jama'at* had also bought some land and built a beautiful mosque there (Baitur Rahman) and held *Jalsa* there for some years. Later, venues were hired to hold the *Jalsa Salana* just as the venue from where Hazoor^{aba} delivered today's sermon and where the current *Jalsa* is being held. Hazoor^{aba} said now USA *Jama'at* is also looking for land to purchase. All this makes one ponder and indeed convinces one that the Divine promises made to the Promised Messiah^{as} were true. Hazoor said this is the same USA where the early Ahmadi missionaries were imprisoned and were not allowed to do *Tabligh*. Later Allah removed the impediments and today the *Jama'at* is looking at purchasing land in the region of a hundred or two hundred acres. However, Hazoor^{aba} said, we should be mindful that our objective is not to purchase large areas of land or to increase the attendance at *Jalsa*. The Promised Messiah^{as} did not wish the *Jalsa* to project self-acclaim, rather he wished to make a *Jama'at* of people who excelled in *taqwa* (righteousness), to make an army of people who honored the dues of mankind. Hazoor^{aba} said we should be mindful that once we have joined the community of the Promised Messiah^{as} we cannot come into the sphere of peace and security with out making any effort. We need to understand our obligations and just as more and more time is elapsing from the life-time of the Promised Messiah^{as} our endeavors and striving need to be that much more. Each parent will have to

check their practices to present a good model for their children. In the Western countries in particular but all over the world in general, in this age of materialism, if the parents do not seek Divine nearness, they would be excluding themselves and their children from the sphere of peace and security. People would be uttering Allah's name but their practices would be negating their utterances.

Hazoor^{aba} said the Promised Messiah^{as} explained that the objective of the *Jalsa* is that the regular and frequent gathering would turn people to the Hereafter and would inculcate humility and honesty. Hazoor^{aba} said many of us would have read or heard the Promised Messiah's^{as} words in this respect but worldly matters create remoteness. It is human nature to forget, moreover, Satan has declared that he would lead people astray. This is the reason Allah commanded the Holy Prophet^{saw} to continue to admonish so that people are given new ways to protect themselves from Satan and this is the task for which the Promised Messiah^{as} was sent and this is also the task of *Khilafat* so that there are people who act on 'And obey Allah and the Messenger' (3:133).

Hazoor^{aba} said the first thing the Promised Messiah^{as} cites in the extract is *taqwa* and *taqwa* is cleansing the 'vessel' of *Nafs-e-Ammara* (the self that incites to evil) and piety is the food that is served in this vessel and it takes one to Divine nearness. Allah states in the Holy Qur'an: 'And as for those who strive in Our path - We will surely, guide them in Our ways. And, verily, Allah is with those who do good.' (*Surah Al-'Ankabut* verse 70). Hazoor said when a person enhances in fear and love of God, God teaches him/her ways and means to cleanse the 'vessel'. Hazoor^{aba} said in the West these days there are so many different detergents and cleaning agents for dish washing, to get rid of the grease and even to kill the bacteria and get rid of odors. Housewives take particular care to wash dishes which have been used for eggs or fish. When we take such care to wash dishes, dishes that are likely to break in our life-time or if they do not break we certainly cannot take them with us when we die, yet we take such care of these dishes. However, the vessel of our heart, which we are commanded to cleanse with *Taqwa* and which will be of avail after we have passed away from this world, we tend to ignore. Moreover the 'piety' of this vessel would be of advantage to our future generation as well. Our next generations will continue to endeavor and strive for the pleasure of Allah. Hazoor^{aba} said food does not go off in a vessel that has been cleansed with *Taqwa*, rather it strengthens the body with an everlasting strength, the doors to Allah's Grace continue to open and a person comes out of the pits of *Nafs-e-Ammara* into a strong refuge.

The Holy Qur'an cites commandments about *Taqwa* and temperance more than any other commandments and the reason for this is that *Taqwa* strengthens one in the prevention of evil. *Taqwa* is an amulet of security for man and a righteous person is saved from many absurd and dangerous conflicts which others are embroiled in. Hazoor^{aba} said rather than be simply impressed by the eloquence of these words of wisdom we are required to search our hearts and we need to strive in the way that Allah has taught us. Hazoor^{aba} said we are so fortunate and need to be extremely grateful to Allah that not only has He called us onto His path but in this age He has facilitated clearing of these ways for us through the true and ardent devotee of the Holy Prophet (peace and blessings of Allah be on him) that is, the Promised

Messiah^{as} who has left us signs and directions along the way and has illuminated the darkness of the way. Referring to the earlier extract of the Promised Messiah^{as}. Hazoor^{aba} said how do we become active in *Taqwa*, how do we cleanse the vessel of *Nafs-e-Ammara*? The Promised Messiah^{as} said by being gentle. He said that if one of his co-religionist brother used harsh tone with him, it would be a pity if he responded in the same manner. What he should do is be patient and fervently and passionately pray for the brother rather than criticize him for the brother would be spiritually ill. One cannot be a true believer unless one's heart is tender and gentle. To respond to evil with good is a sign of goodness and to suppress one's anger is an act of extreme bravery. Hazoor^{aba} said there are people in the community who crush their egotism, respond to evil with good and pray for each other in *Salat* and indeed this is how it should be. However, there are others who do the opposite. Hazoor^{aba} said how can it be that a believer prays for his brother, forgives his excesses and still has hatred?

Hazoor^{aba} said in this instance a matter that has come to his attention earlier and also during his current visit was that there were three types of Ahmadi in USA. Those of sub-continental origin including both old and new Ahmadi, then there are African American Ahmadi, who are increasing in numbers as well as in sincerity by the grace of Allah and some of whom are active members of the administration (*Nizaam*) of the *Jama'at*. Then there are the white Americans who are also increasing in piety though their numbers are not huge. Hazoor^{aba} said he did not see the unity that should be seen among the Pakistani Ahmadi and the African American Ahmadi on every level. He heard complaints from both sides. If the words of the Promised Messiah^{as} are reflected on, it does not behoove that after joining his community the people of Pakistani origin should discriminate against the African American Ahmadi. They need to adopt those humble ways that the Promised Messiah^{as} adopted and which pleased Allah so much that He revealed a revelation: 'He is pleased with your humble ways' (*Tadhkirah p. 845*)

Hazoor^{aba} said as the Pakistani Ahmadi have been in the community longer, it is their obligation to blend and absorb those who are new and to foster brotherhood and to look up to the model of the *Ansars* of Medina and the migrants of Mecca from early Islam who truly made great sacrifices for each other. Hazoor^{aba} said if we are to attract the world to us we have to abandon hatred and malice and have to look after each other. What does being active in religious expedition mean? There is no greater expedition than to bring the whole world under the banner of the Holy Prophet^{saw}. If we had mutual discord how could we ever do *Tabligh*? How would our tasks be blessed? Hazoor^{aba} whether one is of Asian origin or is an African American or a white American, if one has not brought about a pure change in oneself and is not continually striving towards it, then we are straying away from our real objective. Hazoor^{aba} said a few days ago he was most pleased to see a family that came for *Mulaqat*. Hazoor^{aba} said seeing them spontaneously stirred up emotions of glorification of Allah. The family constituted of African Americans, white Americans and they also had a Pakistani daughter-in-law. Hazoor said this is the true picture of Ahmadiyyat and Islam because Ahmadiyyat has come to join hearts. The advent of the Promised Messiah^{as} took place to make man recognize the true God and to establish love among mankind. Hazoor^{aba} said if this is not the viewpoint then it is pointless to claim to be an adherent of *Khilafat*. It is up to the Pakistani and the African Ahmadi to close this gulf. Each one of us should have the words of the farewell sermon of the Holy Prophet^{saw} in our view in which he enjoined that all

men were equal and no race or creed had any superiority over another and the only preference was due to *Taqwa*.

Hazoor^{aba} said the African American brothers and sisters should remember that if they consider that they are being discriminated against even then they should not think that they are less than anyone. If they have a connection with Allah, the Holy Prophet^{saw}, the Promised Messiah^{as} and *Khilafat*, then no force on this earth can diminish them and no one worldly power can take this station from them. They should change their minority into a majority and set high standards of *Taqwa* for the Pakistanis. Complaining does not solve the problem; the problem will be solved by coming together. To the office-holders, Hazoor^{aba} said that Promised Messiah^{as} enjoined that one is 'waited on' only when one serves first. If an Ahmadi comes to the office-holders they should reassure him regardless of the person's ethnic background. If they are busy they should make alternative time for the person and if they cannot give their time then they should excuse themselves from holding the office. Hazoor^{aba} said despite heavy engagements he makes time to listen to the grievances of people so that mutual love is fostered. Hazoor^{aba} said if the office-holders were staunch his task would be halved.

Another matter that concerned Hazoor^{aba} in the American society was the marriage break-up. Hazoor^{aba} said both parties tend to deceive each other, at times the man's family oppresses the woman. Usually it is the men who are unfair, raising the matter of like or dislike after marriage. Hazoor^{aba} said this matter should be resolved before hand. Once marriage takes place then decency dictates that one is committed to it. Hazoor^{aba} said these matters are of great concern for the parents, for the *Jama'at* and for him. As far as the matter of preference is considered, Hazoor^{aba} said the benchmark should be faith. It is not that compatibility should not be considered, however, even in compatibility the main aspect should be of religion. Addressing the young women Hazoor^{aba} said they should try and excel in faith so that no one can allege that they are weak of faith and that is why it is not possible to continue. Hazoor^{aba} said making a connection with Allah also has its own blessings. Hazoor^{aba} said this is a significant problem all over the world but it is more prevalent in USA. He said he does not know whose fault it is initially but towards the ends usually it is the man and his family who are in the wrong. Where children are involved harassment is caused through emotional hurt although the Holy Qur'an makes very specific and clear commandments in this respect. At times the children are taken away from the mother and when Hazoor^{aba} has the matter investigated lies are written to him. Hazoor^{aba} said people can deceive him but no one can deceive Allah. Hazoor^{aba} said all this is borne out of a lack of *Taqwa* and this is on the increase which concerns Hazoor^{aba}. Hazoor^{aba} said one office-holder told him to tell the young women that these are the types of young men we have in the *Jama'at* if they wanted to make do. Hazoor^{aba} said his message to the office-holders is to make un-biased decisions. Also this remark is a *badzani* (negative conjecture, thinking ill) on the Ahmadi young men as well as a *badzani* on Allah that He cannot reform. Hazoor^{aba} said he has observed great changes through prayers and counsel. He said how could he tell the young women that there was no solution to this that they should bear up or that he should declare about the young men that they are not worthy of reformation. Hazoor^{aba} said having observed the sincerity among the young men he cannot believe the comment the office-holder made to him. These young men

are replete with sincerity. Hazoor^{aba} said the office-holders should not pass on the burden to Hazoor^{aba} and the young men and women should self-examine and whoever is in the wrong should reform themselves and try and create a beautiful society. Attention should be given to gentleness, good deeds and worship of God, which are all the building blocks of *Taqwa*. If each Ahmadi was to understand this reality a revolutionary change could be brought about in the true sense of the word. However, it is essential to endeavor and strive. Good deeds need to be put in practice. Hazoor^{aba} said there is a long list of *Tarbiyyati* matters that he shall address in his forthcoming speeches.

Hazoor^{aba} prayed that may Allah enable the attendees of the *Jalsa* to bring about a pure change in themselves and may they be able to fulfill the objective which one pledges to after coming into the *Bai'at* of the Promised Messiahr^{as}. May Allah enable each person to do this.

HAJJ

Hadhrat Abu Hurairah^{ra} relates: The Holy Prophet^{saw} addressed us and said: "O ye people! Allah has prescribed the Pilgrimage for you, so mind that you perform it. A man asked: 'Messenger^{sa} of Allah, is it prescribed every year?' The Holy Prophet^{saw} kept silent till the man had repeated his question three times. Then the Holy Prophet^{saw} observed: 'Had I said yes, it would have become obligatory every year and you would not have power to do so; then he added: 'Leave to me what I do not express for you because a some people before you used to ask a lot of questions and they were ruined due to disobeying matters told by their Prophets. Thus when I direct you to do something carry out my direction as far as it is within your power and when I forbid you anything then leave it altogether.' "

(Muslim kitabul Hajj bab faradul hajj marrata fil 'umr)

Hadhrat 'Abis bin Rabi'ah^{ra} relates: "I saw Hadhrat 'Umar bin Al-Khattab kissing the Black Stone and I heard him say: 'I know well thou art but a piece of rock and hast no power to confer a benefit or to do harm. Had I not seen the Holy Prophet^{saw} kiss you I would never have kissed you.' "

(Bukhari kitabul Hajj bab ma dhikra fil Hajril aswad)

Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V^{aba} on 12th September, 2008 at Baitul Futuh Mosque, London, UK

Shermeen Butt

Hazoor^{aba} cited verse 154 to 157 of *Surah Al-Baqarah* – the translation reads:

“O ye who believe, seek help with patience and Prayer; surely, Allah is with the steadfast. And say not of those who are killed in the cause of Allah that they are dead; nay they are living, only you perceive not. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, Who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.'”

Hazoor^{aba} said he cited the above verses with reference to the recent martyrdoms. Indeed, these verses speak of prayer and patience, the station of the martyrs, the reason for trials and tribulations, focus on being content with Allah’s will and being a recipient of His blessings. These are the aspects that signify a true believer. In the first verse Allah states that the sign of a believer is that he/she is not perturbed when difficulties befall. At each difficult time their attention is turned to God and the initial reaction of a believer is to be patient and pray and seek help from Allah. Hazoor^{aba} said Allah has alerted the believers that there will be difficult times but the demonstration of the strength of faith is in bearing up with patience, not showing any anxiety, not complaining to Allah and not to turn to people to redress the situation rather only turn to Allah and seek His help and stay resolutely firm on the task that has been entrusted to believers. That is, establish Unity of God, take the message of the Prophet^{asaw} of God and also the message of the Imam of the age. For this, it may be that the believers have to sacrifice their wealth and lives and endure spiritual persecution; that is, restriction on saying the *Shahadah*, restriction on saying *Salat*, abusive remarks about the person of the Promised Messiah^{as} etc. Having alerted the believers Allah states that once they go through the trials and tribulations of persecution with prayer and patience He will always be with them. As for those who give their lives for the cause of faith Allah says they hold a high station in Allah’s sight. The enemy tries to eliminate them so that he may weaken the Community but it should be remembered that Allah is with us. He is the Lord of the cosmos and the killing of one person or a few persons in the cause of faith does not bring about the decline of communities. Attaining Allah’s pleasure in fact results in infusing life in many more believers. It injects life in faith and rather than be scared many more rise determined. If the opponents deem they have weakened us then they better listen that one person’s death has infused that spirit in us, has granted us that insight of sacrifice that we are ready with renewed vigor and passion. Following the martyrdom of Dr. Abdul Mannan Siddiqi, Hazoor^{aba}

said many have verbally as well as in writing expressed to him that wherever there is need, wherever Ahmadi blood is required; give them the opportunity to offer their blood. This has come to pass, Hazoor^{aba} said, because those who turn to Allah and are content whatever the circumstances, have no fear of death. A martyr becomes a source of faith-inspiring legacy for such believers while his own status in Paradise continues to be elevated. Allah has clearly declared that one who gives life in the way of Allah is not dead. He instantly acquires a high station in Paradise. Hazoor^{aba} said the elevated station is not attained immediately after death by all, a deceased person has to go through an intermediary state, but martyrs attain the high station at once.

A *Hadith* relates that the Holy Prophet^{saw} said that for Allah a martyr has six distinctions: he is forgiven the moment the first drop of his blood spills, he sees his station in Paradise, he is given refuge from the torment of the grave, he is brought in peace from restlessness, he wears a crown of dignity on his head with jewels that put any worldly gems to shame and he is given the right of mediation for seventy relations.

Commenting on the word 'living' (*Ahyaa*) in verse 155 Hazoor^{aba} said it also means for which reprisal is taken. Allah states that if people imagine that by taking a life they have earned great reward they should remember that the one who lost his life has attained Divine nearness because of the martyrdom and the martyrdom does not go unrequited. God Himself takes revenge of every single drop of blood spilled by a martyr. Citing 4:94 Hazoor^{aba} said despite reading Allah's Book, despite claiming to be Muslim they [our opponents] are courting Allah's displeasure. Hazoor^{aba} related the *Hadith* where the Holy Prophet^{saw} was censorious of a companion who had killed a disbeliever despite his verbal assertion of *Shahdah* saying that the companion had not looked into the heart of the man and therefore had no right to judge his faith. Indeed the Holy Prophet^{saw} said 'whoever declares that there is none worthy of worship except Allah and rejects all that is worshiped except Allah, his life and property become worthy of esteem. The rest of his accountability is with Allah. Hazoor^{aba} said the so-called religious leaders incite Muslims and allege that we [Ahmadis] assert the first half of the *Kalima*, that there is none worthy of worship except Allah but we (God forbid) deny the latter half that Muhammad is Allah's Prophet therefore it is obligatory to kill us. Hazoor^{aba} remarked, have they looked into our hearts? Hazoor^{aba} said the *mullah* does not even have a fraction of the insight and perception of the status of *Khatamun Nabiyyin* (Seal of all the prophets) that the Promised Messiah^{as} had and yet they say that it is obligatory to kill us.

Hazoor^{aba} read a few excerpts from the noble writings of the Promised Messiah^{as} exalting the lofty station of the Holy Prophet^{saw} and said that even so these mischievous people say that we do not accept him as the last law-bearing Prophet. They broadcast in the media what neither Allah allows nor His Prophet; yet they carry out the oppression in their name. Addressing these people Hazoor^{aba} said there is still time, they should desist from their mischief-making and persecution of Ahmadis. Otherwise they should remember that just as the sign of 'I give them the rein; surely, My plan is mighty' (7:184) manifested yesterday it can also manifest today and it will. Do not consider Allah's respite as your triumph. The *Imam* of the age, who has been sent in complete subservience of the Holy Prophet^{saw} and has been given the status of a prophet in subordination of the Holy Prophet^{saw}. We are being patient

until Allah's decree comes. Allah has indeed declared that He shall try with fear, hunger, loss of life and loss of wealth. Those who face these trials with steadfastness join the ranks of those who have Allah's glad-tidings. These trials become a source of spiritual development as well as communal advancement. Hazoor^{aba} said they oppose us because of our acceptance of the Promised Messiah^{as}. The pain they inflict on us, the loss of property, the dear martyrs giving their lives, all this is for accepting the Promised Messiah^{as}. If we show resolute steadfastness we will be the recipients of the Divine Promise repeatedly made to the Promised Messiah^{as} through revelation:

‘Verily We have granted thee a clear victory,’ (48:2).

Hazoor^{aba} said trials come in the lives of nations to exhibit Allah's Power and His Signs. These martyrdoms and persecution that the Community is going through in parts of the world have a resonance of the sound of ‘clear victory’. The joy of the enemy is but temporary. Martyrdom of all Ahmadis has borne fruits and will *Insha Allah* continue to do so. We have witnessed the spectacle of the chastisement of the enemy in the past, similarly today Allah's words reassure us; ‘...But Allah seized them for their sins, and they had no protector against Allah.’ (40:22). Today, it is the very same Living God Who shall bring them to their end, God of true promises Who will fulfill the promises to the Promised Messiah^{as} just as He has been fulfilling them in the past. Our task is to stay firm on faith and never let the excellences of those brothers die out who have sacrificed their lives.

Hazoor^{aba} said he would briefly speak about the two recent martyrs. One of them was our very dear brother Dr. Abdul Mannan Siddiqi. He was the first martyr after 27th May 2008 and the great martyr gave his life as a testimony that our faith is just as resolute in the second century of the Ahmadiyya *Khilafat* as it was in the first century and beyond and we are just as ready and willing to sacrifice our loves. This martyr was only 46 years old and with his young martyrdom he has generated a spirit in the youth as if giving them a message that loss of life notwithstanding, no dishonor should be brought on the *Bai'at* of the Promised Messiah^{as} and one should be ever prepared for every sacrifice for the *Khilafat-e-Ahmadiyya*. Hazoor^{aba} said he had a charming temperament. Hazoor^{aba} knew him personally from earlier on. His father, Abdul Rahman Siddiqi Sahib, was an acquaintance of Hazoor's^{aba} father and would come and visit. He served as Ameer of Mirpur Khas region for forty years. After the partition of India when he arrived in Pakistan, Hadhrat Musleh Mau'ood^{ra} instructed him to settle in the Mirpur Khas region which he promptly followed. Abdul Mannan was born after eleven years of marriage. In 1988 he went to USA for further/post graduate medical studies and later started work there. However, his father wrote him to return to Pakistan saying the purpose of his education was to serve the poor and the needy of the area. He immediately returned to Pakistan and started serving there. Dr. Abdul Mannan Siddiqi's maternal grandfather was Hashmatullah Khan Sahib, a companion of the Promised Messiah^{as}. He is survived by his mother who is a very pious and affectionate lady and had served *Lajna* for many years. Despite her old age and illness she has accepted the martyrdom of her son with great steadfastness. Hazoor^{aba} said prayers should be made that she is constantly granted steadfastness. Dr. Abdul Mannan served the Community in several capacities and was currently the *Ameer* of Mirpur Khas region. He took over the hospital after his father passed away. He would personally organize a medical camp in the [remote] Tharparker

region where he would personally visit and heal thousands of people. At his martyrdom people came from far and wide to pay respects. Allah had granted this servant of the Promised Messiah (on whom be peace) the power of healing. He was known in the entire province of Sindh. He was a very popular person who was most keen on *Tabligh*. Hazoor^{aba} said in the last five years Hazoor^{aba} observed the frequency with which he would request Hazoor's^{aba} prayers for *Tabligh* work. One reason of people harboring enmity for him was his *Tabligh* work. He would fearlessly do *Tabligh* to feudal lords. By taking his life the enemy imagines he has taken away a source of *Tabligh*, but the foolish do not realize that by sacrificing his life Dr. Abdul Mannan will generate several more Abdul Mannans to rise. He was married in his family to Amtul Shafi Sahiba who is an American citizen. They have two children, a daughter 18 and a son 13. Amtul Sahafi Sahiba is the *Sadr Lajna* of Mirpur Khas region

Hazoor^{aba} said as he mentioned earlier, he had an old connection with him, as did his father with Hazoor's father. His maternal grandfather Dr. Hashmatllah Khan was the physician of Hadhrat Musleh Mau'ood^{ra}, it was thus an old family connection. Dr. Mannan was one of those people who do not ever appear perturbed no matter what. There was great enmity around but he organized the region's affairs superbly. He did not ever use his personal connection to further any personal matter, rather he used it to further the cause of the Community. Hazoor^{aba} said what greatly endeared him to Hazoor^{aba} was his ever smiling face. Hazoor^{aba} added it is not just his opinion, everyone has expressed this feeling. He was utterly humble with no presumptions about his high education, ownership of a hospital, presidency of the region etc. Hazoor^{aba} said an Ahmadi from Sindh has summed up his personality rather well that he was the 'Ameer of *Da'ieen-e-ilallah* (summoners to Allah) in Sindh'. Hazoor^{aba} said not only did he treat his needy patients free of charge; he also gave them some financial help. While feudal lords and land owners came to pay their respects on his passing away so did poor men and women paying emotional tributes to Dr. Sahib. He had a very strong and sincere connection with *Khilafat*. Hazoor^{aba} said in his opinion Dr. Sahib was an embodiment of a devotee of *Khilafat* and was among the best of Hazoor's^{aba} partners. Hazoor^{aba} said he had great confidence in him in terms of executing any *Jama'at* work. He had received threats for some time now but he kept doing his task, he was one of the finest workers of the Community, may Allah elevate his station in Paradise. May Allah also grant steadfastness to his wife, she has demonstrated exemplary steadfastness and has been supportive to her mother-in-law as well as her children. Despite being born and bred in the USA she supported her husband with complete sincerity. May Allah grant her a long life and may she experience the delights of her children.

Next Hazoor read out some tributes paid by people outside the Community. These included the MQM leader Altaf Hussein, the President of the Pakistan Medical Association Mirpur Khas and a few other organizations. Hazoor^{aba} said the so-called religious leaders would not understand the tributes paid to Dr. Sahib.

The other recent martyr was Saith Muhammad Yusuf Sahib. He was the *Ameer* of Nawabshah region. He served the Community most sincerely and has been the *Ameer* of the region since 1993. He was a sociable, compassionate person who was very popular and always preceded in saying *Salaam*. He took great care and attention to all the needs of

Waaqfeen-e-Zindagi (life devotees), he was a *Moosi* and had a large mosque built in Nawabshah. He was a heart patient and lived on the first floor. As there is no arrangements like lifts or chairlifts etc. in Pakistan he had improvised a pulley system that enabled him to go up and down the stairs so that he could accomplish his *Jama'at* work. He was seventy years old and is survived by his wife and four children, three sons and a daughter. May Allah elevate his station in Paradise

In addition Hazoor^{aba} said he also wanted to appeal for prayers for two people who have been injured. One of them is Sheikh Saeed Ahmad Sahib who was shot and severely injured at his shop in Karachi on the eve of Ramadan. The other is Arif Sahib, an Ahmadi guard who was with Dr. Abdul Mannan Siddiqi. He too is severely injured. Both of these patients are in a critical condition. May Allah grant them healing with His grace.

These so-called Muslims tend to become very swift in Ramadan in order to earn rewards. They do not know what ending Allah cites for people like them. May Allah keep us and the nation protected from such enemies of humanity. Pray abundantly during these days, may Allah keep everyone in His protection.

Hadhrat 'Uqbah bin 'Amir^{ra} relates that the Holy Prophet^{saw} 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 (*Haude-Kauther*). 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^{saw}.

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^{saw} 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 kitabul Fada'il bab athbat haud nabiiyina^{sa}, Bukhari kitabul maghazi bab ghazwah Uhud, Kitabul jana'iz babussalat 'alashshahid*)

**ADDRESS TO LAJNA IMA'ILLAH USA
BY HADHRAT KHALIFATUL MASIH V^{aba}
AT THE OCCASION OF 60th JALSA
SALANA USA
DELIVERED ON JUNE 21, 2008
IN HARRISBURG, PA**

Transcribed by Rabia Malik

Today, Allah the Almighty is fulfilling your desire to see me standing before you and directly addressing *Lajna Imaillah* America. In this connection, I had received many letters from you and I too wanted to address you directly. *Alhamdulillah* that He granted me this opportunity today. Allah the Almighty has conferred many favors on the *Jama'at* Ahmadiyya. He has made all inventions of the age for the service of the servants of the Promised Messiah^{as}. The Promised Messiah^{as} has himself said that all these modern inventions have been provided by Allah Almighty in support of the Messiah. Amongst these inventions and befitting the time, an outstanding invention is one that transmits its voice and pictures from one place to another in seconds, that is to say the satellite television system. Words are inadequate to thank Allah the Almighty for bestowing these favors through his special grace upon the Ahmadiyya community. Programs in different languages on the message of Islam and Ahmadiyyat, *Tarbiyyat* or training and reformation of the *Jama'at* as well as sermons and speeches that rank as guidance of the *Jama'at* are being received instantaneously throughout the world. There was a time when a speaker had to shout loudly until well into the time of the second *Khalifah* Hadhrat Musleh Mau'ood^{ra}. Audio facility was not available in Qadian, when the facility became available Hadhrat Khalifatul Masih II^{ra} announced that now that he was audible from the men's area, he no longer felt a need to deliver a speech to the ladies separately unless he had to say something specific and important to them. Nevertheless, he reserved the matter for consideration. In view of the importance of the ladies as well as the strong demand made by them, the necessity of a separate address to the ladies remained and this practice continues to date. In any case, a large number of members of the *Jama'at* comprises ladies and hence it is a right of Ahmadi ladies that the *Khalifah* of the time address them directly. Through MTA, the *Jama'at* has become so aware of these traditions that the newcomers who are resolute in obedience try to adopt each and every tradition of Ahmadiyyat.

As you know, a few weeks ago, I was on a tour to Africa. During the *Jalsa Salana* of Nigeria, the agenda drafted in accord with this tradition required that on the second day of the *Jalsa*, the *Khalifah* of the time address the *Lajna* or perhaps this had been mentioned in their program. Anyway, due to the arrival of some dignitaries and some change in the program at the eleventh hour, the organizers dropped this program and I did not go to the ladies. This change upset a large number of *Lajna*. They said that they had not gathered there to see the face of *Sadr*

Lajna or other office bearers or the *Ameer* but had come for the *Khalifah* and if he was not coming, then they were returning. Yet others said that they would not eat. The administration controlled the situation with great difficulty and apologized to them. I hope that your *Sadr Lajna* must have taken a sigh of relief that this episode is not repeating here. Anyway, such an attitude from any Ahmadi, whether a man or woman is obviously wrong. Hailing from new *Jama'ats*, the standard of *Taribiyat* is not high; moreover some tribes are a bit more emotional than others and flare into the anger. However, one thing is certain and it is that for the sake of Allah the Almighty, the love for *Khilafat* is not only deeply rooted in their hearts but is flourishing. May Allah always increase their sincerity and fidelity. However, I was talking about the importance of the speech to the *Lajna*. Indeed, a direct speech to ladies is highly important. Firstly, because more than 50% of the *Jama'at* comprises ladies and secondly because women constitute that class, rather I would say that institution, in whose lap the future of every *Jama'at* and every nation develops and prospers.

Once Hadhrat Khalifatul Masih II^{ra} said "if you reform 50% of the women, Islam will have the victory." Thus, this is the importance of a woman and this is her status. Indeed, this must cause every Ahmadi woman and every Ahmadi girl to realize her importance and her responsibilities. Realizing this importance, women of the past offered many sacrifices. History records countless incidents. Sometimes, the standard of worship observed by females was much higher than that observed by males. Women's financial sacrifices were a lot higher than those of men. Women's sacrifices of their feelings and emotions were higher too. The sacrifice offered by women for their children was also higher than that by men and for that matter their sacrifice of lives was no less than that of men. In fact, men who demonstrated great examples of bravery and valor were in fact the product of the upbringing of such woman who sent their children to the battlefield for the defense of Islam saying if you do not give up your life then remember that you will no longer be mine. In short, no matter which field you look at, it was the women who not only caused a revolution but also became the source of bringing about a complete change in the destiny of man. It is a bogus allegation against Islam, that Islam does not give women an equal status.

Islam defines limits and specifies that this is the task of man and this is the work of a woman. But as for sin and virtue and reward for good work and punishment for evil deeds, what has been specified for men; has also been specified for women. In fact, being in charge of the training ground, that is to say her husband's home and her home and as a guardian of his wealth and his progeny, Islam has bestowed a very high status to a woman through the glad tidings that the paradise lies under the feet of mothers. We are told that by providing good education to your children and that includes boys and girls, you can make them inheritors of the heavens and make them invaluable persons for your family, the *Jama'at* and also your nation. You too will receive the glad tidings of a heavenly abode and make your children worthy of it. On the other hand, by providing poor training to your children, you will not only earn a bad name in this world but will become the recipient of Allah's wrath in the hereafter. Hence Hadhrat Musleh Mau'ood^{ra} was informed by Allah Almighty that the transformation of 50% of women will lead to the triumph of Islam. You should always observe this important fact. Being an Ahmadi Muslim the foremost purpose of every Ahmadi woman should be to be ready for all kinds of sacrifices and strive for the victory of Islam. *Lajna* and *Nasirat* take the pledge in every *Ijtema* and at every meeting. Most of you who live in this country by the Grace of Allah are well-educated.

You are mature in your thinking. I hope that when you repeat your pledge you reflect over the words it contains. *Lajna* affirm that they shall always be ready to sacrifice their lives, property, time and children for the cause of the faith and the community, shall always adhere to truth and shall always be ready to make every sacrifice for the perpetuation of the Ahmadiyya *Khilafat*. Similarly, *Nasirat* repeat the pledge that they shall always keep themselves ready to serve Islam, their nation and their country and shall always adhere to truth. *Nasirat* should not think that they are little girls and their responsibilities are less than those of *Lajna*. Although you are young in age, the same responsibilities of *Lajna* are going to be vested in you.

Therefore, prepare for this objective, so that when these responsibilities fall on you tomorrow, you are equipped to discharge them better than your predecessors. Time passes quickly, so understand your responsibilities in this age. *Lajna* should reflect on the last sentence of their pledge. This is a very great responsibility placed on Ahmadi women that they will always be ready to sacrifice everything for the sake of *Khilafat*. The Holy Qur'an tells us what *Khilafat* is and how it will be established? In the system of *Khilafat* followed by the Holy Prophet^{saw}, the choice was apparently made by the people but in fact it was made by God. Before the Holy Prophet^{saw}, there was *Khilafat* following the other prophets but such *Khulafa* came in the person of prophets, directly appointed by God Almighty. After the Holy Prophet^{saw}, there was *Khilafate Rashida*, the rightly guided *Khilafat*, which was followed by a series of *Mujadideen* or reformers and that was somewhat like a *Khilafat*. Then God Almighty commissioned the Promised Messiah^{as} who appeared in accordance with the prophecy of Hadhrat Muhammad^{saw} as his faithful servant to reestablish his *Shariah*. After the demise of the Promised Messiah^{as}, in accordance with the Promise of Allah, the system of everlasting *Khilafat* started. After these introductory comments, I would like to say that the system of *Khilafat* will now remain forever and this is not conditional on our sacrifices. The pledge you make, is not undertaken with a view that were you not to offer sacrifices, *Khilafat* would be in danger. By the Grace of Allah Almighty, Ahmadiyya *Khilafat* is not in danger. The meaning of sacrifice for perpetuating *Khilafat* is that each Ahmadi woman and man, boy or girl pledges that he or she would offer every kind of sacrifice. They would render themselves worthy to witness that this promise is fulfilled and continues to be fulfilled in themselves and also amongst their future generations.

Allah the Almighty has promised those people who are strong in their belief and do righteous deeds that if they develop these two characteristics, they would be blessed with bounties as were the people before them. So, therefore, when an Ahmadi woman or girl pledges that she will offer every sacrifice for perpetuating *Khilafat-e-Ahmadiyya*, she pledges that she will continue to attain greater progress and that she will endeavor her best to perform all those deeds which God Almighty commanded her to do and to scale higher values in them. When an Ahmadi woman makes this pledge, she also pledges that by reforming her personal actions and continuing to improve herself, she will fulfill this responsibility in a better manner because she is also responsible for her children's training. Where she will pay attention to their secular needs and education, she will also pay attention to their religious and spiritual education so that they too become worthy and deserving of this reward and blessing as promised by Almighty Allah in respect of those who adhere to *Khilafat*. So an Ahmadi lady must understand her responsibilities in this context because the virtuous deeds of an Ahmadi woman are not confined to herself but transferred from one generation to another. In this way, a believing woman becomes a guarantor for the faith in her generation and for the propagation of Islam. Thus, every woman

has to strive for it. Allah the Almighty has described the signs of true believers in the Holy Qur'an as follows: "And those when they are reminded of the signs of their Lord fall not blind or deaf thereat."

In this verse no distinction has been made between believing men and believing women. Who other than the *Jama'at* Ahmadiyya can claim in this age that having believed in the Promised Messiah^{as}, we have those pious changes that have been ordained by Allah Almighty and his Prophet Muhammad^{saw}. How can it be that on the one hand we should be reminded of the commandments of God and His Messenger and we should pretend that we have not heard them; or having seen the signs, we should act as if we have not seen them? Every Ahmadi, rather every pious person, who reflects will see that the sun rises daily with a new sign of support for the Ahmadiyya *Jama'at*. We observed the promises made by the Promised Messiah^{as} being fulfilled with fresh glory. There are many amongst you who write to me saying how they saw their problems being resolved or how they saw the incidents of acceptance of prayers. All these things draw their attention to the fact that having witnessed Allah's treatment of them, they increased further in their faith. Therefore, advise your children, do not view the commandments of your Lord in a cursory manner. The showoff splendor and indulgences of this world should not cause you to become deaf and dumb thereat. Allah does not care for those who are led astray and who are lost in the world and continue to be lost. Women who do not give much importance to religion do not realize in the beginning how far back they are being immersed into this world's luxuries. If all of sudden they do realize it or per chance any mishap happens and opens their eyes, then there is nothing left for them other than anxiety and sorrow. God forbid, if any Ahmadi ever falls into such darkness, there is nothing that can be said about the attack of Satan. The freedom of the west has destroyed many homes. This is why we are advised that all that glitters is not gold. We should always remember that the bounties of the world are no doubt made for our benefit but we should learn how to use them properly.

Allah the Almighty has not forbidden us to earn a living. But there is a need to give precedence to faith over the world. A woman should always remember that her primary duty is the upbringing of her children. If this responsibility is not being discharged and money is being earned just to fulfill personal desires, this is disliked by God. Children are the biggest investment of the parents. In this society, Satan lurks in every corner. It is a devil who proclaimed before God that he would cause Allah's creation to go astray. That he would not only lead them astray but that God would witness that a majority of the people would follow Satan. You can witness this scenario in all parts of the world, where firstly people deny the existence of Allah; secondly although they profess that they believe in God, yet in practice they have all but forgotten God. Books are being written today to deny the existence of God and these books are selling like hot cakes. So this is the time when every step should be taken with great care. It is a time to remember your pledge. We should discharge our trust. The biggest trust for a woman is her progeny and to safeguard herself from committing a breach of this trust requires a great sacrifice. Indeed, in this regard man is just as responsible as woman. If men are not discharging their responsibility, would it be right to violate this trust? No wise woman would say yes to this. In this connection, one thing should be clear that providing secular education is not the only responsibility of Ahmadi women. Indeed, the religious education of children also holds the same importance. It is a great responsibility to bring a child nearer to its Creator. Some mothers state with great pride that they work and so do their husbands and that their children are studying in good colleges and schools, and that all of this is done for the children. But I regret to say that

their link with the *Jama'at* is weak, where their children's attendance is poor because their parents return very tired and are unable to go to mosque. If indeed, the mosque is far away, the parents should at least exchange religious knowledge with their children at home and make arrangements for prayers and recitation of the Holy Qur'an and explain its meanings at home. In those homes where this practice is observed, the parents are bringing up, by and large, a well trained generation that has a strong connection with the *Jama'at*.

By the grace of Allah, save perhaps a few exceptions, the majority is getting support from MTA. However, there is still a group, though a minority that is negligent or not fully aware of its importance. Though they are few in number, it should nevertheless be alarming for us. If I receive a single letter about this, I begin to worry. As it is stated in the Holy Qur'an, "Kill not your children for fear of poverty, it is We who provide for them and for you; surely, killing of them is a great sin." It also means that sometimes parents are so engrossed in earning money that they forget their children are being affected due to this. If necessity dictates that in a poor country the parents have to work, then this of course is permitted but I have seen some families in western countries who forget their obligations and responsibilities and are only busy earning more and more. When parents return home late at night, it indeed affects their children. Some men and women might be thinking, now that I am counseling you, that I am not aware of the harsh reality that America has also been stricken by economic decline for some time. Everyday food has become more expensive. Then, there are taxes, rent and expenses for other necessities of life. So it is important for both husband and wife to work. Then it is alright – if this really is the situation for a family, then they can work. Nevertheless, we must consider this instruction of the Holy Qur'an which says that to deprive your children of their right by not paying proper attention to their religious and secular education should be a matter of serious concern for their parents. For an Ahmadi, one's financial adversity should not be a matter of such anxiety for one as to result in the lack of proper education and training for one's children.

As I have said, the greatest investment is your children; and to protect and employ this investment in the best way, the most important thing is to create their bond with the *Jama'at* and to bind their relation with Allah Almighty. Many families visit me – my heart is filled with the praise of Allah Almighty, when I see well educated women with professional skills who sometimes do not work just because their children need their attention. These women are neither selfish, nor follow their own desires but their sole purpose is to protect their next generation. They pay full attention to their secular education and their religious education as well. They teach them the do's and don't's in western society. When these children enter the adulthood, they become a source of earning a good name for their families and become useful persons for the *Jama'at* as well. Seeing these children, the heart is filled with gratitude to Allah the Almighty for despite living in this environment and in this age, such wonderful young boys and girls have been granted to the Promised Messiah^{as} by Allah the Almighty. Then, there is a weakness that is generally found and which is that such matters are discussed at home that are against the dignity and respect of *Jama'at*. Some well-educated families think that they are highly educated and enlightened and their western culture has enlightened their thoughts and has granted them a license to be critical. Therefore, it is their right that if they see something bad in the *Jama'at* or in any office bearer, they should express it. Fine, it is a very good thing that members of the *Jama'at* have a passion and wish to remove the weaknesses in the *Jama'at* and in its office bearers. The *Jama'at* of the Promised Messiah^{as} should be seen to be functioning according to his desires; however, we have also been taught some ways of reformation by

Allah the Almighty. If you wish to reform an office bearer, then tell him that this or that is wrong or tell his superior officer or inform the *Khalifah* of the time. If you have done this thing, then you have no right thereafter to discuss it in front of your children or to spread it from one place to another. The commandment of God and His messenger is that you must obey your office bearer unless his order is contrary to the commandment of God. Some people profess that they are very obedient and that they have always submitted but they forget that despite such claims of obedience, they speak against an office bearer in front of their children. When they do this, they are not only moving the children away from the office bearer but are distancing themselves from the administration of the *Jama'at*; in this way, they are ruining the religion of the children. Although, in this evil, the men play a significant role but as a guardian and caretaker of the home, a woman should stand firm on such occasions and urge that matters that influence the children at home should not be discussed in children's presence. If examples for courage and honor for the *Jama'at* are displayed strictly by women, then the men will be inclined automatically towards reformation or at least they will refrain from talking like this in front of their children.

It is an immense grace of God that Ahmadi women are not lagging behind men as far as taking full part in the work of the *Jama'at* is concerned. In fact, I feel that in America, women are ahead in some ways. Whatever task they start, they do it with zeal and zest. *Lajna Imaillah* of America rank among some of the better *Lajna Imaillah* of the world. Therefore, those who are sitting before me should not think that their position is worrying, nor should the *Lajna* of the world or any other Ahmadi for that matter should think that American women are in a bad state. The matter I am discussing here is with reference to a few exceptions. I am speaking about the time when there is a danger of the attack by Satan or the environment is such that there is no way out or sometimes the self also puts man in doubt; perhaps, there is an element of those who rarely participate in the programs of the *Jama'at*. At any rate, those who understand and comprehend the reason for the advent of the Promised Messiah^{as} should increase in their faith and continue to assess themselves for that is also the command of Allah the Almighty. The Holy Qur'an says "And keep on exhorting, for verily exhortation benefits those who believe." Thus, these matters draw the attention of those who are weak and also remind the majority, who by the grace of Allah are generally in a good condition, of the need to scale greater heights. Because as I have stated that this matter related to the Ahmadi woman is not confined to herself, the spiritual life of the future generation relies on it as well. The state of affair in the home will determine the character of the future generation. It has normally been observed that if the environment is wholesome, then those who are growing up will tread on the ways of good works. If the environment is materialistic, then the inclination will be towards materialistic deeds. Sometimes evil habits develop in children of good people and they become far removed from the *Jama'at*; however, this is not common. Therefore, it should be remembered that if there is an exceptional case like this, instead of pointing fingers towards them, one should pray that Allah Almighty showers His Mercy on them. This is the purpose of the life of an Ahmadi. One should prepare for one's life in the hereafter and remain concerned for others as well. If this thinking develops in you, where you will be constantly analyzing yourself, you will also be helpful to others with prayers – this is the unity and oneness of the *Jama'at* for which the Promised Messiah^{as} came. The institution of *Khilafat* continues to maintain it, this is the blessing that distinguishes you from others. So always remember that by trying to maintain this oneness, you will create a paradise in this world for yourself and for your future generation. By bringing back

those removed from you, or withdrawn from you, into the *Nizam-e-Jama'at* – the administrative system of the *Jama'at* – we have to create the means of paradise for them. Guide the world to the right path that leads them to paradise. In this entire task, ladies can play an active role. If you understand this aspect, then the two paradises described in the Holy *Qur'an*, that is to say the paradise in this world and the paradise in the hereafter will be acquired by you for yourselves, the future generation and also the world.

Regarding the *Tarbiyyat* or training of children and in particular that of the girls, its importance was felt by me as a result of a question of an office bearer when I emphasized observing *Purdah* by the ladies and the grown up girls; this office bearer who was a man, not any of the *Lajna* office bearers, said that perhaps *Lajna* is also making an effort but there was a difficulty being encountered with dress and veil. I remember responding that if you instill modesty and chastity from childhood, your effort once the child grows up will be fruitful; if you do not do it from the childhood, it will be fruitless.

The Holy Prophet^{sa} said that modesty and chastity are a part of the faith. A feeling should be created in girls that they are Ahmadi Muslims; it should be explained why they are Ahmadi and what was the purpose of the advent of the Promised Messiah^{as}. An Ahmadi has taken a pledge to fulfill that purpose; there should be a difference between you and other human beings and between you and ordinary Muslims. Despite the clear instructions of the Holy Prophet^{sa}, other Muslims have not believed in the Promised Messiah^{as} while you believe in the Promised Messiah^{as} and abide by the teachings of the Holy *Qur'an* and follow in the footsteps of the Prophet Muhammad^{sa}. So understand this difference, understand your significance, protect your chastity and modesty. So if these matters are inculcated in the minds of the girls, then they will have such a feeling. If up to the age of 10 or 12 years, you go around the markets and parades with your girls dressed in jeans and blouses then the concept of chastity and sanctity will fly out of the window. Then, if you force them when they reach the age of 13 or 14 years, their reaction will be like the reaction of those around them. If there is an absence of the concept of chastity amongst the girls, it is the fault of the parents. Therefore, remember this essential point which is to instill chastity and modesty right from the outset. After 5 or 6 years of age, make them wear a long shirt or long skirt over their jeans, remind them about the importance of chastity; then, when they mature, they will pay attention to the veil and *Hijaab*, they will avoid friendship with boys in their schools and colleges; otherwise, you will see and regret, for it will be a bit pointless at that time. Training and reformation is the greatest responsibility of a mother, especially an Ahmadi mother. This is why a woman has been granted the right of leading towards paradise. Sometime, men affectionately take the side of their daughters unnecessarily; such men should remember that such pampering is not affection, it is like throwing your children into a pit of destruction. On such occasions, mothers should stand up and say that they cannot allow their young generation to be destroyed by such coddling. There are some young married girls, who having got married in Pakistan and having gotten accustomed to wearing the veil in Pakistan not only discard the veil upon their arrival here but also wear jeans, blouses and skimpy scarves on their heads. Men play a key role in promoting this attitude. To these ladies, I say that in other worldly matters you manage to have your way with men but why do you not have any sense of honor when it comes to matters of faith? Thus, always remember that in this pledge of offering every form of sacrifice, the foremost is to offer the sacrifice of *Jihad* of the self. If in

petty matters, you will indulge in worldly concerns, then the capacity to offer sacrifices will also diminish. Thus, for the sake of yourselves and your children, give due importance to every command of Allah the Almighty. Do not read those commandments like the deaf and blind.

Nobody should think that I want to keep my fellow nationals in higher positions. No. If this thought exists in any mind then it should be removed. My beloved are those who are the beloved of the Promised Messiah^{as}, the Holy Prophet^{saw} and Allah the Almighty; those who understand their status, whether they are Pakistani or African American or European. When I draw the attention of Pakistani ladies, it is because their forefathers accepted the Promised Messiah^{as} and sacrificed everything for his sake. They should not become such that they cannot stand next to the newcomers. I am aware that newcomers have reached such standards that have left some of the earlier ones far behind. It is also an obligation for true believers, fixed by Allah the Almighty, that they should take others with them. Therefore, try and help one another and join each other because the progress of the *Jama'at* depends on this help and cooperation.

Certain number of attendees here belong to *Waqifeene Nau* girls. They should remember that they have a role to play. There should be a difference between them and an ordinary child. They are among those who, realizing the sacrifices of their parents and their pledge at the age of maturity, have devoted themselves to earning the pleasure of the *Khilafah* of the time and that of Allah the Almighty. Some among you will be pressed directly into the service of the *Jama'at*. Although, there is a percentage that will not be required to directly serve the *Jama'at* in any department, however, in view of your pledge, you have to be mindful that you have to have a comprehensive understanding of the teachings of the Holy Qur'an. Try to acquire a thorough understanding of the *Jama'at's* literature as far as possible. Make yourself exemplary for others in your practical life, in your discourse and in your moral values and bring such a revolutionary change within yourself that it becomes an instrument for bringing about a change in future generations. Always remember that your worldly desires should never stand before the commandments of God and His Prophet^{saw}. You should be exemplary in your connection with *Khilafat* and in obedience, in your speech and in all matters.

With these few words, I conclude with the prayer that Allah enable you to protect your faith and perform good and virtuous deeds. May both elderly women and young girls bring about such changes among themselves that they not only elevate the dignity of the *Jama'at* but also spread the message of Ahmadiyyat that was given to us by the Muhammadan Messiah to this nation so that these people who are critical of Islam and of the Holy Prophet^{saw}, seeing the beauty of it, gather under the banner and standard of the Holy Prophet^{saw}.

May Allah enable you to do that. Now we shall offer silent prayer, please join in the silent prayer

CLOSING ADDRESS
BY HADHRAT KHALIFATUL MASIH V^{aba}
AT THE OCCASION OF 60th JALSA
SALANA USA
DELIVERED ON JUNE 22, 2008
IN HARRISBURG, PA

Transcribed by Hammad Malik

After recitation of *Surah Al-Fatihah*., Hazoor^{aba} said: *Alhamdulillah*, that with my address today, the *Jalsa Salana* America will come to a close. In view of the *Khilafat* Centenary, this *Jalsa* holds a great importance. Hopefully, its atmosphere will have created an effect and, according to one's ability and faculties, spread various kinds of blessings on every member of the *Jama'at*. As I always say and also stated to you previously in my sermon in yesterday's address also, the purpose of the *Jalsa* that the Promised Messiah^{as} had told us was to improve spiritually, religiously, educationally and morally. So, in this regard, the *Jalsa* of each *Jama'at* of every country has an importance. And this *Jalsa* too is held for the same purpose. If that be the sole purpose, then what is the need to say that this *Jalsa* is significant merely because of the *Khilafat* Jubilee? In this connection, I would firstly say that for some time, every country has been preparing its program for *Khilafat* Jubilee that culminates in the special programs of the *Jalsa Salana* in which the bounties of God Almighty are recounted with reference to *Khilafat-e-Ahmadiyya*. The old, the young and the children have been getting ready with zeal especially for this purpose. Thus, this preparation was carried out with particular feelings, namely that of the completion of 100 years of *Khilafat*, and that we will try to bring about a change in our spiritual, religious, educational and moral conditions which shall be even better than before. There were speeches that we used to hear. However, we did not act accordingly and if we did try to act on them, then after a few days we used to forget what had been said. Worldly pursuits took precedence over admonitions. To do good works, our feet were stuck where they were or if for a moment we did step forward, no real progress would be seen and our stepping forward could not be described as revolutionary. Thus, in view of these past matters, if this *Khilafat* Jubilee *Jalsa* has stirred your feelings, your emotions and your person, then congratulations to you for you have understood the purpose of the *Khilafat* Jubilee *Jalsa* and of my coming here. And now with a renewed pledge and a new determination to improve in spiritual and moral values, you have entered in the new century. I accepted this pledge from you on the 27th of May. However, now that we have stepped into the new century, we need to move swiftly. Revolutionary changes in the world cannot be made at a snail's pace. Revolutionary changes require a complete transformation within you. A hundred years ago, your ancestors brought about a revolutionary change within themselves which despite opposition created a revolutionary transformation all around them. What was that change that they brought about within themselves and in their surroundings? Was it a revolution of bloodshed? Was it some *Jihad* that spread terror in

the area? No. It was a revolution, the most excellent examples of which they had found in the life of the Holy Prophet^{saw}. It was a revolution whose practical examples they had found in the life of Hadhrat Masih Mau'ood^{as}, the Messiah of Muhammad^{saw}. Now, to bring about this revolution, what was the practical example set by the master and the servant? Their practical example was to give up their lives for Allah the Almighty and to bow before Him. So our elders adopted these examples and we can see its fruit in the expansion of Ahmadiyyat in some 200 countries. They did not possess the resources that Allah the Almighty has endowed us today; despite this, they created a revolution and ranked amongst those fortunate ones about whom the Promised Messiah^{as} said the following pleasing words: "It is proven from past practice that the companions of the prophets are those who are weak and poor people. Many big people are bereft of this fortune as all kinds of thoughts come in their hearts; they consider themselves to be free in such matters because of their ego and hidden arrogance as well as their high opinion of themselves. They consider it below their dignity and decorum to sit where the poor and sincere and dear ones of God gather." Hadhrat Masih Mau'ood^{as} says "I see hundreds of people who have entered our *Jama'at* and who barely have any clothes on them and hardly have a sheet or pajama. They have no property at all but one is amazed and astonished at their endless sincerity, love and fidelity as well as the high resolve that emanates from them from time to time or the effects of which can be seen from their faces. They are so firm in their faith and so convinced about their belief and so loyal and sincere in their truth and steadfastness that were these wealthy and rich people who find pleasure in worldly pursuits to come to know of that bliss, they would be ready to give up everything for it. Today, there would be many amongst you who are the descendants of the companions of the Promised Messiah^{as}; there would be some who are the children of these companions who have just been described as having brought about a change within themselves after accepting the Messiah of Muhammad^{saw} and whose favors are being enjoyed by their descendants. Therefore, instead of being immersed in worldly matters, in the improved conditions that exist in these western countries, every Ahmadi should try to acquire high position in the domain of spiritual and moral progress so that the continuity of the process of bringing about a change through prayers that had been started by your elders does not come to a halt.

We should continue to improve in good works. It is indeed a favor of God Almighty on you – Ahmadi living here – that besides granting you admittance to the servitude of the Messiah of Muhammad^{saw}, He has also granted you prosperity. The Promised Messiah^{as} has said that if materialistic people come to know of that bliss, they would give up all their wealth for it. How unfortunate it is that despite possessing both kinds of favors, some of us do not hold them in high regard. Following my African tour, I stated that it was after a lot of sacrifice that the majority of the African Ahmadi had participated in the *Jalsa*. The participants from the neighboring countries in the *Jalsas* of Ghana and Nigeria had in reality nothing, neither money for the fares nor clothes. Despite the heat, they spent the three days of the *Jalsa* in the same clothes. On the one hand, one is surprised to observe that they are trying to improve in sincerity, fidelity and spirituality and on the other hand, one is filled with pride and admiration. These are the people who are scaling new heights; these are the people who have derived benefit from the *Jalsa*. Therefore, if you have come here in view of the importance of the Jubilee *Jalsa*, then resolve and make a pledge calling Allah the Almighty to witness to make whatever favors you have acquired by participating in the *Jalsa* a part and parcel of your life. God alone knows the unseen; I know not nor can I know what grace has been found by men, women, old and young from this *Jalsa* but I hope and pray that all participants will have tried

their best to achieve the expectations of the Promised Messiah^{as} under this spiritual environment. No man is free from weaknesses and shortcomings and sometimes falls into the trap of Satan, that is why a constant and consistent effort is required. The *Jalsa* is a means of furthering this endeavor. The addresses made by the speakers and my own speech and sermon are no more than an effort to remind about spiritual and moral values and to raise their standards. The speakers' words or for that matter my own words cannot influence the hearts of the people unless everyone personally seeks help from Allah and prepares his heart – even prophets cannot do this work. Hadhrat Masih Mau'ood^{as} says "I know well that it is not possible for me to put these matters into someone's heart nor do I have any instrument through which I can insert my words into anyone's heart. This is not unique to me; this is what had happened with all Prophets.

Innaka la tahdi mun ahbabta – You cannot guide whom you like

This has been said to the Prophet Muhammad^{saw}. Therefore, who else can guide anyone by his own will? Our work is to advise and to convey the message. We have found this *Jama'at* making great progress in sincerity and love. The sincerity, love and passion for faith shown by the *Jama'at* is such that observing the same sometimes we are surprised and amazed and even the enemy is amazed." He further says, "Nevertheless, there are thousands of people who have increased in their love and sincerity but because of old habits and human weakness, they sometimes get so involved in worldly matters such that their religion is neglected." So if you wish to make the impact of this *Jalsa* permanent, then everyone should bow before Allah the Almighty and try to bring about a change in their hearts. These speeches, this atmosphere and the special significance that it has because it is the *Khilafat Jubilee Jalsa* are just a wakeup call to draw your attention to personally seek the help of Allah. Then, by the Grace of Allah, we will move swiftly towards acquiring higher moral and spiritual grades until Allah the Almighty creates a permanent realization. Even a good speaker can only make you say *Subhanallah* or wonderful; and even my words will also be no more than temporary advice. May it so happen that personal weaknesses and Satanic onslaughts do not prevent one from fulfilling the expectations that the Promised Messiah^{as} had of the members of this *Jama'at*. This condition will only arise when we bow before God and, as I said, seek His help.

Continue to repeat everything good that you hear here and make it an integral part of your lives. We should always remember the expectations that the Promised Messiah^{as} had of us. He says "As long as one does not give up one's earlier life and does not feel that the desire of the self that incites to evil has been extinguished and that God's greatness has not yet settled in one's heart, one cannot be considered a believer. Unless the believers are granted a special distinction, how can the promises related to them be fulfilled? Allah's Promise is that He will found such a community that will gain supremacy in every field. God Almighty will bestow all kinds of favors but what is required is that each person purifies himself. Yes, Allah forgives weaknesses. Whosoever is weak and raises his hand for somebody to grasp and lift him up will be lifted up. But a believer should not sit idle in this condition as God is not happy at this. All efforts should be made to please God." He further adds, "Our *Jama'at* should be such that it does not depend on mere words but should fulfill the true purpose of the pledge. They should bring about a change within themselves. Mere proposition cannot make Allah the Almighty happy. If there is no change within you, then you are no different

from others.” So these are the expectations that the Promised Messiah^{as} had of us, a part of which I have mentioned. May this *Khilafat* Jubilee *Jalsa* awaken the feelings of those who joined the *Jama'at* of the Promised Messiah^{as}.

In every Ahmadi, a consciousness to bring about a change has developed. As I said, this consciousness and attention is beneficial when everyone resolves and pledges before God to remain consistent with great determination and promises that he or she will shun all evils and weaknesses that are sinful. However, this cannot be possible without Allah's Grace. Giving up your former life requires a great transformation. It calls for great determination. Therefore, the Promised Messiah^{as} did not confer an ordinary responsibility but a colossal task. Hence, this work and the desire to spend the day and night in fear and righteousness cannot allow any other thought to come to our mind. Overcoming the self that incites to evil and recognizing the greatness of Allah the Almighty means passing through the self that reproves to attain the state of the soul at rest. Who can attain this state merely through his knowledge and effort? Indeed, it requires one to carry the yoke of unity of Allah the Almighty on one's neck. This cannot be achieved without handing oneself to God Almighty. The Promised Messiah^{as} has indicated the establishment of such *Jama'at* that enjoys supremacy over others. The Promised Messiah^{as} draws our attention towards the purification of our hearts and this is why he has said that do not sit idly but place your foot on every rung of the ladder and keep climbing upwards. When everyone attains this condition, the promises will be fulfilled. The *Jama'at* that attains superiority will emerge distinct from the others. What is that superiority that Allah the Almighty wants to give to the *Jama'at* of the Promised Messiah^{as}? The superiority is the blessing of *Khilafat*. The blessings of *Khilafat* are such a bounty that today the Muslim *Ummah* desperately feels the need for it. Columns in the papers in the Muslim countries are filled with the fact that the survival of the Muslim *Ummah* is related to *Khilafat* and that all Muslim countries should try collectively to establish it. But they do not know that the bounty of *Khilafat* is God given and cannot be obtained by human efforts. In this age, if any *Jama'at* has been promised the establishment of *Khilafat*, then it is the *Jama'at* of the Promised Messiah^{as}. Therefore, after having made an oath of allegiance to the Promised Messiah^{as}, it is the responsibility of every Ahmadi today to stand up to defend this bounty and attend to those matters that are conditional to it. The Promised Messiah^{as} has made the purification of the self a precondition for its supremacy. Furthermore, the purification of the self is obtained by strengthening faith and performing good deeds. Allah the Almighty says in the Holy Qur'an

Qad aflaha mann zakkaha – he indeed truly prospers who purifies it.

However, any Ahmadi who performs the *Bai'at* at the hands of the Promised Messiah^{as} with a purpose in view cannot attain that purpose without purifying himself, without strengthening his faith and without performing good deeds which had been ordained by God to a pure soul – those deeds that lead to purification and to salvation from the temptations of the self that incites to evil. When this condition is attained by the people, Allah's Promise of the bounties of *Khilafat* will be for them. The Promised Messiah^{as} said that mere words and knowledge will bring you nothing if you are not mindful of your deeds. Whether someone is able to counter an opponent in a debate or can prove the death of Jesus Christ^{as} or can deliver a solid speech on a knowledgeable subject, such knowledge is hollow if it does not bring any practical benefit to man. If a scholar's arrogance prevents him from accepting the Promised Messiah^{as}, that knowledge of his will lead to an abyss of darkness. If any knowledge prevents from obedience to *Khilafat*, then such knowledge deprives one from bounty of Allah

the Almighty and leaves one bereft of the blessings of *Khilafat*. The history of Ahmadiyyat bears testimony to the fact that those who considered themselves to be scholars 94 years ago, their condition after the split from *Khilafat* is pitiable today. Therefore, to become the recipient of this bounty, it is necessary to purify the self; it is necessary to act upon the commandments of Allah the Almighty; it is necessary to fulfill those conditions that must be fulfilled by those to whom the promise of *Khilafat* has been made and who have been mentioned in the Holy Qur'an. The *Ayate Istikhlaf* is frequently referred to in the Ahmadiyya *Jama'at*; for some years now we have been hearing part of it on MTA from time to time. It is highlighted with reference to the *Khilafat* Jubilee in every *Jama'at* periodical and in every function. But is it enough that we read about it and those who have the habit of reflecting, seeing the benefits of *Khilafat* being showered on the Ahmadiyya *Jama'at*, should simply be pleased upon seeing its practical fulfillment? If that be so, then remember that was not the purpose of the advent of the Promised Messiah^{as}, nor was it the purpose of the establishment of *Khilafat*, nor is it the purpose of those who have claimed to be closely connected to *Khilafat*, nor indeed should it be so. Who are the real beneficiaries, the ones who truly value this bounty? Details of this subject are given in *Surah Al-Nur* but the brief condition of the true beneficiaries of this bounty, referred to in the above mentioned verse, is that they should be absolute in faith and perform good deeds. And as a result, Allah the Almighty will strengthen them; He will improve their spiritual, religious and practical conditions because a believer does not come to a standstill at any one spot. Marching under the banner of *Khilafat*, you will attain success. The prayers of the *Jama'at* and the *Khalifah* will bring about a change, peace and security in exchange for fear. As a result of the blessings of *Khilafat*, the *Jama'at* will become a solid foundation; whoever confronts it will be smashed to pieces. When we look at the hundred years history of the Ahmadiyya *Jama'at* today, we find this Promise of God Almighty being fulfilled in a glorious manner. I do not have time to repeat the full account of our history – neither of the various plots hatched against the *Jama'at*, nor of the attacks launched on it, not to mention the internal and external attempts that were made to weaken the *Jama'at*, I already mentioned this briefly on the 27th of May function.

Everyone of you is a witness to the fact that the Ahmadiyya *Jama'at* is making dynamic progress; even the opponents have to admit that this *Jama'at* enjoys the physical support of Allah the Almighty. Your spiritual and moral progress is entirely dependent on *Khilafat*. You should inculcate this principle in your future generations. So assess yourself, reminding yourselves that you have to strengthen yourselves, your faith and pay greater attention to the performance of good deeds so that you continue to be the recipient of Allah's bounty promised by Allah the Almighty. By absorbing the grace of Allah, always continue to exchange your fears for security and peace. Continue to be those upon whom Allah the Almighty looks with love. Always create means for survival for yourself and for your children. Remember, our survival does not depend upon the luxuries of the world but on the happiness of Allah the Almighty and on endeavoring to become the dwellers of paradise in the hereafter. What is faith and what are righteous deeds? In this connection, the Promised Messiah^{as} expounds the meanings of a verse of *Surah Al-Baqarah*, "Give glad tidings to those who believe and do good works that for them are gardens beneath which flow streams; whenever they are given a portion of fruit there from, they will say this is what was given us before; and gifts mutually resembling will be brought to them. And they will have therein mates perfectly pure and therein they will abide." Hadhrat Masih Mau'ood^{as} says in this verse God Almighty has described faith as a garden beneath which streams flow and has thus

indicated that faith is related to righteous action as a garden is related to the water of a river or a stream; as a garden cannot flourish without water, faith cannot survive without righteous action. If there is faith but no righteous action, then faith is in vain and if there are actions but not faith, the actions are mere show or display. The reality of the Islamic paradise is that it is a reflection of the faith and actions of a person in this life and is not something that a person will be bestowed upon from outside. He says that for a person, paradise is developed inside him and everyone's paradise is his faith and his righteous actions, the delights of which begins to be tasted in this very life and one perceives the hidden gardens and streams of faith and righteous actions which will become concretely manifest in the hereafter. God's holy teaching instructs us that pure and perfect and firm faith in God, His attributes and His designs, is a beautiful garden of fruit trees and righteous actions are the streams. Then he says "God Almighty has mentioned good deeds along with faith in the Holy Qur'an; the *A'mal-e-Saleha* are those in which there is not an iota of disorder.

Remember that the actions of the human beings are under constant threat from thieves. Who are these thieves? They are ostentation i.e. when a person does something to show off; *ujub* or self-pride i.e. to feel elated at one's own doings and also various types of wicked deeds and sins which one commits. By these, one's actions are completely ruined. *A'mal-e-Saleha* are those in which there is no thought of injustice, self-praise, showing off, arrogance or usurping the rights of others. As good deeds lead to salvation in the hereafter, so is the person protected in this life. If there is one person in the household performing good deeds, the entire household is saved. Remember that until you perform good deeds, mere belief is useless." In another place, the Promised Messiah^{as} says, "Good deeds are not according to your whim and determination i.e. good deeds are not those done according to one's own liking. *A'mal-e-Saleh* is not to be interpreted on one's own. In fact, good deeds are those in which there is no disorder of any sort. The word *Saleh* is an anonym of *Fasaad*, disorder. For example, just as food is wholesome when it is neither raw nor burnt nor stale nor substandard, it should be such that it is assimilated quickly; likewise, it is necessary that there should be no disorder in good deeds i.e. they should be sanctioned by Allah the Almighty and sanctioned by the traditions of the Holy Prophet^{saw}. Moreover, there should be no laziness nor self-praise nor showing off nor should it be whimsical determination. When a deed is like that, it is called a good deed, like a philosopher's stone." So these are the words of the Promised Messiah^{as}. These various excerpts that I have presented are meant to clarify the meanings of faith and righteous deeds as explained by the Promised Messiah^{as}.

Do not think that just because we have believed in the Promised Messiah^{as}, there is no more to be had. God Almighty says to the believers of Hadhrat Muhammad^{saw}, "Say, you have not believed yet but rather say we have accepted Islam." There is a lot to be done for strengthening the faith. Therefore, in view of this commandment of Allah, it should make us concerned and cautious. We should search such matters as strengthen the faith and that inspire us to attain every higher standards of faith. Allah the Almighty has described various characteristics of those who have complete faith and of those who improve their faith. If all of us examine ourselves, then the condition of our faith would emerge automatically. If there is any weakness, then our attention will be drawn towards it. Thus, while referring to the Promise of Allah the Almighty, whenever we ask anything from Him, He will question whether we are following His commandments. "So they should hearken to Me and believe in

Me” – there Allah the Almighty has addressed His servants, those who need to take steps to improve their belief.

I shall now present some of the characteristics of true believers that are mentioned in the Holy Qur’an. In the Holy Qur’an, Allah says “who believe in the unseen and observe prayers and spend out of what we have provided for them.” That is, they believe in Allah the Almighty and make it such a belief that increases *irfan* – roughly translated as comprehensive knowledge. Moreover, they observe prayers with full attention to the five daily prayers and as far as possible in congregation; and this is what is meant by observing prayer as instructed by Allah the Almighty. Allah the Almighty says in another verse, “watch over prayers and the middle prayer and stand before Allah submissively.” This is about watching over the prayer and in particular the prayer that arrives in the middle of things that come between God and the servant because of worldly needs. Thus, work, trade or other pursuits make us neglect the prayers. This is something that again weakens the faith. We need to pay greater attention to this in this age, when prayers are going to be ignored because of occupation and preferences. God, who is the Knower of unseen, knew what would happen in the latter days and what would the priorities of the people be. This is why, our attention has been drawn towards the *Jumu’ah* Prayer in *Surah Jumu’ah*. The reference to the Friday prayer does not mean that one should come to offer the Friday prayer and that there is no need to attend the other prayers. Such an interpretation would contradict the commandment to which I have referred before. Safeguarding prayers is an important commandment. The purpose of describing it here is that at the time of the Promised Messiah^{as}, man would become so engrossed in materialism and would be so afraid of incurring a loss in his trade that he would neglect the *Jumu’ah* Prayer which is an important form of worship and to which Allah and the Holy Prophet^{saw} gave special importance. As many people as possible should gather in a central place to offer prayers in which the sermon bears a special significance.

Allah the Almighty says that in these latter days, those who apparently believe will forget the importance of the Friday congregational prayer; trade and worldly affairs would become more important to them. Allah the Almighty says that the grace and bounties that Allah has are far more beneficial than your worldly pursuits and trades, for you do not derive merely material benefit from them but benefit in the hereafter as well. Allah says your progress in the belief and the unseen, i.e., *ghaib*, leads to the nearness of Allah. In order to strengthen faith, Allah the Almighty has drawn our attention towards worship so that the *aakhareen* – the believers living in the latter days – can be beneficiaries of such bounties. Drawing our attention towards the Friday prayers, Allah the Almighty tells us that by neglecting the prayers, your condition will worsen so that you will even find the observance of prayer in one day of the week, namely Friday, a burden and gradually you will distance yourself from worship. Thus, you will forget the purpose of joining the *Jama`at* of the Promised Messiah^{as}. And as for the bounty of *Khilafat* that you mention with great pride, it will be taken away from you. So every Ahmadi should remember that materialism should never draw him away from the observance of prayers. After belief in Almighty Allah, prayer is the guarantor of our survival. That is why I emphasize this time and again everywhere that if we attain this fundamental objective with sincerity and loyalty then you will become true beneficiaries of divine favors and make our lives, both here and in the hereafter, excellent. It is narrated in a *Hadith* that the Holy Prophet^{saw} said “the five daily prayers and the Friday Prayer to the next Friday Prayer and the observance of Ramadan to the observance of the next

Ramadan atone for all defaults in between so long as capital sins are shunned.” Thus, this *Hadith* makes it clear that these obligatory acts atone for major faults; therefore, those who think that it is enough to observe the *Eid* prayer each year should remember that *Eid* Prayer is the shield for the Friday Prayer and the Friday Prayer is the protector for the five daily prayers and each prayer is the guardian of the next prayer and atones for major sins. Allah says in the Holy Qur’an “if you keep away from the more grievous of the things which are forbidden you, we will remove from you your minor evils and admit you to a place of great honor.” Now this verse has additionally clarified that we will be protected from the major evils through the five daily Prayers, the Friday Prayer and Ramadan. There are many people in the world who do not commit any of the major sins; however, it should not be thought that since those who do not observe the Prayer do not commit major sins, what is the difference between those who observe Prayer and those who do not. Allah the Almighty says that when you try to shun major sins, Allah will keep you away from minor faults. We will be among those who try to become truly Allah’s and will be among those in whom the love of Allah continues to grow and the love of the world begins to diminish. And as a result, you will rank among those who have been bestowed His blessings. Those faults and shortcomings which seem difficult to get rid of will become easier to overcome because of such worship and as a result you will continue to increase in love for Allah. It is not possible that love for Allah and sin go hand in hand, nor can the Gracious One and Satan get along together. The Promised Messiah^{as} said that sin is a poison that appears when man is bereft of obedience to God, of absolute love for God and of His loving divine remembrance. Just as when a tree is sprouted and is unable to absorb water, it begins to wither and its greenery is destroyed; the same is the condition of man whose heart has been uprooted from the love of God. Thus, just like desiccation, sin overcomes him.

Allah the Almighty has also said at another place, “prayers restrain one from indecency and manifest evil.” In this materialistic age and in the western culture where man has made progress in every field, has reached other planets and has discovered many unfathomed secrets of nature, he has also crossed all bounds of indecency and invented means and instruments of moral depravity, obscenity and filth; though man is the most conscious of beings, yet he is worse than animals in such indecencies. The naked display of indecencies on TV channels and its open show on the internet are because people have forgotten God Almighty and have neglected His worship. So therefore when an Ahmadi enters the new century of *Khilafat*, he pledges that he will bring about pure changes in himself and the best of pure changes is through worship and the fear of God – the fear that incorporates the love and affection of God. Thus, to attain the highest standard of worship and the fear and love of God within oneself, the most important way is through the observance of and understanding of the meaning of prayers. If that is not the case, then as the Promised Messiah^{as} has said, man becomes like a dry twig, his heart withers, the freshness of beliefs and deeds is terminated and then such a man who is apparently one of the believers, due to his distance from God, is lost in the indecency in which the world is immersed. May Allah preserve every Ahmadi from this.

Then he says that in order to strengthen the faith, it is necessary to spend in the way of Allah. *Alhamdulillah*, by the Grace of Allah, the Ahmadiyya *Jama’at* in the United States of America is advancing in this field. When I launched the scheme of the Tahir Heart Institute in Rabwah, the American *Jama’at* contributed more than 60% of it. May Allah grant an

excellent reward to those who made sacrifices for this. It was really a grand purpose. This excellent institute, the Tahir Heart Institute, established in Rabwah, is serving mankind, particularly the needy and deserving. It is one of the leading state of the art institutes in Pakistan. Likewise, in the sacrifice made for the building of the mosques, then there are other funds, in short, the American *Jama'at* is one of the advancing and progressive *Jama'ats* in the domain of financial sacrifices. I recall that ten years ago, Hadhrat Khalifatul Masih IVth reminded you extensively about it. Referring to it today, I praise Allah the Almighty for having blessed the Promised Messiah^{as} with such a *Jama'at* that responds immediately and positively to the call of the *Khalifah* of the time. So today, therefore, just as you caused a change in yourself in financial sacrifices, I draw your attention towards the observance of prayers, worship and other righteous deeds and urge you to try to march forward towards betterment. I hope and pray that Allah the Almighty will enrich you with the blessings of this *Jalsa* and that you will make progress in your spiritual conditions. For the strengthening of your faith, you will keep the commandment of Allah in front of you in which Allah the Almighty says "and as for those who believe they are the foremost in their love for Allah." The love of Allah will never let drive you away from worship. You will always rank among the believers about whom God Almighty says that when they are called to determine a matter, their response is "we hear and we obey." It is not that we will accept those matters which are in accord with our wishes and reject those that go against our desires. I hope those among you who have shown such an attitude will bring about a positive change for the sake of strengthening their faith. I have highlighted some signs of the believers, may Allah enable you to ponder over their intricacies and continue to enlighten your faith so that you keep on receiving divine bounties and grace.

Allah the Almighty has promised *Khilafat* to those who progress in their beliefs and to the ones who perform good deeds as well. What are the good deeds and why are they integral to belief? In this connection, you have already heard the explanation of the Promised Messiah^{as}. Amongst the deeds that have been mentioned by the Promised Messiah^{as}, I elaborate further so that everyone can assess themselves because these are such matters that can consume their righteous deeds. And as I had said in my *Khilafat* Jubilee address, the worship of such people confers no benefit to them. The Promised Messiah^{as} says that righteous deeds are those in which there is no cruelty. In the Holy Qur'an, Allah the Almighty has presented several examples of cruelty, some of which I present here. In connection with matters related to ladies when marriage ends on the rocks and divorce is considered, do not delay the matter beyond the waiting period. There are only two options, either terminate it finally in divorce or bring about reconciliation in an appropriate manner and put a stop to that matter. Also, do not end the matter just to cause difficulties or to aggravate the situation; if you do this, it will be cruelty. If you do this, you may believe that you are only causing difficulty for the woman but this will be a grave mistake on your part. Allah the Almighty says "and whoso does that surely wrongs his own soul." You are thinking that by causing difficulty and aggravation, you are only disturbing her. But do you not know that by inviting Allah's displeasure, you are causing cruelty to yourself. Thus, if indeed they have the fear of God, men should pay attention to discharging the rights of women. Then Allah the Almighty says at another place that those who usurp the rights of others by eloquent speeches also commit cruelty. And Allah the Almighty punishes the cruel and the oppressors because of their transgression. Allah the Almighty has advised the believers to perform good deeds; therefore, those who engage

in such conduct that is against the commandments of God will be counted amongst the tyrants. So each Ahmadi should assess himself. Complaints are received about cruelty in the relationships between husband and wife; neither do they comply with the administration of the *Jama'at* nor do they listen to the *Khalifah* of the time, then when they are punished because of these cruelties, they say that they have been treated unfairly, although in reality they have been unfair to themselves. This issue is so alarming sometimes; therefore I am repeating it here. Then in lending and borrowing and in big ticket business transactions, people usurp the rights of each other. They think that they have made a fool of the other party. They fail to understand that according to Allah the Almighty, they are only ingesting fire by destroying the peace in the society by earning the displeasure of Allah the Almighty. Thus, being in such a condition, they belong neither to the faith nor to the world. In this connection, every Ahmadi should continue to assess himself. If on the one hand, we shout slogans of peace and security, how can we on the other hand become the destroyer of peace in society? Instead of spreading peace, how can we cause people agony and pain?

Then the Promised Messiah^{as} says that one should stay away from self-pride and conceit because it is such a disease where a person is so self-centered that he pays no importance to the opinion of others nor does he pay any respect or reverence to the others. It is a thing that leads to arrogance. When this disease occurs in society, it prevents one from discharging the rights of the others and as a result it paves the way for other disorders. Allah the Almighty says in the Holy Qur'an "and turn not the cheek away from men in pride and nor walk in the earth haughtily, surely Allah loves not any arrogant boaster." Thus, it is clear that the boaster and the proud are arrogant and that is something greatly disliked by Allah the Almighty. The Holy Prophet^{saw} said that do not disdain the least bit even though it be in greeting your brother with a cheerful face. In another narrative, the Holy Prophet^{saw} said the more one is humble and hospitable, the higher will Allah the Almighty raise his status. So, the real purpose of a believer is to obtain the pleasure and reward of Allah the Almighty. And that is only possible when one is free of self-pride and arrogance. The petty matters that lead to disputes in our society are because of the conceit and arrogance. Every Ahmadi should keep in mind that on the one hand we express our uniqueness in the sense that we are those people who have been rewarded by Allah the Almighty but on the other hand if we have basic weaknesses in ourselves, how can we persuade others that this a reward? So if we begin to rectify such basic moral defects, we will be able to reform major weaknesses and continue to receive the bounties of Allah the Almighty and will earn the right to become the best part of the society. There is a list in the Holy Qur'an about good and bad deeds or dos and don'ts; Allah the Almighty has clearly explained both good and bad deeds. One thing should be clear about good deeds – good deeds are those that are performed at the correct and appropriate time. For example, speaking the truth is a good work and Allah the Almighty has issued instruction about it and has equated the liar to one who commits *shirk* – one who associates partners with Allah. However, if you come to know about somebody's weakness, it is wrong to publicize it even if it is true and based on fact, but the one who publicizes it will be a sinner. If there is a weakness in someone and it is mentioned to him in the presence of the others, saying I am only trying to make you understand, even if it be true and it was mentioned in view of reformation, its mention at an inappropriate time and place will nevertheless make it cease to be a good deed. If you come to know of someone's weakness, whether it is of a common man or an office bearer, if you want to reform that evil then explain it to that person

separately and keep the evil secret, only then will it be a good deed.

There are many films being shown nowadays about theft, robbery, violence, etc. The script writers and film makers give the impression that if they show such scenes where the villains meet a sorry end, people will learn a good lesson. But in reality, children and elders do not learn from the ending, rather they learn ways and methods of committing evil, theft, murders, robberies and terrorism, thereby destroying the peace of the society and destroying homes. Now voices are starting to be raised about this thing that this is wrong; instead of reformation, one sees that the crimes are on the increase. However, Islam taught us fourteen hundred years ago that evil should not be publicized; to stop evil, counsel wisely but in private. So evil in society starts from little things. Therefore, it is every Ahmadi's task to create an atmosphere where instead of increasing malice, an environment of love and affection should arise. Be sensitive to each other's feelings. Allah the Almighty says "everyone has a goal which dominates him, vie, then, with one another in good works."

This is to say that everyone has a purpose, therefore, always keep this commandment in mind. It means that you must keep an eye on your weak brothers in respect of those good deeds that you have attained and try to make your other brothers a part of it and take them along with you. If you find weaknesses in anybody, instead of making it public, try and reform them with sympathy and compassion and by doing this, you would be attempting to create a pure and peaceful society. This pure society is that which a Muslim has been ordered to establish and to establish the same God Almighty has sent the Promised Messiah^{as}. Thus, every Ahmadi should try to establish a pure society. This condition can not arise until compassion arises in every Ahmadi's heart. Unless everyone treats the other like his own kinsmen; unless the walls of race, color and nationality are made to fall; unless Asians, Whites and African-Americans consider themselves as Ahmadis, as human beings, equal to each other and do their utmost to discharge the rights of the others; and unless such a condition prevails in everyone, we will not be truly fulfilling our pledge, namely that we have a true bond with *Khilafat* because it is only *Khilafat*, that by fulfilling the requirements of justice, establishes love, affection and peace. It leads to a beautiful society that treads upon the ways of God and the Messenger^{saw}. Hence, if in this *Khilafat* Jubilee year, you have renewed your pledge of allegiance, then also try to raise your faith and good deeds to a very high level. Allah enable you to do this, may Allah enable you to reap all the blessings of this *Jalsa*, may He enable you and your descendants to act on the commands of Allah the Almighty and the Messenger^{saw}, may Allah bless the Ahmadiyya *Jama'at* of America both collectively and individually and may He make you inheritors of the supplications of the Promised Messiah^{as}, may Allah be your Protector and Helper – now and along your journey, and may you always enjoy the benefits of the *Jalsa* and may I always receive good news from you. *Ameen*.

Now we shall offer silent prayer, please join me.

The True Islamic Jihad

An Address Delivered By

Hadhrat Khalifatul Masih V^{aba}

At Khilafat Centenary Celebration

Reception/Dinner

On June 23rd 2008

At Tysons' Hilton, McLean, Virginia USA

Transcribed by Ruqayya Rehmatullah

All distinguished guests present here, *Assalamu Alaikum Wa Rahmatullah Wa Barakatohu*, peace and blessings of Allah be upon you all.

Our local administration has requested me to give our distinguished guests a brief introduction to the teachings of Islam. In particular, with reference to an important subject towards which the attention of the world is focused and as a result of which the non-Muslim world believes that Islam is the religion of extremism and terror. Indeed, some people declare that through terrorism, Islam is destroying their peace of the world. It is most unfortunate that there is a group that has a clear understanding of the teachings of Islam but are fanning the flame of this erroneous concept. Indeed some educated non-Muslims have connected the concept of life after death and heaven and hell to Muslim extremists, terrorists and suicide bombers. So, the result is that the fatalist desire to enter paradise has awakened the peculiar concept of *Jihad* and of dying in the name of Allah, which has caused them to take up the sword and cause mayhem.

These groups today are in reality the byproduct of this teaching and concept. In any case, while I admit that the acts committed by certain ignorant and over-enthusiastic Muslims have no doubt given a totally wrong impression of the teachings of Islam, I must also point out that the literature that has been written against Islam without the proper understanding of Islamic teachings has presented an erroneous concept about Islamic *Jihad*. Not only that, but also this literature that is in great circulation denies the very existence of God and considers religion and God to be responsible for this disorder and chaos.

Be that as it may, it is a topic to which justice cannot be done in such a short time. However, I will try to present the true teachings of Islam, as they have been expounded by the founder of the Ahmadiyya Muslim Community who we consider as the Promised Messiah^{as}, according to his understanding of the Holy Qura'n, the traditions of the Holy Prophet^{saw} and the history of Islam.

First of all, I will explain the true concept of *Jihad* in the words of the Messiah of the time. It has been one hundred years since the founder of the Ahmadiyya Community passed away. Therefore, no one can say that the Ahmadiyya Muslim Community having made up a fanciful reply in response to the wrong impression created in the world today is now presenting something new. On the contrary, they are the very same teachings that are set out in the Holy Qur'an. The Promised Messiah^{as} says the prevailing practice found amongst Muslims of attacking people of other religions and which they call *Jihad*, is not a lawful war for it is clearly against the commandment of God and the Prophet^{saw}, and constitutes a grave sin. What do the words lawful *Jihad* used by the founder of Ahmadiyya Muslim Community mean? In order to understand this, we have to very briefly glance at the conditions existing in that part of an area where the founder of Islam, the Holy Prophet^{saw} proclaimed his Divine mission and invited people to Islam. Remember those people were illiterate and uncivilized. Animosity was born out of ridiculous and petty matters, over which they would continue to kill each other for years. The sacred house, The *Ka'bah*, in Mecca, that Prophet Abraham^{as} had built in the name and for the worship of the one true God contained, by that time, no less than 360 idols for worship. The Meccans were certainly not ready to accept any God in the place of those idols.

When the Holy Prophet^{saw} made his claim and invited the Arabs towards the one and only God, the intelligent amongst them, some of whom were his relatives, poor people and slaves, embraced Islam. When this movement grew the disbelievers of Mecca increased their suspicion. Cruelty reached such highs that the believers were made to lie on the burning sands of Arabia while burning hot stones were placed on their chests. They were whipped. Their limbs were tied to camels and the camels were then driven in opposite directions, rendering their bodies apart. The Holy Prophet^{saw} and his group of believers were banished to a valley and an embargo was placed on them. Neither food nor water was allowed to be delivered to them. His companions used to say that they would die in any case, so why not go down fighting. After all, these Muslims too came from among those who were ready to kill and cause bloodshed over the most trivial of matters, but when anyone said permit us to fight, the Holy Prophet^{saw} would say that he had not been commanded by Allah the Almighty to fight.

At last, the Holy Prophet^{saw} allowed some oppressed ones to migrate and then after some time he too migrated to Medina. By that time, there were some inhabitants of that town who had become Muslims. On his arrival, a large number of people embraced Islam in Medina. The Holy Prophet^{saw} entered into a covenant with other tribes and faiths and amongst them there were also Jews. He established a state in which all subjects were granted freedom. If any one was punished for some crime, that punishment was given according to their own religious jurisprudence. Never the less, the subjects of the state, all of them had equal rights. Despite all of this, the allegation leveled against the Holy Prophet^{saw} is that, (God forbid) he spread terror. The question is that when it is known that the Muslims were in such a condition of helplessness and were being so cruelly oppressed, why is such an allegation being made against the Prophet and the Muslims?

I have briefly mentioned the conditions which prevailed at the time. Even in such conditions when the Muslims migrated to Medina and began to live in a relative peace, there also the Meccans hounded, pursued, and attacked them. The first battle was known as the

Battle of Badr. At the time, it was such a condition that they had little resources, nor equipment for battle. Whereas confronting them was a fully equipped army. These circumstances are not hidden from any one and are recorded in history. What could those unskilled and inexperienced people have done? Some of them were only teenagers, however, when the enemy wanted to annihilate the Muslims, Allah the Almighty instructed them to fight back, so the following verse of the Holy Qur'an was revealed and according to historians, it is the first commandment that deals with fighting. But, I invite you to look at its beauty and the purpose for which the permission to fight was granted. It says "permission to fight is given to those against whom war is waged because they have been wronged. Allah, indeed, has the power to help them. Those who have been driven out from their homes unjustly only because they said our Lord is Allah and if Allah did not repel some men by means of others they would surely have pulled down cloisters, churches, synagogues, and mosques where in the name of Allah is often commemorated. Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty" [Chapter 22, v. 40-41].

God says that if permission had not been given for defense then the peace of society would have been destroyed. Even today, any sane person irrespective of his or her religion would say that the rationale is indeed valid. The first reason is that if someone is attacked, he has the right to defend himself. Secondly, if as a result of tyranny, people are forced to migrate or they are driven out of their homes unjustly and even then they are hounded and are not allowed to live in peace in a state governed by them, then it is quite reasonable that they be allowed to retaliate for the injury caused to them. Thirdly, oppressors do not confine themselves to their first targets. Indeed, their greed does and will continue to increase. Not caring about who belongs to what religion, they will try to segregate everyone. So, enough is enough. Thus it becomes important to nip this evil in the bud. In order to arrest the cruelty contained thereby. So, this permission for war was for defense and for security. Then drawing attention to the people with whom you are allowed to fight, Allah the Almighty says in the Holy Qur'an "and fight in the cause of Allah against those who fight against you, but do not transgress surely Allah loves not the transgressors" {Chapter 2, v. 191}. So it is clearly expressed here that the commandment of *Jihad* was only against those people who fought in matters of faith and wanted to convert them by the sword as had happened in Mecca, where the disbelievers of Mecca had attacked and tried to end Islam.

Now, the allegation that the Islamic concept of paradise has made Muslims become belligerent and has incited them to do *Jihad* is also unjust. In the words that I have just quoted, Allah the Almighty has clearly said that He does not like transgressors. If Allah does not like a person, there can be no question of him entering paradise.

What are the standards of dealing with transgression? This also is a unique teaching. Unless one believes in Allah the Almighty and unless one has this fear in one's heart, one cannot reach high standards. Allah the Almighty says in the Holy Qur'an, "O ye who believe be steadfast in the cause of Allah bearing witness in equity and let not peoples' enmity incite you to act otherwise than with justice. Be always just that is nearer to righteousness and fear Allah. Allah is aware of what you do" {Chapter 5, v. 9}. This verse tells us if you are a true believer, then acting on the commandments of God Almighty you must be just and steadfast in them.

What are the requirements of justice? Firstly, make your deeds in accordance with the teachings of Islam and become a role model for others. Can a terrorist be a role model or an example for others? In his age, it is not only non-Muslims but also a majority of Muslims who do not like terrorist or suicide bombers. So it is only good deeds which will attract others and not evil deeds. Also in this verse, amongst the many good deeds that a Muslim has been asked to do, one good deed towards which our attention has been drawn with regards to the enemy, I have briefly mentioned the conditions that prevailed before the migration and then those that existed after it. Now in that context, consider this commandment whose teachings are meant for the establishment of justice. If there are wars, they should conform to the law. For example, it is commanded that if you take prisoners, treat them kindly. Then, if the enemy lays down their arms, justice demands and more over, it is necessary for the establishment of peace, that hostilities should cease immediately. By contrast, in this civilized age, if two parties are meeting and you are ending the war between them, then at the last moment one party strikes so much terror into the hearts of the others by non-stop bombardment, the stronger party then will be able to force the weaker party to agree to all the conditions they impose. Allah the Almighty guides the Muslims declaring "if they incline towards peace, you should also incline towards it and put your trust in Allah, surely it is He who is All Hearing, All Knowing". [Chapter 8, v. 62]

So, the teaching is that if the enemy is inclined towards peace, then you should also be inclined towards it. The teaching is to put your trust in Allah, because it may well be that the enemy is extending his hand only to regain his strength and is not doing so with good intentions but despite this, you are ordered to extend your hand in peace and place your trust in Allah and withdraw from war immediately. You are not allowed to give precedence to military strategy, hence during the Treaty of Hudaibiyya, despite the insistence of the companions and despite having the upper hand, the Holy Prophet^{saw} agreed to the conditions of the disbelievers of Mecca. Even the invasion of Mecca was because the disbelievers had violated a treaty. But despite the fact that the Muslims were now the victors, who so ever did not raise arms against them was allowed to live in peace as disbelievers, even the bittersweet enemies were forgiven. These facts are not hidden, they have been witnessed by history. Alas, in spite of all of this, some western media and politicians have not refrained from making Islam, the Qur'an and the Holy Prophet^{saw} their targets. The cartoons depicting the Holy Prophet^{saw} in certain newspapers and the statements made by an MP of Holland, who made a film also targeted the Holy Qur'an and the Holy Prophet^{saw}.

The Muslims consider any Prophet, peace be upon them all, mentioned in any religious book as a true Prophet. Therefore, no Muslim and for that matter, no Ahmadi Muslim who believes in the Promised Messiah^{as} of this age can be expected to resort to slander. We have been taught in the Holy Qur'an that as Prophets of God, all the Prophets are equal. Furthermore, God says I have sent Prophets to all people, therefore we accept any Prophet without hesitation who was sent to any nation that claims the Prophet came amongst them. Incidentally, according to us, this is the only way to maintain the peace in the world at the moment. The feelings and sentiments of every religion and people should be respected. I have already told you in what situation and in what conditions war has been permitted. But the question is are such religious wars permitted in this age, and if not, what is the significance of *Jihad*? And what is the interpretation of *Jihad* according to Ahmadi?

This, I want to say in passing, that the wars of the last few centuries were mainly political and geographical in nature and rarely waged because of religion. Moreover, in the last century, two world wars were fought in which the Muslims played no major role. They were exclusively because of political interests. Before accusing Islam of being a religion of terrorism, justice requires that those who make allegations should also consider the cause of the wars in questions. In any case, I want to briefly present the definition of *Jihad*, as given by the founder of Ahmadiyya Community and to say how one can engage in this present age.

In the developed world of our time, everybody has the right to practice, to preach and to profess his faith. In other words, the conditions for war that I had mentioned do not exist, then what is the uproar about *Jihad*? I therefore want to explain the kind of *Jihad* our community believes in, in the present age. More than a hundred years ago, in response to an objection related to *Jihad*, the founder of Ahmadiyya Muslim Community stated that a critic has mentioned the *Jihad* found in Islam and thinks that the Qur'an incites to Holy War unconditionally. There cannot be a bigger fabrication. The Qur'an only permits fighting against those who prevent the people of God from believing and entering His religion and from abiding by God's commandments and from worshipping Him. God permits fighting against those who fight Muslims without reason and who drive believers from their homes and from their lands and who force God's creation to enter into their religion and who want to annihilate the religion of Islam and prevent persons from becoming Muslims. Then the Promised Messiah ^{as}says "Islam says the fact of the matter is that the government (he is mentioning the British Government) does not interfere with the religion of Islam and religious customs, nor does it use the sword to promote their religion, according to the teachings of the Holy Qur'an, it is unlawful to fight against such a government because it does not engage in any religious war".

The founder of the Ahmadiyya Community also declares that some wild and savage Muslims named the cruel shedding of blood *Jihad* and they know not that to confront a just ruler is rebellion and not *Jihad*. Moreover, a person who makes a covenant of peace and who commits war instead of doing a good deed and who punishes the innocent is a tyrant and a victorious general. So, this is the true Islamic teaching explained to us by the Messiah of Muhammad ^{saw} of this present age who has established peace on a strong footing and was to enrich the world with an atmosphere of love and affection. Suicide attacks are carried out to inflict wounds on soldiers of another army. But, in reality, it is the innocent who are killed. This is wrong. It is the responsibility of the government. Any act committed by a person who is not part of an army, is not *Jihad*, but rebellion. The question I raised was the significance of *Jihad* and the response is that in this age, the *Jihad* accepted by the Ahmadiyya Muslim Community is the reformation of the self. This is not a recent idea. It was mentioned 1400 years ago by the founder of Islam ^{saw} upon his return from a battle, when he said that we are moving from a minor *Jihad* to a greater *Jihad* and the greater *Jihad* is the *Jihad* of reforming ones self and that is never ending and forever. The state of war does not last forever. True *Jihad* is the reformation of the evils which are born in the times of relative peace and comfort. Serving mankind is a real *Jihad*. In the 120 years of our history, there is testimony to it. We are engaged in this *Jihad*. Whereas we are trying to bring mankind nearer to his Creator, our schools and hospitals, our plans for water wells and pumps in countries of Africa, Asia, and other poor countries and in far flung areas of the world are continuing. We are also helping those affected by natural disasters. Guiding us in this direction, the founder of the

Ahmadiyya Muslim Community says, "That at this time, I specifically instruct my *Jama'at* in this community that accepts me as the Promised Messiah that they should always stay away from foul efforts. God has sent me as the Promised Messiah and has clothed me with the garment of the Messiah, son of Mary. I therefore admonish you to refrain from evil and be truly compassionate towards mankind. Cleanse your hearts of malice and spite for you will become like angels through this habit. It is a filthy and unholy religion that is devoid of sympathy for humanity and polluted is the path riddled with rancor based on selfish desires. Be compassionate towards all for the sake of God, so that you may be shown mercy in the heavens. Come and I will teach you a way that will cause your light to prevail over all other lights. Abandon all lowly spites and jealousies. Be compassionate to mankind and lose yourself in God.

I have come to you with an order, *Jihad* with the sword has ended from this time forward, but the *Jihad* of purifying your souls must continue. I do not say of this on my own accord. This is indeed, the Will of God. According to the Holy Prophet, peace and blessings of Allah be upon Him, when the Messiah comes, he will put an end to religious war. Accordingly, I command those who have joined my ranks to refrain from such thoughts, to purify their hearts, to foster sympathy and to be compassionate towards the suffering. They should spread peace on earth because that will cause their faith to spread in return." (British Government and *Jihad*)

So, if we are engaged in such a *Jihad* without hindrance it is because of this spiritual system we are linked as a chain. The leadership or bridge is in the hand of *Khilafat* or the succession of the Messiah of Muhammad^{saw}. The attachment that members of the community have with *Khilafat* compels them to follow the teachings that had been brought by the Messiah of Muhammad^{saw} and that teaching is to honor and discharge the rights we owe to God Almighty and His creations, to pull down the walls of hatred and spread the fragrance of love and affection. Though, through the excerpts that I have read before all of you sitting before me, you who are educated, now that I have made you aware to some extent of the true message of Islam, you should decide for yourselves, whether Islam teaches terrorism or peace and security. It is neither right nor fair to condemn a religion merely because of the actions of a group or a few individuals. So, I request you to speak out for justice in your respective circles, so that an atmosphere of love and peace is created for each of you. Your country is also among those who enjoy a political and social superiority. Therefore, more justice is required from you.

I now end this subject with the prayer that Muslims and Non-Muslims carry the fear of their Creator in their hearts so that they can have good feelings for His creation. Allah help us all. I am grateful to you for having taken part in this function and for having encouraged us in our endeavors.

Thank you very much. Thank you.

60th JALSA SALANA, USA

Held at Pennsylvania Farm Show Complex & Expo Center Harrisburg PA

On June 20-22, 2008

Habibullah S. Bajwa and Kalimullah Khan

Hazoor's Arrival in USA

The 60th *Jalsa Salana*, USA was a special, significant and memorable event. At this occasion Hadhrat Mirza Masroor Ahmad Khalifatul Masih V^{aba} honored the US soil with his blessed visit. It was the first time that Hadhrat Khalifatul Masih V^{aba} visited USA after a long and anxious waiting. His visit was of historical significance at a time when *Jama'at* Ahmadiyya International is celebrating its Centennial programs.

Hazoor^{aba} arrival in USA was on the evening of June 16, 2008. He reached Baitur Rahman Mosque at 10:30 PM. where a large number of men women and children from the Washington Metropolitan and surrounding areas were present to receive their beloved Imam. They were very excited and full of zeal to welcome their spiritual leader. As he ar-

rived, a crowd of nearly 2000 men, women, and children filled with anticipation crested into a dazzling display of love for the *Khalifat* All of them welcomed Hazoor^{aba} with slogans as he came out of his car. Hazoor^{aba} responded with waving his hands. Immediately after his arrival Hazoor^{aba} led *Maghrib* and *Isha* Prayers at Baitur Rahman Mosque.

Mulaqat Program

Although Hazoor's^{aba} stay at USA for eight days was short but his schedule was extremely busy. From June 17-19, 2008 Hazoor^{aba} remained busy in individual and family *Mulaqat* of USA *Jama'at* members and some dignitaries. The Ambassadors of Sierra Leone and Benin met him on June 17, 2008 forenoon. Malik Mubarak Ahmad *Nazim Mulaqat* along with his team was assigned to arrange the *Mulaqat* program. Even at Harrisburg out of his very busy schedule and

precious time Hazoor^{aba} spared some time for *Mulaqat*.

Harrisburg Jalsa Site

On June 19, 2008 evening Hazoor^{aba} moved to the *Jalsa* Site located at the Pennsylvania Farm Show Complex and Expo Center Harrisburg. His visit was important to see *Afsaran*, *Naib Afsaran*, *Nazimeen* and *Muavaneen Jalsa* at the *Jalsa Gah* to examine the final preparation and to meet the volunteers of *Jalsa Salana*. His presence not only motivated the workers but it also offered them an opportunity of shaking hands and to converse directly with him on pertinent matters and seek his guidance. All volunteers enjoyed dinner with Hazoor^{aba}.

Jalsa Site Preparation

Dr. Ahsanullah Zafar Sahib, Ameer *Jama'at* Ahmadiyya USA, appointed Wasim Haider as

Afsar Jalsa Salana, Shahid Saeed Malik as *Afsar Jalsa Gah* and Dr. Faheem Younus Qureshi as *Afsar Khidmat-e-Khalq* well in advance. They set up teams of *Naib Afsran*, *Nazimeen* and *Muavineen* for the preparation of *Jalsa Salana* and discharging the responsibilities of various Nazamats. The designated area of the Farm Show Complex and Expo Center was covered with colorful painting, banners and flags for beautifying the landscape, reception, transportation, accommodation, security and *Langar Khana* areas. Quotations of the Promised Messiah's^{as} writings were displayed on beautiful banners.

Program

Under the direct supervision and guidance of respected Ameer Sahib USA Dr. Ahsanullah Zafar a program committee comprising of Dr. Zaheer Bajwa, Maulana Azhar Haneef and Mirza Naseer Ehsan Ahmad deliberated and chalked out a program for the *Jalsa*. The topics and speakers were carefully selected and approved. Respected Ameer Sahib approved a separate program exclusively for *Lajna Jalsa* proceedings with Hazoor^{aba}.

A beautiful brochure containing the *Jalsa*

program with photos of speakers, introduction of the Ahmadiyya Muslim Community, the claim of the Promised Messiah^{as} with his photo, a note of Hadhrat Khalifatul Masih V^{aba} with his photo and contact names with phone numbers were printed. The brochure also had photos of *Minaratul Masih* and the *Khilafat* Centennial beautiful banner.

Registration:

All members of the *Jama'at* were required to register on line for *Jalsa* using Internet. Identity Cards with a barcode and magnetic strip with appropriate information was set up to be scanned at *Jalsa Salana*. It helped with the security check up. Registration booths were set up on both men and ladies sides.

Jalsa Gah

This year *Jalsa* arrangements were made at Pennsylvania Farm Show Complex and Expo Center Harrisburg, Pennsylvania that is 2 hours drive from Baitur Rahman Mosque Maryland. Hotels required for accommodating guests were at convenience location from the *Jalsa Gah*. The *Jalsa* facility, with its prime location and central air conditioning, offers two big halls and a few confer-

ence rooms. The venue for the main *Jalsa Gah*, both for men and women, was in the bigger halls situated a walking distance apart. Arrangements for direct TV transmission of *Jalsa* proceedings for the combined session were in place via MTA.

Physical Arrangements

The physical arrangements for *Jalsa Gah* started a couple of months earlier. In both the men and women's *Jalsa Gah* tall colored curtains were set up. Various offices, stalls and *Langar Khana* were built for the smooth running of the *Jalsa* event. For the convenience of guests and participants of *Jalsa*, offices for Registration, Information, Accommodation, Reception, Media & Press and *Hazri Nigrani* were at the *Jalsa* Site. Similarly desks for Transportation and Humanity First and stalls and offices for Exhibition, Books, Tea and *Langar Khana*, *Rishta Nata*, *Majlis Khuddamul Ahmadiyya Khidmate Khalq* Office, First Aid/ Homeopathy were inside the main *Jalsa Gah*.

MTA set up its studio and equipments at the back of the stage. The stage was beautifully decorated with vases of flowers. The

background screen exhibited the large Centennial *Khilafat-e-Ahmadiyya* oval shaped logo. A small sized same logo was on the left hand side. A picture of *Minaratul Masih* was on the right hand side of the screen.

Flag Hoisting Ceremony

Following the tradition of *Jama'at Ahmadiyya Hazoor^{aba}* performed the Flag Hoisting ceremony on Friday June 20, 2008 at 1:30 PM and led silent prayer.

Jumu'ah and Asr Prayers

The lunch was served before *Jumu'ah* and *Asr Prayers*. Hazoor^{aba} delivered the Friday Sermon and led *Jumu'ah* and *Asr Prayer*. In his Sermon Hazoor^{aba} referred to the first *Jalsa Salana* of *Jama'at Ahmadiyya* in which the participants were only 75. Hazoor^{aba} said that from such a humble beginning it was destined to spread these *Jalsa Salanas* throughout the globe. Now, by the grace of Allah many *Jama'ats* are purchasing hundreds of acres of plots for their *Jalsa Salana* needs. *Jalsa Salana* held in different countries are in accordance with the fulfillment of prophecies and exhibit the truthfulness of the Promised Messiah^{as}. Ha-

zoor^{aba} added that the pivotal point for holding such a gathering is to develop righteousness, brotherhood and deep love in all members. Analyzing Ahmadi living in the USA Hazoor^{aba} said that American Ahmadi are of three categories- American, Afro-America and from Indo-Pak sub-continent. All of them must develop sincerity, brotherhood, unity and spiritual love for each other. He urged all members to develop exemplary Islamic brotherhood as was developed among Muslims at the time of the Holy Prophet^{saw}. Continuing his Sermon Hazoor^{aba} said that with righteousness Afro-American Ahmadi can change their minority to majority. Through righteousness the problems of marriages and divorces could also be resolved. He reminded all office holders to fulfill their responsibilities and consider these matters seriously.

Exhibition

The theme of this year's exhibition was "*The Favors of God on Mankind Through His Messengers.*"

All Messengers of Allah starting from Hadhrat Adam^{as} mentioned in the Holy Qur'an were included in the exhibition. Favors of Allah in all dimensions were duly researched and presented. Special favor to

Khalifatullah, Khalifatur Rasul and Khalifatul Masih was presented in a beautiful and appreciable manner. A comprehensive summarizing these Divine Favors to the Prophets of Allah was presented at the entrance. A site map was also displayed. The Exhibition was according to a historical timeline of Prophets and Successors from Hadhrat Adam^{as} to Hadhrat Khalifatul Masih V^{aba}. There were over 175 exhibits set up on a professional pattern of display. The magnificent theme of this exhibition had never been attempted before.

A separate digital electronic section consisting of a panel TV and projection stand was set up to play high definition movies and video on *Khilafat-e-Ahmadiyya* and related topics. The Exhibition covered an area of 1,000 Sq.ft. A large number of tour guides were available for quick tours.

Hadhrat Khalifatul Masih V^{aba} was pleased to see such a unique exhibition. He was interested to visit all areas of the exhibition but due to his precious time a brief introduction was presented to him.

The mayor of Harrisburg spent 45 minutes to see the exhibition. He requested the genealogical chart of Hadhrat Ibrahim^{as}

that culminates in the coming of the Holy Prophet^{saw} for display in his own office. Maulana Abdul Majid Tahir of London liked the exhibition so much that he wanted to have the entire exhibition shipped to UK as it would serve the needs of the *Markaz* suitably. Dr. Fazal Ahmad was the *Nazim* of the exhibition who along with his devotees spent months in its preparation. Dr. Ahmad is also in-charge of Exhibitions and Historian of *Jama'at* Ahmadiyya USA.

Accommodation

Like previous years the *Jama'at* reserved hotels in Harrisburg close to *Jalsa* site. Mostly the Ahmadi of USA *Jama'ats* reserved their rooms in hotels close to the *Jalsa* site. *Nazamat* Accommodation arranged rooms for Ahmadi dignitaries arriving from different countries. Guests from USA and abroad who reached before *Jalsa* were accommodated in Ahmadi houses. A large number of *Khidmate Khalq* Volunteers arrived on Saturday and Sunday, June 14 and 15, 2008 for security arrangement. All of them were accommodated in Ahmadi homes close to Baitur Rahman Mosque.

Book Stall

Bookstalls of the *Ja-*

ma'at and *Majlis Ansarul-lah* were set up. Stalls for The Muslim Sunrise, CDs set up close to the main Book Stall area. Khawas Ahmad Bhatti with his team set up the bookstall and made the necessary arrangements.

Special Events

During *Jalsa Salana* all auxiliaries of the *Jama'at* held their meetings. Ahmadiyya Medical Association, Lawyer Association, Scientists Association and Engineers and Architecture Association held their professional meetings to discuss their achievements and future planning. Humanity First USA held its meeting at a lunch on Saturday June 21, 2008. On the same evening a reception for guests was arranged.

Bustane Waqfe Nau Program with Huzur

a) On Friday June 20th evening *Bustane Waqfe Nau* Program for boys was arranged with Hazoor. The program started with recitation of the Holy Qur'an with its English and Urdu translation followed by a poem of the Promised Messiah^{as} with English translation. 210 *Waqfeen Nau* boys attended this program. Hazoor^{aba}

reminded boys of the age 15 and above to fill up their *Waqfe Nau* Rededication Form and to mention their selected profession. Hazoor^{aba} told them that the *Jama'at* expects that *Waqfeen* should adopt all type of professions. Hazoor^{aba} checked the number of *Waqfeen Nau* boys familiar with the Urdu language. At the end Hazoor gave gifts of a special bag bearing the *Khilafat* Centennial logo to all *Waqfeen Nau*. All *Waqfeen*, office holders and volunteers had group photos with Hazoor^{aba}.

- b) After the *Bustane Nau* program, *Ameen* ceremony for boys was held. A large number of boys who have completed reading Holy Qur'an participated in the ceremony.
- c) On Saturday June 21st evening *Bustane Waqfe Nau* Program for girls was arranged. In that program 152 girls participated. The same pattern of program was adopted as that of the boys. Hazoor^{aba} reminded girls above 15 to fill up *Waqfe Nau* Rededication Form. All *Waqfat* received bags from Hazoor^{aba} and had a group photo with him.

d) On Saturday June 21st evening after *Bustane Waqfe Nau* Program, the *Ameen* ceremony for girls took place in which young girls who have completed the reading Holy Qur'an participated.

Dinner for Guests

On the evening of June 21st a *Tablighi* dinner was arranged by the National *Tabligh* Department of USA. All guests who attended *Jalsa* and Ahmadi dignitaries from USA outside were invitees. After dinner a Q/A session was held. Guests = 300 Ahmadi dignitaries = 200

Khilafat Mushaira

After the above mentioned dinner a *Mushaira* on *Khilafat* was held with the collaboration of Humanity First and MAALA (Mid-Atlantic Association for Literature Appreciation). 15 poets presented their poems. Attendance=150

Tahajjud and Salat Arrangements

During *Jalsa Salana* Congregational *Salatul Tahajjud* on Saturday and Sunday and daily prayer were offered at the *Jalsa Gah*. The attendance at *Tahajjud* and *Fajr* time was

around 200 (men and women) on both days.

On Saturday Maulana Zafarullah Hanjra led *Tahajjud* and *Fajr* prayers and delivered *Darsul Qur'an* and Maulana Inamul Haq Kausar led prayers and delivered *Darsul Hadith* on Sunday.

Opening Session

(June 20, 2008)

Presided over by
Dr. Ahsanullah Zafar,
Ameer, Jamaa't
Ahmadiyya USA

The session started with recitation from the Holy Qur'an rendered by Hafiz Samiullah Chaudhry Sahib followed by its English translation by Abdur Raqib Wali Sahib.

Bilal Raja Sahib recited a poem of the Promised Messiah^{as} in his melodious voice. The English translation of the poem was read out by Ali Murtza Sahib.

Address of Distinguished Guests

Two guest speakers expressed their views about *Jalsa* and *Jama'at* Ahmadiyya.

a). The first speaker was Mayor Steven Reed Mayor of Harrisburg. The mayor welcomed

Hadhrat Khalifatul Masih V^{aba} and *Jama'at* Ahmadiyya for organizing National Conference at Harrisburg which is a great pride for them. The conference is to establish peace and brotherhood from a community of 180 countries dedicated to achieve such a wonderful goal. He offered a proclamation from himself and citizens of Harrisburg. He offered honorary Citizenship of Harrisburg to Hadhrat Khalifatul Masih V, Hadhrat Mirza Masroor Ahmad^{aba}.

b) **Mr. Patric Curvin**, GM of the Expo and Conference Center was the second speaker. He welcomed members and prayed for the success of the conference. He said that he was impressed and appreciated the zeal and attitude of dedication and courtesy of the youths.

Dr. Ahsanullah Zafar Ameer USA was the first speaker. The topic of his speech was "*Hadhrat Adam^{as} to Hadhrat Ahmad^{as} -Khilafat from Inception to Perfection*". He recited a Qur'anic verse from *Surah Al-Nur* (24:56) mentioning establishment of *Khilafat* among the believers. He welcomed members in attending the special *Jalsa Salana* honored by the presence of Hadhrat

Khalifatul Masih V^{aba}.

He explained the words *Khalifatullah* and *Khalifatur Rasool*. With Qur'anic verses he elaborated on the difference of *Khalifatulla* (representative of Allah) and *Khalifatur-Rasool* (representative of His Prophets). He said that Hadhrat Adam^{as} was *Khilafatullah* and his *Khilafat* was full of blessing and had more spiritual and materialistic benefits for mankind as compared to bloodshed that scared angels. Elaborating on the meanings of the verse, the Ameer Sahib clearly mentioned *Khilafat* in general and *Khilafat-e-Ahmadiyya* in particular. About *Khalifatur Rasool* he added that *Khilafat* is a second manifestation of the prophethood. He quoted reference from the writings of the Promised Messiah^{as}. With Qura'nic verses he explained the spiritual aspects and lasting benefits of *Khilafat*. About *Khilafat-e-Ahmadiyya*, he said that it is a continuation of the *Khilafat* of the Holy Prophet^{saw} and will continue as prophet-hood of the Holy Prophet^{saw} is till the Day of Resurrection.

Maulana Shamshad Ahmad Nasir was the second speaker of the session. "*Divine Acceptance of Khalifa's Prayers-Miracles of Prayers through Khilafat*" was the topic of his

speech. The speaker recited verse 56 of *Surah Al-Noor*. Elaborating on its meaning he told that the verse clearly tells that Allah accepts the prayers of the *Khalifah* of the time. Maulana told that there are two aspects of acceptance of prayers related to individual members and community. All Ahmadi young or old are witness to this fact. The relationship with *Khilafat* becomes strong and develops by writing letters. He mentioned miraculous incidents occurred during the *Khilafat* of all *Khalifatul Masih*. The speaker narrated miracles of acceptance of *Khulafa* at the time of great trial and extreme difficult time. He mentioned difficult periods of 1934, 1953, 1974 and 1984. Each time the whole world witnessed the miracles of acceptance of prayers.

**June 21, 2008-
Morning Session**

**Presided by
Munum Naeem Sahib
Na'ib Ameer Jama'at
USA**

Recitation of the Holy Qura'n was done by Zainul Abideen Sahib and the English translation was read out by Omer Sharif Sahib. Syed Mashhood Ahmad Sahib recited a poem of the Promised Messiah^{as} and its English translation was

read by Nasarulla Ahmad Sahib.

Anwer Mahmud Khan was the first speaker of the session. His topic was "*The First Century of Khilafate-Ahmadiyya - Our Services and Sacrifices*". The speaker discussing his topic emphasized that each of us must have a close relation with the *Khalifatul Masih*. The speaker stepwise elaborated the blessing of *Khilafat* during the period of each *Khalifatul Masih*. During the last hundred years all *Khalifatul Masih* launched various schemes and all of them exhibited wonderful results. *Jama'at* Ahmadiyya progressed with tremendous speed. At the time of the Promised Messiah^{as} the *Jama'at* was in 12 countries of the world. It established in 18 countries during *Khalifatul Masih I^{ra}*, in 75 countries during *IInd Khilafat*, in 91 countries during *IIIrd Khilafat* and in 175 countries during *IVth Khilafat*. Now by the Grace of Allah *Jama'at* Ahmadiyya has been established in 190 countries of the world. It is only through His bounties and the blessings of the *Khilafat*. Concluding his speech the speaker said that the progress of the *Jama'at* requires sacrifice, steadfastness and supplication from each member of the *Jama'at* and each of us must fulfill our responsibility.

Nasir Mahmood Malik was the second speaker and his topic was: “*Reinforcing Our Ties with Khilafat through mutual brotherhood.*” The speaker recited the verse 56 of *Surah Al-Nur*. Allah says that He will establish *Khilafat* if we believe in Him and do good deeds. The question arises that how can we stay with *Khilafat*. We can stay by truly believing in the benevolence of *Khilafat* and doing good deeds. Mutual brotherhood is most important for attachment with *Khilafat*, the speaker added. For developing brotherhood we must bring our hearts together physically and emotionally. Mutual help and support develops brotherhood. Analyzing brotherhood, the speaker said, it is an association for a specific purpose and that is to achieve the pleasure of Allah. It should be exhibited in our daily life. Glorious examples of brotherhood can be seen at the time of Holy Prophet^{saw}. It is also demonstrated at the time of the Promised Messiah^{as}. The speaker quoted examples of sacrifice due to Islamic brotherhood and emphasized that it must be continued. We must not hurt the feelings of other. It should be reflected from our action. The mutual brotherhood needs mutual love and affection, respect

and trust, compassion and forgiveness, thankfulness and appreciation, caring and sharing, compromise and reconsolidation and last but not least passion and prayer. Concluding his speech the speaker said that in the sight of Allah all human beings are equal only righteous people are respected. He quoted the 3rd condition of Initiation which is incumbent to take care of fellow beings.

George P. Hartwick Commissioner of Loudon County was invited to speak after the second speaker of the session. The commissioner welcomed all members of the *Jama'at* to their Annual Convention. He welcomed the *Khalifatul-Masih V^{aba}* whose arrival is a great honor for him. His visit is important in conveying the message of peace and love as the slogan “Love for All Hatred for None” is impressive for those who suspected Muslims with fear after 9/11. He briefly described the history of Ahmadiyyat and described that Ahmadiis believe in *Jihad* of pen and are against terrorism and violence in the name of religion. They also believe in a revolution by peaceful means, he added.

Faheem Younus Qureshi was the third speaker. His topic was: “*Cultivation*

of a Personal Bond with the Khalifah.” The speaker said that the company of the righteous is like the lap of a mother where one feels comfort and peace. Referring to Hadhrat Ch. Muhammad Zafarulla Khan, the speaker said that he had initiated at the hands of the Promised Messiah^{as}, had close attachment with four *Khalifatul Masih* and succeeded in all fields. Cultivating personal bond and relation with the *Khalifah* is a great blessing, he said. His prayers are miraculously accepted. Writing letters and sharing our success and failure develops a bondage of love with him. The *Khalifatul Masih* not only prays for his family and members of the *Jama'at* but also for the whole of humanity. A personal bond and link with him brings spirituality and comfort for all members. The speaker also referred to the speech Hazoor^{aba} delivered on May 27, 2008 and urged members to fulfill their pledge of that day. To achieve the pleasure of Allah we must transfer love and blessing of *Khilafat* to next generation and this process should continue, the speaker said in his concluding words.

Munum Naeem Sahib briefly described the activities and achievements of **Humanity First** during the

waiting period of Hazoor's^{aba} address to the *Lajna Jalsa Session*.

June 21, 2008

Morning Session in Ladies

After recitation from the Holy Qur'an and Poem, Hazoor distributed Educational Awards. Six Gold Medals were given to brilliant students and three students were honored with recognition. For Essay writing competition *Lajna* and *Nasirat* who achieved first positions were awarded. Hazoor's^{aba} address was in English and started at 12:35 PM. Hazoor^{aba} said that Allah blessed this *Jama'at* with His favor and all invention of the modern age like Satellite station and MTA are special favors of Allah for the Promised Messiah^{as}. Hazoor^{aba} mentioning his tour of Africa said that love for *Khilafat* is flourishing from the hearts all members of the *Jama'at*. Hazoor^{aba} said that the direct speech of the Khali-fatul Masih in *Lajna* is important due to two factors:

- a) Ladies are more than 50 % of population and
- b) They constitute the future of every nation

Continuing his address Hazoor^{aba} said that ladies offer many services to *Jama'at*. Their financial contributions are sometimes

more than men. The sacrifice of life of women is nevertheless less than men. It happened in the past and is happening now by the Grace of Allah. Islam provided high status to women and assigned some duties and responsibilities. Good education and training of children provide them a unique opportunity. The foremost purpose of every woman is to offer all type of sacrifice. Hazoor^{aba} referred to the pledge of May 27, 2008 and pointed out that they pledged to be ready to sacrifice for the *Khilafat*. Hazoor^{aba} mentioned the era of *Khilafat-e-Rashida* and a chain of *Mujadadins* till the advent of the Promised Messiah^{as} was to re-establish *Shariah* and the system of *Khilafat*. Now the *Khilafat* is everlasting Hazoor^{aba} added. He mentioned the high status of women in Islam who are responsible for secular, religious and spiritual education and training of the children. A believing woman becomes the guarantor of transferring her good nature to the next generation. Hazoor^{aba} asked *Lajna* to attach their children to *Jama'at* activities and pass on the bounties and blessings of Allah to their next generation. He appreciated the mothers who for the training of their children quit their professional jobs. Hazoor^{aba} pointed out that

sometime office holders and dignitaries are under discussion at home and at public places, it must be avoided. It leaves an adverse effect on children. Mentioning the issue of *Purdah* Hazoor^{aba} said that it should be started at the very early age of 5 to avoid complication.

Addressing *Waqfate Nau* girls, he said that they must realize their responsibilities. They should acquire a thorough understanding of *Jama'at* literature and make themselves exemplary. They must follow the teachings of the Holy Qur'an and the teaching of the Holy Prophet^{saw}. The address ended at 1:40 PM.

MTA Interviews:

In the main *Jalsa Gah* (Men) two large TV screens were hanging to display live programs and interviews of elites and scholars. The trained team of MTA conducted these interviews. The interviews were displayed during intervals of main programs.

June 21, 2008
Afternoon Session:

Presided by
Dr. Ahsanullah Zafar
Ameer Jama'at USA

The session started with recitation from the

Holy Qur'an by Maulana Zafar Sarwar Sahib and English translation by Abdul Karim Sahib. Kaleem Bhatti Sahib recited a Poem of the Promised Messiah^{as} and Hasan Hakim Sahib read its English translation.

Falahuddin Shams was the first speaker of this session. His topic was: "*An Introduction to Ahmadiyyat.*" The speaker stated the status of the religious world and the Muslims as a nation in particular. He said that before the advent of the Promised Messiah^{as}, the political condition of Muslims had deteriorated. In 1835 the Promised Messiah^{as} was born and it was a Divine plan for the re-establishment of Islam. Before his claim as reformer he challenged all religious scholars to compete with him in religious debates. The Muslims had the belief in the new arrival of Jesus^{as}. Christian missionaries had reached different countries for the propagation of Christianity. Many missionaries reached India. The main mission of the Promised Messiah^{as} was for the renaissance of Islam. Most people at that time including Muslims were astonished to learn that the deceased body of Islam would be given life. The Holy Prophet^{saw} had two names, Muhammad and

Ahmad. The name Muhammad was *Jalali* meaning that the Majesty of the Holy Prophet^{saw} was exhibited during his life time whereas the second name Ahmad exhibiting Divine mercy and beneficence was destined at the time of the Promised Messiah^{as}. *Jihad* was allowed in certain conditions. The Promised Messiah^{as} clearly mentioned it in his books. The Promised Messiah^{as} was supposed to establish peace in the world. The speaker quoted some writings of the Promised Messiah^{as}.

Maulana Azhar Hanif was the last speaker of the afternoon session. His topic was: "*A Message of Peace-A Timeless Pact for Interfaith Harmony.*" The speaker started his speech with two words *Assalamo Alaikum* which means 'May peace be upon you'. The speaker said that the Holy Prophet^{saw} was sent as Mercy to all mankind. In Medina where the Muslims were living together with members of other religion, once a dispute developed between a Muslim and Jew. Both were declaring the supremacy of their prophets. Although the Holy Qur'an announced the Holy Prophet^{saw} superior to all prophets, yet he asked Muslims not to declare him

superior to Moses. This was for religious freedom and freedom of conscious. He wanted to establish peace and harmony and not disturb the peace in the society. The Holy Prophet^{saw} taught Muslims not to hurt the feelings of other people. Every single human being is respectable. We should open our hearts and let everyone enter into it. The message of peace of Islam is for all humanity. It is the teaching of Islam not to interfere in the religions of others and let them free to worship according to their belief. Islam protects the rights of all people belonging to different religions. It invites to establish peace in whole the world and never ever encouraged to disturb the peace. The Holy Prophet^{saw} strictly prohibited from such an action, the said in his concluding words.

Guest Speakers

Ameer Sahib invited the following guest speakers:

1. **Ms. Suhan, State House of Representative** was requested to speak on "*The importance of Government in Establishing Peace*". In brief time she highlighted some salient features that help in establishing peace.

2. **Dr. Ms. Yvonne Milpaw** was the second guest who represented Dr. Edmond Professor at HACC. She spoke on “*The Importance of Education in Establishing Peace*”.

3. **Ahmad Salim**, representative of the Church of the Latter Days Saints of NJ was the 3rd speaker, who expressed love for humanity and told that his church helped affected humans during natural disasters.

4. **Abbas Faiz President Amnesty International South Asian Region** talked on “*The Violation of Human Rights in Bangladesh*”. He mentioned the miserable conditions in Bangladesh through which Ahmadi Muslim passed.

After the guest speakers Ameer Sahib announced that Hazoor^{aba} will award gold medals to talented students of USA and recognition for those who received remarkable achievements. Ameer Sahib requested all guests, dignitaries from other countries, National Amila and Presidents of different chapters of USA to proceed for dinner.

June 22, 2008

Morning Session

**Presided by
Yousuf Latif**

The session started with recitation of the Holy Qur’an by Hafiz Habibullah Ahmad Sahib and Bilal Abdus Salam Sahib offered its English translation. A poem of the Promised Messiah^{as} was recited by Asadullah Chaudhry Sahib followed by its English translation by Ahmad Nooruddin Sahib.

Daud Ahmad Hanif, Missionary Incharge and Na’ib Ameer was first speaker of the session and his topic was: “*The Sun (of Islam) Shall Rise in the West-A Prophecy Fulfilled through the Messiah and his Khulafa.*” The speaker said that his topic is a prophecy of the Holy Prophet Muhammad^{saw} who forecasted the victory of Islam in the latter days at the time of the Promised Messiah^{as}. With the publication of *Braheen-e-Ahmadiyya* in 1880 by the Promised Messiah^{as} the foundation for the victory of Islam over all other religions was set up. He challenged all religious denominations to compete with him for superiority of Islam. Many people joined Ahmadiyyat in the East and West during the lifetime of the Promised Messiah^{as} and

his *Khulafa*. Thus the prophecy of the Holy Prophet^{saw} was fulfilled. The speaker mentioned that translation of the Holy Qur’an in English started during the lifetime of the Promised Messiah^{as} and was completed after him by Hadhrat Maulvi Sher Ali^{ra}. Similarly the Promised Messiah^{as} started the English magazine *Review of Religion* and extended the circle of its readers. The *Jama’at Ahmadiyya* progressed continually and gained mentionable achievements. He quoted incidents about the progress and victory of Islam at the time of Khalifatul Masih I^{ra}, II^{ra}, III^{rh}, IV^{rh} and V^{aba}. In his concluding words the speaker reminded all members to ponder over the pledge made with Hadhrat Khalifatul Masih V^{aba} and act upon it whole heartedly.

Sahibzada Mirza Maghfoor Ahmad was the second speaker of the session. His topic was: “*The Hand of God is over the Hand of the Khalifah-A Century of Evidence and Experience*”. The speaker said that every Ahmadi is a witness that the Hand of God is always on the hand of *Khilafat* and Allah Himself establishes the *Khilafah*. The whole century of *Khilafat* is a clear proof of this fact. At the demise of the Promised Messiah^{as} the

opponents forecasted the collapse of the *Jama'at* but Allah established *Khilafat* and all Ahmadis were initiated at the hand of Hadhrat Khalifatul Masih I^{ra}. Allah helped the *Jama'at* and it succeeded and progressed in all turbulences and trials. He mentioned the difficult periods during each *Khilafat* and favor and blessing of Allah on His *Khalifah* and the *Jama'at*. The speaker referred to 1934, 1953, 1974 and 1984 when opposition to the *Jama'at* utilized their resources to destroy *Jama'at* Ahmadiyya. But each time, the speaker said, Allah exhibited His Power and Signs and established peace and tranquility of heart through His *Khalifah*. Thus each day witnessed and counted unlimited bounties of Allah upon His *Khalifah* and his *Jama'at*. Such signs proved that the design and plan of Allah is always fulfilled and no worldly power can ever stop it. The speaker urged all members of the *Jama'at* to develop love and a close bond with the *Khilafat* and inculcate it in the children and whole family.

Closing Session of Jalsa Salana

Presided by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}

The session started with the recitation of the Holy

Qura'n by Hafiz Mubarik Ahmad Kukoya. Bashir Asad Sahib read English translation. Mansoor Rafiq Ahmad recited a poem of the Promised Messiah^{as} and Jalal Abdul Latif presented its English translation.

Dr. Khalil Malik, National Secretary Education USA announced for the award distribution ceremony. Gold medals and certificates were distributed among the brilliant students for their remarkable educational achievements. Certificates were also given to the members of auxiliaries-*Ansar*, *Khuddanm* and *Atfal* who achieved first position in the Essay competition.

On the basis of annual performance various *Majalis* of *Majlis Khuddamul Ahmadiyya* USA were honored with certificates. *Alm-e-In'ami* was given to *Majlis* Oshkosh that was the best *Majlis* during 2006-07.

Hazoor^{aba} addressing the audience said we should thank Allah Who made us able to see a successful 100 years of *Khilafat-e-Ahmadiyya*. It was a blessing of Allah that at the Jubilee *Khilafat Jalsa* of USA *Jama'at* the Khalifatul Masih was also present.

Hazoor^{aba} said that true happiness would be achieved only if everyone pledges to improve spiritu-

ally, religiously and morally as described by the Promised Messiah^{as}. Hazoor^{aba} said that if by remembering and never forgetting this pledge after the *Jalsa* as you enter the new century you deserve congratulation. A revolutionary change and a complete transformation is needed in all persons. A revolutionary change is needed that reflected from the life of the Holy Prophet^{saw} and from the life of the Promised Messiah^{as}. Hazoor^{aba} mentioning his tour of Africa pointed out the love and dedication of African Ahmadis for *Khilafat* and the *Jama'at*. Hazoor^{aba} advised to seek Allah's help to achieve these goals.

Hazoor^{aba} said that with the blessing of *Khilafat Jama'at* Ahmadiyya stands on a firm foundation and no opposition would stop its speedy growth. The spiritual and moral progress is linked with *Khilafat*, inculcate this in the next generation, Hazoor^{aba} added. Hazoor^{aba} appreciated the US *Jama'at* in financial sacrifices and reminded to take care of all family affairs including marriages and divorce. The session ended at 2:13 PM with concluding *Dua* led by Hazoor^{aba}. After that Hazoor^{aba} announced the attendance of *Jalsa* USA. It was 9,574, whereas last year the attendance was 4,500.

Reception/Dinner with Hazoor^{aba}

A reception was arranged on the evening of June 23, 2008 at Hilton Hotel Tysons Corner VA. It started with recitation of the Holy Qura'n by Hafiz Mubarik Ahmad Kukoya and the English read by Falahuddin Shams. Falahuddin Shams welcomed guests who spared time for the reception during week day. Isiah Leggett Montgomery County Executive, a congressman, professors, ambassadors, retired general, judges and many learned dignitaries attended that reception. Ambassador of Gambia and Cape Worthy and official representatives from Mali, Benin, Nigeria, Sri Lanka, Bangladesh and Sierra Leone attended the function.

Dr. Ahsanullah Zafar Ameer Jamaa't Ahmadiyya USA presented a brief introduction of Hadhrat Mirza Masroor Ahmad^{aba} who Dr. Zafar said is not only his saint but a saint and religious leaders of millions of Ahmadiis throughout the globe. He stated that Hazoor^{aba} dedicated his life for the services of humanity from a very early age. He requested Hazoor^{aba} to address the audience.

In his address, Hazoor^{aba} clearly mentioned the true teaching of Islam with particular reference to terrorism. He cited quotations from the Holy Qur'an, incidents from life of the Holy Prophet^{saw} and quotations from the writings of the Promised Messiah^{as}. He clarified the true meaning of *Jihad* according to Islamic teaching and the practice and traditions of the Holy Prophet^{saw}. He said that Islam does not allow anybody to kill innocents and the distorted concept of *Jihad* has no justification in Islam. He condemned the false allegation attributed to Islam and its Holy Founder^{saw} and asked the learned audience that conclusion thorough research needed to be done on any sensitive issue. The address concluded with silent prayer and the audience enjoyed dinner with Hazoor^{aba}. Attendance of the reception = 282.

Hazoor's Departure

On Tuesday, June 24, 2008 morning Hazoor^{aba} left for Canada in a chartered plane. The members of the team who came from London, dignitaries and selected members of the US *Jama'at* accompanied Hazoor^{aba}. Although the visit was short consisting of

eight days only but Hazoor's^{aba} schedule was extremely busy. It was blessing of Allah that the visit was successful and Hazoor^{aba} was pleased with our humble services. *Alhamdulillah*.

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "Whosoever possesses the following three things, will experience the sweetness of the Faith:

That God Almighty and His Messenger is more dear to him than anything else, and that he loves someone, only for the sake of God Almighty, and that, when, by the grace of God, he escapes infidelity, he dislikes returning to it, as much as he dislikes being put into fire."

(Bukhari kitabul Iman bab halawatul Iman)

Hadhrat Anas^{ra} relates that a rustic asked the Holy Prophet^{saw}: "When will the Judgement be? He countered with: 'What preparation have you made for it?' The man said: 'The love of Allah and His Messenger,' The Holy Prophet^{saw} said: 'You will be with those whom you love.' "

(Bukhari kitabul adab bab 'alamatul hub fillah)

Hadhrat Adam^{as} to Hadhrat Ahmad^{as}: *Khilafat* from Inception to Perfection

DR. AHSANULLAH ZAFAR
AMEER, USA JAMA'AT

(ADDRESS AT THE OPENNING SESSION
OF THE 60TH JALSA SALANA, USA)

Transcribed by: Hammad Malik

After Tawwuz, bismillah and recitation of *Ayat Istikhlaf* (Chapter 24 verse 56), Ameer Sahib said, "This is the first portion of *Ayat Istikhlaf* from *Surah Al-Nur* and this is a verse that we have heard and recited very frequently for some time now in commemoration of *Khilafat-e-Ahmadiyya's* 100 year centenary. And I would like to move on to the subject of the start of *Khilafat* with Hadhrat Adam^{as} and the pinnacle of *Khilafat* with *Rasoolulla^{saw}*. The verse that I just recited talks about true believers coming together and receiving the blessing of *Khilafat*. At this moment, I want to congratulate everybody – all of you who have come together today, here at this moment, the *Khilafat* has been bestowed on you by that very virtue.

Not only that, Allah has sent Khalifatul Masih

V^{aba} to us with His own Grace to open the hearts of everybody. Khalifatul Masih's^{aba} presence here exemplifies and seals the fact that *Khilafat* is among us and we need to thank Allah for that. But the idea of *Khilafat* is very wide when we look at the larger context. And I would like to start with Hadhrat Adam^{as} where in *Surah Al-Baqarah* it states that Allah decided to create Adam^{as} and with that creation He taught him names and Allah goes on to say that he was a *Khalifah*. Allah decided to create a *Khalifah* on earth and then the incident of the angels asking or begging the question that this would result in bloodshed happened.

And Allah says He knows what they don't know and so on. But the important thing is that Allah did not create Adam^{as} for the sake of bloodshed. He created Adam^{as} in order

to bestow His blessings on mankind. And notwithstanding whatever negatives like bloodshed occurred because of his coming, the fact remains that mankind as a whole received a huge amount of benefit and a huge amount of improvement because of the appearance of Hadhrat Adam^{as}.

As far as we can tell, human history starts roughly around the same time; and as far as we can tell, there never has been progress of the kind that we see among us even in this day and age. So the concept of *Khilafat* is more than just having a person being appointed as a *Khalifah*, it carries with it the concept and the exhibition of spiritual blessings from Allah. But it also carries with it a lot of material blessings and progress for mankind as well. And *Khilafat* thus is a much wider concept. *Khilafat* thus is Allah's blessing to mankind. This is what *Khilafat*

stands for. There were subsequent *Khulafa* from Allah and every prophet that came after that – after Adam^{as} – was a *Khalifah* in his own right. But the pinnacle of that *Khilafat* was *Rasoolullah*^{saw}. With him the *Khilafat* reached a totally different height in the spiritual context and even in the material context. The world changed in so many ways starting from that time, not only spiritually but also in a material fashion.

And I have to bring up the material for only one reason – somebody who does not believe in the spirituality that I and you and all of us feel cannot understand that. And you have to refer to the fact that there was a material aspect to it because that is what the human eye can see, it cannot see things which are totally spiritual. About *Rasoolullah*^{saw}, the premiere thing that stands out is the verse in *Surah Al-Ahzab* where Allah says that he is not the father of any man among you but he is a *Rasool* (Prophet) of Allah and he is *Khatamun Nabiyyeen*. And we need to ponder over this verse in its totality; whereas the first portion talks about offspring, the second portion is an answer to that portion. So when Allah *Ta'ala* says that you are

Khatamun Nabiyyeen, you are not just a messenger of Allah – you are *Khatamun Nabiyyeen*; it is an answer that even though you don't have physical progeny among the people around you, you have a lot of spiritual progeny. And it is something which will keep on coming for times to come. There were *Sahaba* (companions) of *Rasoolullah*^{saw} who certainly qualified that way at that time, they were the progeny in a spiritual sense of *Rasoolullah*^{saw} and we are very familiar with those examples.

I need not go into all the details. But there were other individuals over the centuries who would also qualify for that. We have again read about those individuals in history. But the biggest, the most sophisticated, the most powerful, the most lasting example of his spiritual progeny was Hadhrat Masih Mau'ood^{as} because it was predicted that he would come as a Messiah and the *Mahdi*. And he came and he is the one who was given the title of a prophet – of *Nabi* – by Allah^{swt} and therefore he stands unique in there. And he is the only person who fulfills when you combine that Allah *Ta'ala* said “

Wa la kir Rasoolulahi wa Khataman Nabiyy-

een”.

He combined the whole thing, the spiritual progeny part of it was exhibited in its final and in its strongest form in the coming of Hadhrat Masih Mau'ood^{as}. And that is the reason we feel we own the *Ayat* (verse) of *Khatamun Nabiyyeen*, not our opponents who make much issue out of the fact that their perceptions are that by claiming Masih Mau'ood^{saw} as being a prophet we are violating the *Khatamun Nabiyyeen* aspect of *Rasoolullah*^{saw}.

And I wish to submit that actually we are reinforcing it and that the *Ayat Khatamun Nabiyyeen* is truly meant in its ultimate and best form for Masih Mau'ood^{as} and as Ahmadi we are the inheritors of that. It's difficult to prove the idea and I wanted to just say something about it that the *Khilafat* is something that brings much material blessings with it and you have to understand that in the Qur'an Allah talks about the ships riding on the ocean, it talks about the animals which are provided to man for his sustenance, to carry their burden and as a source of food. When you look around people have developed ships of all kinds to which they lay a claim

that this is my design, that this is my invention. There are people who have created breeds of animals which are better in producing the food sources and are disease resistant. So they claim that we did this; while the Qur'anic concept is that none of this happens without Allah's will and His command; and it is He who inspires the hearts of man to carry out these things and He inspires everybody.

Allah's mercy is not restricted just to believers or those who are heeding the message. His punishment is for those who oppose the message but His blessings are for all mankind and His mercy is for all mankind and this is universally accepted aspect of life. So with *Khilafat* the benefits which flow to mankind and which seem to be accomplished by virtue of the labors and the intellect of individuals whether they are believers or not, they are not happening just because these people thought of those things or they struggled for them, rather they are happening because there is a divine inspiration behind it. God has chosen that such things should happen on earth and He makes them happen, and with the coming of Promised Messiah^{as} starting in the 19th

century, there have been enormous changes in the world that we have seen around ourselves – everything from technology in computers, in telecommunications recently and the improvements in locomotion and the kind, they have happened at an enormous speed starting in the middle of the 19th century and it continues to this day. And I submit that it is a blessing of the *Khilafat* of Hadhrat Masih Mau'ood^{as} that the world is getting this benefit. And when I talk about that part, the only way it can be understood is that if we try to get to the gist that when something is accomplished by human endeavor, it doesn't happen because of the human endeavor, it happens because God has willed so. And God is the one who gives you the ability to make the effort and to produce the results and then lets them grow. I have tried to share with everyone the thoughts that I have on the *Khilafat-e-Ahmadiyya* and *Khilafat* in general with *Rasoolullah*^{saw}, the fact that the coming of *Khilafat* requires people to come together and then on top of that Allah's blessing. And in this day and age that is in the form of *Khilafat-e-Khamisa* and Hadhrat Khalifatul Masih V^{aba} who is among us very graciously.

HADITH

Hadhrat Nu'man bin Bashir^{ra} relates that the Holy Prophet^{saw} said: "The case of those who observe the limits set by Allah and those who are careless about them is like passengers on a ship who cast lots to determine who should occupy the upper deck and who should be on the lower deck and disposed of themselves accordingly. Those who were on the lower deck passed through those of the upper deck whenever they had to fetch water. So they said to the occupants of the upper deck, 'If we were to bore a hole through our part, we would not then have to trouble you.' Now, if the occupants of the upper deck were to leave the others to carry out their design they would all perish together; but if they were to stop them from carrying it out they would all be saved.' "

(*Bukhari kitabal shirkah bab hal yaqra' fil qismah wal istiham fih*)

DIVINE ACCEPTANCE OF THE PRAYERS OF THE KHULAFAT

**Imam Shamshad A. Nasir
Los Angeles, California**

The greatest of the signs mentioned in support of *Khilafat* comes in *Surah Al-Nur*, verse 56, where Allah the Almighty promises that through the blessings of *Khilafat* He will transform all fears into peace and security. The portion of this verse that I have just recited has a deep connection with the divine acceptance of the *Khalifah's* prayers. It is through the prayers of the *Khalifah* of the time that deep dark fears vanish and the bright light of peace and security dawns upon the believers. In this regard, Hadhrat Musleh Mau'ood^{ra} says:

“When Allah *Ta'ala* appoints a person to the rank of *Khalifah*, He raises the level of acceptance of the *Khalifah's* prayers. If the *Khalifah's* prayers are not accepted, *Khilafat* becomes a mockery to the Majesty and selection of God.”

[*Mansabe-Khilafat*, p.32]

There are two aspects of the acceptance of prayers. One relates to the

individual and the other relates to the community as a whole. The *Khalifah* of the time is the spiritual father of the Community. Every day, hundreds of letters are written to him requesting prayers from Ahmadis in difficulty and distress. Allah the Exalted blesses the *Khalifah's* prayers with His acceptance -- there are millions of Ahmadis all over the world who are witnesses to the truth of this statement.

All of you who are present here now, whether you have come from the East or the West, from near or far, you are all living testaments to the fact that the *Khalifah's* prayers have been accepted in your favor by Allah not just once, but over and over again.

Some of you have been blessed with protection from legal trials, others have been blessed with children, many of have been miraculously healed from disease, and many others have been relieved of difficulties in business or job-related challenges.

Hadhrat Khalifatul Masih V^{aba} has reminded members of the *Jama'at* repeatedly that all material, moral and spiritual benefits and progress are dependent on establishing and maintaining a sincere, unbreakable relationship with the *Khalifah*. Members are encouraged to write regularly to the *Khalifah* to have a strong connection with *Khilafat* so that they may become recipients of these Divine blessings, including the Divine acceptance of the *Khalifah's* prayers. It should also be kept in mind that the spiritual success of Ahmadiyyat does not depend on the righteousness of the *Khalifah* – which is expected – but on the righteousness of each member of the *Jama'at*. That is the foundation upon which the House of God that is the *Khilafat* will stand until the Day of Judgment.

Therefore, strengthen your ties with the *Khalifah* and safeguard the institution of *Khilafat-e-Ahmadiyyat*!

I will now present before you some incidents

which relate to the Ahmadiyya Community, and also some events which affected nations as a result of the accepted prayers of the *Khulafa*.

Upon the demise of the Promised Messiah^{as}, the *Jama'at* unanimously elected Hadhrat Alhaji Maulvi Hakim Nooruddin^{ra} as Khalifatul Masih I.

The opponents of Ahmadiyyat anticipated the destruction of the *Jama'at* and thought its members would all scatter. The enemies of Ahmadiyyat hoped that the end of this community was imminent when the *Jama'at* elected what the opponents considered to be an old man whose only talent was that he could read and teach the Holy Qur'an.

Subsequently, some elders of the *Jama'at* uttered similar objectionable statements about the *Khalifah* which made many of the members of the community uneasy.

Upon hearing such nefarious talk, Hadhrat Maulvi Hakim Nooruddin Sahib, Khalifatul Masih I^{ra} suffered greatly. He spoke on this subject on many occasions. Through his anguished prayers to Allah, he made the institution of *Khilfaat* even stronger and

successfully dealt with the enemies of *Khilafat* in their malicious attempts to weaken the *Jama'at*. On one occasion he said:

“My Lord answers my supplications even before I pray. Clashing with me is fighting with God. Leave aside such statements and repent.”

(February 1, 1912, *Badr Qadian*, pp. 3-4)

The fears, trials and difficulties the community experienced were changed into times of peace and security through Hadhrat Khalifatul Masih Awwal's^{ra} heartfelt prayers. Through God-given wisdom and unshakeable confidence, the First *Khalifah* confronted all challenges faced by the *Jama'at*, and we are all witnesses to the history and success of Ahmadiyyat from that time onward. That is how, from its infancy, *Khilafat-e-Ahmadiyya* faced the storms of opposition and is ever-increasing in its progress.

During his last illness, Hadhrat Khalifatul Masih I^{ra} prayed fervently for the success and progress of the *Jama'at*. On February 8th, 1914 he said:

“God has promised me that five-hundred-thousand Christians will accept Ahmadiyyat in Africa.

Then in West Africa there will be the learned ones.”

(*Tarikh-e-Ahmadiyyat* Vol. 4, p/ 356)

How wondrously has God fulfilled this promise about West Africa. Not only have hundreds of thousands of people from Ghana, Nigeria, Sierra Leone, the Gambia, Senegal, Benin, Ivory Coast, Guinea Bisao, Burkina Faso and other countries entered the fold of Islam-Ahmadiyyat, but so too have their tribal and paramount chiefs, *Imams*, members of parliament, government ministers, political leaders and heads of State.

As Ahmadis we are all familiar with the Promised Messiah's prophecy wherein Allah promised him that: “*Kings shall seek blessings from thy garments.*” One of the great signs of the fulfillment of this prophecy came in the person of Sir Alhaj F.M. Singateh, a well-known West-African who accepted Ahmadiyyat in 1963 and eventually became the Governor-General of the Gambia from 1966 until 1970.

In 1966, under the *Khilafat* of Hadhrat Mirza Nasir Ahmadth, His Excellency Mr. Singateh requested a portion of a garment of the Promised Messiah^{as} so that he may seek blessings from it. Truly, the

promise of God to Khalifatul Masih Awwal^{ra} and the sign of the Divine acceptance of prayers of the *Khulafa* have been fulfilled in our lifetime!

Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra}, who was the Second *Khalifah* of the *Jama'at* Ahmadiyya, was himself a Sign of the acceptance of prayers of Hadhrat Masih Mau'ood^{as}. From the very beginning of his *Khilafat* he faced both internal and external opposition, but with the help of Allah and through long supplications, he turned these oppositions into manifestations of progress, peace and tranquility for the members of the *Jama'at*.

In this regard, he said in reference to himself:

“For you is a person who cares, loves, considers your trials and pains as his own, and prays for you to Almighty Allah... He is concerned about you, aggrieved for you and seeks Allah's Mercy for you.”

(*Barakat-e-Khilafat*)

There was an intense storm of hostility against *Jama'at-e-Ahmadiyya* in the year 1934. There was a community called *Majlis-e-Ahrar* who staunchly opposed Ahmadiyyat and strived relentlessly to crush it.

They held public meetings in Qadian and arrogantly boasted that “They would reduce Qadian to nothing, they would bring down the *Minaratul Masih* and would wipe out the name of Ahmadiyyat from Qadian.” Once Ataullah Shah Bokhari, a notorious leader of *Majlis-e-Ahrar*, speaking to a crowd said,

“O People, now *Qadianiyat* is at its last breath. Its corpse will be carried on my shoulders and it has been decided in Heaven that very soon the castle of *Qadianiyat* will be torn to pieces.”

It was under these conditions that Hadhrat Khalifatul Masih II^{ra} fervently prayed for the defeat of these opponents. He gave a sermon and reassured the *Jama'at* to not be frightened by the disorder created by *Majlis-e-Ahrar*.

Based on his prayers and unwavering faith in Allah, he stated that:

“God will grant me and my *Jama'at* victory. I see the enemy losing ground and the earth slipping out from under their feet.”

Allah heard the heartfelt prayers of Hadhrat Khalifatul Masih II^{ra} and helped him launch the *Te-*

hrik-e-Jadid program in response to the opponent's scheme to destroy Ahmadiyyat. Today, we are all witnesses to the fruits of *Te-hrik-e-Jadid* in 190 countries of the world.

Just like the battle of *Badr* was won in a tent, where the Holy Prophet^{saw} was praying for the defeat of his enemies and so it happened. Similarly, Hadhrat Khalifatul Masih II^{ra} (won this battle against the *Majlis-e-Ahrar* in *Baitud Dua*, and wiped away all traces of those bitter opponents of Ahmadiyyat.

When Hadhrat Mirza Nasir Ahmadth was blessed with the mantle of *Khilafat*, he beseeched Allah for a sign of the acceptance of his prayers. He was the person in whose favor Hadhrat Musleh Mau'ood^{ra}, said:

“Allah had told me that He would bless me with a son who would be... Helper of the faith.”

Hadhrat Musleh Mau'ood^{ra} also predicted:

“I give the good news to the person whom Allah will make the third *Khalifah* that if he stands up, having firm faith in Allah, then even if the governments of the world oppose him, they would be torn to

shreds.”

[*Khilafat-e-Haqqa Islamiyya*, p. 18]

The year 1974 came as a great trial for the *Jama'at*. At the instigation of the Government of the time, Ahmadis in Pakistan became the targets of looting and murder. Enemies burnt our mosques, copies of the Holy Qur'an and the books of Hadhrat Masih Ma'uood^{as}. Ahmadiyya businesses were destroyed, factories were set on fire, many Ahmadis were martyred, and many more suffered great personal sacrifices.

Hadhrat Khalifatul Masih IIIth was called to Lahore to give a statement before the Government's investigative tribunal, and he was later cross-examined for 11 days in the closed session of the National Assembly of Pakistan in Islamabad.

It was an incredibly difficult time for the *Jama'at* and Hazoorth. Hadhrat Khalifatul Masih IIIth consoled the members and consistently supplicated during the nights. He stood in the face of opposition and persecution like a solid rock, and through steadfastness and prayers he successfully weathered the bitter trials of the State's persecution.

Hadhrat Khalifatul

Masih IIIth himself said:

“I give you the example of 1974, when it was said that a Question-and-Answer session will be held and you must give answers on the spot. So, naturally, it was a severe trial and a major responsibility. The whole night I prayed to God. I did not sleep even for a minute. I kept on praying. At the time of Azan for *Fajr* Prayer, I heard a very lovely voice say: ‘Extend your house; we are sufficient for you against the mockers. Also, take care of our guests. They will increase in number... Certainly, they have made plans of mockery, but we are sufficient against them.’”

He said “They questioned me for fifty-two hours and ten minutes and I found angels standing by my side for fifty-two hours and ten minutes.”

(Daily *Al-Fazl*
25th May 2000 P. 13)

See! . . . Marvel! . . . How inspiring, how majestic was the acceptance of the prayers of the Khalifatul Masih. And how miraculously God changed the *Jama'at's* fear into tranquility, and how disgraced was the end of the one who imposed that fear on the *Jama'at*.

میری خاطر نکھائیں تو نے آیات

تَرْحُم سے مری سن لی ہر ایک بات

کرم سے تیرے دشمن ہو گئے مات

عطا کیں تو نے سب میری مرادات

پڑا پیچھے مرے جو غول بد ذات

بڑی آخر خود اُس مُوزی پہ آفات

ہوا انجام سب کا نامرادی

فَسُبْحَانَ الَّذِي أَخْرَجَ الْأَعْرَابِيْنَ

O Allah! For my sake have You shown a multitude of Signs.

You hearken with Mercy all my supplications.

By Your Mercy are mine enemies lay vanquished.

And it is You Who has granted all my desires.

A mob of shameless thugs chased me with evil in their hearts,

but You caught them up in their own web of malice and turned their evil designs against them.

Holy is my Lord Who destroys and humiliates my enemies.

Now, let me remind you of what happened in the case of the Sahiwal Mosque following the issuance of the infamous Ordinance by General Ziaul Haq. Some of our young men at the time, including our *Waqf-e-Zindagee* Missionary Ilyas Munir Sahib,

were detained on false charges and persecuted for almost ten years.

The punishment of death by hanging was pronounced against them. The whole *Jama'at* was greatly concerned about the fate of these four innocent people. Hadhrat Khalifatul Masih IVth upon learning of this news said:

“When I learned that General Ziaul Haq has extended the death penalty to all the innocents, I began to pray with great fervor and I saw in a vision that Ilyas Munir was sitting next to me in the open air and at that very time I told everyone and wrote in my letters repeatedly that:

“...the world may turn whichever direction it may, but the neck of Ilyas Munir would never be placed in a noose.”

And so it happened. Allah, the Exalted, blessed the prayers of our *Khalifah* with acceptance, and Ilyas Munir Sahib, the Missionary of *Jama'at-e-Ahmadiyya* along with others were finally released in March 1994.

Another incident which defines how God listens to His servants and accepts the prayers of the *Khalifah* was demonstrated by the *Mubahila* challenge issued by Hadhrat Khali-

fatul Masih IVth against the Mullahs of Pakistan and General Ziaul Haq in particular, who put into effect Ordinance Twenty in April, 1984, under martial law.

It was designed to amend their own Constitution to prohibit the Ahmadis from indulging in anti-Islamic activities. These included the following: Ahmadis could not refer to themselves as “Muslims,” could not call the “*Adhan*”, nor call their places of worship “*Masjids*” or use Islamic expressions like “*Assalamu Alaikum*.” How ironic that an ordinance to prohibit un-Islamic acts was itself totally un-Islamic.

The final section of the ordinance stated that any Ahmadi who calls or refers to his faith as Islam, or propagates his faith as Islam, or does anything whatsoever which outrages the religious sensitivities of Muslims, shall be punished with imprisonment for up to three years and shall also be subject to a fine without any limit.

Dictator General Ziaul Haq sent a message via the Embassy of Pakistan to be read at the Worldwide *Khatm-e-Nabuwwat* Conference in which he declared Ahmadiyyat to be a cancer, and that the Government of Pakistan had decided to remove this cancer.

They were taking all measures to ensure that the Ahmadis of Pakistan would be wiped out forever. The General himself declared that like cancer, there can be no cure, but only the complete obliteration of all Ahmadis. The *Mullahs* and High Officials were all involved in this scheme of oppression and were ensuring that no stone was left unturned in persecuting Ahmadis.

After the Ordinance went into effect, Ahmadis were persecuted in large numbers all over Pakistan, starting a trend that has now extended to many other Muslim countries such as Saudi Arabia, Bangladesh and Indonesia.

Hadhrat Khalifatul Masih IVth had warned General Zia:

“Mend your ways and your attitude. Cease this persecution or you will face the wrath of God.”

But instead of desisting from persecuting Ahmadis, General Zia increased his persecution.

In response, Hadhrat Khalifatul Masih IVth issued a *Mubahila* challenge in 1988 to General Zia and some prominent Maulvis of Pakistan, and in one of his addresses Khalifatul Masih IVth directly told to General Zia:

“We have a *Wali* – a Protector and a Guardian – and when our Guardian comes to our aid, no one will be able to save you. The destiny of God will scatter you into pieces. Your name will be stricken from the remembrance of Honor and you will be remembered only in humiliation and disgrace.”

We have all seen the result of this challenge. Allah the Omnipotent answered the prayers of the *Khalifah* and the world witnessed the decisive and miraculous destruction of General Zia in the mid-air explosion of his plane – an explosion so intense and devastating that nothing remained of General Zia to be buried except for his false teeth. Yes, truly, it was the first ever instance of a *Janazah* performed over a denture! How beautifully the Promised Messiah^{as} says:

گڑھے میں تو نے سب دشمن اتارے
 ہمارے کر دیے اونچے منارے
 مقابل پر مرے یہ لوگ ہارے
 کہل مرتے تھے ہر تو نے ہی مارے
 شہریروں پر پڑے ان کے شرارے
 نہ ان سے رُک سکے مقصد ہمارے
 انہیں ماتم ہمارے گہر میں شادی
 فَسُبْحَانَ الَّذِي أَخْرَجَ الْآتَادِي

You put all our enemies into the pit of death; You raised our Minarets. Opposing me, all these people were defeated; It was You who caused them to die. The mischievous ones suffered the consequences of their own evils; And they could not stop the fulfillment of our purpose. They are in mourning and We are joyous; Holy is My Lord Who destroyed and humiliated my enemies.

Let our enemies and opponents – be they murderous or vitriolic – let them learn from these lessons of history and be warned thereby. Let them remember the Divine Help which God has always bestowed upon *Jama'at* Ahmadiyya and let them reflect well upon the Divine Punishments whereby God has chastised the foolish and abolished from the Earth the unrepentant enemies of His *Khalifah*, His *Khilafat* and His Community of the righteous.

Let it be known this time again that if any opposition comes from any country – be it Pakistan, Bangladesh, Indonesia, Sri Lanka, the Middle East – from wherever it originates, let them remember that even if future opposition is

wider and more far-reaching, it will be totally unsuccessful in its attempts to destroy *Jama'at* Ahmadiyya. We will survive and triumph in the face of all our enemies as long as we have complete trust in God and remain righteous and faithful to the *Khalifah*.

The person of Hadhrat Khalifatul Masih V^{aba} was destined to become the flowering fruit of the tree of that man of Persia. He was named Masroor which was actually a name given to the Promised Messiah^{as} in a revelation. On December 7th, 1907, he received the revelation:

“*Innee ma'aka yaa Masroor!*”

I am with you, O Masroor, and I am with your loved ones.”

Who can doubt that we are witnessing the Help of Allah at every step of the *Khilafat* of Hadhrat Khalifatul Masih V^{aba}. Each day we witness scenes of such help descending upon Hadhrat Mirza Masroor Ahmad^{aba}.

Remember the sadness experienced by the *Jama'at* upon the death of Hadhrat Khalifatul Masih IVth... and remember how our opponents did celebrate at that time. And yet, let us

remember what comforting words came from Hadhrat Khalifatul Masih immediately upon being bestowed the mantle of *Khilafat*:

“I have only one request from the members of the *Jama'at* and that is to keep praying, keep praying, keep praying... May Allah strengthen this caravan and help its march towards glory.” (*Ameen*)

And so, by the Grace of God and by His Mercy through the prayers of the Khalifatul Masih V^{aba}, a new wave of life ran through the members of the entire world-wide *Jama'at*.

During his *Khilafat*, Hazoor^{aba} has traveled to many countries and through the MTA we all see his tours and addresses and the reception that he receives at all these events.

Recently, when Hazoor^{aba} traveled to Ghana, he met with the Head of State at his Presidential palace. As reported in the Accra “Daily Graphic” newspaper on April 17th, 2008, the President remembered that Hazoor^{aba}, during his previous visit in 2004, had stated that he was optimistic about the discovery of oil in Ghana. The President said that it was through the

blessings of the prayers of Hazoor^{aba} that oil was indeed recently discovered. Hazoor’s advice to “Make Good Use of Oil” became the headline to the above mentioned newspaper article.

My dear Brothers, Sisters and Children of the *Jama'at*.

If we desire to increase our physical, moral and spiritual success, then we should increase our righteousness, and bow down before Allah in tearful supplications, and strive with glad hearts in every moment to strengthen our love for and obedience to the *Khalifah* and the institution of *Khilafat*.

Now I will read before you a very important message from August of 1947, where Hadhrat Musleh Mau’ood^{ra} gave the *Jama'at* the following advice:

“May Allah, the Exalted, be your Guardian and Helper and may He make your steps firm and save you from stumbling, and may the flag of Ahmadiyyat never be lowered.

May the voice of Islam never weaken.

May *Khilafat* remain alive forever and may every

believer remain ready to lay down their life for its protection.

May God be yours and may you become His. *Ameen.*”

Let me conclude my speech with a quote from Hazrat Khalifatul Masih V^{aba}:

Remember our Lord is He Who is true in His promises. Even today He has His Guiding hands upon this beloved *Jama'at* of Masih Mau’ood^{as}.

He shall never abandon us!
He shall never abandon us!
He shall never abandon us!

Even today, He is fulfilling the promises He made with the Promised Messiah^{as}. He fulfilled them in the previous *Khilafats*.

I ask you to continue to pray and continue to bow down before Allah and keep asking for His blessings and do not let go of this strong handle that knows no breaking. If you do this, then there is none who can harm you in the least.

May Allah, the Exalted, enable you all to do this. *Ameen!*

THE FIRST CENTURY OF *KHILAFAT* - OUR SERVICES AND SACRIFICES

Anwar Mahmood Khan, Los Angeles, USA.

Let me take you to a journey to remote places in the distant past. Visualize this: It is Singapore, the year is 1938, a man walks into Sultan Mosque and after a brief introduction conveys the message of Ahmadyyat, the true Islam. The Chief or Sultan listens to it and gets extremely angry; so much so, that he asks the attendant to throw this man out. The attendant literally picks up the man and throws him out of the second floor window onto the street. The man loses his consciousness and seventeen of his bones are broken. He is lying down for about 30 minutes or so until someone calls an ambulance and rushes him to the nearby hospital. The man stays in the hospital and recovers after 10 weeks. He was our revered Maulana Ghulam Hussain Ayaz, the first missionary to Singapore.

Let's now proceed to the tiny island of Mauritius, where we learn that a 32 year-old Sahabi, Maulvi Obaidullah, is martyred.

Our second *Khalifah* gave a glowing tribute to Hafiz Sahib, saying that he proved, with his exemplary conduct, what it really means to offer a life time of service for the *Jama'at* as a missionary and to hold on to this promise of service with great steadfastness. (Friday Sermon, Dec. 7, 1923). Let's go to a place closer to us: we notice a man sitting behind bars in a Philadelphia jail, holding a book in his hand and preaching to the jail inmates. He is Hadhrat Mufti Mohammad Sadiq^{ra}, first missionary to the United States.

Or look further to a remote area behind the Iron Curtain, where the Soviet Union has captured our very dear and revered Maulvi Zahoor Hussain, who was imprisoned and subjected to two years of brutal torture that left him psychologically scarred. Hazoor^{ra} stated that Maulvi Zahoor Hussain demonstrates the kind of dutiful, industrious people Allah has given me.

Why am I sharing these instances with you? I am doing so simply to illustrate the overwhelming responses the members of the *Jama'at* had to the initiatives and schemes of the *Khulufah* over the last ten decades. And this is the subject of my talk today: Our sacrifices and services during the first century of *Khilafat-e-Ahmadiyya*. The topic suggests a review of all the initiatives, schemes and projects launched by the *Khulufa* of *Jama'at* Ahmadiyya and to examine how *Jama'at* members responded to these calls.

Before we embark on a journey into the history of the last century, let me present to you three noteworthy features of the first century of *Khilafat*:

The Qur'anic verse commonly referred to as "the verse of *Khilafat*" delineates two functions of the *Khalifah*:

1. the strengthening of faith and its expansion and
2. turning a state of fear

among the people into a state of tranquility. The century-long history of Ahmadiyyat demonstrates that for all tribulations and turmoil, the greatest weapons used and recommended by the *Khulufa*, are prayers and supplications. Similarly, for all aspects of expansion and strengthening of the faith, the principal weapon was sacrifices fortified with prayers and supplications.

Each and every initiative launched by any Khalifatul Masih was a tremendous success. The secular sun shined on our planet 36,500 times in the last 100 years; we also find that there was not a single day when the dawn of a new day brought forth new advancements on the path of progress for *Jama'at Aalamgeer*, as had been promised by God to Holy Prophet^{SAW}: *Wa lal aakhito khiarullaka minal oola*; i.e., that your next day would be better than the day just passed. Allah bestowed success upon success every day of the century in spite of all the odds and oppositions that were leveled against the *Jama'at*.

The response made by the members of the *Ja-*

ma'at to all the calls from the Khalifatul Masih of the time were incredible. The swiftness of the responses is truly mind-boggling. For example, on March 14, 1944, *Hadhrat Khalifatul Masih II^{ra}* appealed to members for real estate donations to the *Jama'at* for the cause of Islam. Look at the swift response of the members of the *Jama'at*: by 10 PM the same day, real estate worth \$40 Lakh Rupees was presented to him by hundreds of Ahmadis. This level of obedience requires a spiritual transformation that is brought about by spiritual leadership. In the time of the third *Khalifah*, he announced the Nusrat Jehan Scheme in London. On July 12, 1970, he related the following in his sermon:

When I came to London, I told the members of the *Jama'at* that I have come to know the desire of Allah that we should spend £100,000 in these six African countries. In this regard, I need 200 dedicated and sincere Ahmadis from UK *Jama'ats* who would donate £200 each, and the rest should donate £36 each, out of which £12 should be given immediately. Before I depart from London, twelve days hence, I need £10,000 in this

scheme. I spent only two hours with the members and the *Jama'at* offered £28,000 in pledges and a few thousands in cash. I opened a new account called the Nusrat Jehan Reserve Fund.

This response was not restricted to the collection of funds; doctors and teachers offered their life-long service in this cause in the same manner, *Alhamdulillah*. Having these features as the backdrop, let me now present to you select schemes from the life of each *Khalifah* and how the *Jama'at* reacted to these schemes.

We begin with *Hadhrat Khalifatul Masih I^{ra}*. In his era, 1908-1914, the most important requirement of the time was to define the role of *Khilafat*, the scope of its functions and maintain the unity of its organization. In this regard, the entire *Jama'at* followed the *Khalifah* to the letter. For the few who raised questions about the role of the *Khalifah* vis-à-vis the office of Anjuman Ahmadiyya, Hazoor stayed firm and admonished them to renew their covenant of *Bai'at* at his hand, to which they responded positively. However, during the second *Khilafat*, they turned away.

In the history of Ahmadiyyat, the year 1909 is considered *Yaum ul Furqan*, or the most decisive day. On this day Hadhrat Khalifatul Masih I^{ra} was revealed the instruction to recite *Surah Al-Buruj* at *Fajr* Prayers. When he recited the verse,

Innallazeen Faatanul Mominenana wal mominate,

all the worshippers began to weep and Allah turned their hearts towards the *Khalifah*.

On this day, Hazoor^{ra} asked a select few to retake the covenant of *Bai'at*. This set the tone for the entire *Jama'at*, which was completely moved and filled with reverence for the *Khalifah*. Hadhrat Khalifatul Masih I^{ra} launched two schemes, the first one was to create a *Daruz Zoafa* for the rehabilitation of the weak and elderly. Nawab Mohammad Ali Khan^{ra} donated a parcel of land next to *Bahishti Maqbarah* on which 22 homes could be built. Hazoor^{ra} also established a *Madrassa* that evolved into *Jamia Ahmadiyya* in the second *Khilafat*.

The second period of *Khilafat* began in 1914 and lasted for 51 years. During this period, struc-

tural organizations were formed. Among the present schemes of financial contributions, the first scheme was that of *Wassiyat*, the second was *Tehrik-e-Jadid*, and the third was *Waqf-e-Jadid*. *Tehrik-e-Jadid* was initiated in 1934, by Hadhrat Musleh Mau'ood^{ra}. The 1930s was the era when the *Jama'at* was facing extreme opposition. Hazoor^{ra} describe this period as follows:

“This scheme began at a time when it appeared that all the powers of the world have joined hands to destroy *Jama'at* Ahmadiyya. On one side, *Majlis-e-Ahrar* decided to annihilate the *Jama'at* and would not sit until they were able to erase its existence. On the other side, those people who were considered our friends but had deep jealousies took advantage of the situation and began to fund the *Ahrar* with thousands of rupees. Above all of this was the country of India, who supported this effort. When one of our delegations went to meet the Governor of Punjab, they were told: “you do not have any idea of the power of the *Ahrar*”. Information

from the postal service of the region revealed that they received Rs. 1500 per day in assistance. Even the British government stayed away and made no moves to prevent the *Ahrar* from holding their rallies. (Address on December 27, 1943).

Hazoor^{ra} gave a series of *khutbaat* to launch this great scheme known as *Tehrik-e-Jadid*, and stated:

Towards the end of 1934, the *Jama'at* really awakened, and presented such outstanding examples of sacrifices whose parallel cannot be found among the world's greatest nations. Historians will record how their example of sacrifice for the nation has no match in the recent annals of history, and the results manifest in and of themselves the great success of the scheme. (*Al Fazl*, November 15, 1938).

Now let us take a look at the fruits of *Tehrik-e-Jadid* today, as this is one of the two schemes that are still underway.

- Opponents have burned and destroyed 123 of mosques in Pakistan, 7

in Indonesia, and 13 in Bangladesh. In contrast, Allah has bestowed us with 15,055 mosques across the world.

- The *Jama'at* has established 1,857 Mission Houses around the world.
- We have translated the Holy Qur'an into 64 languages.
- Eight printing presses are in operation in Africa besides those operating in London, Rabwah, and Qadian.
- In Burkina Faso we operate a Radio Station (FM 107.1), which is now based at three locations including the Leo and Dori regions of the country.

In December 1957, Hazoor^{ra} launched the scheme of *Waqf-e-Jadid* to provide religious and spiritual training within the villages and remote locations of Pakistan. The sacrifice demanded was very minimal; only Rs. 6 per person, per year. In 1985, Hadhrat Khalifatul Masih IVth made this scheme global and members around the world began donating to this fund. The scope of its use was broadened to include Bangladesh, India and Africa. Besides these two schemes, appeals were made to

Ahmadi women for supporting the mosques in London and Holland. They readily donated, and we were able to build the Fazl Mosque in London and the Mubarak Mosque in The Hague, Holland.

Hadhrat Khalifatul Masih IIIth

It is interesting to note that on July 24, 1945, Hadhrat Khalifatul Masih II^{ra} foretold that a new era of astounding progress will begin in 1965, and it is this year when Hadhrat Mirza Nasir Ahmadth took the office of Khalifatul Masih on November 9. This era began a new round of *Waqifeen* who would come forward and work in the disciplines of teaching and medicine. Of the 81 schemes that were launched by our third *Khalifah*, I will present here just five major ones that opened totally new avenues of progress. The first such scheme was the Fazl-e-Omar Foundation scheme. Chaudhry Muhammad Zafrulla Khan^{ra} under the instructions of *Hazoor Aqdas*th, announced on December 19, 1965, that the *Jama'at* should initiate a fund in the memory of Hadhrat Khalifatul Masih II^{ra} and raise 25 Lakh rupees. The purpose of this fund would be to undertake

those intellectual pursuits that were initiated by Hadhrat Fazl-e-Omar^{ra}. This fund would systematize the vast ocean of knowledge Hadhrat Khalifatul Masih^{ra} had left behind and encourage *Jama'at* members to pursue the avenues of research that were demarkated by Hadhrat Musleh Mau'ood^{ra}. There was an astounding response from the members: instead of the requested 25 Lakhs, 34 Lakhs were collected in this vein. Hadhrat Khalifatul Masih IIIth, commenting on this success, said:

Our hearts are filled with the praises of our Lord by watching the development of the tree of the Fazl-e-Omar Foundation. This is Allah's blessings that He protected the tree of the foundation scheme against all outside attacks and enabled it to reach to its ripe age to bear fruits. Now the time to collect funds in this scheme is over, and a new era of protecting and nurturing this tree begins so that it continues to grow and remain fruitful." (May 25, 1969).

Under this scheme, the biography of Hadhrat

Fazle Omar^{ra} in five volumes has been printed, and the *Khilafat* Library in Rabwah was established in 1970. At the moment, this library has 130,000 books and all *Jama'at* records are being systematically preserved. Additionally, an international contest encourages students to write research papers on various religious subjects. Ahmadi writers have produced 27 such research papers and they have won Rs. 50,000 in these winnings. *Sarae Fazl-e-Omar* in Rabwah was established in 1974.

The second revolutionary scheme initiated by the third *Khalifah* is known as the Nusrat Jehan Scheme. The main thrust of the scheme was to construct new schools and hospitals in eight African countries with an investment of £100,000. The manpower had to come from *Waqifeen* who would dedicate their services initially for three years. These *waqifeen* would be practicing physicians and schoolteachers who would go to these countries and start new schools and hospitals. The scheme had a target of 51 Lakh rupees but the members of the *Jama'at* donated 53 Lakhs, *Alhamdulillah*. Under this scheme, the *Jama'at* is running 505

schools and 37 medical centers in 12 African countries.

The third scheme of Hadhrat Khalifatul Masih IIIth that I would like to present is the Centennial Jubilee scheme of *Jama'at*. This scheme was launched at the 1973 *Jalsa Salana* in Rabwah. This was a scheme of financial sacrifices along with the spiritual exercises to prepare oneself for the welcome of the first century of Ahmadiyyat. The scheme launched demanded 2.5 million rupees over the course of 15 years. *Jama'at* members offered 5.3 million rupees in this scheme, surpassing previous records. What an astounding success this scheme achieved; this spirit of sacrifice can only be found in the members of *Jama'at Aalamgeer*.

Now I would attempt to cover the schemes (and *Jama'at's* response) that occurred in the era of our fourth *Khalifah* (1982-2003). Hadhrat Khalifatul Masih IVth once stated that this era of *Khilafat* is a replica of the era of Hadhrat Masih-e-Mau'aod^{as} and events would occur that would resemble the ones which occurred a century ago. It is also interesting to note that in 1967, Hadhrat

Khalifatul Masih IIIth stated that the next century of Ahmadiyyat would be the century of phenomenal victories for the *Jama'at*.

The very first scheme launched by our fourth *Khalifah* was the *Dawat Illallah* scheme. Under this scheme, all the members of the *Jama'at* were advised to participate in one-to-one *Tabligh* in every city and every village where Ahmadi live. *Jama'at Aalamgeer* responded to this call and hundreds of thousands Ahmadi were enrolled in this scheme that literally revolutionized the progress of our *Jama'at*. Ahmadi were so engrossed in winning their *Tabligh* targets that they use to write to each other please pray that our *Tabligh* target is fulfilled. In the first six months of his *Khilafat*, he launched two schemes of financial sacrifices. The first one, initiated in the following of Khalifatul Masih I's^{ra} *Darul Zoafa* scheme, was called the *Buitul Hamd* Scheme; this called for 100 homes to be built for the poor and needy in Rabwah. *Alhamdulillah*, 87 homes in Rabwah and 37 homes in Qadian have been built under this scheme. 625 families have been helped to build their homes on their properties. The second

scheme was to raise US \$ 2.5 million to construct five major mosques in the USA, including mosques in Los Angeles, New York, Washington, D.C., Chicago and Detroit. *Alhamdulillah*, all these have been successfully built.

He also launched initiatives to build two centers in Europe and Germany in May, 1984; the Baitur Rahman Mosque in the U. S. in July, 1989; mosques in Belgium and the U.K.; a building extension in Holland; and mosques and mission houses in Canada. Of the 16 financial schemes initiated by Hadhrat Khalifatul Masih IVth, nine were related to building mosques and mission houses. The Syedna Bilal Fund and Maryam *Shaadi* Fund are examples of financial schemes that were launched for the uplift of poor and the needy in the *Jama'at*. Of course, we cannot forget the greatest gift of all, in the form of the satellite channel, MTA International, which has literally revolutionized the entire landscape and culture of the members of the *Jama'at*.

The date April 3, 1987, must be remembered as the day when a new impetus for a new generation of *Waqifeen* was launched

as the *Waqfe Nau* scheme. Initially, 5,000 *Waqifeen* were requested, and the *Jama'at* has exceeded both the original time limit of the scheme and its limit on numbers, by enrolling 37,000 children in this great scheme. When this scheme was launched Hazoorth said:

“In the next one hundred years, Islam will spread at an unprecedented pace and we would need servants of Islam who are well trained to guide these newcomers to Islam. We need *Waqifeen* in every walk of life, and from every country. Ahmadi are, by the Grace of Allah, making lot of financial contributions, but one gift that was left was the gift of the future. God directed my attention to inform you about this vein of sacrifices; that in the next two years you should pledge that whatever child Allah will bestow upon you, you would make his or her offering to Allah the Exalted.” (April 13, 1987).

The last scheme initiated by our fourth *Khalifah* was the Maryam *Shaadi* Fund. This scheme collects donations from affluent

Ahmadi to arrange marriage expenses for the poor Ahmadi around the world. Our present *Khalifah*^{aba} has made this an ongoing scheme.

Hadhrat Khalifatul Masih V^{aba}, in the first five years of his *Khilafat*, initiated 35 schemes that cover both monetary sacrifices and sacrifices for human welfare and personal enrichment. He has been touring the worldwide missions and attending *Jalsa Salanas* in various countries. By and large, in every trip he addresses the *Jalsa Salana* of that country, and encourages mosque-building in each of them. Fifteen mosques in the U.K., 28 mosques in Germany, 13 mosques in Ghana, and several additional mosques in East African countries, show his commitment to building mosques around the world. One of the first financial schemes he initiated was for funds to support the construction of the Tahir Heart Institute. Hazoor^{aba} launched the scheme to raise US \$3.5 million. By the Grace of Allah, the U.S. was able to exceed this amount and collected close to US \$4.0 million, *Alhamdulillah*.

The second major scheme was the reminder to

join the *Wassiyat* scheme. He set a target for each *Jama'at* with time constraints. *Masha Allah*, within one year against the target of 15,000 new *Moosian*, 16,000 members joined the *Wassiyat* program within one year.

After presenting all these schemes, I would like to share a certificate of splendid performance for the members of *Jama'at* from the *Khulafa*. Hadhrrat Khalifatul Masih II^{ra} said:

"Allah has bestowed me with those hearts that are willing to do any sacrifice at my single call. If I tell them to jump in the depths of the ocean, they are ready to jump; if I ask them to roll down or drop themselves from the mountain tops they would do so; if I ask them to dive into burning flames, they are ready and willing to do so."

(*Al-Fazal*, February 18, 1958).

May Allah give strength to our beloved *Imam*^{aba} and may He allow us to continue to strive in the cause of Islam under Hazoor's profound guidance. *Ameen*.

AHADITH

Hadhrrat 'A'ishah^{ra} relates that when the Holy Prophet^{saw} left for the battle of Badr and reached a place called *Harratil Wabarah*, he met a man who was famous for his courage and bravery. The Companions^{ra} of the Holy Prophet^{saw} were very much delighted to see the man. The man said to the Holy Prophet^{saw}, "I would like to fight as your subordinate along with you. The Holy Prophet^{saw} asked him, 'Do you believe in Allah and His Messenger?' He said, 'No.' The Holy Prophet^{sa} told him to leave as he did not want to get help from an infidel.

Hadhrrat 'A'ishah^{ra} relates that after hearing the response of the Holy Prophet^{sa} to his request, the man left. However, when the army reached a place called *Shajarah*, the man came again to the Holy Prophet^{saw} and offered his services to fight in the battle. The Holy Prophet^{saw} again told him that he did not want help from an infidel. So the man left. However, he came again at the place called *Baida'* and repeated his request. The Holy Prophet^{saw} again asked him: 'Do you believe in Allah and His Messenger?' He replied: 'Yes.' The Holy Prophet^{sa} said: 'Now you can come along with us.' "

(*Muslim kitabal jihad bab karahtal isti'anah fil ghazwah bikafirin*)

Hadhrrat Sa'd^{ra} relates that on the "Conquest of Mecca", the Holy Prophet^{saw} forgave everyone except four people. To inform everyone, the Holy Prophet^{saw} announced the names of these people. One of them, Ibn Abi Sarah, hid himself with Hadhrrat 'Uthman^{ra}. When the Holy Prophet^{saw} took the initiation, Hadhrrat 'Uthman^{ra} brought Ibn Abi Sarah with him to the Holy Prophet^{saw} and requested him to take the initiation of Ibn Abi Sarah. The Holy Prophet^{saw} raised his eyes three times and looked towards Ibn Abi Sarah. Each time, he looked at him in such a manner as if he did not want to take his initiation. When Hadhrrat 'Uthman^{ra} requested the third time, the Holy Prophet^{saw} took Ibn Abi Sarah's initiation. Then, addressing the Companions^{ra} the Holy Prophet^{saw} said: "None of you were wise and intelligent enough to kill Ibn Abi Sarah when I was hesitating to take his initiation. The Companions^{ra} said: 'O Messenger^{saw} of Allah! We did not know what was in your mind. If you had indicated with your eyes, we would have killed him.' The Holy Prophet^{saw} said: 'It is not proper for a Prophet to have eyes that are deceiving.' "

(*Abu Dawud kitabal jihad bab fil asir yuqtal wa la ya'rad 'alaihil islam*)

REINFORCING OUR TIES WITH KHILAFAT THROUGH MUTUAL BROTHERHOOD

Nasir M. Malik

A hundred years ago, when *Khilafat-e-Ahmadiyya* was first established, our community was relatively small and homogenous, and the challenge back then was to establish the concept and structure of *Khilafat* in light of *aya-e-istakhlaf*. This verse contains a conditional promise of Allah that those Muslims who believe in *Khilafat* and do good deeds, Allah will bless them with *Khilafat*. Today, we see that *Khilafat-e-Ahmadiyya* is soundly established and we believe that according to the prophecies of Hadhrat Masih-e-Mau'ood^{as}, this blessed institution is here to stay and flourish till the end of times.

So, today the question is not whether *Khilafat* will stay, rather it is how to stay with *Khilafat*. The answer to this question is also contained in *aya-e-istakhlaf*. This verse implies that we can stay attached to *Khilafat* only if :

(1) we truly believe in the

benevolence of *Khilafat* and

(2) we do good deeds. As we believe that our success and salvation are inextricably tied to *Khilafat*, it is imperative that we reinforce our ties with it through good deeds. There are many ways to do so. One of them is through nurturing mutual brotherhood.

Allah says:

And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His Grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. (*Al-Imran, 3:104*)

Thus our coming together as brothers in faith is merely Allah's grace and favor and now it is incum-

bent upon us to stay together and nourish our brotherhood. We can do this by collectively holding fast to *Khilafat*, the rope of Allah. And we can do this by counting on and holding on to each other. Allah brought us together through our common faith as a favor and now we must bring our hearts together physically and emotionally.

The words, 'be not divided', imply that we must cultivate our brotherhood so that we have the strength and confidence to collectively stay attached to *Khilafat*. Holding fast implies that nothing should weaken our grip – our attachment to *Khilafat*.

Holding fast, all together, by the rope of Allah is a wonderful metaphor. Imagine if you have to hold on to a rope for your dear life; how reassuring would it be to know that your brothers are around you to help and support in case your grip weakens or slips. Through our *Bai'at* to

Hadhrat Masih-e-Mau'ood^{as} and his *Khulafa*, Allah has saved us from the fire of hatred and ignorance. Having been saved once, we must help and support each other to not wander back to that pit. Otherwise, Allah warns that:

And be not like those who became divided and who disagreed among themselves after clear proofs had come to them. And it is they for whom there shall be a great punishment. (*Al-Imran, 3:106*) So, while we all believe in *Khilafat*, any action or inaction of ours that undermines our brotherhood can not be considered a good deed and thus can hinder our attachment to *Khilafat*. To sustain and reinforce our ties with *Khilafat*, we must evaluate our lifestyle and see if it helps or hurts our mutual brotherhood. Now, let us consider how we can cultivate our mutual brotherhood.

Today, by the Grace of Allah, our community has spread globally and has a very diverse membership. Therefore, it is a challenge to develop and nurture Islamic brotherhood, a brotherhood that transcends all diversity and boundaries. At this centennial milestone of *Khilafat-e-Ahmadiyya*, when the world is bitterly

divided over complex issues, the cultivation of Islamic brotherhood is critical to our success; especially here in the United States because of its socio-economic history and diversity.

As the humble followers of the Imam of this age, we have to be the agents of change, the true ambassadors of Islam. If we wish to win over and save mankind from pervasive and growing polarization, a pit of fire, we must demonstrate the bliss and blessing of Islamic brotherhood in our community, a brotherhood that prevails over all contentions and considerations.

Now, what exactly is brotherhood? The word brotherhood means an association for a particular purpose. By the Grace of Allah, we are all brothers in faith and we are all united in the purpose of winning the pleasure of Allah through *Khilafat*. To achieve this purpose, we must live Islamic brotherhood in our daily lives.

In early Islamic history, we find glorious examples of magnificent change and true brotherhood. Through the love of Allah and His *Khalifah*, the Holy Prophet^{saw}, the early Muslim Arabs converted

their tribal pride, animosity, jealousy, and hatred into an unprecedented and remarkable brotherhood that consisted of mutual love, respect, compassion and self-sacrifice. Consider how selflessly and passionately the Medinite Muslims served the Meccan Muslims at the time of migration. They offered virtually everything they had to accommodate and comfort their immigrant Muslim brothers. That was Islamic brotherhood.

We find another wonderful display of brotherhood and self-sacrifice after the Battle of *Uhud*. After that fierce battle, seven companions of the Holy Prophet^{sa} laid fatally wounded in the desert battlefield, aching for a sip of water. A water-bearer came to them with a small amount of water barely enough for a single soul. He offered it to one of them, but he told him to take it to his Muslim brother who might need it more. This second companion said the same and sent the water-bearer to the third one, and so on. The last companion directed the water-bearer to the first saying that he needed it the most. By the time the water-bearer returned to the first companion, he had already passed away. So, he

went to the second one who also had passed away. And, so he went to all of them one by one but they all died thirsty thinking that their brother needed the water more. That was Islamic brotherhood.

These heroic acts were not exclusive to early Islam. We see exemplary displays of brotherhood and self-sacrifice for a larger cause in our own community. For example, at the time of migration of Hadhrat Khalifatul Masih II^{ra} to Pakistan, *Derweshan-e-Qadian* selflessly stayed back in Qadian to protect the community's interests and sacred sites. Then, at the time of migration of Hadhrat Khalifatul Masih IV^{ra} to London, the Ahmadis of London enthusiastically and selflessly welcomed and served Hazoor^{ra}. Then, every year for over a century, the Ahmadis of Qadian, Rabwah, London, and many other countries around the globe have developed a unique culture of brotherhood by welcoming and hosting their brothers from all over the world during *Jalsa Salanas*. We see the rich and the poor alike sacrificing their time, job, family, and comfort for the comfort of the guests of Hadhrat Masih-e-Mau'ood^{as}.

However, while we have a unique spirit of brotherhood as a community, we have a long way to go individually. It is painful to observe the interpersonal tension and rancor between members in daily life. Advertently or inadvertently, we end up hurting each others' feelings for a variety of reasons. And rather than clearing matters up quickly and moving on by forgiving and forgetting, we dwell on such hurt feelings and draw away from each other. We are nice and warm to strangers but cold, terse and even scornful to one another. But, Allah describes the true companions of the Holy Prophet^{saw} as just the opposite: They are hard against the disbelievers but tender among themselves. (*Al-Fath, 48:30*)

Imagine how much *Istighfar* and work we need to live up to this description.

To cultivate Islamic brotherhood, we must reflect upon what strengthens it and what strains it. Brotherhood feeds on mutual love and affection, respect and trust, compassion and forgiveness, thankfulness and appreciation, caring and sharing, compromise and reconciliation. It

is nurtured by magnanimity, selfless sacrifice, courtesy, masking others' faults, and above all patience and prayers. Conversely, brotherhood chokes on petty mindedness, jealousy, backbiting, pride, prejudice, sense of entitlement, superiority or inferiority complexes, festering resentment, uncontrolled anger, finger pointing, and excessive suspicion.

Let us review some Islamic principles that we need to practice and remember when our emotions tend to get the best of us. The biggest hurdle for brotherhood is pride or a complex. Allah categorically declares:

“O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is the All-Knowing, the All-Aware.” (*Al-Hujurat, 49:14*)

This verse implies that Allah has created us as equals. If we label or rank each other, we do it only to our own detriment. Otherwise, in the sight of Allah it is only our righteousness that counts and it is only

Allah Who is the judge of that.

In his Farewell Address, the Holy Prophet^{saw} said: All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; also a white has no superiority over a black, nor does a black have any superiority over a white except by piety and good action. Learn that every Muslim is the brother of another Muslim and that all Muslims constitute one brotherhood.

Another hurdle for brotherhood is lack of trust. The Holy Prophet^{saw} said: Communities are built on trust, meaning mutual trust is the basis and foundation of brotherhood. So, we must earn mutual trust.

Next, regarding the importance of gratefulness, the Holy Prophet^{saw} said: One who is not thankful to people, is not thankful to Allah. So, we must appreciate and be grateful to one another for whatever little one does for the other.

Then, warning against jealousy, the Holy Prophet^{saw} said: Beware of the fire of jealousy for it consumes good deeds like

fire consumes straw. So, we must be mindful of our instinctive reactions to others' successes and accomplishments, lest we burn away our own good deeds.

Warning against backbiting, the Holy Prophet^{saw} said: Backbiting is worse than killing or it is like relishing the flesh of your dead brother. How often do we mindlessly indulge in backbiting? How often do we stop ourselves and others from slipping into such gossip?

Instead of backbiting, we should be covering up one another's faults. Hadhrat Masih-e-Mau'ood^{as} invoked Allah's attribute of *Al-Sattar* and said: "Just as God overlooks our shortcomings and does not catch us immediately or humiliate us, we also should not be quick in talking about others in respect of things that might cause them humiliation." (*Malfoozat, Vol 1, p 298*)

Another problem is how to manage our differences. Our spirit of brotherhood, our devotion to the noble cause of Islam, and our attachment to *Khilafat* should enable us to rise above our differences. It is not our differences or disagreements that affect our

brotherhood, it is how we deal with them and live through them.

It is reported that once Hadhrat Abu Bakr^{ra} and Hadhrat Umar^{ra} got into an argument and in the heat of the moment said some harsh words to each other. Hadhrat Abu Bakr^{ra} realized it first and apologized to Hadhrat Umar^{ra}; however, Hadhrat Umar^{ra} remained upset. So, Hadhrat Abu Bakr^{ra} went to the Holy Prophet^{saw} and narrated the whole incident. The Holy Prophet^{saw} said three times that may Allah cover up and overlook your fault. In the meantime, Hadhrat Umar^{ra} also felt bad and went to Hadhrat Abu Bakr^{ra}'s house to apologize. However, not finding him there, he also went to the Holy Prophet^{saw}. When Hadhrat Abu Bakr^{ra} saw him coming and noticed that the Holy Prophet^{saw} was displeased with Hadhrat Umar^{ra}, he knelt before the Holy Prophet^{saw} and swearing by Allah insisted that it was he who was at fault not Umar.

This incident speaks volumes about the humility, compassion and straightforwardness of the companions of the Holy Prophet^{saw}. It is a perfect application of the Qur'anic injunction:

“If you differ in anything among yourselves, refer it to Allah and *His* Messenger.” (4:60).

It also teaches us the classic lesson of brotherhood that we should be the first to apologize regardless of who is at fault. Actually, Hadhrat Masih-e-Mau’ood^{as} said:

“*Sacchay ho kar jhooton ki tarah tazallul ikhtiar karo*”,

That is be apologetic as if you are wrong even if you are right.

Sometimes our friends and advisors play a negative role during our conflicts. Allah says: Surely all believers are brothers. So make peace between brothers. (49:11)

Instead of fanning our differences, if our friends were to be the peace-makers, we would have a better chance to overcome our differences and preserve our brotherhood.

The Holy Qur’an teaches us another beautiful way to cope with the challenges to our brotherhood. Allah says:

“Repel *evil* with that which is best. And lo, he between whom and thyself was enmity will become as

though he were a warm friend. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good. And if Satan incites thee, then seek refuge in Allah.” (41:35-37)

Thus if we respond to a hurtful act with a kind gesture, the irate will become a warm friend. And Allah knows that it is not easy to respond with such magnanimity unless we increase our patience and tolerance. Naturally, in tense situations, Satan incites us to get even, but that is the time to seek Allah’s protection and not let our physical self prevail over our moral and spiritual selves.

Despite our disagreements, Islam does not allow us to sever ties with one another. The Holy Prophet^{sa} said: It is not permissible for a Muslim to sever relations with another Muslim brother for more than three days.

We know that some brothers are difficult to interact with. So, Islam teaches us to patiently pray for them. The Holy Prophet^{saw} said: You should love one another and pray for one another.

No doubt it is very

difficult to remember and practice these Islamic principles, especially when we feel hurt. And at times, it seems that it will take a miracle to live Islamic brotherhood. But, my dear brothers, miracles do happen; they happened fifteen hundred years ago, they happened one hundred years ago and they will happen now, if only we yearn for them. *Insha Allah*.

My dear brothers, listen to the *Imam* of this age, Hadhrat Masih-e-Mau’ood^{as}, who said:

“I have come with only two points: One, you should firmly believe in the Oneness of God and two, you should inculcate mutual love and sympathy. You should live the kind of life that will be no less than a miracle. This is the change that the Companions of the Holy Prophet^{saw} had effected in their lives.”

Kuntum a’da-an fa-allafa baina qoloobikum

(You were enemies, then He brought your hearts together).

You should remember that this bringing of the hearts close to one another is a miracle. Beware that unless you like for your brother what you like for yourself, you cannot be a

member of my *Jama'at*. Such a person is undergoing a trial and his end is not going to be good.

(*Malfoozat, Vol II, p 48*)

So, we should note that any word or deed that may hurt our brotherhood cannot be a good deed and cannot reinforce our ties to *Khilafat*; rather it is a trial with no good end. If we have a righteous and fearful heart, our conscience should tell us when we are approaching such a trial and that is the time to seek Allah's forgiveness and protection; and that is the time to lose our vain and fleeting argument and win the lasting and precious pleasure of Allah.

Discussing the 10th Condition of *Bai'at*, Hadhrat Khaifatul Masih V^{aba} referenced this advice of Hadhrat Masih-e-Mau'ood^{as}: "Develop brotherhood and love among yourselves and give up viciousness and dissension. Totally abstain from any kind of insult and ridicule because they distance you from truth and lead you far away. Treat each other with respect. Everyone should give priority to the comfort of his brother..... Get rid of every kind of dispute, hostility and animosity from among yourselves

because the time has come that we should abstain from petty matters and become preoccupied with important and magnificent goals."

(*Malfoozat, vol 1, pp 266-268*)

My dear brothers, by following these golden Islamic principles, we must improve our mutual relationship and foster an ambience of Islamic brotherhood in our daily lives; otherwise, God forbid our attachment to *Khilafat*, our salvation may be at risk. Brotherhood means a community that is linked together like a chain and it is as strong as its weakest link. Brotherhood is picking up those who are down and supporting those who are weak. May Allah enable us to strengthen the fabric of our brotherhood so we can reinforce our ties with *Khilafat* and collectively hold fast to this rope of Allah.

My dear brothers, let us keep our sights high, our feet firmly planted on the ground, our arms around each other, and focus on the Mission of Hadhrat Masih-e-Mau'ood^{as} and the cause of *Khilafat*. It will be a travesty, after having been saved from the pit of fire once by the Grace and Mercy of Allah, even if one of us slides back. So,

let us pray:

"Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower." (3:9)

HADITH

Hadhrot 'Abdur Rahman bin Abi Qurad^{ra} relates that, one day, the Holy Prophet^{saw} was performing ablution when the Companions of the Holy Prophet^{saw} started to rub the Holy Prophet's^{saw} ablution water on their hands and faces. The Holy Prophet^{saw} asked them, "Why are you doing so?" The Companions replied, "We are doing so for the love of God Almighty and His Messenger." The Holy Prophet^{saw} said: "If you really love God Almighty and His Messenger, and deeply desire that God Almighty and His Messenger love you, you should do the following: Always tell the truth, when something is entrusted to you return it, and always treat your neighbour well.

(*Mishkat bab alshafqatah warrahmata 'alal khalq bahawalah baihaqi fi sha'bal Iman*)

CULTIVATING A PERSONAL BOND WITH THE KHALIFAH

Faheem Younus Qureshi

Transcribed by: Hammad Malik

Tashahud, Tawwuz, Tasmi'a, recitation of Chapter 48 verse 19:

فَدَجَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۝

An average American chooses to spend 4 hours every day watching television. During that time, we are bombarded with TV commercials showing us a drug going down our esophagus, soothing our heart burn or a product promising to make us rich overnight or a cream promising us to keep us young and healthy forever. We watch an estimated 20 thousand such commercials every year and most of us start looking at these images as objective facts. We strongly believe in those messages, forgetting the fine line that says – dramatization, individual results may vary – that is usually something at the bottom. And we almost start finding these images miraculous. When Nasir Malik Sahib

(one of the earlier speakers) was mentioning miracles, I was getting goose bumps because what I was going to talk about was a miracle today and we never spoke to each other about our subjects before.

So we end up developing a bond and dependency on these messages. Cultivating a personal bond with the *Khalifah*^{aba} takes us into a very different, very spiritual, very unique dimension. On the surface, cultivating a bond may not look objective and on the surface it may not even look dramatic. But unless people believe in the need and value of these bonds, why would a father sit with his sons spending some time and why would a member of the *Jama'at* go through the pain of cultivating a relationship or why would a human being care enough to start developing a relationship with Allah^{swt} which appears to be the ultimate relationship that we are all striving for?

Who is the Khalifatul Masih? A man came to Prophet Muhammad^{saw}, who was the most perfect of the men and the best of all the prophets, saying, “*Ya Rasoolullah*^{saw}, my elder brother sits at the mosque all day and all night, keeps on reciting his prayers and *nawafil* and does not go out to earn money.” Hazoor^{saw} said “How do you know that the money that you earn is in fact not the result of his prayers?”

My dear brothers, much of what we are blessed with is also the result of someone’s prayers. The difference is that this someone is not a brother, he is our spiritual father, he is our spiritual head of the family; the difference is that he does not pray for only his family but prays for all of you; in fact, he prays for all of humanity. And the difference is that he is divinely appointed and this personal relationship of a Muslim, an Ahmadi with his *Khalifah* brings him into

the ultimate company of the righteous, it makes him the beneficiary of abundant prayers and above all, it serves as a compass to establish that relationship which a believer must establish with his Creator. And if you ask me, the Khalifatul Masih is a miracle. In order to illustrate that phenomenon, let me share with you the example of a 14 year old boy who received a letter in 1906 by Hakeem Maulvi Nuruddin sahib^{ra}. The letter said that you are now 14 and you must go and perform *Bai'at* at the hand of Hadhrat Masih Mau'ood^{as}. As it turns out, one of this boy's friends had threatened him that if you ever did this *Bai'at*, it will be the end of our friendship. So what did this boy do? He went ahead, did his *Bai'at* and wrote a letter proactively to this friend that well, seems like our friendship is now over because I have done my *Bai'at*. The implied message was that this new relationship that I have forged now is nearer and dearer to me than any other relationship. Four years pass by, this boy is now a graduate, and understanding Hadhrat Masih Mau'ood's^{as} saying that people of my community should come and spend some time in my company, he went to Qad-

ian to spend his vacation. At that time, Hadhrat Khalifatul Masih I^{ra} was recuperating from an injury, so he would spend all afternoon sitting in the company of Hadhrat Khalifatul Masih I^{ra} and someone would be giving Hadhrat Khalifatul Masih^{ra} a light massage, sometimes his feet or the back. As it turns out, one day there was no one left in the room and this 18 year old found himself to be the only one. So he hesitantly stepped forward and put his hands on the back of Hadhrat Khalifatul Masih I^{ra} and started rubbing. In a few minutes, Hazoor^{ra} went to sleep. As he tried to move out of the room, Hadhrat Khalifatul Masih I^{ra} grabbed his hand – he was not asleep. He looked at him and said:

“O dear one! We have prayed for you and we have prayed for you a lot.” A few days later, this boy decided that he must go to England for higher studies, so he came to Hazoor^{ra} and asked for his advice. Hadhrat Khalifatul Masih I^{ra} showed him the path to Allah *Ta'ala*, he said why don't you do an *Istikhara*? So at the age of 18, this young boy is now in a journey, he has already cultivated a relationship with the *Khalifah*, and is now about to

take that relationship to the next level. So he starts doing an *Istikhara*. Three days go by and he sees a dream in which he does not remember everything but he relates that someone standing at the foot end of his bed says something to him; the last phrase of that statement was “then go to England.” So that is what he looked at as a sign from Allah *Ta'ala*.

As this boy was leaving for England, Hadhrat Khalifatul Masih I^{ra} came to him and gave him some specific instructions – most of them revolved around remembering, memorizing and reciting certain prayers; one of them specifically said “keep writing letters to me and we will pray for you.” The boy leaves and in a short time, the news reaches him that Hadhrat Khalifatul Masih I^{ra} has passed away. While in England, his relationship now transcends to Hadhrat Khalifatul Masih II^{ra} and over the next 52 years that relationship matures and then he goes on to develop that relationship with the third and the fourth *Khulafa*. So imagine this young boy who had the good luck to do his *Bai'at* at the hands of Hadhrat Masih Mau'ood^{as} and then forge a relationship with the first four

Khulafa of Ahmadiyyat.

Who was this boy? Was he smart? Was he accomplished? Did he know what this relationship had to offer? Was he not busy? We all know this man by the name of Hadhrat Chaudhry Zafrulla Khan^{ra}. But the question is that despite all his worldly accomplishments, what was it that kept bringing him back to Hadhrat Khalifatul Masih? Perhaps he was aware of what Hadhrat Yaqub Ali Irfani^{ra} had said that when mail comes, Hadhrat Khalifatul Masih I^{ra}, even before opening the letters, would hold them in his hands and would pray on each and every letter. And perhaps he knew that the power of prayer is an objective phenomenon – it is not dramatization. Perhaps he knew that the company of Khalifatul Masih was a miracle.

Now, a hundred years later, we have an abundance of such pious souls who have cultivated that bond with the *Khalifah*. You saw that yesterday, you will see it today. I ask all those pious souls to be my partners, not my addressees because we have to transfer this love to our generations. But if there is a skeptic, I ask you to go and talk to these elders and ask them what is it that brings tears to their

eyes when they talk about Khalifatul Masih. If that does not give you an answer, then go talk to the respected missionaries of *Jama'at-e-Ahmadiyya* and ask them what is it that makes you sacrifice your whole life for the love of Khalifatul Masih. If that is not good enough, then I will ask you to go talk to the thousands of Zafrulla Khans of Ahmadiyyat today. All those converts who are sitting around, ask them what is it brother that makes you give up your name, that makes you give up your life, your family, your friends, all your relationships; in fact, it makes you give up the way you define life. And invariably they will give you three answers or a combination of that – I do it for the company of the righteous; I do it because of the prayers of Khalifatul Masih V^{aba}; and I do it because I know that this is a compass for me to reach Allah *Ta'ala*. So I request you to start that journey by writing a letter. Hadhrat Masih Mau'ood^{as} in his book, "Victory of Islam", says that sometimes a thousand letters come in a month. We all spend so much time writing emails every day, I encourage you to write a letter to your spiritual father and share with him your trials and tri-

umphs; share with him your successes and your failures and ask for his prayers. We all invest so much time trying to be part of these social networks, I ask you to try and be a part of the network of Allah's appointee; we all spend so much time planning these vacations to parks with waterfalls, I invite you this time to plan a vacation to the site where Allah *Ta'ala's* revelation, the water of His revelation, is falling. And you will see that very quickly that bond will start affecting every other relationship in your life. Try skipping 30 minutes of those commercial bombardments every evening and you will develop this bond with the *Khalifah*. Allah *Ta'ala* says in the Holy Qur'an:

"Surely, the life of this world is nothing but an illusion."

So let us free ourselves from these illusions which are thrown at us as facts. And by God my brothers, I tell you there is no dramatization as compared to the facts in our TV ads and I assure you when you try to establish this relationship, your results will not vary – you will witness miracles. My fear is that we live in a society that encourages rugged individualism. We are given messages

everyday that you don't need anyone, you don't need anything and then we wonder why we struggle with family values being eroded, we wonder why we have broken relationships in the form of 58% divorce rate and we wonder why in certain communities up to 80% of our children are being raised without a father and we wonder why 2 out of 3 Americans don't even bother to go to a place of worship once in a month. Remember Hadhrat Masih Mau'ood^{as} said that a weak believer is like an infant and the company of Allah's appointee is like a mother's lap; it will be very dangerous for him to think that he does not need that company, he will be subjecting himself to grave danger. And Hazoor^{as} said "nearness to Allah is indeed in nearness to his servants."

People say that I wish I was born at the time of master Prophet Muhammad^{saw} and I would have been the Abu Huraira^{ra}, never leaving his doorstep. And people think and wish that they were born at the time of Hadhrat Masih Mau'ood^{as} and wish that Allah had given them the courage to sacrifice everything like Hakeem Nuruddin^{ra} did. And people think and wish that perhaps they could have been born at the

time of Khalifatul Masih I^{ra} and be that 14 year old boy. The reason is because hindsight is 20/20, because it is very easy to see a miracle that happened in the past. It is very easy to look at the history books. But I ask you, weren't there thousands and thousands of people at that time who did not cultivate that bond, who did not go and spend their vacations in the company of Hadhrat Khalifatul Masih^{as}? Why don't we find their names in the history books? My brothers, the reason is history does not record the people who fail to see a miracle happening in front of their eyes. It is very easy to glorify anything that happened in the past. And this brings me to the translation of the verse I recited in the beginning, where the perfect believers of Hadhrat Muhammad^{saw} knew that there was a miracle happening right in front of their eyes, where Allah says:

"Surely Allah was well pleased with the believers when they were swearing allegiance to thee under the tree and He knew what was in their hearts and He sent down tranquility on them and He rewarded them with a victory at hand."

My brothers, Khalifatul Masih V^{aba} is the

miracle of our times, happening right in front of our eyes and if you did not see that miracle happening yesterday at the Friday sermon, then you will see it today. I cannot emphasize the point enough, Khalifatul Masih V^{aba} is the miracle of our times. All those blessed ones among us who will recognize this miracle, history books will remember them as *radhi allah ta'ala unhu*. Khalifatul Masih V^{aba} is the living proof of Allah's fulfillment, Allah's promise to our *Jama'at* and once again I must say that he is the living miracle happening right in front of our eyes.

In his historic speech on May 27th, 2008 Hazoor^{ra} said that he had been reassured a long time ago that Allah will send such men who shall help him achieve the task. It was revealed to Hadhrat Masih Mau'ood^{as} in 1882: "such people shall come to your help upon whom Allah would descend revelation from the heavens." Who has the courage to think that we are those people? But at the same time, I think it is absolutely fair for me to pray for all of you that may Allah make most of you – dozens, hundreds, thousands of you – among those people upon whom Allah would descend revelation, who will be the

blessed ones to take this mission to the next phase as Hadhrat Khalifatul Masih V^{aba} said. And I would humbly request that you pray for this brother of yours as well. When I was listening to that speech, the only thing that kept on going through my head over and over again was, are we going to be the ones? Because surely enough, when Hazoor^{aba} says there are people around – he says Allah has reassured me that there are people who will be sent for my help – and those people are you and us, there is nobody else, there is no other hope.

May we be the blessed ones to recognize the miracle of our times by cultivating this personal bond with the *Khalifah* and may cultivating this relationship take us all to the ultimate goal of every Muslim, every human being, which is a direct relationship with Allah^{swt}.

*Wa aakhiru da`wana
unil hamdu lillah rabbil
aalameen.*

**HUMANITY
FIRST
NEEDS
VOLUNTEERS
AND FUNDS**

Manners of Eating, Halal and Haram

Hadhrat Nu'man bin Bashir^{ra} relates that he heard the Holy Prophet^{saw} say: "Lawful and unlawful matters are clearly defined and in between them are certain matters which are doubtful. Most people do not know these doubtful matters. Those who save themselves from the doubtful (matters), safeguard their belief and honour. The one who does not safeguard himself from the dubious matters runs the risk that he does something unlawful and thus commits sin. The analogy of such a person is that of a shepherd who lets his flock graze close to a prohibited area. It is just possible that his animals may enter the prohibited area. All kings have an area where none is permitted. Remember, the prohibited area of God Almighty is His 'Forbidden Things'. Harken! There is a piece of flesh in the human body, as long as it is good and healthy, the whole body is good and healthy. However, when it becomes bad or sick, the whole body becomes sick and useless. Remember! This piece of flesh is the heart of a human being."

(Bukhari kitabal Iman bab fadl istabrididnah, Muslim kitabal buyu' bab akhadhal halal)

Hadhrat 'A'ishah^{ra} relates that the Companions of the Holy Prophet^{saw} said to the Holy Prophet^{saw}: "Some people who have just come from the disbelievers, bring us meat and we do not know whether or not they recited the Name of Allah (*bismillah*) while slaughtering the animal." The Holy Prophet^{saw} said, "Recite Allah's Name (*bismillah*) and eat (happily)."

(Bukhari kitabatauhid bab assawalallah ta'ala wal isti'adhah bih)

Hadhrat 'Urwah bin Zubair^{ra} relates that the Companions of the Holy Prophet^{saw} asked the Holy Prophet^{saw}: "Villagers (Bedouin) bring us meat and we do not know whether they did or did not recite the name of Allah (*bismillah*) while slaughtering the animal. What should we do?" The Holy Prophet^{sa} replied, "Recite Allah's name (*bismillah*) and eat it."

(Muwatta' Imam Malik kitab al-dhaba'ih attasmiyyah 'aladhdhabiahah)

INTRODUCTION OF AHMADIYYA MUSLIM COMMUNITY

Falahud Din Shams

19th Century Condition of Islam

In the 19th century, Islam was a helpless religion. It was being attacked by all other faiths in such a manner that it was an obvious degradation. Even some of the educated scholars of Islam were being converted to Christianity. There was no one to defend Islam and it was reflecting in the general helplessness and depressed feelings among the Muslim masses. This pathetic situation was not limited to a particular area. The same situation existed with the Muslims of British India, in the Middle East or any other region of the world. Even many Muslims thought that the end of Islam was near and there is nothing that can change this phenomenon.

Founder of Ahmadiyya Community

In 1835, a person was born by the name of Mirza Ghulam Ahmad in the village of Qadian. God was to appoint him in the defense

of Islam. He wrote a book *Braheen-e-Ahmadiyya* and declared that the only living religion is Islam and the only living Prophet is Prophet Muhammad^{saw}. He challenged all religious scholars of all faiths to debate him.

His announcement was unique because he stated that he has received revelation from God and that he is the Messiah and Mahdi that people were waiting for over the centuries. His argument was that it is only a living religion and a living prophet by following which one can receive revelation and even achieve the status of a prophet. Since other religions cannot and have not produced any person who receives revelation, therefore, their religion cannot be a living one.

He announced this very argument in the following words:

“The recognition of the Living God we have achieved through this Perfect Prophet and through his light. The honor of converse with God, through

which we behold His countenance, has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it.”

[Haqiqatul Wahi, (Qadian, Magazine Press 1907); Now published in Roohani Khazai'n (London, 1984), Vol. 22, pp. 115-116].

He openly and clearly declared that his status in the eyes of God was only achieved by following the Holy Prophet Muhammad^{saw}. He states this in the following quote:

“It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and master, the pride of all the prophets, the best of mankind, Muhammad, the chosen one, peace and blessings of Allah be on him. Whatever I have achieved, I have achieved by following him, and I know from verified reliable experience that no man can reach God and obtain a

deeper understanding of His ways without following that Prophet, may peace and blessings of Allah be on him.”

(Roohani Khaza'in, Vol. 22: Haqeeqatul Wahi, pp. 64-65)

Belief about Jesus

Because of his claim of being the 2nd Messiah, the question arose as to the belief among Christians and Muslims about Jesus son of Mary coming back to the world.

The founder of the Ahmadiyya Community announced that Jesus did not die on the cross because it would have been a disgraceful death. Since Jesus son of Mary was a pure and innocent prophet of God, He saved him from the death on the cross. He explained that the real mission of Jesus was to preach the lost sheep of the house of Israel who were scattered in many countries. He established by arguments and reasoning from the gospels as well as from the history that Jesus traveled to other countries and eventually settled in Kashmir India. He also announced that the tomb of Jesus is in Srinagar Kashmir on Khanyar Street. He announced that Jesus would not be coming down from the skies. Hadhrat Ahmad^{as} claimed and proved that all the prophecies whether in the

New Testament or in the Hadith of the Holy Prophet Muhammad^{saw} were fulfilled in his person.

Hadhrat Ahmad^{as} the Promised Messiah restored dignity to the status of Jesus. The Scripture says that anyone who hangeth on the tree is an accursed of God. When someone is accursed, it means that he becomes an enemy of God and God becomes his enemy. That is the reason Satan is referred to as accursed. He refuted any thought that he was in any way insulting Jesus. Instead he was describing the real status of Jesus^{as}, a prophet who taught worship of one God and fulfilled his mission of preaching to the lost sheep of the house of Israel. He stated his real feelings about Jesus:

“In the Mosaic dispensation the son of Mary was the Promised Messiah and in the Islamic Dispensation I am the Promised Messiah; so I honor greatly the one whose name I bear. Anyone who asserts that I do not hold Jesus son of Mary in high esteem is a mischief-maker and a liar. I honor not only Jesus son of Mary but also his four brothers, as they were all sons of the same mother. I also regard his two real sisters as holy, for they are all the children of the holy Mary.”

[*Kashti-e-Nuh*, Roohani Khaza'in, vol. 19, pp. 17-18]

Message of the Founder

It is remarkable to note that this claim and this voice was raised in the small village of Qadian. There was no post office, no bus stop, no train station, telegraph or telephone service. Amazingly, this voice was heard throughout the world even in the United States of America. Guests started arriving to visit him from all over the world. This was the fulfillment of the prophecy “wherever the carcass is, eagles shall gather together”. In a short time Qadian was full of life and activity. Young people started to devote their lives and became missionaries. It was an unheard concept of Muslim missionaries to go anywhere to challenge other faiths. They were taking the trains; on the deck of the ships even walking to far away lands of Africa, Middle East, Europe and even America. They were giving the glad tidings that the Messiah, the Prince of peace, had come and peace is at hand for mankind.

Community Established

Officially the Ahmadiyya Community was established in March 1989. Hadhrat Ahmad^{as} announced his purpose and mission in the following words:

“God Almighty has raised me, a humble servant, in this age so that the Islamic

teachings may be published and propagated to all nations and all countries and thus leave no excuse for them. For this purpose God has provided me with hundreds of heavenly signs, knowledge about the hidden things, sciences, facts and I have been provided with hundreds of logical arguments. God Almighty has provided for me the means and methods of publicizing the religion, the arguments and proofs to an extent that no other nation in the history was equipped with these blessings. All of the hidden opportunities that have been provided to me were not given to any one of them. It is the blessings of Allah and he gives it to whomever He chooses.”

(*Braheen-e-Ahmadiyya*, p. 575)

Name of the Community

The name of the community “Ahmadiyya” was chosen by its founder for a very specific reason. Many people may think that the name is used because the name of its founder was Ahmad but it is the farthest from the truth.

Holy Prophet Muhammad had two names: Muhammad and Ahmad. The name Muhammad reflected his majestic attributes and Ahmad referred to his attributes of peace and har-

mony. When the Holy Prophet declared God’s message, his first thirteen years of life in Mecca was a reflection of the name Ahmad. He was persecuted; the Meccans punished his followers in diverse ways. His response was of peace and harmony and showed patience and perseverance. His life in Medina of ten years was the reflection of his name Muhammad when he defeated his enemies and finally became victorious and God established his majestic attribute.

The attribute of the name Ahmad was also to be revived in the latter days according to the prophecies. This reason for choosing the name of the community was clearly stated by its founder:

“There was a prophecy that the name Ahmad would be manifested again in the latter days and that a person would appear through whom the qualities of beauty, which characterized Ahmad, would be manifested, and all fighting would come to an end. For this reason, it has been considered appropriate that the name of this sect should be the Ahmadiyya Sect, so that everyone hearing this name should realize that this sect has come into being for the spread of peace and harmony and that it would have nothing to do with war

and fighting.”

[*Majmu’ah Ishtiharat*, vol. 3, pp. 364-366]

Highlights of Beliefs

Emphasizing where it says in the Holy Qur’an “there is no compulsion in religion”, he explained that Jihad of the sword is applicable, as a defensive measure in very strictly defined conditions and those conditions do not exist today. Therefore, our interaction with other faiths has to be through discussions, dialogue and exchange of ideas. Instead, he declared a Jihad of the pen against all religions and forces who were trying to destroy Islam.

He also taught the Community to show patience in face of persecution. Just as Jesus was put on the cross for preaching peace and humility, the followers of the 2nd Messiah faced the same circumstances. They showed humility, perseverance and patience and in turn prayed for their enemies. Whether it be in Pakistan, Bangladesh or Indonesia, the example of this characteristic of Ahmadiyya Community is manifestly clear.

Success of the Founder

The Founder of the Community was successful single handedly to defend Islam and restore its dignity. Upon his passing away one

of the Indian Muslim leaders Maulana Abul Kalam Azad wrote the following that is a testament to his success. Referring to the literature produced by Hadhrat Ahmad^{as}, he wrote:

“This service rendered by Mirza Sahib will place the coming generations under the debt of gratitude in that he fulfilled his duty of the defense of Islam by joining the front rank of those engaged in Jihad by the pen and he left behind him as a memorial such literature as will last so long as Muslims have blood flowing in their veins and the urge to support Islam remains their prominent national characteristic.” Vakeel, Amritsar May 1908

2nd Manifestation

In 1908, when Hadhrat Ahmad^{as} passed away, another phenomena took place that the world had only experienced at the passing away of other great prophets in history. The system of *Khilafat* was established in Ahmadiyya Community. God has promised in the Holy Qur'an:

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those before them”. (24:56)

According to this verse of the Holy Qur'an, God establishes *Khilafat* in the community because He considers it to be consisting of believers and people who do good works. No other community has *Khilafat* among them based on the revelation received by a prophet. Under this system the *Khalifah* is elected through voting procedures but it is not a position that anyone desires. No one runs for this position or runs a campaign. If anyone does that, it disqualifies him just on this basis. So there is no payback after one is elected. The voters discharge their trust given to them by God. It is not a favor to one they are voting for. If they vote for someone not deserving in their opinion, then they are answerable to God for their mistreatment of the trust.

System of Love and Authority

It is through this system of *Khilafat* that the Ahmadiyya Community is established in 190 countries. It is established across geographical, racial and national boundaries. It is giving the message to humans of love and invites them to be one community under one religion and one prophet, the Holy Prophet Muhammad. All the prophecies in Islam and Christianity point to the Messiah in the latter days who

would gather all humanity under one banner and establish paradise on earth.

The progress of the Community is under the system of *Khilafat*, which is of love and authority. Every member of the Community has access and contact with the *Khalifah* and is voluntarily obedient to him. No army, no police is kept to enforce this relationship. It is based on love for anyone to choose if they so wish. It is under this system that the Community makes financial sacrifices in the way of God and all its work is done without any aid from any government.

Throughout the last 100 years, not a single terrorist has evolved from this Community, in any part of the world, because of its teachings of peace and humility. On the other hand, it has produced a person like Chaudhry Zafrulla Khan^{ra} who became the President of the General Assembly of United Nations and also Chief Justice of the International Court of Justice in Hague, like Dr. Abdus Salam who was the first Muslim to receive the Nobel Prize in Physics and thousands of other leaders in their respective fields.

How to Recognize the True Messiah?

Jesus^{as} gave instructions as to how you will know when the true claimant

showed up in the latter days. Jesus clearly explained that false prophets would be known by their fruits. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn-down and cast into the fire. (Matthew 7:15-19)

If every prophet in the future were to be false, there would not have been any need to set such a standard.

Invitation to all

We invite everyone to come and taste this fruit and you will find that it will give you life and a spiritual uplift. By following the Messiah of the latter days, you could achieve the spiritual status so much so that every morning of your life would bear witness that you spent the night righteously and every evening of your life would bear witness that you spent the day in fear of God, making sure that none of His commandments were

broken.

It is the decree of the All-Knowing God that the Community of the Promised Messiah will grow and flourish until the whole world is brought together under one banner. Just as the world physically is getting closer God has planned that all of humanity will be brought together spiritually as well.

Hadhrat Ahmad, the Promised Messiah^{as} has summed up the future of this Community, a hundred years ago, in the following words:

"O mankind! Hearken; this is the prophecy of God Who made the Heavens and the Earth. He will spread this Movement in all the countries and will give it supremacy over all through reason and arguments. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky and then their children who survive them will also pass away and none of them will see Jesus, son of Mary, coming down from the heaven. Generations of their posterity will also perish and they too will not see the son of Mary descending from heaven. Then God

will create restlessness in their hearts; that the day of the glory of the Cross had passed away and the world had taken another turn but Jesus, son of Mary, had still not come down from the sky. Then all the wise people will discard this belief and the third century from today will not have completed when all those who had been waiting for Jesus, both Muslims and Christians will despair of his coming and entertaining misgivings shall give up their belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth. "

(The Promised Messiah in Tazkira-tush-Shahadatain)

We hope and pray that the day will come soon when all of humanity would get together under one banner and we would have not just one country but the whole world as 'one nation under God' and they would sing the same slogan: "Love for all, hatred for none".

And our last words always are: *All praise belongs to Allah, the Lord of all the worlds.*

A MESSAGE OF PEACE – A TIMELESS PACT FOR INTERFAITH HARMONY

Maulana Azhar Haneef

Transcribed by Hammad Malik

To all of those who are here with us today, I begin with a very simple but very important message; it is summed up in two words – “*Assalamu Alaikum*,” may peace be upon you. This universal greeting and this universal prayer of every Muslim is what permeates the message that I wish to deliver today. It goes back 1400 years, in the time of the Holy Prophet of Islam Prophet Muhammad^{saw}. You can say that one of the first interfaith dialogs between a Muslim and a Jew happened during his lifetime when he had established the Islamic state in Medina.

Unfortunately, the exchange quickly escalated out of control and these two – the Muslim and the Jew – began quarrelling. Now you may think that this is one of those typical instances that you come to the conference about interfaith and here comes the joke about the Rabbi, the *Imam* and the Priest; however, this is history, this actually happened and it speaks volumes to the direction the

messenger of Allah, the Prophet Muhammad^{saw}, wished all of us to move in. As they began discussing, the Muslim said, “I swear by that Being i.e., God Almighty, who chose Muhammad^{saw} over other people and granted him excellence over others.” In response the Jew retorted, “I swear by that Being who granted excellence to Moses^{as} over all people and chose him.”

The response of the Muslim was to slap the Jew. Now, perhaps someone listening to this account may say that this shows the roots of the conflict between the Muslims and the Jews – centuries of deep-seated animosity and enmity that boils over the slightest provocation and that threatens the peace and stability in the Middle East even today. Even as I speak, all of us are quite aware of the realities of this conflict. But further reading of this tradition that I began quoting in fact gives a vastly different impression of the interfaith relations

that the Holy Prophet of Islam wanted to create between those who are of the body of Islam and those of the faith of Judaism. It is stated that the Jew proceeded after being slapped to the Holy Prophet of Islam^{saw} to lodge a complaint. The Messenger^{saw} summoned the Muslim to corroborate the report and then said, “Do not give me preference over Moses.”

What a wonderful response! Surely, to that Muslim and many in this audience, it was an unexpected reply in fact but this was the standard of the Prophet of Islam’s^{saw} religious freedom and freedom of conscience for all subjects under the government in that first Muslim state established in Medina. Our current *Khalifah*, Hadhrat Mirza Masroor Ahmad^{saba} commenting on this episode in the history of Islam says, despite the Qur’anic testimony that Prophet Muhammad^{saw} indeed had excellence over all the other Prophets, he did not tolerate a contest over prophets that could have polluted

the atmosphere. After hearing what the Jew had said, he only reproached the Muslim not to involve prophets in their quarrels. His stance being that it was well and good that the Muslim considered him, i.e. the Prophet Muhammad^{saw}, most excellent among the prophets which is backed up by God's testimony to this effect in the Holy Qur'an; yet, and this is the most important point of this initial episode of a dialog between a Muslim and a Jew, the feelings of a person in their realm could not be hurt because of something that was said about his prophet – the Holy Prophet^{saw} would not allow this. If one was to hold him in respect, one had to hold other prophets in respect as well.

So these were the standards of justice and freedom of expression of the Holy Prophet of Islam^{saw} which he had established to look over the feelings of those of his own members as well as others. He was a man of God, sent as a mercy for all mankind and he wanted to ensure one thing that all Muslims for all times to come were pushing back the walls of their houses and inviting in the house of Israel. I recall once that I was reading this

article about a Palestinian who was lamenting the struggles of those in Palestine and he made a very beautiful expression of what he felt was the solution to this; he said in this expression, I wanted to invite my friends into my home but my house was much too small, so I started extending the walls of my house and soon the whole world became my home and all her inhabitants became my friends.

This expression, timeless as it is now as it was then, speaks to the message of true Islam that every single human being has value, has worth and what we need to do is open the doors to our hearts and let every single human being in so they may experience what we call our inner peace and they too may be at peace. This is the real message of Islam for all of humanity. I find it so strange that nowadays we look across the Atlantic Ocean to the Middle East, you see all this fighting and turmoil and you say, the Muslims and the Jews are both part of the Abrahamic family, why is it that they still cannot get along in peace and brotherhood. Again, those who are sitting in the audience who may be Christian, may be wondering about my com-

ments of embracing all humanity as one family when they are thinking of their own members in their own churches going forth in the lands where Muslims live and they cannot build churches, cannot preach, cannot sell or give away Bibles out of restrictions and prohibitions and that seems to speak against the message which the Prophet of Islam^{saw} was giving to the Jew and to that Muslim. But if we think again about the early history of Islam, we see that this messenger Muhammad^{saw} was not like the Muslims of this day and age who govern their states with intolerance and the attitude of not allowing others to preach and profess and practice their faith.

We know there was a group that came from *Najran* who were Christians and they sat down again in an interfaith dialog. His attitude towards them was one of deferential respect; he listened cool and calm and collected to their point of view and all he wished to do was to be given a chance to express his views – that was the essence of the dialog. At the end of the day, neither side could agree with the other so he allowed them to leave and go their own way. And in whose hands did he leave the matter? Not in his hands, not in

his army's hands nor in his government's hands; he says this matter is in the Hand of God; He will judge you and judge me. At that point, something very strange happened. The Prophet of Islam^{saw} noticed that they were leaving with the understanding that they had to go for their prayer service and were looking for a church.

He stopped them and said, "Wait! My mosque is a house of God; you are free to come and worship God as you please in this house of God, no need to go anywhere else." Where are these Muslims, you say, nowadays? Where are those who have this attitude and this understanding of life like this Messenger of peace – Muhammad^{saw}? It is in this respect that even when he sent forth his governors to the other lands, he would tell them "Do not interfere in the religion of others, nor in their practice." In fact, to that same group of *Najran*, he issued a letter of immunity. And this is what he said: "The people of *Najran* are protected in their boundaries." Furthermore, it was the duty of the Muslims to protect their churches, their places of worship and their inns, no matter how far off they were located and

whether they were in cities, in mountains or in woods. They were free to worship in accordance to their religion and to safeguard their freedom of worship was also the responsibility of the Muslims. What a character of human rights and tolerance of religions! But again we have gone so far past this era that quite often those who are non-Muslims may not see this any longer; this example or this attitude or these policies are not present in the so-called Muslim countries so naturally the response is where do we find such a place where we could go to practice our faith in a Muslim country and not be accosted or arrested or be forced to leave that land.

Throughout his entire life, Hadhrat Muhammad^{saw}, the messenger of Allah, was a man of peace. As his last days on this earth approached, God began to tell him that soon he would leave. And so he took a band of his followers and went for his final pilgrimage to the House of God in Mecca. Now in Islam, this is known as the time when he gives a very important sermon called the Farewell Sermon. On that last day of the pilgrimage season he stood in the plains of Arafat and ad-

dressed all of the followers who were there. It was in this time that he delivered the address and it was the epitome of the entire teachings of the spirit of Islam.

What did it express? It expressed the unity and equality of humankind, it talked about the sanctity of human life and the importance of establishing the rights for the weakest amongst us especially talking about those who are oppressed and weak and the women. And lastly, it talked about his particular concern about peace for the entire humankind. What I found most striking was not what he said but what he wanted us as Muslims to say to the whole world. I quote, his final words were: "What I have said to you, you should communicate to the ends of the earth. For may be those who have not heard me may benefit by it more than those who have heard it. It is truly in this spirit of carrying the message of the messenger that all of us sitting in this room who claim to be Muslims are emissaries of peace. Have we passed along the message, not just by our mouths but by our actions, by our attitudes, by our intentions and by our examples amongst those who are Muslim and non-Muslim

alike? This is what he wanted to know from us – have we delivered the goods?

In the time remaining, I bring you to the title of this speech – the Message of Peace, a Timeless Pact for Interfaith Harmony. Why I spent so much time speaking about the Prophet Muhammad^{saw}, was because we need to know that the foundation of everything we do is linked either to the Holy Qur'an or to the life of Prophet Muhammad^{saw}. And if not so, you can know they do not meet the yardstick to measure what is Islam and who is a Muslim.

I say this especially to those today who are our guests, who may be confused by my statement saying all the violence in the Middle East, all the intolerance, all the bloodshed and that is against Muslim to Muslim, let us not even go to Muslim vs. non-Muslim, and you want me to believe that this is the message of peace? But I say we must go back to the origins of the message and look at the real life of the messenger to know what is and is not that message. It is in this sense that our previous speaker mentioned Mirza Ghulam Ahmad^{as} of Qadian. He had

no intent or desire of his own to come before mankind but God wished him to come forth and to reveal the true face of Prophet Muhammad^{saw} and the true face of Islam. And his whole life was dedicated to this task up till his final breath on May 26th 1908.

God had been telling him as well, your days are few now. It's as if the doctor is telling him, you have hours, may be days, may be weeks to live. I pose the question to every Muslim sitting in this audience, if God told you tonight you have one day left to live what would you do? What would you say to your best friends? What would you write to humanity? What would be your message? Because that would be the last thing you say and last impressions are deep as they enter the hearts and the minds of the people who listen.

Hadhrat Ahmad^{as} spent that last night, May 25th 1908, writing a book. It would be the last words he would ever write on this earth; and the title of the book was "the Message of Peace." And in that final hour before he left us, he wanted us to reflect in what do we truly stand for and what is our real message and purpose on this earth,

what should we aspire to be and ask others to understand us to be.

Unfortunately, the next day May 26th, as God had willed, he passed on. And that book which originally was addressed to people in Lahore in India at the time to resolve the conflict between Hindus and Muslims primarily was never read out by him. But about one month later, the community arranged a special conference to read out this treatise to all of the people in Lahore once again so they would have the benefit of his final word. I was surprised to see, and I want to assure you that it was not by purpose or choice or plan, the date when that conference took place was exactly 100 years ago from today, June 21st, 1908. It is with great humility I stand before you and great honor and in the final few minutes that I have left at my disposal, I wish to share with you in his own words, the words of Hadhrat Mirza Ghulam Ahmad^{as} of Qadian, this message of peace for mankind which he knew would be a source of bridging the gaps, creating pathways, breaking down the walls and making us one humanity, one community and one people on this earth living truly in brotherhood,

in friendship and in peace. He says in his words: "Notwithstanding the hundreds of differences between us, Muslims and Hindus alike share one thing in common, we all believe in God, the Creator and Master of the universe. Also, we belong to the same denomination of God's species – human beings – and are referred to as humans. Furthermore, as inhabitants of this same country, we are neutral neighbors.

This requires that we all become friends to each other with purity of heart and sincerity of intentions." Now this again is a timeless message, it wasn't limited to India in 1908, it applies nowadays in 2008 to America and the entire world. In America, we are living in one land, under one government, we are part of one human family and the majority says that we are one nation under God, we believe in God. Call God Allah, Jehovah, Jesus, whatever else, we believe it's the same one God. This is the message it begins that unites us and helps us to see what is common amongst us. The thing that is quite often so difficult to see in our dialogs, in our debates, in our discussions is what is right in front of our eyes. We are flesh and

blood, from one Creator and to Him we are all going to return, or at least back into this earth if we believe in nothing else. He then says, "My countrymen, a religion which does not inculcate universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all.

Our God has never discriminated between one people and another. This is illustrated by the fact that all the potentials and the capabilities that have been granted to the Indian people have also been granted to the races inhabiting Arabia, Persia, Syria, China, Japan, Europe and America. The earth created by God provides a common fore for all people alike and His sun and moon and many stars are a source of radiance and provide many other benefits to all people. Likewise, all people benefit from the elements created by God, such as air, water, fire and earth and from other products created by Him like grain, fruit and healing agents etc.

These attributes of God teach us the lesson that we too should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal. The

Holy Qur'an says we should be *Ibadur Rehman*, i.e. those who reflect the attribute of *Ar-Rehman* – the most Gracious and Compassionate and loving God who has not looked at our deeds or our actions, He has looked at our needs and said whether you are an atheist, whether you are a believer, you are a Jew or a Muslim, a Hindu, a Christian, I will provide for you whether you are in the East or West, the North or South; all of you are my creation.

And He is saying to us, "O believers, be like this God, compassionate to all humankind irrespective of their caste, creed, color or continent." That is a wonderful message but how many of us again are taking that message home every single day with every single thought and every single deed. This is the message of Islam brought to us by the Holy Prophet Muhammad^{saw} and again reminded in 1908, on the doorstep of death, by our beloved founder, Hadhrat Mirza Ghulam Ahmad^{as}. This is a wonderful book and there are so many principles on creating unity and harmony in it. I wish I had days to read them out but of course if I take days, you will probably go away and you won't hear it anyway but what I would suggest to all the friends who

are here today, please be our guest, welcome into our home, understand this is just a glimpse of our spirit, we would love to share with you the full course meal but we have limited time right now.

Come again and again, we wish to unite at length with you in this spirit of peace. I'll conclude with the words of Hadhrat Ahmad^{as} with the actual message he gave about these times. He says "In precarious times such as these," – do we not all agree that these are precarious times. Do we not agree when we look at the world at our own peoples, whether we are looking at Muslim to Muslim, Jew to Jew or Christian to Christian or Hindu to Hindu and say why are they doing this – committing these atrocities in the name of God, in the name of faith? And we see wars and conflicts and the hatemongering going on and it must pain all of us to feel that I belong to this group but this group doesn't somehow represent who I am. That is the precarious times such that at any moment, it's like a match in the hay factory, if you light it you had better run and run fast because you may be caught up in the blaze.

Hadhrat Ahmad^{as} had

this to say in 1908 - "Many a calamities are befalling the world. There are earthquakes; there are famines, over and above the earthquakes and famines we continue to be plagued by the bubonic pestilence. Moreover, the Divine Revelations which God has conveyed to me further confirm that if people do not mend their evil ways and practices and do not repent their sins, the world will be further visited by other severe calamities; one misery will not end before another follows. Eventually people will reach the end of their tether and wonder what is happening to them."

People are saying this now – is this global warning, what is going on? Why all this weather pattern, earthquakes, tsunamis, storms, floods? Every single continent every single people are suffering and struggling and they all are saying the same thing, why us? Why now? Why is this happening? And here is the voice of God telling us it's from our own hands. Peace has its own results and lack thereof produces its own calamities. He says "They will be pushed to the edge of their senses by calamity upon calamity; so take heed my countrymen before such evil days confront you. It is

highly essential that Hindus and the Muslims should come to terms with each other and if either of the two parties is guilty of such excesses as obstruct the path of peace, they are better advised to desist from pursuing that course. Otherwise, the entire blame of the sin of mutual enmity will be borne by the faulting party.

This is why Buddha himself had to say that the tongue, like a sharp knife, kills without drawing blood. Age old experience and repeated trials have established without question that to insult and abuse the prophets and messengers of different countries and peoples is such a deadly poison which not only destroys the body but also kills the soul thereby ruining the worldly prospects as well as the spiritual."

What he means is that God loves His Messengers as we love our children. He protects them, He helps them and if He sees that they are being affronted, attacked, insulted and abused, sooner or later even the Merciful God comes and shows mankind the fallacy and the foolishness of its ways. This we believe, as we have seen recently in the last 10 years,

after 9-11, such an outpouring of attacks against the character of Prophet Muhammad^{sa} and against the very faith of Islam. And the world wants Muslims to be at peace? He says "How can you be at peace with someone who abuses your mother or your father? So much more so it would be for those who are dear to us – the prophets of God."

This is one of the essences or principles that he mentions. And it was very good that in 2003, the UN finally passed a resolution. But I am sure most of us never heard about this resolution because many people criticized it that it is biased towards the Muslims, it doesn't include and embrace all the people who are really suffering – the non-Muslims, Christians, Hindus, Jews, etc. And therefore, the Muslims are just trying to blow their own trumpet and advocate their own cause. But the resolution was an important one; it was in a sense a corollary of what Hadhrat Ahmad^{as} had said in 1908. I will read out just a few points of this; my time in fact is up, I am going in overtime but in a hundred years of blessings of this *Jama`at*, I hope you can give me just one or two more minutes to read out

what the UN has finally agreed to do and all of us in this room should vote our vote of thanks and our support for such resolutions.

1. They noted with deep concern the intensification of the campaign of defamation of religions and the ethnic and religious profiling of the Muslim minorities in the aftermath of the tragic events of September 11, 2001.
2. The resolution deplors the use of the print, audio, video and electronic media including the internet and any other means to incite the acts of violence, xenophobia or related intolerance and discrimination towards Islam or any other religion.

Exactly what Prophet Muhammad^{sa} said, "Treat the other man with respect that you would want to be treated with yourself." This is the voice of Leviticus "Love thy neighbor as thyself." This is the voice of Mathew "Blessed are the peace makers who want not peace just for themselves but for all mankind, for they shall be the children of God."

This is the message again that even Martin Luther King gave "Either we will learn to live together as brothers or perish together as fools." And I don't see fools here, I see friends. And I hope and pray that whoever is in this room, we can push back these walls, we can bring others into these gatherings, into this spirit and help them understand surely what Islam stands for, who we are as a people and let them embrace us for the beauty and blessings that reside inside. May Allah make it so and may He bring true peace for all of us, *Ameen*.

**SERVE
HUMANITY**

THROUGH

**HUMANITY
FIRST**

THE SUN (OF ISLAM) SHALL RISE IN THE WEST

A Prophecy Fulfilled Through the Messiah and His Khulafa

Maulana Daud Hanif -Missionary in Charge

The topic of my speech is taken from a prophecy of our beloved master, the most truthful and trustworthy, Hadhrat Muhammad^{saw} about the progress of Islam in the latter days. It was made fifteen centuries ago when no one could imagine such a phenomenon in the latter days. The Prophet^{saw} said: "The final victory would not be established until the sun rises from the west. On its rise from the west all people will believe."

Bukhari

It explains the final phase of the Victory of Islam in the latter day mentioned in the Holy Qur'an:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ٥

He it is Who has sent
His Messenger with the

guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with *God* hate it. (61:10)

Most commentators of the Holy Qur'an including Imam Muhammad Ibn Jarir Tabari and Sheikh Ismail Haqqi (*Ruh Albayan*) and Imam Muhammad Arrazi Fakhrudin have written in their commentaries of the Holy Qur'an that, this-ultimate triumph of Islam-will take place in the time of the Promised Messiah, when all the various religions would have appeared and would make their utmost endeavors to propagate their own teachings.

This great task commenced in 1880 when Hadhrat Mirza Ghulam Ahmad^{as} undertook the writing of Braheen-e-Ahmadiyya and his appointment in 1890 as the Promised Messiah and

Mahdi, a second manifestation of Hadhrat Muhammad^{saw} predicted in the Holy Qur'an:

وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ٥

And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. (62:4)

Explaining about the victory of Islam, the Promised Messiah^{as} has written that, "This is a great prophecy of the Holy Qur'an. The research scholars are agreed that this will be fulfilled through Masih Mau'ood^{as}. That is why none of those *Auliya* and *Abdal* i.e., the Seers and highly spiritual friends of Allah who appeared before me have declared to be the recipient of this prophecy nor any one of them have claimed that this verse has been revealed about him. But when my time came I

was vouchsafed with a revelation and I was told that this verse is about you and through your efforts and in your very time the supremacy of Islam over other religions will be established”.

(*Tiryaqul Qoluoob*, P. 47)

To achieve this goal God gave him the weapon of the pen and use of the tongue and not the sword or gun and he used this weapon extensively under the guidance of God. He wrote letters and books, addressed all religions and all people, held debates delivered lectures, and invited the opponents to prayer duals to establish the truth and superiority of Islam, and that he had been commissioned by God. Thus he used all methods of communications with the people.

Due to time constrains I would be very brief in my presentation of the accomplishments of the Promised Messiah^{as} and *Khulafa-e-Ahmadiyyat*

The rising of the sun from the West, as predicted by the Holy Prophet of Islam^{saw} means that Western countries, which have for centuries been in the darkness of non-belief and error, shall be illuminated by the sun of righteousness,

and shall partake of the blessings of Islam.

It began unfolding right from the very start of the ministry of the Promised Messiah^{as}. The Promised Messiah^{as} was not fully conversant with English language but he received many revelations in English, which were an indication that Islam was now about to be propagated in English-speaking countries. One of these revelations was: 'I will give you a large party of Islam'; which also indicated that God Almighty would establish large Muslim communities in the West. The task commenced very early in his ministry. In the late 1880's he addressed about twelve thousand letters to the leaders of all nations, heads and rulers through registered mail. Among these were His Royal Highness, the Prince of Wales, Mr. W. E. Gladstone the Prime minister of Britain and Prince Bismarck, inviting them to the study of the principles and teachings of Islam and its acceptance.

(*Izala Auham* page 102).

Message Reaches London

Some time before 1891 the Promised Messiah^{as} had seen in a vision

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

When he published this vision he observed:

“So far the western countries have not shown much attachment to religious verities. It would seem that God Almighty had bestowed all the understanding of religion upon Asia and all the understanding of worldly matters on Europe and America. All the prophets from first to last have appeared in Asia and the excellences of sainthood have also been bestowed on the people of Asia. It would now appear that God Almighty desires to look upon the people of the West with mercy.”

(*Izala Auham*, pp. 516-516).

Hadhrat Ahmad's^{as} vision was fulfilled first through his writings which reached the West during his lifetime and some Westerners joined his fold. In 1892 during *Jalsa Salana* at Qadian, he discussed with his disciples the issue of spreading the true message of Islam among Europeans and Americans, and later initiated several advertisements for publication in the Western media; instituted a committee also for carry out these tasks and sent letters to thousands of eminent Westerners inviting them to study Islam.

Many outstanding men, like Alexander Webb (an American journalist and diplomat), F.L. Anderson of New York, who later on was named Hasan and Dr. A. George Baker of Philadelphia, a lady named Elizabeth of England accepted Islam Ahmadiyyat through corresponding with him directly. There were several others who were in correspondence with him from England, America and Russia.

Hadhrat Masih Mau'ood has written in *Braheen-e- Ahmadiyya*, Vol 5 page 107 that in these countries people are being attracted to our Community on their own. He wrote, "It appears that people of

America & Europe are preparing to enter our Community".

In 1893, he wrote a book entitled '*Aaina Kamilate Islam*' (The Mirror of Islam's Excellences) and once again he issued a notice specifically praying for the English speaking people to accept Islam. He concluded with the following prayer:

"O 'Gracious God! Guide the tender hearts of all the nations, so that they may have faith in Thy chosen Prophet Muhammad^{saw}, and in Thy Holy Qur'an, and that they may follow the commandments contained therein, so that they may thus benefit from the peace and the true happiness which are especially enjoyed by true Muslims in both the worlds, and may obtain absolution and eternal life which is not only procurable in the next world, but is also enjoyed by the truthful and honest people, even in this world. Guide, especially, the English nation, who have not yet availed themselves of the sunshine of truth, and whose civilized, prudent and merciful empire has, by obliging us through kindness and friendly treatment, exceedingly encouraged us to try our utmost for their numerous acts of

welfare, so that their fair faces may shine with heavenly effulgence in the next life. We beseech God for their well being in this world and the next. Oh God! Guide them and help them with Thy power, so that they may have faith in Thy Book and Prophet, and embrace Thy religion in multitudes! Ameen! Ameen!

The Time of Appearance

The Promised Messiah^{as} had appeared at the time of the real combat of Islam with the other religions. All the religions joined their forces against Islam. Araya, Hindu, Christian and even Muslim scholars in India and abroad opposed Hadhrat Mirza Ghulam Ahmad^{as} very bitterly.

A famous American evangelist, John Henry Barrows, was invited to visit India in 1897. He made a stormy tour and delivered lectures at many places and said:

"I might sketch the movement in *Mussalman* land which has been touched with the radiance of the Cross the Lebanon and Persian mountains, as well as the waters of the Bosphorus, and which is a sure harbinger of the day when Cairo and Damascus

and Teheran will be the servants of Jesus and when even the solitudes of Arabia shall be pierced and Christ in the person of his disciples shall enter the Ka'bah of Mecca and the whole truth shall at last be there spoken. This is eternal life that they might know Thee. The only true God and Jesus Christ whom thou hast sent.

(Barrows Lectures 1896-97, 'Christianity, The World Wide Religion', by John Henry Barrows, p, 42)

The Promised Messiah^{as} was the only defender of Islam at that time. He challenged all the opponents of Islam in 1897 in the following words,

“The time is nigh that all creeds will perish except Islam. All weapons will be broken, except the heavenly weapon of Islam which will be neither broken nor blunted until it totally shatters the weapons of the forces of Antichrist.. The time is nigh that the true faith in the Unity of God, which is perceived even by the dwellers of the barren wastes and those unacquainted with any teachings, will spread in all countries of the world. No artificial atonement, nor any false god will remain that day. A single stroke of the Hand of God will destroy all the

schemes of disbelief—not with any sword or gun, but by infusing light upon the eager souls and by descending a light upon the purified hearts. What I am saying now will be fully understood at that time”

(*Tabligh-e-Risalat*, P. 9)

Another great priest leader of Christianity on the attack was Lefroy. He left the West together with a large party of priests, having vowed to convert the entire India to Christianity in a short time.

How Hadhrat Mirza Sahib^{as} countered the onslaught of Christians has been described by Maulana Abul Kalam Azad in the following words:

“This service of Mirza Sahib will keep the future generations ever indebted, that he discharged the duty of defending Islam by being in the front line of those who were engaged in the battle of pen. And he left such literature as his legacy that it will remain alive as long as there is fresh blood in the veins of Muslims and as long as the passion to defend the honour of Islam remains the hallmark of their national character..... At that moment Maulvi Ghulam Ahmad Qadiani stood up and told Lefroy

and his cohorts/partners that, ‘Jesus^{as} whom you praise, is ‘dead and buried’ like all other human beings. And the Jesus^{as} who was foretold to return, is I. Accept me, therefore, if you are fortunate ones’. With this scheme he frustrated Lefroy so much that the latter had no recourse to get away with. Hence, from India to Europe, he defeated all priests by this scheme.

(*Newspaper Vakil*, Amritsar, June 1908; *Newspaper Millat*, Lahore. January 7, 1911)

Thus the tables were turned completely. The priests were put to flight and chased to their home lands and were defeated there too.

The Promised Messiah^{as} availed every opportunity to convey the message of God to people. So in 1897, on the occasion of the Diamond Jubilee of Queen Victoria, he wrote a booklet entitled, ‘*Tohfa-e-Qaiseriya*’ (Gift for the Empress) and sent it to Her Majesty through the Viceroy of India, inviting her to Islam in a most appropriate manner. He also suggested to the Queen to hold an interfaith conference so that the British public could be informed of the true teachings of Islam.

Review of Religions

On December 28, 1892 after consultation with members the Promised Messiah^{as} decided to publish a magazine containing comprehensive and beautiful teachings of Islam in English language for the benefit of Europe & America. So ultimately the publication of the *Review of Religions* began in 1902 with the Grace of God.

Explaining the purpose of his advent he said:

"As my community knows, God's real purpose in sending me is to remove all the misconceptions and misleading teachings of Christianity and to bring people from all over the world to the true religion. To achieve the above mentioned purpose, also called 'the breaking of the Cross' in the traditions of the Holy Prophet^{saw}, an English magazine, the *Review of Religions*, has been started. It has been published in many areas of America and Europe and it has begun to influence many hearts. Its popularity exceeds expectations and people eagerly await each issue."

This journal was welcomed and appreciated

both in Britain and in the United States of America.

The Crescent of Liverpool wrote about its one issue in 1903:

"This issue of the *Review of Religions* is full of interesting articles. It contains a very learned refutation of the objections that the ignorant Christians are in the habit of raising against the Holy Prophet of Islam^{saw}, peace be on him. We have not so far come across anything so well written on this subject as this article."

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

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

The Church Family, an organ of the Anglican Church wrote:

"We should make no attempt to refute the literature published under the auspices of Mirza

Ghulam Ahmad, for he will create such a volume of literature against Christianity as will destroy the authority of the Bible altogether."

On 9 December 1902 the Rev John Hugh Smyth Piggott, pastor of a church of London announced that he was the Messiah and son of God who had descended from heaven according to His promise. He said: "I am the same Jesus Christ who died on the cross and then after resurrection ascended to heaven."

When the news of his claim reached India, Dr Mufti Muhammad Sadiq Sahib^{ra}, a disciple of the Promised Messiah^{as}, immediately wrote to Mr. Piggott inviting him to accept the true Messiah who had appeared at Qadian. Mr. Piggott ignored this letter and continued to proclaim his own Godhead.

The Promised Messiah^{as} then issued a challenge to Mr. Piggott and announced that if Mr. Piggott accepted the challenge God would humiliate him and demonstrate that his claim was false.

The Sunday Circle Of 14 February reproduced the challenge in the following terms:

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

End of Piggott

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

living in adultery and was defrocked by the Church.

Message Reaches America

In the USA, the message of Islam reached through literature. Mr. Alexander Russell Webb of Hudson City, New York State a journalist and an editor of a daily paper in Missouri, was deeply interested in religion, and being dissatisfied with Christianity had begun a research into other faiths in his keenness to discover the true religion. He came across an announcement of Hadhrat Mirza Ghulam Ahmad^{as} and started corresponding with him.

Through this correspondence he was convinced of the truth of Islam and accepted it as his faith. On learning of the death of the Promised Messiah^{as}, he wrote a letter of condolence to Mufti Muhammad Sadiq^{ra} in which he observed:

“Hadhrat Mirza Ghulam Ahmad^{as} accomplished a great undertaking and conveyed the light of truth to hundreds of hearts, which it could not have reached otherwise. More than twenty years ago I started my correspondence with him and ever since then I have been deeply

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

In short, during the very life time of the Promised Messiah^{as} the victory of Islam was established in the East as well as in the West through conclusive and incontrovertible proofs and arguments. About the conversion of people through the system of *Bai'at* (Pledge) he himself has then written that as prophesied in *Braheen-e-Ahmadiyya* 25 years earlier that the converts to his community will be two parties. One party will be from among the old Muslims. Those who have joined my fold up to date are about three hundred thousand.

The second party will be from among other Nations that is to say from Hindus, and Sikh and from the Christians of Europe and America who will embrace Islam and are practically keep embracing it.

(*Braheen-e-Ahmadiyya*
Vol 5 page 82)

Alexander Dowie

A man named Dowie was one of the wealthy Christians of America and a proud priest. He had about one hundred thousand followers who obeyed him like Jesus's servant and slaves. And he had a great fame among his own people and outside so that he was widely known all over the world. He was against Islam and its Prophet and was working and praying for the destruction of all Muslims. When it came to the notice of the Promised Messiah^{as}.

He wrote to him saying:

"Thy claim is a false one and thou art a liar, a fabricator hankering after the dead body of this world. And Christ is no more than a prophet. Thou art only a mean imposter misleading others. So fear thou the One who sees thy lies. And, verily, I call thee to the religion of Islam and truth and penitence towards Allah, the Honorable and the Powerful. And if thou turn away and dost not accept the call to truth, let us have a *Mubahila* and pray to Allah that His curse may come down upon him who has left the truth and claimed the prophethood and apostleship in a deceitful manner. Surely,

Allah will decide between us and He will destroy the liar while the truthful shall live; so that the people might distinguish between the liar and the truthful. All disputes will then come to an end. And by Allah I swear that I am the Promised Messiah who was to come in the last age and in the days of open error and sin. Surely, Christ is dead and the religion of Trinity is quite false and thou art only an imposter in thy claim to prophethood. And there is no prophet but the one who bears the Seal of Mohammad after our Prophet, may peace and the blessings of Allah be upon him. And there is no Book after the Qur'an which is the best of all the previous scriptures. And there is no law after the Law of Mohammad^{saw}.

If Mr. Dowie is true in his claim and Jesus is indeed god, this matter can be determined by the death of only one person; there is no need of destroying the Muslims of all countries. But if Mr. Dowie does not respond to this notice and offers a prayer according to his boasts and then is removed from this world before my death. This would be a sign for all the people of America.

The only condition

is that the death of either of us should not be compassed by human hands but should be brought about by illness or by lightning or snakebite or by the attack of a wild beast. He said, "I grant Mr. Dowie a period of three months to make up his mind to comply with my request and I pray that God be with those who are true.

The method I propose is that Mr. Dowie should come into the field against me with the permission of his false god. I am an old man of more than Sixty-six years of age. I suffer from diabetes, dysentery, migraine, and deficiency of blood. I realize, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power he will certainly permit him to come forth against me. If instead of the destruction of all the Muslims Mr. Dowie's purpose can be served by my death alone, he will have established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will also believe in Dowie as his apostle".

[Review of Religions,
Urdu, Vol. 1, No. 9, PP.
342-81

The challenge of the Promised Messiah^{as} was given great publicity in the American Press, in some organs of which its substance was published almost verbatim, among them the *Literary Digest* of 20th June 1903, Dowie gave no reply to Ahmad's challenge. The newspapers and people of America impressed upon him to answer the challenge of Mirza Sahib so at last Mr. Dowie announced in the *Leaves of Healing* of December 1903:

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

From that moment on Dowie's progressive decline in all his affairs began. In 1905 he suffered a severe stroke of paralysis and was directed by his physician to move to a warmer climate. He was taken to Mexico and later to Jamaica. The affairs of Zion were handed over to a nominee of his who soon

turned against him. His wife and children deserted him and he was charged with diverse illicit and immoral practices. On 9 March 1907 he died a miserable death. The prophecy of the Promised Messiah was truly and completely fulfilled.

About thirty newspapers gave coverage to the fulfillment of the Prophecy. The coverage of some of these papers is as follows:

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

'Dowie died a miserable death with Zion city torn and frayed by internal dissensions.'

The Chicago Evening American summarized Dr. Dowie's life-story in the following words:

"Gigantic success and tragic failure punctuated his life. Here are some remarkable works and reversals that marked Dowie's career:

- * He built a creed; he was excommunicated.
- * He built a city; he was expelled from it.
- * He amassed a fortune of millions; he was reduced to virtual poverty.

* He elevated Voliva to great power; Voliva ruined him.

* He drew about him thousands who worshipped him; he died deserted by all save a handful of the faithful".

The Sunday Herald of Boston wrote a detailed article on June 23, 1907 under the heading: Great Is Mirza Ghulam Ahmad, the Messiah: "**FORETOLD PATHETIC END OF DOWIE AND NOW PREDICTS PLAGUE, FLOOD AND EARTHQUAKE.**"

In short, the Promised Messiah^{as} spent every moment of his life in conveying the Message of God to mankind. He wrote over eighty voluminous books in Arabic, Persian and Urdu languages expounding the teachings of the Holy Qur'an and by the grace of God during his very lifetime people from Twelve countries namely India, Afghanistan, Burma, Sri Lanka, Bengal, Australia, England, USA, Arabia, Syria, Kenya and Libya joined his fold.

During the First Khilafat

The rays of the sun of Islam continued penetrating into the noble hearts in the

UK during the first successor of the Promised Messiah^{as} through his writings.

The first representative of Islam Ahmadiyyat who reached the UK in the West was a young *Sahabi* Hadhrat Chaudhry Muhammad Zafrulla Khan^{ra}. He arrived in London, UK in 1911 for higher studies with the prayers of Hadhrat Khalifatul Masih I^{ra}. Thereafter Hadhrat Khawaja Kamalud Din Sahib went and established in Woking. Chaudhry Fateh Muhammad Sial Sahib was then sent to England by Hadhrat Khalifatul Masih I^{ra}. He arrived there on July 1913 and worked in Woking for some time. He did the opening of the Woking mosque and delivered the first lecture. After the demise of Hadhrat Khalifatul Masih I^{ra} he was directed to move to London. He moved there immediately and established the first Ahmadiyya Muslim Mission there. During the first *Khilafat* representatives from six more countries of the world joined Ahmadiyya Islam by the Grace of Allah.

During the Second Khilafat

In 1924, Dr. Sir Thomas W. Arnold, the Vice

Chairman and other members of the organizing Committee invited Hadhrat Mirza Bashirud Din Mahmud Ahmad, Khalifatul Masih II^{ra} to the famous Whembley International Religions Conference held in London, UK. Before proceeding to UK for participation in the conference Hazoor wrote a book named, *Ahmadiyyat, The True Islam*. It was translated in English then a gist was prepared for presentation in the conference which was read by Hadhrat Chaudhry Sir Muhammad Zafrulla Khan^{ra} in the presence of Hadhrat Khalifatul Messiah II^{ra} on September 23, 1924. This excellent presentation exceeded all presentations. It was applauded by all and especially by the elite and the priests. The press gave wide coverage to the tour as well as the lecture and thus the message of Islam reached to a very wide range of UK population fulfilling the vision of the Promised Messiah^{as} for the second time. Hazoor visited many places and people of importance during his stay in UK, held meetings and press conference and conveyed the message of Islam personally.

It is worthy of note that before reaching the UK Hazoor^{ra} passed through

many European countries including Italy and met with the Prime Minister, Mr. Mussolini and conveyed him the message of Islam Ahmadiyyat. He wanted to meet the pope and convey to him the message of Islam but the Pontiff had closed the door of meetings. However, Hazoor was interviewed by the widely circulated newspaper "*La-Tribune*" The interview was published and thus the message of Islam conveyed to the Pontiff and his followers in Italy through this newspaper.

During his stay in the UK he laid the foundation stone of the Fazl Mosque, London on October 20, 1924. On this occasion his message in brief was, "May God make this mosque serve as a spiritual sun for conveying the spiritual rays of Hadhrat Muhammad Mustafa Khataman-Nabiyyeen, and Hadhrat Ahmad Masih Mau'ood^{as}, the Prophet of Allah - a *Boruz* and a deputy of Muhammad^{saw} in this country and the other countries, *Ameen*."

He also established a department at Head Quarters called *Tahrik-e-Jadeed Anjuman Ahmadiyya* for permanent *Tabligh* needs in the whole world and also established a missionary

training institution as *Jamia Ahmadiyya* in Rabwah, Pakistan. A network of missionaries was spread through out the world. Translation of the Holy Qur'an in five languages (Urdu, Dutch, Swahili, German and English) were made and published and 353 Mosques were built during the second *Khilafat*.

All missionaries of Ahmadiyyat through out the world remained actively busy in conveying the message of Islam on the one hand and challenged all opposite forces and proved there falshood. In this connection, the case of Rev. Billy Graham of USA is cited as an example. He had great claims of curing the sick by Christianity so Maulana Sheikh Mubarak Ahmad Sahib challenged him in 1960 to prove the verosity of Christianity through the acceptance of prayer but the defender of Christianity ran away from the challenge.

During the Third Khilafat

The message of Islam spread in the West with greater speed during the *Khilafat* of Hadhrat Khalifatul Masih IIIth. I would like to mention only a few salient features of this

period. During his *Khilafat* the "Deliverance of Jesus from The Cross" Conference was held from June 2 to June 4, 1978 in London. He addressed this conference and established the superiority of Islam. This conference held in their own land in the West proved once again the falsity of Christian atonement and served as the last nail in the coffin of Christianity.

On May 24, 1970, at the Fazl Mosque, London, UK Hadhrat Khalifatul Masih IIIth announced the Nusrat Jahan Scheme in the following words: "In Gambia, God Almighty forcefully inspired me that this is the time when I should spend at least 100,000 Pounds in West African countries. If I do so, God Almighty will bless the scheme and will produce excellent results."

(*Al-Fazl*, July 15, 1970)

The new scheme was called 'Nusrat Jahan Scheme'. Ahmadi teachers and doctors were urged to volunteer themselves for service in African countries. The response of the community was overwhelming. Soon after the work commenced and schools and hospitals started to be established in

1970 in Nigeria, Ghana, Liberia, Gambia and Sierra Leone.

These facilities were increased greatly and by the end of 1980 there were 21 hospitals, 35 secondary schools, and more than 100 primary and middle schools serving in these countries.

Educational and medical services were mostly provided to the remote regions of the respective countries. Ahm-adi teachers and doctors worked closely with the local people and established strong ties of international brotherhood.

Foreign Tours

He visited Europe seven times and traveled to Canada also during his *Khilafat* and kept on vindicating Islam in the West. As a result of the tours of Hazoorth, the message of Islam Ahmadiyyat, the true Islam reached to millions of Europeans. Part of the European tours included numerous press conferences in which he addressed the media representatives and dignitaries of all countries.

Translations of the Holy Qur'an

During the third *Khilafat*, translations of the

Holy Qur'an in four more languages - Danish, Esperanto, Indonesian and Yoruba- were published and 335 more mosques were built. Among these mosques the mosque in Copenhagen, Denmark was built solely from the contributions of Ahmadi ladies.

During the Fourth Khalifat

The sun of Islam began shining brighter in the west during the time of the fourth *Khalifat*. Hadhrat Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmadth soon after being elected as *Khalifah* had to migrate to the UK in 1984 and thus London became his residence and headquarters of Jamaat Ahmadiyya Worldwide. Thus the sun of Islam began shining permanently from the Western soil. It is very interesting that the Holy Prophet^{saw} who has been mentioned in the following verse of the Holy Qur'an

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَ

مُبَشِّرًا وَنَذِيرًا ۚ وَ دَاعِيًا إِلَى

اللَّهِ بِأَذِيهِ وَسِرَاجًا مُنِيرًا ۚ

O Prophet ! truly We have sent thee as a Witness

and a Bearer of glad tidings, and a Warner, And as a Summoner unto Allah by His command, and as a light-giving Sun. (33:46-47)

Therefore from this point on the representative of the Prophet^{saw} kept on illumining the whole world from the London Mosque.

God granted him the vision and ability to launch Muslim Television Ahmadiyya (MTA) International Broadcasting system. Which provides true Islamic teaching 24 hours daily in seven languages and is accessible for every home and person internationally whose doors and windows are open to receive the light of this sun. Pakistan's then dictator the notorious General Ziaul Haq wanted to shut the doors of Ahmadiyyat through his infamous ordinance 20 making all acts of worship of Ahmadis as criminal acts and punishable under the cruel law, but God frustrated and devastated not only his designs but annihilated the perpetrator of these laws as a result of the prayer duel of the fourth *Khalifah* of Ahmadiyya Islam within two months i.e., on August 17, 1988 when Ziaul Haq along with five generals and the American Ambassador was blown out of the sky by God and no particle

of his body could be recovered by the mourners.

Under his dynamic leadership Islam has and continues progressing leaps and bounds. He toured the world tirelessly to convey the message of God to mankind. He made special tours to Europe, West and East African, Asia and the Americas. He met with heads of states, held press conferences, addressed public meetings and answered questions and challenged opponents for spiritual contests to prove the superiority of Islam. He had a craving to win people for God so he launched several schemes to achieve the goal.

Pope John Paul II

Ahmadiyya servants of Islam have always been projecting Islam from the ordinary to the top most people through out the world and managed to reach the Pope to establish the superiority of Islam. For example, the *Ameer* and Missionary Incharge of the Ahmadiyya Muslim Mision of the Gambia presented a copy of the Holy Qur'an to Pope John Paul II in Polish, his own language on Feb 19, 1992 on his arrival in the Gambia. The Pontiff acknowledge the gift and dared not to oppose it.

And in 1997, the Missionary of the Ahmadiyya Muslim Community presented the Pope with an English translation of the Holy Qur'an in St. Louis USA.

Waqfe Nau

The Waqfe Nau Scheme, a personal foresight of his for the future needs of Islam launched in 1987 and has 3400 devotees by now.

Daee Ilallah:

He initiated a scheme called *Daee Ilallah*. It is a call made to every Ahmadi for becoming a caller to Allah voluntarily for the establishment of the superiority of Islam.

International Bai'at Scheme:

The International Bai'at Scheme was also initiated by him to exhibit the annual progress of converts from all nations of the world. It presents a spectrum of millions joining the fold through MTA.

Building of Mosques

The building of Mosques in Europe and America scheme has progressed greatly. It is amazing that during his ten-

ure of office alone, 13,291 mosques were built or their *Imams* along with the worshipers became Ahmadi. (11472 mosques in all were with their *Imams*).

Mosques by Ladies

Ahmadi women like men are fully engaged in the service of Islam. Besides conveying the message to non-Muslim women in their respective areas, they are also contributing their wealth and all that belongs to them for the cause of Islam. Their special feature is that they are spending their ornaments for the construction of mosques in Europe. So far four mosques in London, Holland, Copenhagen, and Berlin were built with their exclusive contributions.

Service Through Literary Works

Hadhrat Mirza Tahir Ahmadth was a great writer as well. He has written over 20 books. The masterpiece among his books is '*The Revelation, Rationality, Knowledge and Truth*'. About this book a member of the British Parliament Mr. Tom Cox during his speech at our UK *Jalsa* said: "This sort of knowledge of the scriptures cannot be acquired by just simple studies. This is a gift

from God that is granted to a few and it is a gift to be called revelation. I have no hesitation in asserting that you are the recipient of that revelation that is given to few, a very few whom He chooses. I can safely say that you are indeed the prince of the learned of the world of Islam today and I salute you."

Translations of the Holy Qur'an

Translations of the Holy Qur'an during his 21 years *Khilafat* have been made in 57 different languages for the benefit of all people, especially the Westerners.

Services Through the Medical Field

Hadhrat Mirza Tahir Ahmadth was a great scholar in homeopathic medicine. Throughout his life Hazoorth helped hundreds of thousands of the sick with various remedies and provided relief to the suffering humanity. He delivered a series of lectures free of cost on homeopathic medicines and thus provided extremely valuable literature for an inexpensive way of curing all diseases. These lectures have been compiled and printed in a book form and have been now translated

and published into English for the West as well as the East. It is a permanent treasure of knowledge for mankind.

Humanity First for the Service of Mankind

It was started under his guidance. Since 1992 it has been serving disaster struck and socially disadvantaged individuals and families in the poorer communities of the world and during storms like tsunamis etc. These services have been rendered in Turkey, Pakistan, Japan and Iran, Africa and Latin America, in the USA, Indonesia, Bangladesh, and Eastern Europe.

Progress of Islam During Hadhrat Khalifatul Masih V's^{aba} Khilafat

In 2003, the world saw the sun of Islam rising from London, the heart of the West. Hadhrat Mirza Masroor Ahmad^{aba} was elected on its soil as the fifth *Khalifah* of the Promised Messiah^{as} in whom the second manifestation of Hadhrat Muhammad^{saw} has been fulfilled in the latter days. The world saw through the MTA, the unique scene on the world horizon for the first time in its history, a Muslim *Khalifah* being elected. It seems

to me that it is an indication from God that the sun of Islam will never set again on the West, as well, rather, will remain shining till it conquers the hearts of all the Westerners.

After assuming the responsibilities of *Khilafat*, Hazoor^{aba} commenced his visits to different countries of the world from Ghana, West Africa inviting mankind to the beautiful message of Islam. He has visited some European countries, East Africa and Canada for the same purpose.

His message to mankind has been that their salvation lies in their acceptance of Islam. In 2006 he addressed the USA *Jama'at* Annual Convention directly from the UK through the MTA. In his address he directed the members to form teams under the leadership of Afro-American brothers and guide all America to God. This year we have been honoured through his blessed visit and through the Friday sermon he delivered here in Harrisburg. May Allah keep him under His own protection, *Ameen*.

The work of Islam under his guidance is being carried out through out the world. Islamic literature is now being produced and disseminated in the world

from the *Jama'ats* international operational headquarters at United Kingdom.

Within the brief period of a century *Jama'at* Ahmadiyya has already won millions of people from all countries of the world and according to the prophecy of God through the Promised Messiah^{as} within the next two centuries, all mankind will bow down before its Maker and will be invoking *Durood* upon Hadhrat Muhammad^{saw}. *Insha Allah*.

The work of Islam under his guidance is being carried out throughout the world. The final victory of Islam will be brought about by God himself. *Insha Allah*. The sun of Islam that has risen from the West during the lifetime of the Promised Messiah^{as}, and since then has been rising higher and higher every day and will continue to shine brighter and brighter till the whole world shines like the day at its zenith. To see that shine we all Ahmadi brothers and sisters need to hold fast to our most serious pledge that we took with Hazoor^{aba} on May 27, 2008 and which is the guaranteed way of achieving success. To refresh the memory of all audience I would like to read that pledge and conclude my presentation with it.

The new pledge taken by Hadhrat *Ameerul Mommineen* on May 27, 2008 reads:

“Today, on the completion of one hundred years of *Khilafat-e-Ahmadiyya*, we pledge on the oath of Allah the Exalted that we shall continue to try our utmost till the last breath of our lives to propagate Islam and Ahmadiyyat and to convey to the corners of the earth the name of the Holy Prophet Muhammad^{sa}; and for the completion of this objective and this obligation we shall devote our lives for the sake of God and His messenger, and we shall offer the greatest possible sacrifices to keep the flag of Islam high in each and every country. We also pledge that we shall exert our best to safeguard and strengthen the institution of *Khilafat* till our deaths. And we shall exhort our coming generations to stay attached with *Khilafat* for ever to receive the its blessings, so that *Khilafat-e-Ahmadiyya* remains safeguarded to the Last Day, and the preaching of Islam constantly remains active, and that the banner of the holy Prophet Muhammad^{sa} flies higher than all other flags! O, our Lord God grant us the ability to fulfill our pledge. *Ameen*”.

AHADITH

Hadhrat Anas^{ra} relates that a funeral procession passed by us, some Companions of the Holy Prophet^{sa} praised the person who had died, upon which the Holy Prophet^{sa} said: "It has become incumbent. Then another funeral procession passed by and people spoke ill of the person who had died. Upon this the Holy Prophet^{sa} said: 'It has become incumbent.' Hadhrat 'Umar bin Al-Khattab^{ra} inquired from the Holy Prophet^{sa}: 'What has become incumbent?' He answered: 'The one you praised, Paradise became incumbent for him, and the one you spoke ill of, the Fire became incumbent for him. You are the witnesses of Allah upon the earth.' "

(Bukhari kitabuljana'iz bab thana' annas 'alal mayyit)

Hadhrat Jabir^{ra} relates that we were in the company of the Holy Prophet^{sa} when a funeral procession passed by. Seeing it the Holy Prophet^{sa} stood up. When we walked towards the coffin to help carry it, we discovered that it was a funeral of a Jew. We said: "Messenger^{sa} of Allah! This is the funeral procession of a Jew. He observed, 'Death is a matter of grief and awe, therefore, when you see a funeral passing by you should stand up.' "

(Abu Dawud kitabuljana'iz bab al-qiyam liljanazah)

Hadhrat 'Abdur Rahman bin Abi Laila^{ra} relates that Hadhrat Sahl bin Hanif^{ra} and Hadhrat Qais bin Sa'd bin 'Abadah^{ra} were in *Qadisiyyah*, when a funeral procession passed by them. Seeing the funeral procession, both stood up. People told them that it was the funeral procession of someone (a non-Muslim) from this area. Hearing this, both of them said: "A funeral procession passed by the Holy Prophet^{sa}, seeing that he stood up. Someone said to the Holy Prophet^{sa} that it was a funeral cortege of a Jew. The Holy Prophet^{sa} replied: 'Is he not a human being?' "

(Nasai kitabuljana'iz bab al-qiyam lijanazah ahlishshirk)

THE HAND OF GOD IS OVER THE HAND OF THE KHALIFAH: A CENTURY OF EVIDENCE AND EXPERIENCE

Dr. Mirza Maghfoor Ahmad

Every Ahmadi, man or woman, young or old, by birth or converted, will affirm and witness to the truth of the fact that the hand of God lies over the hand of *Khilafat*. In reality, there's no need for me to stand here and argue the truth of this statement: Each one of us present here and every Ahmadi anywhere has experienced and observed Allah's special protection and favors for *Khilafat-e-Ahmadiyya*.

Just over one hundred years ago, when the Promised Messiah^{as} passed away, his followers were left in a state of disbelief and intense grief. The opponents of Ahmadiyat were anticipating the collapse of the movement and the end of his mission. However, in their moment of grief and apprehension, the words of their beloved Master resounded in their ears, as he had advised them to be steadfast. The Promised

Messiah^{as} wrote in his book, *The Will*:

“In short, He manifests His powers in two ways, at a time when on the death of a Prophet, difficulties arise and his enemies rise up in opposition and imagine that his mission would now fail and his Community would be destroyed and the members of the Community become prey to anxiety and are assailed by despair, then God Almighty manifests His power once more and rallies the Community and saves it from disintegration. He who remains steadfast throughout, witnesses this miracle as happened at the time of the death of the Holy Prophet^{saw}.”

Ahmadis were also consoled and encouraged when he wrote, “When I depart God will send this Second Manifestation to you and it will remain with you forever according to

the Divine Promise, which is mentioned in *Braheen-e-Ahmadiyya*. That promise has not reference to me but refers to you. God Almighty has said that He would make my community supreme over the others till the Day of Judgment.” On May 27th, 1908, Qadian became the site of this Second Manifestation. That day, 1200 companions of the Promised Messiah took the covenant of *Bai'at* at the hand of Hadhrat Maulvi Nooruddin, Khalifatul Masih I^{ra}. The whole *Jama'at* followed to unite at his hand.

It is reported that when a non-Ahmadi *Ahl-e-Hadith* scholar in district Gujrat heard that the Promised Messiah^{as} had passed away, he said to a few Ahmadis, “Now your community is in a predicament. The Holy Prophet^{saw} has said that there is *Khilafat* after every *Nabuwwat*. But there will be no *Khilafat*

among you because many of you have a western education and will not opt for it [*Khilafat*].” The next day when the *Jama'at* received the telegram that the *Khalifah* had been elected, that same *Maulvi* Sahib replied, “Nooruddin is a scholarly person. So he established *Khilafat* in the community. We shall see whether it continues.”

But *Khilafat* was not about fulfilling a personal desire; it was about fulfilling the prophecy of the Holy Prophet^{saw}. That *Maulvi* and others like him did not realize that neither Hadhrat *Maulvi Noorudd^{ra}* nor any other person could ever have maneuvered to become a *Khalifah*. It is Allah who establishes the *Khilafat*, it is Allah who protects it, and it is Allah who supports it.

Hadhrat *Khalifatul Masih I^{ra}* said, “It is not for man to make anyone a *Khalifah*. It is God’s own business. If I have been made *Khalifah*, this is God’s doing in accordance with His design.” Since May 27, 1908, the history of *Khilafat-e-Ahmadiyya* is replete with undeniable evidence of God’s special favors for his Second Manifestation. From the early days of his *Khilafat*,

Hadhrat *Khalifatul Masih I^{ra}* had to face internal and external opposition. He responded to all challenges with an unwavering belief in the word of God. In one of his speeches, he said,

“I have God’s Promises that He would lend me His support.”

In another speech he delivered, he stated, “God Almighty of His Grace saved you from disintegration after the death of the Promised Messiah^{as} by uniting you at my hand. Then appreciate this Divine bounty.” Then he said, “Be warned [that] my supplications are heard in Heaven. My Lord fulfills my purpose even before my supplications. To fight me is to fight God.”

Six years of his *Khilafat* testify to his claim that he indeed was a recipient of God’s special favors. He established the *Khilafat-e-Ahmadiyya* as had been envisioned and foretold by the Promised Messiah^{as}. Under his *Khilafat*, the *Jama'at* progressed to new levels, dashing the hopes of the enemies of *Ahmadiyyat* that the movement would fade away after the demise of the Promised Messiah^{as}.

After the death of

Hadhrat *Khalifatul Masih I^{ra}*, Hadhrat *Mirza Bashiruddin Mahmood Ahmad^{ra}* was elected *Khalifatul Masih II*. All but 50 of the *Ahmadis* present in Qadian took the covenant of *Bai'at* at his hand. It became immediately evident that this very well educated group led by *Maulvi Muhammad Ali*, which included members of *Sadr Anjuman* and were supposed “pillars of *Jama'at*,” did not truly comprehend the institution of *Khilafat*. They were bent upon causing discord in the *Jama'at*. Their self proclaimed enlightened minds were holding them back from taking an oath of allegiance to a 25 year old man whom God had chosen to be the *Khalifatul Momineen*. They were presumptuous enough to believe that because of their status in the Community, the members of the *Jama'at* would follow them. In their naiveté, they underestimated the righteousness of the followers of the Promised Messiah^{as}. They presumed that even after reading *Al-Wassiyat* (the Will), the *Jama'at* would not embrace the institution of *Khilafat*. This group left Qadian and assumed that *Khilafat* would soon become a footnote in history.

As they were leaving

Qadian, one of the group's prominent members, in a despicable show of arrogance, pointed to the buildings of the *Jama'at*, saying that they would soon be haunted houses. From the point of view of these men, they were simply mocking a young and inexperienced man who had just been chosen to lead the *Jama'at*; but in fact, they had dared to challenge the divine design of *Khilafat*. Hadhrat Khalifatul Masih II^{ra}, Hazrat Musleh Maud, received a revelation in response to this early opposition at the beginning of his *Khilafat*. God foretold that "He will shatter them."

This prophecy was strikingly fulfilled within a few years. The dissident group who named themselves "Ahmadiyya *Anjuman Ishat-e-Islam*" was reduced to insignificance in their numbers and activities. On the other hand, the Ahmaddiya *Jama'at* flourished in a way that was possible only if God's hand was guiding the way. When Hadhrat Khalifatul Masih II^{ra} was elected, the treasury of the *Jama'at* had almost no funds because the opponents of *Khilafat* had taken all the treasury's money with them to Lahore. They also continued to create discord and turmoil in the *Ja-*

ma'at, but within a year God pulled the *Jama'at* out from under these difficult times under the leadership of His *Khalifah* and the whole community was united.

Each day of *Khilafat - e-Ahmadiyya* is an attestation of its Divine purpose in uniting not only the Ahmaddiya community, but also the larger world. In December 1929, the Party of *Ahrar* was founded in India, a political religious party funded and supported by the Congress party—which was in favor of an undivided India—and its Muslim allies to work against the interests of the majority Muslim populace. But soon they turned all their attention to opposing Ahmadiyyat in order to exploit mainstream Muslims' prejudices for their own political gain. Moreover, they were also fearful of the organization of the *Jama'at* under Khalifatul Masih II^{ra}. Starting in 1930, their anti-Ahmadyya agitation progressively increased, culminating in 1934 with a large gathering of members of the *Ahrar* in the middle of Qadian.

At this event, the speakers delivered foul speeches slandering and berating the Promised Messia-

h^{as} and Khalifatul Masih II^{ra}. One speaker bragged "O flock of Messiah's sheep, so far you have not faced your match. Now what you are up against is *Majlis Ah-rar* and it will cut you down.'

Another speaker threatened, "We will destroy Qadianis and throw the rubble of *Minaratul Masih* into the river Bias. We will eradicate Ahmadiyyat completely in and around Qadian." In addition, throughout this period the *Ahrar* party had the support of the government of Punjab, which schemed against the *Jama'at* even at the expense of maintaining law and order.

During this time, Hadhrat Khalifatul Masih II^{ra} exhorted his followers to display the high morals and patience expected of a believer against these adversities. He also cautioned the government officials to be fair and just and refrain from being a party in the persecution of Ahmadis. However, the situation continued to get worse. In May 1935, Hadhrat Khalifatul Masih II^{ra} delivered this warning:

"I say to the opponents and their supporters that even if you join your

forces, and plan and scheme day and night and bring on all your resources to destroy Ahmadiyyat, remember that you will be humiliated and disgraced and you will be annihilated. And God will make me and my Community triumphant. Because the path that God has chosen for me leads to victory. He has granted me the knowledge and has enabled me to adopt the means to succeed. On the other hand the ground is slipping from under our enemies. And I am seeing that defeat is closing in on them.”

And only a month later, the truth of these words became apparent as the *Ahrar* party suddenly lost all its influence among the Muslims of the subcontinent. The party had allied themselves with the Sikhs and Hindus, refusing to intervene after Sikhs demolished a local *Masjid* in Punjab. When the national movement against Ahmadiyyat was at its peak, Ataulah Shah Bukhari, the leader of the *Ahrar* had boasted,

“There were many people who rose to confront *Mirzaiyyat* but it was God’s Will that it will be destroyed by my hand.”

But he was proven

to be wrong. In fact, during a time when enemies were boasting of having eliminated Ahmadiyyat from the subcontinent, Hadhrat Khalifatul Masih II^{ra} established the *Tehrik-e-Jadid* scheme. *Tehrik-e-Jadid* is particularly significant because the *Jama’at’s* sacrifices in funding this scheme led to the establishment of missionaries and mosques around the world. Instead of being eliminated, Ahmadiyyat was growing stronger.

About 20 years later in 1953, six years after the creation of Pakistan, the *Ahrar* parties, working with other religious groups and the support of the Punjab government, started another anti-Ahmadiyyat campaign. Ahmadis were killed; their properties looted and burnt. The daily *Al-Fazl* was banned from publishing. Hadhrat Khalifatul Masih II^{ra} then addressed the *Jamaa’t*, saying:

“Brothers, [the] *Al-Fazl* [has been] banned for one year. So pray and seek help from Allah. *Insha Allah* we will be victorious. Have you ever seen in the last forty years that God has abandoned me? Would he forsake me now? The whole world could leave me, but He would *Insha Allah* never desert me. He is

by my side and about to help me.”

This was a grave time for Ahmadiyyat. The Governor of Punjab had prohibited Hadhrat Khalifatul Masih II^{ra} from public speaking and delivering any written statements. The superintendent of police came to Rabwah to inform Hadhrat Musleh Mau’ood^{ra} of this action. After receiving this notice, Hazoor said to him, “You have come alone to see me and did not fear in approaching me, because you believe that your government is behind you and being a government official it will protect you. “So shouldn’t I, who have been appointed *Khalifah* by God, believe that that he will protect me?”

It is true that your governor has authority over me, but my God has power over your governor. The governor has done what he wanted to do with me. Now let my God show His powerful hand.”

A few weeks later, the governor was forced out and the new governor rescinded this prohibition. Martial law was imposed and peace and order was restored and the agitation against Ahmadis was quelled.

Twenty years later in 1974, the *Jama'at*, under the guidance of Khalifatul Masih IIIth, was faced with another crisis. A well-orchestrated anti-Ahmadiyya movement started in Pakistan, again with the tacit approval of the government of Mr. Bhutto. From one end of the country to the other end, Ahmadis were brutally murdered; their properties and businesses were destroyed and burnt. Mr. Bhutto had had the opportunity to see the organization of the *Jama'at* under the *Khalifah* and developed fears of its challenge to his authority. And as Hadhrat Khalifatul Masih IVth himself pointed out in Ian Adamson's book, *Man of God*, Bhutto also had wanted to establish a *Khilafat* in Saudi Arabia. But to achieve that goal he would have to destroy *Khilafat-e-Ahmadiyya*. So he decided to propose legislation in the Pakistan Assembly to declare Ahmadis as non-Muslims.

After a secret session of the National assembly where the members listened to Khalifatul Masih IIIth explain the truth about Ahmadiyyat and their beliefs, the government of Pakistan declared Ahmadis non-Muslims. Mr. Bhutto

proudly declared that he had solved 90 years of issues with Ahmadiyyat. And while he was being congratulated for his role in the "demise of Ahmadiyyat," he was unaware of the fact that he was not fighting just with Hadhrat Mirza Nasir Ahmad, Khalifatul Masih IIIth; instead he was actually fighting God. When he summoned Hadhrat Khalifatul Masih IIIth to come before the national assembly, he was in fact challenging God Almighty, the protector of *Khilafat*. Hadhrat Khalifatul Masih IIIth said,

"Soon after my election to *Khilafat*, I received a revelation:

"O, Daud we have made Thee a Vicegerent in the earth."

This was an assurance from God that He is with me." God has always stood by His loved ones and has listened to the prayers of his *Khalifah*. Hadhrat Khalifatul Masih IIIth once noted that during 1974, "there were some nights I prayed throughout without a moment of sleep."

God responded to those prayers and within three years, the man who thought himself to be the leader of Pakistan for life

was overthrown by the army chief he had himself appointed and imprisoned on a drummed up murder charge. One night in 1979, the long hands of Divine power reached for his neck and the whole world woke up to the news that Mr. Bhutto had been hanged.

After overthrowing Mr. Bhutto, General Zia became a virtual dictator. He made an alliance with religious parties and persecution of Ahmadis reached an entirely different level. He enacted the infamous ordinance of 1984, which prohibited Ahmadis from using any terminology relating to Islam. This made it impossible for Hadhrat Khalifatul Masih IVth to discharge his duties while living in Pakistan. The situation was such that Khalifatul Masih IVth had no choice but to leave Rabwah for London. That journey was evidence in itself of Divine protection. Hadhrat Khalifatul Masih IVth had warned Zia earlier to "cease persecution or you will face the wrath of God." But Zia was too intoxicated with his own power, declaring, "We will preserve in our efforts to ensure that the cancer of Ahmadiyyat is exterminated." Hadhrat Khalifatul Masih IVth issued a *Mubahila* challenge to General

Zia, but he remained undeterred in his pursuit of the persecution of Ahmadis. This sealed his fate. Out of the gathering storm that every non-Ahmadi thought would wipe out *Khilafat-e-Ahmadiyya*, a thunderbolt of lightning struck. Yet the target was the enemy of Ahmadiyah. General Zia and his cronies were literally evaporated in the air after a fire engulfed his plane a couple of weeks after Khalifatul Masih IV'sth challenge.

After each crisis, the *Jama'at* Ahmadiyya bounced back stronger. Every attempt to undermine the institution of *Khilafat* was foiled by God Almighty. The election of Hadhrat Khalifatul Masih Vth, which was beamed live across the world, was indeed a spiritual experience and revival for every Ahmadi. In an instant, tens of millions of people felt and displayed intense love, loyalty, kinship and faith for their newly elected *Khalifah*. This could not have happened without Allah's favors for His newly appointed *Khalifah*. The spread of Ahmadiyah and the success of various schemes of Hadhrat Khalifatul Masih Vth are explicit signs of Divine approval and support.

Indeed the hand of God is over the hand of *Khilafat*. Today, Ahmadis have every reason to be joyous and to celebrate the hundred years of *Khilafat*, the fulfillment of the prophecy of the Holy Prophet^{SAW} and the Promised Messiah^{AS}. We are blessed that Allah has chosen us to accept the Messiah^{AS} and to execute His Will in establishing *Khilafat* among us. The followers of the Promised Messiah^{AS} have seen the blessings of *Khilafat* in a steady stream over the last hundred years. Hundreds of millions of Muslims watch in sheer jealousy over our unity and their discord, our progress and their regression, our belief and their doubts, our Godly appointed *Khalifah* and their self prescribed *Mullahs*.

But it is also a time of reflection and a moment for contemplation. We cannot be content with one hundred years of blessings. We must shine on for hundreds of years of continued Divine favors. We should not just remember what our fathers taught us about the importance of *Khilafat*, but we must realize how to instill the love of *Khilafat* in our children and in the generations to come. It is not a task to be taken lightly and it is not a responsibility to be ignored. Many an

Ahmadi before us has and is still sacrificing everything they have for the love of *Khilafat-e-Ahmadiyya*.

Hadhrat Khalifatul Masih IIIth once said that *Khilafat* and *Jama'at* are two names for the same entity. They are inseparable. God never abandons his servants, He never holds back His Mercy. He runs to us when we walk to Him. It is us, the servant, who abandons Him, disobeys Him, and walks away from Him. The Promised Messiah^{AS} has said that the Second Manifestation will remain with us forever, but we must keep up our side of the bargain as well. We will have to follow the teachings of the Promised Messiah^{AS}. We have to respect his wishes for who he wanted us to become. We must make ourselves and our generation worthy of the continued blessings of *Khilafat* for hundreds of years. There is just one question we all have to ask ourselves. Can we do it?

***Offer
Prayers
In
Congregation***

60th Jalsa Salana USA, 2008

Lajna Imaillah-USA Jalsa Salana Report

Asma Siddiqui, National Publication Secretary

Alhamdulillah! The 60th *Jalsa Salana Jama'at Ahmadiyya USA* was successfully held from June 20th—22nd, 2008 at the Pennsylvania Farm Show Complex and Expo Center in Harrisburg, Pennsylvania, USA. By the Grace of Allah, Hadhrat Khalifatul Masih V^{aba} honored us with his presence. *Lajna Imaillah USA* are grateful for the opportunity to be a part of this blessed event. This year, guests came from all across the USA and the world. Approximately 5000 *Lajna* and children participated and contributed in making the *Jalsa* successful. Various booths were set up to provide information and assistance to our guests (Book-stall, Fundraising, Handicrafts, Humanity first, Waqf nau, *Rishta Nata*, First Aid, Registration, Information, Security, etc).

The *Jalsa* proceedings began on Friday, with speeches being relayed from the men's side. On Saturday morning, *Lajna* had the privilege of being addressed by Hadhrat Khalifatul Masih V^{aba}. Hazoor gave spiritually uplifting advice to *Lajna Imaillah USA* and spoke in English language. The salient points of Hazoor's^{aba} address

to *Lajna* are:

- Reflect on *Lajna* and *Nasirat* Pledge
- Sacrifice and strive victory of Islam
- Always be ready to sacrifice for the sake of *Khilafat*
- *Nasirat* must fully equip themselves to take over responsibilities
- *Lajna* are guarantors of future generations and their primary goal should be proper upbringing of children
- Refrain yourselves from talking against *Jama'at* officials
- Give up worldly desires
- Constantly analyze your actions and prayer for one another
- Instill modesty and chastity from childhood
- Those who are distant, draw them closer to create means for paradise
- *Jihad* of self

The afternoon *Lajna* session included several highlights that were spiritually motivating. Speech topics included, Establishment of *Khilafat* As a Source of Spiritual Guidance for Mankind, Devotion to *Khilafat*: We Hear and We Obey, *Lajna Imaillah's*

Pledge of Allegiance to the Institution of *Khilafat*, and testimonies shared by 3 *Lajna* members under the title; Fruits of *Khilafat-e-Ahmadiyya*. About 20 Ahmadi Sisters who had recently signed the *Bai'at* were warmly welcomed to the stage where they each received a gift from Hadhrat Sayyeda Amatus Subooh Sahiba, Wife of Hadhrat Khalifatul Masih V^{aba} who chaired this session.

In addition, the National *Sadr* organized special meetings for *Lajna* and *Nasirat* to gain maximum benefit from meeting with Hadhrat Sayyeda Amatus Subooh Sahiba. She addressed *Lajna*, *Nasirat* and *Waqf Nau* at Masjid Baitur Rahman before the *Jalsa*. In a special meeting held on Friday evening during *Jalsa Salana*, Hadhrat Sayyeda Amatus Subooh Sahiba met with old and new sisters who had accepted Ahmadiyyat. This meeting was well attended and well received.

By the Grace of Allah and the cooperation of all the participants, the *Jalsa* was a success. May Allah reward all the participants and volunteers, whose hard work made this *Jalsa* possible, *Ameen*

Lajna Imaillah's Pledge of Allegiance to the Institution of Khilafat

Dr. Shanaz Butt, Sadr, Lajna Imaillah-USA

I bear witness that there is no God but Allah, the One without any partner. And I bear witness that Muhammad^{saws} is His servant and His messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of the faith and the community. I shall always adhere to the truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat (*Insha Allah*).

Assalamo Alaikum Wa Rahmatullahe Wa Baraakatohu to all of you. My topic today is *Lajna Imaillah's* Pledge of Allegiance to the Institution of *Khilafat*.

I just recited the *Lajna* pledge. How many of us just repeat the pledge like a parrot? How many of us really pay attention to the meaning, the promise, the oath and our loyalty and commitment to the pledge? How many of us translate that verbal pledge into honorable actions? Allah reminds us in the Holy

Qur'an:

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ
الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا
وَاطَعْنَا رَوَاتِقُوا اللَّهَ إِنَّا لِلَّهِ
عَلِيمٌ بِذَاتِ الصُّدُورِ ٥

And remember Allah's favor upon you and the covenant which He made with you, when you said, 'We hear and we obey.' And fear Allah. Surely Allah knows well what is in the minds. (5:8).

The Holy Prophet^{saw} said:

Make an oath only in the name of Allah – adhere to the truth and fulfill your pledges strictly.

The Promised Messiah^{as} has written, "The members of my *Jama'at* should not be pleased with the mere verbal expression of faith; they should act in complete accordance with their pledge. If you do not bring about a change in your heart, then it will be correct to say that there is no dif-

ference between you and others (who have not joined the *Jama'at*)."

We have gathered here today as a body of Muslim women who owe deep gratitude to our Holy Prophet^{saw} for changing the conditions of women forever; as a daughter, as a wife and as a mother. About ~1500 years ago, women were provided not only equal rights to men but in many cases, a higher status than men in terms of treatment, respect and dignity. The best compliment that women could ever receive was bestowed upon us by the Master Prophet^{saw} when he said:

Al-jannatu tahta aqdaamil ummahaati-----

Paradise lies under the feet of mothers.

This *Hadith* provides a high compliment as well as a high responsibility on mothers in that mothers have such a high status that if you serve your mother in a manner that is pleasing to Allah, your service will become worthy of paradise.

Mothers have the responsibility of training their children to become worthy of paradise which should be found in their own personal examples.

However, this status does not come free. We have to earn this status. Muslim women and particularly Ahmadi women has a huge responsibility to fulfill before we can claim the respect, dignity and status afforded to us by Allah and the Holy Prophet^{saw}. In order to be deserving of these rights, it is essential that we show continuous improvement in our moral and spiritual development. It is so important for women to fulfill their obligations that Allah gave specific instructions regarding the conditions under which a women's *Bai'at* (oath of allegiance) could be accepted. Allah says to the Holy Prophet^{saw}:

بِأَيْهَا النَّبِيِّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ
يُبَايِعُكَ عَلَى أَنْ لَا يَشْرِكْنَ بِاللَّهِ
شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا
يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ
يُفْتَرِيهِ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا
يَعْتَصِبْنَ فِي مَعْرُوفٍ فَبَايِعْتَهُنَّ
وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۖ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ۝

O Prophet! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful.

(60:13)

It is interesting to note that 1500 years ago, women were instructed to avoid the same social ills and moral weaknesses that are not only present today but becoming more and more prevalent in the 21st century!

Thus, our pledge or oath of allegiance to *Khilafat* has no significance if we do not make every effort to reform ourselves and reform others around us. Think about why *Lajna Imaillah* was organized? We are an auxiliary which was established in 1922 by Hadhrat Khalifatul Masih II, Hadhrat Mirza Bashirud Din Mahmood Ahmad^{ra}. He believed that women play a very important role in the society, in the community and in the upbringing

of the future generation of Muslims. It is only by the reformation of women that we can hope for the reformation of a society and Hazoor said that Islam would definitely succeed if you are able to reform 50% of women.

Hazoor said to women in 1922, "be virtuous and your children will become virtuous'. Therefore, *Lajna Imaillah* was established to remind us of our high status and to make us mothers under whose feet our children find paradise. *Lajna* was not established to inspire each other to become competitive in our material ways. When we begin to compete with each other regarding what we wear, where we live in, or what car we drive, we are presenting a poor example to our children and fellow *Lajna* members. We need to guard ourselves against this blind pride that drives us to seek material superiority and we need to remember that this life is temporary and that we are in this world to prepare ourselves for the next world. In this regard, the Holy Qur'an says:

بِأَيْهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا
اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

O ye who believe! Fear Allah, and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well Aware of what you do. (59:19)

This verse points to several many important aspects of the basic teachings of Islam. The verse talks about believers, accountability, striving, fear of Allah and our effort both in this world as well as in the next. Such a small verse, but such huge responsibilities which will take more than a life time to achieve. That is why it is of high urgency that *Lajna* take their pledge of allegiance very seriously.

In a sermon to *Lajna* Tanzania in 2005, Hazoor^{aba} said that the status of a woman who trains her children well is very high in the sight of Allah. Hazoor^{aba} said that it is equivalent to giving up one's life for the sake of Allah. By paying attention to the practice of Islamic values, you will automatically instill the same in your children. Mothers need to train themselves in order to train their children. The younger generation will only be attached to the *Jama'at* and to *Khilafat*, if they observe their parents doing likewise.

Lajna Imaillah was established to undertake this type of *Jihad*. When we recite the pledge, we make a solemn promise to Allah, to the Holy Prophet^{saw}, to Promised Messiah^{as} and to our *Khalifah* that we will protect Islam, we will make sacrifices, we will raise good children and we will continue to perpetuate Islam and Ahmadiyyat. Our *Jihad* is to raise a nation with high moral values, and create a healthy society that provides a true example of an Ahmadi society.

On May 27, 2008, many of us had the blessings of listening to Hazoor's^{aba} address and at the conclusion of his speech, Ahmadi worldwide became one body and one spirit as we stood up and recited the *Khilafat* Oath after Hadhrat Mirza Masroor Ahmad^{aba}. In this oath, we promised to spread the message of Islam to the ends of the earth. We promised to continue to dedicate our lives at all times for the sake of Allah and the Holy Prophet^{saw}, and we promised to make every sacrifice that is needed of us to keep the flag of Islam flying high. We also pledged that we will continue to make all efforts to safeguard and strengthen the institution of *Khilafat* and we would advise our children to remain

Thus it is important for us to realize that when we recite the pledge, we are pledging to sacrifice ourselves for the sake of Islam – we are pledging to undertake a personal *Jihad* for the sake of Islam. This *Jihad* addresses all aspects of our lives; whether it is intellectual, social, material, moral or spiritual. No matter how educated our *Lajna* members are, no matter what kind of job offers they receive, no matter what their social status is, we must remember that our personal *Jihad* begins from inside – inside ourselves and inside our homes.

We all know that making a verbal pledge and putting the pledge into actual practice are not the same. However, it becomes much easier when we realize that what we consider to be a sacrifice is really a reward, a gift from Allah to all Ahmadi Muslims. Sometimes, no most of the time, we feel that the pressures of our daily life are so demanding that it is impossible to take out the extra time to learn about Islam and attend *Lajna* meetings. We feel that we are already sacrificing enough and cannot do more. We find a dozen reasons why we cannot attend *Lajna* meetings or why we cannot volunteer to help with *Lajna* activities

or follow the directives of *Khalifah-e-Waqt*. However, we should realize that the physical act of attending meetings and spending time with other Ahmadiyya women and children not only improves our own knowledge but also provides us with lessons on building relationships and dealing with all kinds of people. It is in these gatherings that you can actually put your knowledge of Islam to practice. Our obedience to the directives and over the past 2 years, *Lajna* has received several directives: *Purdah*, *Salat*, staying quiet, learning the Khilafat Centenary Celebration prayers, fasting, and *Wasiyyat* to name a few. Those of you who have obeyed these directives will find that they have improved and simplified their lives and are finding it easier to follow Islam and come closer to Allah through the guidance from the institution of *Khilafat*. The *Lajna* Pledge is a constant reminder and further highlights the actions that true believers must take to stay on the right path through the use of their God-given health, wealth and abilities.

My dear sisters, we are blessed to witness the beginning of the 2nd century of *Khilafat-e-Ahmadiyya* and

and we are blessed to be called Ahmadi Muslims. We are blessed to be given the opportunity to be a part of *Lajna Imaillah*- The maid servants of Allah. *Lajna Imaillah* was created solely for us and, it is up to us to fulfill the goals and objectives of this esteemed auxiliary. Hadhrat Masih Mau'ood^{as} also said, 'do not wear Islam as an outer robe, but practice its teachings and you will be transformed'. It is only through the sacrifice of our capabilities, wealth and time in the service of Islam that we can reach salvation. In closing, my dear sisters, let us reflect once again on the promise that the *Lajna* Pledge seeks from each and every one of us.

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

I bear witness that there is no God but Allah, the One without any partner. And I bear witness that Muhammad^{saw} is His servant and His messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of the faith and the community. I shall always adhere to the truth and shall always be prepared to make every sac-

rifice for the perpetuation of the Ahmadiyya *Khilafat* (*Insha Allah*).

Let us pray that may Allah enable all members of *Lajna Imaillah* around the world hold on tightly to the Rope of Allah, to the Rope of Ahmadiyyat and to the Institution of *Khilafat*, *Insha Allah*.

Hadhrat Abu Musa Al-Ash'ari^{ra} relates that the Holy Prophet^{sa} said: "The case of the one who remembers his Lord and the one who does not remember his Lord is like that of a living and the dead."

According to the narration mentioned in 'Muslim', the example of the house in which God Almighty is remembered and the house in which God Almighty is not remembered is like that of a living and the dead.

(*Bukhari kitabudda'wat bab fadl dhikrullah ta'ala, Muslim kitabussalat bab istihbab salatunnafilah fi baitih wa jawazha fil masjid*)

DEVOTION TO KHILAFAT: WE HEAR AND WE OBEY

Saliha Malik, Lajna Tarbiyyat Secretary

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
أَنْتَ الْوَهَّابُ ۝

Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3: 9)

The subject of my speech this morning is Devotion to *Khilafat*: we hear and we obey. I will address three aspects within this topic, which affect us deeply, and which Hazoor^{aba} has especially asked us to evaluate, namely Prayer, finding faults and our observance of *Purdah*.

In the Holy Qur'an it says:

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ
لَآيَةً لِقَوْمٍ يُسْمَعُونَ ۝

“And Allah has sent down water from the sky

and has quickened the earth after its death. Surely, in that is a Sign for a people who would listen to the truth.” 16: 66

Hazoor^{aba} pointed out, how surprising! ‘The significance of ‘water’ to revive the dead earth ties in with those who listen.’ This water is of course the spiritual water. Indeed the clearest and purest of all spiritual waters was brought by the Holy Prophet^{saws}. Such is the life-infusing quality of the Holy Qur'an. And the advent of the true and ardent devotee of the Holy Prophet^{saws}, has caused this water to flow again – for those who listen.

A Discourse on Signs (Ayahs) of Allah 12/28/07

‘Listen, ye good people I am the water, indeed, has come down from the heavens in time’.

A poem by Promised Messiah^{as}

Allah promises if we listen to this water we will be quickened after our

death. We will be spiritually revived. My dear sisters, we want that water of the Imam of this age, the Promised Messiah^{as}, to wash over us and give us life. We want it to rinse us clean and revive us out of our laziness, our fixed opinions and the shackles of society and habit. We want to take those words into our hearts and let them ruminate there until the freshness and the truth of them affects our actions. This is what is meant by the words “We hear and we obey”

“I address directly the whole *Jama'at* every Friday.” Hazoor^{aba} says, “However, only those benefit from this and only those are closer to the *Khalifah* of the time, who bring about a positive change in themselves after listening to my words... You should leave this *Jalsa* with this determination that, according to the wishes of the Promised Messiah^{as} and according to the oath of *Bai'at* that you have made with the Promised Messiah^{as}, you will mold yourselves according

to the true Islamic teachings.”

Address to the USA, 9/3/06

“The love the *Khilafah* has for the people in his community and the love they have for him is unmatched.”

“This two way love,” he says, “Will be the foundation of firm establishment of eternal *Khilafat*. This love is so deeply rooted in the hearts of the *Jama'at* members that no storm can uproot it.”

Institution of *Khilafat*,
11/02/07

Prayer

As Allah has promised *Khilafat* to those who safeguard their prayers, Hazoor^{aba} has laid great emphasis on it in this centenary year especially. He has spoken most eloquently about it in many of the Friday sermons and made clear to us that all other failings and difficulties could be resolved by the heartfelt observance of prayer. He says:

“Observe each *Salat* at its prescribed time. The five daily prayers are the milestone from where the spiritual journey begins. If one is negligent with *Salat*, virtues are suppressed in the

manner that weeds suppress the growth of a field. It is our task to make the roots of this worship so strong that it safeguards us from all evil.”

Salat, 2/15/08

The true observance of *Salat* engages every fiber of our being – our words, our mindfulness our body bows down. Our hearts melts in anguish and restlessness, our soul flows towards Allah. In such a prayer we meet with Allah from whom nothing is hidden. In deep humility we beseech His help and seek forgiveness from Him Who created the Heavens and the Earth and for Whom nothing is impossible. It is our humble prayer that moves Allah's Grace and gives us the experience of Him. This is the earthly paradise.

Promised Messiah^{as} tells us that the true prayer:

“(It) is a magnetic force, which attracts the mercy of Allah. It amounts to a death, but in the end, it raises the dead to life. It is a hurricane; but in the end becomes a lifeboat. All affairs, which have gone wrong are straightened by it. Every poison is turned into a panacea through it.

(Lecture Sialkot)

In the Holy Qur'an, it

says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ

Surely, Prayer restrains one from indecency and manifest evil. 29:46

“If observance of *Salat* is not bringing about a revolutionary change in our lives” Hazoor^{aba} explains, “then we ought to be concerned.”

58th Jalsa of the Nigerian
Jama'at, 5/2/08

Because the Promised Messiah^{as} informs us that: “A time comes when He who listens speaks and responds to the supplicant. This is the situation in the *Salat*. The worshipper falls into prostration before God Almighty and submits his difficulties and his needs to Him. The result of true and real *Salat* is that soon the time comes when God Almighty responds to the supplicant and comforts him with His words. Can such an experience be possible without the true observance of *Salat*?”

Essence of Islam Vol II

Finding Faults

My dear sisters, as we strive towards Allah, Satan

leaves thorns in our path... One, which damages our progress immeasurably is finding faults with others. Many succumb to this without realizing it.

“In fact” Hazoor^{aba} says, “even if a person does have a failing others should not pursue it. The Holy Prophet^{saw} said that Allah will save the face of that person from fire on the Day of Judgment who safeguards his brother’s honor. Hazoor^{aba} said man commits untold sins and if Allah was to hold us to account for them we would be destroyed, therefore, we should safeguard each other’s honor for we do not know if our deeds alone are worthy of saving us from the torment of Fire.”

The Social Ills of Jealousy, 5/26/06

And he reminds us of the ways of sisterhood:

“Cleanse your hearts of ill wills. Instead of finding faults in others, look for goodness in them. Instead of arrogance, show kindness and be gentle with each other. Instead of indulging in idle gossip and back biting in your meetings, you should convene meetings where Allah’s name is glorified.”

Address to USA, 9/3/06

CEO Indra Nooyi offers practical advice on this matter: ‘What ever any body says or does, assume positive intent. You will be amazed at how your whole approach to a problem changes. When you assume negative intent you become angry and defensive.’

This problem intensifies when ladies gather together in groups to find faults with the *Jama’at* - a special concern our *Khali-fah* has asked us to examine. (ref. Hazoor’s^{aba} letter Jan 3rd 2008) Do we expect the situation will improve by such gossip? If we are an observer, it is very easy to criticize. Our opinion about things changes dramatically if we are the ones responsible for the task. Surely the solution lies in becoming a dedicated participant in the affairs of *Jama’t*:

“The truly loyal look after the interest of the *Jama’at* and its well-being is their foremost concern”.

Khalifatul Masih IVth
Khutba 2/10/89

My dear sisters, when we find faults our hearts are filled with disturbance and rancor and we are not united. Where any of us see shortcomings in the affairs of *Jama’at*, let us be those who offer help and bright solutions our selves. Re-

member the love that no storm can uproot? That tree is watered by the *Imam* of the age:

“May God keep this tree evergreen and may none of us become the dry leaf which becomes disassociated with the tree.”

Institution of Khilafat,
11/02/07

It is up to each and every one of us to protect the integrity of this *Jama’at* for the sake of our own spiritual progress and for the sake of our children. Our *Jamaa’t* is our Noah’s Ark. Without it we are lost in the deluge.

Purdah

We will also protect the integrity of our *Jama’at* through our observance of *Purdah*. Hazoor’s^{aba} clarity and his expectations from us on this subject are unequivocal:

“Surely, an Ahmadi woman,” he says, “in whose heart the seed of spirituality has been sown that keeps her in the fold of Ahmadiyyat, who is a picture of faithfulness, who knows about offering sacrifices for the sake of her faith, who is deeply in love with *Khilafat-e-Ahmadiyya*, when she is admonished, she does not treat it like the deaf and the blind. If she is a true Ahmadi, it is expected that like all true

Ahmadis she will try her utmost to act upon the advice she is given.”

Address to *Lajna* UK,
11/19/06

“Therefore, instead of becoming the victim of any complex, like a brave Ahmadi Muslim woman, with your practice and with your arguments, convey this message to your friends and in your society that this Qur’anic teaching of *Purdah* is to safeguard your chastity. It is there to restore your lost honor. It is not an imprisonment.”

Address to UK *Lajna*,
11/19/06

“So today, it behooves every Ahmadi woman that instead of being afraid of the people while the seeds of hatred for Islam are being sown in the world, while Islam is under attack from all sides, you should cry out loud and proclaim throughout the world that no matter how many hurdles it may place in our paths it can not wipe away these beautiful teachings from our faces, from our hearts, or from our actions.”

Address to UK *Lajna*,
11/19/06

In the matter of *Purdah*, it is important to remember to put your trust in Allah. When we face great

challenges in keeping Allah’s Will whatever it may be, He comes to our aid. But first He requires us to show our true devotion and courage. Hadhrat Musleh Mau’ood^{tz} captures this point most eloquently:

“Most people wish that the power of their enemies should break of itself, but it cannot break without their using the weapon of self – sacrifice.If he makes up his mind boldly to meet the difficulties he may be saved. He need only take heart and make bold to enter the struggle, and what appears to him to be a thick jungle of difficulties will turn out to be a garden, the seeming “Hell” assuming the form of a veritable “Heaven.”

Commentary by Hadhrat Musleh Mau’ood^{ra} on 5:24 of the Holy Qur’an

My dear sisters, these are a few ways to show our devotion and love that we did profess to Allah and His Messenger. The believers partake of the blessings of *Khilafat* by holding firm to their faith and practices, united under him.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ

أَنْتَ الْوَهَّابُ ۝

“O our Lord, let not our hearts become perverse after Thou hast guided us, and bestow upon us Mercy from Thyself, surely thou art the best of Bestowers.”
3: 9

May Allah enable us to be those who pray the true prayer, so that all our shortcomings, our obstacles and difficulties that keep us from the true practice of our faith, may be removed. Enable us to be those listeners, for whom the spiritual water of our Messiah penetrates deep. Enable us to be the green leaves on the tree of *Khilafat*, who always respond to his call.

We have witnessed the torch of the Olympics being passed so carefully from person to person around the globe. My dear sisters, we too have a torch... a sacred torch we have to protect and pass on to our children. This torch is the light of Allah, handed to us in this day and age from the Promised Messiah^{as} to the *Khulafa*. We are all torchbearers.

In closing, may these inspiring words of Khilafatul Masih IVth stir our hearts into action, he says:

“Thus march forward cheerfully with joy and happiness, with purpose and faith and do not let that

light that God has kindled in my heart and whose flame is burning in thousands of other hearts, do not let it be put out! Let it not be put out! I ask you in the name of the One and Unique God that you must not let it be put out and look after and protect this sacred Trust. I swear by God, the Master of Honor and Glory, if you remain loyal trustees and protectors of this light then God would illumine and spread this light into the hearts of others, light that would engulf the whole earth turning all darkness into brightness."

Khalifatul Masih IVth
Khutba 8/12/83

HADITH

Hadhrat 'Abdullah bin 'Abbas^{ra} relates that someone asked the Holy Prophet^{saw}: "Whose company is better? The Holy Prophet^{saw} said: 'Whose company reminds you of God Almighty, whose talk increases your knowledge, and whose deeds remind you about the Day of Judgement.' "

(*At-Tarhib wa't-Tarhib* -
At-Tarhib fi majala-situl 'ulama', p 76/1)

GOD HAS UNLIMITED WONDROUS POWERS

O ye people, fear God and make true peace with Him and put on the garments of righteousness. Let every mischief depart from you. God has unlimited wondrous powers. He has limitless mercy and grace. He it is Who can dry up a terrible flood in an instant. He it is Who can cast away fatal calamities with a single stroke of His hand. But these wonderful powers of His are manifested only to those who become wholly His. Only those witness these extraordinary manifestations who, for His sake, bring about a holy change in themselves and fall down prostrate at His threshold; who become pure like the drop of water which develops into a pearl; and who, being melted by the heat of love and sincerity and devotion, begin to flow towards Him. He takes care of them in misfortunes and delivers them in a wonderful manner from the conspiracies and designs of their enemies and safeguards them against situations of ignominy. He becomes their guardian and their ally and helps them in their difficulties when no human being can render them any help and His hosts descend in their support.

How grateful should we be that our God is Beneficent and Powerful! Will you then desert such a Dear One? Will you transgress His limits for the sake of Your unholy selves?

It is better for us to die seeking His pleasure than to continue living impure lives.

(*Ayyamus Sulh, Rühani Khaza'in*, vol. 14. PP. 341.342)

ESTABLISHMENT OF KHILAFAT AS A SOURCE OF SPIRITUAL GUIDANCE FOR MANKIND

Dhiya Tahira Bakr, National Tabligh Secretary

“All that is noble and good in man is not due to man’s conquest of nature but to his conquest of self, inspired by faith in God”

(Synopsis of Religious Preaching, A.U. Kaleem. 1998, pg.146).

To progress productively in life a system of order is necessary. Allah, our God, the Most Perfect, the Originator of all things, created systems such as the universe and man. The orderly movement of the sun, moon and stars comprise components of a universal system. Their orderly movement produces an effect that allows the subjects of Allah, such as man to prosper. When Allah decreed the sun to rise and set, the clouds to send down rain and then awaken the earth to bring forth vegetation then man prospers.

Man is the most sophisticated, intelligent and conscientious creation of Allah. These qualities have allowed man the ability to

create a system of order: Rules are established as laws to keep peace. But, just as man can prosper, he can go astray.

From the time of Prophet Abraham (peace be upon him) and today, man continues to stray so far from God and His commandments that the signs are blatant. As a result, we are still plagued with genocide, suicide, and homicide. We have legalized homosexuality and games of chance. There is still oppression, persecution and shirk (idol worshiping). All of this is a contradiction to the purpose of man’s creation. We must be reminded of *Surah Al-Infitar* (82: 7-9): Allah exclaims, “Oh man! What has made thee arrogant in relation to thy Noble Lord: The One Who created you and perfectly proportioned you and fashioned you with justice. This He did at every stage and in every form in which He compounded and fashioned you”. So what is our problem? What can we do?

Man attempts to solve the problem by establishing justice through laws. The best example that I can think of, is the American Constitution. It was written in 1787 and in 1789 it took effect. The US Constitution has 27 amendments. The first 10 amendments collectively are called the Bill of Rights. They were created specifically to spell out the rights of individuals such as freedom of religion, speech, to bear arms, and be justly tried for transgressions. In addition, America’s forefathers, George Washington and others felt a need to end the troubling times and bring peace and order by forming a new national government. This government was to be strong enough to gain obedience at home and respect abroad (International Information Programs. u.s.info.state.gov. 2004).

However, despite man-made laws, it doesn’t appear that we are capable of maintaining and sustaining order, justice or peace.

Allah is aware of man's weaknesses. He is All Knowing, Compassionate, Merciful and Gracious. Therefore, Allah creates a system designed to guide man in conduct, justice and interactions. The system of *Khalifat* was being established when Allah revealed to the Holy Prophet Muhammad^{sa} *Surah Al-Nisa* verse 60: "O ye who believe, obey Allah and His Messenger and those who are in authority among you. And if you differ in anything refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end". Are we experiencing the signs of the end, the latter days: one disaster after the other i.e. earthquakes, tsunamis, hurricanes, wars and rumor of war? The Holy Prophet Muhammad Mustafa^{sa} said, "Verily, God will appoint for this *Ummah*/community in the beginning of every century those who will restore for it, its' faith"

(Synopsis of Religious Preaching, 1998 p.108).

In 1889, 100 years after the American Constitution, Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^{as} formed a spiritual community.

We are that community, the Ahmadi Muslims. The Promised Messiah^{as} created 10 conditions unlike the 10 Bill of Rights, these conditions were established to help man develop his inner self. Those who believe, accept and practice these conditions is called to take *Bai'at*. The Promised Messiah^{as} said, "To take *Bai'at* means handing over your life to Almighty Allah (Conditions of *Bai'at* and Responsibilities of an Ahmadi. Mirza Masroor Ahmad^{aba}, 2004, p. 4). The seventh condition of *Bai'at* states: That he/she shall give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness (Conditions of *Bai'at*, *Lajna Imaillah-USA*, 2004). This is the *Jihad*: when man struggles to reform and then transform himself so he becomes rightly guided in all affairs.

Every prophet and his successor known as a *Khalifah* attempts to protect man in his secular and spiritual affairs by serving as a conduit for Allah to teach man obedience to His Divine Commandments which if followed ensures man a clear path to a righteous and peaceful life in this world and the next. The structure

of *Khalifat* is exemplified by the following definition of order extrapolated from the Random House dictionary:

1. It is a system of arrangement or classification of persons
2. It is an authoritative communication system to direct performance
3. It is a state of effective operation
4. It is a state of efficiency or neatness
5. It is a state of public peace through conformity to rules and laws

Islam views the "ideal" state as an universal federation or confederation of autonomous states, associated together for upholding freedom of conscience, maintenance of peace and promotion of human welfare throughout the world" (Islam, It's meaning for modern man. Muhammad Zafrulla Khan^{ra}, 1980 pg. 158). This is not different from man-made law but supportive. However, the goals of this Islamic state are executed by divine power and intervention through the institution of *Khalifat* under the direction of a *Khalifah* (Head) and elected council. The first order of business is to bring about change in oneself by

way of the first and foremost intervention which is prayer. Our *Khalifah* when addressing us tell us to seek the pleasure of Allah and change oneself. They further remind us that we have accepted the Promised Messiah, Hadhrat Mirza Ghulam Ahmad^{as} who stated: when we have gathered at a *Jalsa Salana*, make the matters we hear part of our lives.

The fifth *Khalifah* recently reminded us of the attribute, *Al-Jabbar* (the Subduer). When it is used for Allah, it denotes one who fulfills the need of the people and reforms. However, when *Al-Jabbar* is used for something other than Allah, it signifies the rebellious and those who break the law, the haughty (*Khutbah*, May 8, 2008). These people use the Subduer to oppress. Take the life of Abdul Latif: He one day read one of the writings of the Promised Messiah^{as} and then believed in him whole-heartedly. So much so, that when Abdul Latif was asked by the government of Afghanistan to renounce his acceptance of the Promised Messiah^{as}, Abdul Latif refused. He continued to proclaim his belief even while being dragged through the streets of Kabul by a rope pierced

through his nose, even while being lowered alive in the ground from the waist down and then stoned to death (Ayesha Magazine Vol. 37, Spring 2007 pg. 29-31).

Man cannot create complete submission to anything. The essence of our being is only truly influenced by its' maker. Man can create laws, set consequences for disobedience and a period of time to reform. But man cannot create the heart and spirit of man, his consciousness nor his ability and capacity for love. That is Allah doing and His decree which brings us back to the first two chapters in the Holy Qur'an: *Surah Al-Fatihah* which tells us who is the Master and what path to take. Then *Surah Al-Baqarah* which delineates the laws regarding worship, matters of diet, investment, inheritance, marriage, transgression, and others.

Islam has a perfect constitution. It is the Holy Qur'an which contains revelations from Allah that provide direction on how to reform ourselves, live in peace and build a nation fit to lead the world under the direction of a *Khalifah*:

Through *Khilafat*, Allah

extends His power and calls man to order and therefore to obedience and discipline. We continue to be reminded of such things as in *Surah Al-Shams*. How the human soul in comparison to the universe, can attain a similar luster, order and peace. *Surah Al-Shams*, (91: 8-11): And by the soul and its' perfection; And, He (Allah) revealed to it (the soul) the ways of evil (*Fujoor*) and the ways of righteousness (*Taqwa*); Man indeed, prospers who purifies it (the soul); And man is ruined who corrupts it.

Our current *Khalifah* (Hadhrat Mirza Masroor Ahmad^{aba}) explains: Prayer (*Salat*) is the primary source of purifying the self. Prayer must be safe guarded at all cost. Like the soldier who would never surrender his best weapon in a battlefield, *Salat* must not be surrendered. It is the most excellent weapon for a believer

(*Khutba*, Feb. 15, 2008).

Our battlefields are the social ills that cause a disintegration of the family and increase promiscuity. Our battlefields are those evils that create a rescue mission for lost souls.

History reveals the

truth and shows the life of every *Khalifah* demonstrating sacrifices and the promotion of peace. Our past *Khalifah* Uthman^{ra} gave his wealth to family and the needy. He fought in various wars to subdue (use the attribute, *Al-Jabbar*) against transgression but he refused to fight a revolt against him, lead by fellow Muslims. This opened a path for the rebels to surround his house. While Hadhrat Uthman^{ra} read the Holy Qur'an, the rebels assassinated him in this month, June 17, 656 A.D.

(A book of religious knowledge. Waheed Ahmad, 1988 pg.150-151).

Now it is the time to bring this world the institution of *Khilafat*. The first order of business is to bring about change in oneself by way of the first and foremost intervention which is prayer.

Our mission is to rejuvenate the teachings of God/Allah and bring mankind to recognize Allah properly so we are rightly guided in all of our affairs. Look at us. We are black, white and the in-between shades; Some of us were Jew, Hindu, Christian, atheists and agnostic; Regardless of socioeconomic con-

ditions: Ahmadiyyat has brought us together in peace from our previous beliefs about God to know that there is only one God for us all. Under the guidance of *Khilafat*, Ahmadiyyat will continue to bring mankind to recognize and worship God properly.

Today, with the decline of morality and our common resources such as gasoline, food, health care, and even spiritual nourishment becoming unattainable: the world is crying out for change, order, justice and peace. Our cry must be in prayer for the help of Allah.

Ahmadi Muslims believe that *Khilafat* is for the good of man kind. From the Fourth *Khalifah* (Hadhrat Mirza Tahir Ahmad^{rh}) writings, *The Gulf Crisis and The New World Order: A plea* was made:

- ...accept that one, who was sent by God. He has the ability to lead you... pg. 37.
- ...fulfill the demands of *Taqwa* which means that at any time in your life when external forces which are likely to disturb your state of equilibrium, while reacting to them, you

equilibrium, while reacting to them, you must not forget that Allah is watching you..., pg. 24

- If you claim to be among those who fulfill the obligation of *Taqwa*, true Islam and submission to God is such that we collectively hold fast to the rope of Allah..., p. 125

In conclusion: We Ahmadi Muslims are celebrating 100 years of *Khilafat*, so our gift to humanity should be to establish *Khilafat* as a source of spiritual guidance for mankind. Rekindle their faith and belief in God. Give them the image of *Khilafat* and let our Ahmadi community be the model of peace personified.

Hadhrat Sahl bin Hunaif^{ra} relates that the Holy Prophet^{saw} said:

"He who supplicates Allah sincerely for martyrdom is raised by Him to the station of a martyr even if he should die in his bed."

(*Muslim kitabal jihad bab istihbab talbashshahadah fi sabilillah*)

FRUITS OF AHMADIYYAT

(1)

Sira Ahmad Brooklyn/Staten Island, NY

We stand shoulder to shoulder. We are one in faith. We proclaim with full hearts....
Love for All.

God is Love. We should be delighted to praise Allah's name. We must be thankful for the gift of life and the abundant blessings He has given us.

We were created by design. The most perfect of fashioners, has in His perfect way, organized everything according to His divine will and plan.

The world was designed for us to live in and laws are in the Holy Qur'an for us to follow and quench our thirst for righteousness. Look to Allah and commit your love to Allah and let us follow in the footsteps of our Holy Prophet, peace and blessings of Allah be upon him. Remember, our Prophet has advised,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

"If you love Allah, follow me then will Allah love you and forgive you your sins." (Holy Qur'an 3:32)

God intends for our lives to be a continual journey towards Him. Let the light of Allah be in our eyes and hearts so that we can recognize only the beauty of Allah and let go of the distracting beauty of this world.

This is my story of how Allah has guided me towards the beauty of Islam.

My father was a pastor at an Evangelical Church and I was brought up in that church. He used to tell me "let prayers be the foundation that you build your life on." I was baptized at age 13 and from then on, I pledged that I would serve God for the rest of my life. I made this pledge because I wanted to be like my father – a humble and kind man with many beautiful qualities. There was always love flowing from him and people loved him. He was a man of righteousness and when I told him that I wanted to be like him, he replied "no, you have to be the way God wants you to be."

I stayed in the Church for all my adult life and performed numerous tasks within the Church. I married at age eighteen and stayed married for 17 ½ years. In the last two years of my marriage I had to separate myself from my husband because of a clash between our ideologies. I wanted to follow the way of God, the God of Abraham, but he wanted to follow a different route. It was a difficult two years but towards the end of my marriage I had a vision.

At first I saw all these stars which descended upon my home covering all of it. I then saw the ocean and in the middle of the sea I saw a dot which resembled a cloud. Soon the cloud started to form into a shape and I noticed the face of a man wearing a turban. This man was calling me towards him. When I saw the man I realized he was a holy person because when he called me in the dream I prostrated in the *Sajda* position (although I did not know it was *Sajda* until after I joined Islam) and began to pray. The dream left me with a feeling of beauty and happiness. When I got up from prayer the man began to wave goodbye. I saw his face very clearly in the dream.

At the time of this dream I was living in Trinidad. Eventually, I moved to America to live with my sister. The day I was leaving my home country, I felt so sad and was crying in front of my mirror. I prayed "Oh God of Abraham please don't leave me at this time." When I finished the prayer, I clearly heard a voice say to me "As of today, your name is Sira" It sounded like a soft sound, almost like a song. And when I heard that voice, I was overwhelmed with happiness and kept repeating "my name is Sira." I didn't question where the voice came from, but I immediately believed that this is my new name.

My initial exposure to Islam and Ahmadiyyat came during a subway ride in New York. I was reading my Bible when a man sitting nearby started speaking with me about religion. He told me that he was the follower of the new Christ. He then showed me a picture of the Promised Messiah^{as}. When I saw the Messiah's photo I was shocked and amazed. I replied "Oh my God! I saw this man calling me to him in a dream two years ago in Trinidad."

The man, my current husband, then told me something strange. "As from today, your name is Sira." I was shocked again. I was convinced that the man in the photo was the Promised Messiah^{as} because I saw the picture in my dream and because this new stranger repeated the same soothing words to me that I heard two years ago when I was leaving Trinidad.

I then took to reading, praying and educating myself as to the true religion of God. I kept thinking about what I had experienced and wondered what was happening to me. But I soon realized that this had to be the Will of God. I called the man and he sent me a copy of "Where Did Jesus Die." As I read I became enlightened because the book exposed many of the contradictions in Christianity.

I kept studying and one night received another vision. I had a dream that I was dressed in a *Shalwar Kamis* and that I was standing on top of a mountain. There were lots of houses on the surrounding hills and mountains and there was a river running through the town. I felt that on one side of the river there were good people and on the other side there were bad

people and became convinced that the river was separating the good from the bad. Then there was a woman who came and said “don’t be afraid, I will cross you over to where the good people are.” She then took me to the good side and I saw that the houses were made of mud. I did not know what a *Shalwar Kamis* was prior to this dream, and since it was such a strange dream I wanted to share it with the man.

The next day I called the man to share my dream with him. However, the number that he gave me was disconnected. At that point I thought I would never see him again. Soon after I went to the park and sat on a bench to pray. I said, “Oh God of Abraham, please let me see that man again so that I can share with him my dream and continue to study Islam.” The following Monday, after the prayer, I happened to be in the subway station when all of a sudden I saw the man. I asked him, “What are you doing here?” The man responded, “Allah put in my heart that I should be here.” We talked about the book. I told him that I prayed to God for guidance and then related my most recent dream to him. I described every detail and his reply was “Madam, God has given you a vision of the pious city of Rabwah.” He then gave me more books about Islam and Ahmadiyyat. Eventually the man and I got married and I fully entered the fold of Ahmadiyyat.

Prayer is the foundation of my life. Prayer transforms me from a religious person to a righteous person. My fervent prayers introduced me to Islam and through Islam I am introduced to a new level of prayer. Islam illuminates my righteousness and makes me feel complete. It allows me to see all the beautiful qualities of God. It makes me feel secure, peaceful, and close to the Almighty. I can face any trail and tribulation because Allah is the essence of my life.

Now there is nothing in life that I desire. All my happiness is in Allah. There was a time when my eyes used to shed tears of grief, but now they have become a fountain of joy all for the sake of Allah.

I pray until I feel myself transform – things become so real, not knowing that they are really visions. Prayer brings you so close to Allah. The best thing in life is to be a spiritual person. To become a spiritual person means to transform into a creature that only cares to please Allah.

This is the point that I have reached in my life. Nothing bothers me in life because all I need is my Lord. My father once told me that I would be transformed into a spiritual person and *Alhamdulillah* that is what Allah has done to me. My husband tells me “I don’t think you are of this world because when you speak you sound like a creature from another world.” My life is no longer mine, my life, my prayers, and my death all belong to Allah.

Islam has brought out the qualities of Allah in me.

FRUITS OF AHMADIYYAT

(2)

**Laeqa S. Ahmad,
National Secretary Tarbiyyat (For New Ahmadis),
Zion, IL**

Islam, Change, and Mentorship

What if you received a knock at your door informing you that your husband of one year had been murdered? What if at 23 you found yourself a young bride, then a widow, and a new Ahmadi, all in a two-year span? What if on top of all of this you were miles away from home in a strange town? To add to this, what if you were caring for a six year old son?

I want to address this distinguished and diverse group of sisters today on how Ahmadiyyat/Islam changed my life and the important role that *Lajna* members played in helping me stay the course of Islam. I'll also explain the importance of role models and mentors, and how vital both are to the new member and the future of Ahmadiyyat. I will achieve this by using my life as an example on how Islam and sisters filled with the love of God helped me change my life.

This was a very emotional and trying time in my life. I could have easily left the *Jama'at* and went back to my hometown, Gary, Indiana where there was crime, poverty and worst of all no *Jama'at*. My now deceased husband had opened a door for me by introducing me to the greatest of all gifts that is the one true faith. Also going back to Gary Indiana meant having to deal with my father and his views of what Islam should be. He was from the Nation of Islam and had a very narrow and hard approach to how Islam should be practiced. Through Ahmadiyyat I learned the softer more compassionate side of Islam and I was not about to have that taken from me. The change brought about through the true Islam was so profound that my heart and mind would not let me. I had been awakened after years of spiritual sleep. It was as if Allah had taken control of my course. This time in my life I found comfort in this verse of the Holy Qur'an:

وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ
وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالْعُمَرَاءِ - وَيَشِيرُ الصَّابِرِينَ ۖ الَّذِينَ
إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝

And We will try you with something of fear and hunger, and loss of wealth and lives and fruits; but give glad tidings to those who patiently persevere. Who so, when a misfortune overtakes them; say, "Surely, to Allah we belong and to Him shall we return." Holy Qur'an, 2:156-157

During this period is where my mentors (who were filled with an awesome spirit of Islam) came to play a very important role in my life. Now, for one to change, and progress, one has to be given help and guidance along the way, and that help came through a group of Ahmadi sisters whom (I call "soldiers of Allah"). They were kind, loving, considerate, and compassionate. I was young, with no sense of who I was, and what I was capable of achieving in Ahmadiyyat. These mentors and guides displayed such an extraordinary gift for something I yearned for but didn't have, and that was the spiritual guidance. Allah is Great! He knew what I needed at that time, and He was guiding the ship through this unfortunate time. As I became better acquainted with the sisters in the Waukegan, Illinois area, now known as *Zion Jama'at*, more of them became involved in helping me learn Islam. It was definitely a step-by-step process. This is where I learned to develop patience and steadfastness. Through the encouragement and guidance of these mentors I became so engrossed in my new religion that I learned all my prayers in Arabic and English, and willing to take it a step further. I learned the importance of attending our gatherings, I became a regular fixture at *Jumu'ahs*, *Eids*, and *Annual Jalsas*.

Thereafter, as many as 5 sisters would invite me to their home for tea, learning Islam and raising my self-esteem. I desperately needed these relationships since my family was so far away. These things helped me to move forward to learning the basic tenets of Islam. I developed a passion for prayer, as Allah told us we could establish a relationship with Him through prayer and learn to develop His Attributes within ourselves.

One thing that really helped me grow in my new faith was our local *Jama'at* commitment to helping the community, through serving the poor, the elderly, and the youth. I not only witness this on a local scale, but also nationally. This gave me the opportunity to work as I learned. I remember many sleepless nights because our president had this certain amount of high energy, and love for Islam, she always reminded us, "There no time to sleep", we must work for Allah. ***That is what we did for half my Muslim life.*** These things helped me to move forward to learn the finer points of Islam. One of the most valuable sayings I remember hearing is "prayer is the key". I not only heard this numerous times, but saw it in practice time and time again. Seeing this part of Islam in practice helped me see and develop along these same lines. Back then we were trailblazers and revolutionaries and were seen as betrayers to our families and friends. We had an "us"- against- the- world mentality that made us very close.

Today's new members face a paradox because on one hand Islam is more accepted, *Burqas*, and head coverings are more common and not seen as all that strange, and Muslim names are very common especially among African Americans. There are a lot less obstacles than it was 31 years ago. However, at the same time new converts are finding it harder and harder to remain in the fold due to the many western influences and pressures, and constant attacks on Islam in the media. Many find themselves defending their religion before they've had time to be grounded in their faith.

As I look back now, I see how vitally important it was to have older sisters who not only understood what their role was to a new convert, but actually knew how to put into practice.

As the National Secretary for New Ahmadis, I have been dealing with and communicating with new converts all over the country. I see first hand the need for mentoring and close relationships during new members first months in a new religion. I have had numerous conversations with them and one subject always comes up and that is the need for a mentor or friend who understands what it is like to embark upon something new and exciting but at the same time quite scary. I implore all *Lajna* members to take a great interest in training of new Ahmadis and realize how vital it is to help change and mold our new sisters into servants of Allah. The future of Ahmadiyyat in America will be greatly affected by how we deal with them, because what goes in today will come out tomorrow.

As defined in religious terminology: A mentor's role is to take the lead in supporting the new member through an ongoing, one-on-one relationship. The mentor will serve as a religious role model and friend, and offer support to the new convert as she confronts obstacles in society. It has been written that a new member is teachable, vulnerable, and changeable. This must always be kept in mind when new members enter the fold. In my case as a 23-year-old new convert, all three applied to me. Their vulnerability means that there is no guarantee that she will stay and prosper under Ahmadiyyat. **New converts need someone—not something**—to help them. In order for most new converts to survive today, they'll need to be taught to know and apply the Commandments of Allah or they might be deceived and drawn away from the faith.

In closing, after 31 years I still see myself as vulnerable, teachable and changeable. Vulnerable to the pitfalls of becoming slack, lazy or even materialistic and filled with self-doubt. I am still learning about this vast and comprehensive religion called Islam: some days I feel I'm back at square one. So, I'm still very teachable.

And lastly, I am constantly changing, growing and developing my spiritual self. Going all the way back to that young 23-year-old widow far from home, there have always been righteous sisters in my life who's modeled the best behavior. As a young Ahmadi, I was taught to serve and obey *Khilafat*, say my prayers and trust only in Allah. This is also where I learned to serve humanity. These true facts were written in all our literature, but the new members need to see it practiced consistently for it to take hold.

Islam changed me in many profound ways and I am forever grateful that Allah sent helpers and guides to keep me on that very narrow path. As a young woman I had no idea what lay ahead for me, but I give all praises to Allah that my training prepared me for what would come 10, 20, and even 30 years down the road. Over that time span I have dealt with many tragic and difficult times. I lost a 16-year old son, I was a widowed a second time, and I lost both parents and other family members. Because of my spiritual development and unshakable faith, I have been able to understand the purpose of life and the meaning of death.

I want you to ask yourself one question? If a 23 year old new Ahmadi widow with a 6-year old son, miles from home, came into your *Lajna* today, right now, would she be accepted, would she be welcomed, could she get the training and the mentorship that is truly needed to sustain herself to stay the course of Ahmadiyyat. If your answer is no, or I don't know, then you must do everything within your capacity to make your *Lajna* new member friendly and a place where she can grow and strengthen her faith. The future of Islam in America will rest with spreading the message of Islam and spiritual training of the new Ahmadi. Due to 9/11 fewer Muslim are being let into this country, immigration, as we knew it, is a thing of the past so we must make sure that the moral training of our new members is a top priority if Ahmadiyyat is to take hold in this country.

All praise belongs to Allah, Lord of all the worlds. *Ameen*

THE PURPOSE FOR THE ESTABLISHMENT OF THE JAMA'AT

The purpose of God Almighty in setting up this *Jama'at* is that the true understanding of God, which has disappeared from the world, and true righteousness and purity, which are not to be found in this age, might be re-established. Arrogance 'is rife throughout the world. The divines are caught in the pride and vanity of their learning. You find that the condition of the mendicants belies their objectives. They are wholly unconcerned with self-improvement, and all the disciplines which they have devised are error and innovation. They are only words and form and have no spiritual reality. Their exercises and devotion have a different form altogether like meaningless repetitions which cannot be traced back to the Holy Prophet^{saw}. I find that they pay no attention to inner purification, nor can their artificial disciplines purify their hearts, nor can they acquire the light of true understanding through them. This age has become empty of true righteousness and purity. The way of the Holy Prophet^{saw}, which is the means of purification, has been discarded. Now God Almighty desires that the time of Prophethood should be revived in this age and the same righteousness and purity should be reestablished. Thus, the purpose of God Almighty in setting up this *Jama'at* is that through it the lost understanding might be re-established in the world.

(Taqrirain. pp. 21.22)

IJTEMA REPORT

FROM LAJNA IMAILLAH, USA

Atia Chaudhry and Sabiha Syeda

By the sheer Grace of Allah, *Jama'at* Ahmadiyya has been blessed to witness 2008 as the historic year marking 100 years of *Khilafat*. *Alhamdulillah*, *Lajna* and *Nasirat* USA have embraced this momentous year by actively attending and participating in programs and events held in their respective regions. This year, *Lajna* USA opted to organize several regional *ijtema'at* revolving around the central theme "*Khilafat*." Each region presented the central theme of *Khilafat* in their own unique way to create exceptional programs resulting in a wide panorama of topics, formats and experiences across the country. These *Ijtema'at* were made exciting as well as informative through interactive workshops, panel discussions, quizzes, games, speeches, creative art work, *Meena Bazaars* and many other activities. All regions beautifully decorated their mosques and centers to project their gratitude and excitement on the completion of the 100 years of *Khilafat*.

The Mid North Regional Ijtema

The Mid North Regional *Ijtema* was held on August 2nd 2008 at Masjid Baitul Hadi, Central Jersey. This region is made up of 4 *Majalis*: North Jersey, Central Jersey, Willingboro and Philadelphia. Their theme was "Obedience to *Khilafat*". This one day *Ijtema* revolved around *Surah Al-Nur*, verses 52-57. These verses repeatedly stress obedience and the promise of *Khilafat*. While *Lajna* and *Nasirat* held many workshops on identical topics, the sessions were conducted separately at an age appropriate level. The topics of presentations included, "Defining *Khilafat*, Complete Submission and Obedience to *Khilafat*, *Khilafat-e-Rashideen* and *Khilafat-e-Ahmadiyya*". All presentations included interactive discussions. *Nasirat* also participated in a quiz and had a recreational arts and crafts project about Hazoor's^{aba} visit to various countries.

The Central Regional Ijtema

The Central Regional *Ijtema* was held on August 9th at Masjid Baitul Rahman, Maryland. This region consists of 8 *Majalis*: Baltimore, Silver Spring, Laurel, Potomac, Virginia South, Virginia North, Washington DC and York/Harriburgh. The theme of this *ijtema* was "*Love of Khilafat*". Their theme was presented through interactive workshops where *Lajna* expressed their feelings about Hazoor's^{aba} visit to the United States and the impact of the *Lajna* pledge on their daily lives. This one day *Ijtema* consisted of many inspiring workshops that enabled the *Lajna* members to re-energize their faith and come closer to *Khilafat*. *Lajna* also enjoyed a fun and exciting game of jeopardy about *Khilafat-e-Ahmadiyya* and *Khilafat-e-Rashideen*. This game allowed *lajna* to share their knowledge about *Khilafat* and learn new facts they may not have known.

The *Nasirat* participated simultaneously in their program which was based on the same topics. Throughout the day, *Lajna* enjoyed delicious food from *Meena Bazaar* (fundraising) such as *Samosa's*, *Naan Kabaab*, and *Dahi Barya*.

Sadr Lajna USA, Dr. Shanaz Butt Sahiba was able to attend the Mid NE and Central regional *Ijtema'at* where she addressed *lajna* in a presentation titled, "Perpetuating the Ahmadiyya *Khilafat*." This was an interactive discussion on how we personally perpetuate *Khilafat* by our actions as *Lajna* members, wives, mothers and daughters. *Sadr Sahiba* brought to our attention that there were disturbing pictures of members from all over the world on social networking websites which are being used as fuel for those who oppose Ahmadiyyat. *Sadr Sahiba's* presentation sparked an interesting eye-opening discussion and many women shared their views on how *Lajna* should pay attention and make every effort to remedy this problem. *Sadr Sahiba* reminded us of our obligation to perpetuate the Ahmadiyya *Khilafat* through improved moral training of our selves and therefore, our children.

The Midwest Regional Ijtema

The Midwest Region enjoyed a 3 day *Ijtema* held on the weekend of August 8-10th and was held at Masjid Baitul Jaamay, Chicago. This region consists of 3 regions, comprising 18 *Majalis*: East Mid-West (Columbus, Cleveland, Dayton, Pittsburgh, Indiana, Toledo and Detroit), South Mid-West (Denver, Alabama/Tennessee, St. Louis, Tulsa, Kansas) and West Mid-West (Chicago East, Chicago West, Zion, Milwaukee, Osh Kosh, St. Paul). The topic of their *Ijtema* was "We Hear and We Obey". On their first day they conducted two workshops, one on the topic of "We hear and we obey" and the other on "*Khilafat*". On the second day, they continued their presentations on *Khilafat* as well as other topics such as *Rishta Nata*. They enjoyed games that created a fun and exciting atmosphere. The *Lajna* also participated in creative handicraft projects and *Meena Bazaar*. The third day was directed to workshops and personal testimonies from *Moosian* which brought about a very moving and emotional experience. Also on the last day, *Nasirat* presented their banners and *Tiranas*; a festive event for all those who par-

ticipated.

The Southwest Regional Ijtema

The Southwest Regional *Ijtema* was held on August 9th in Los Angeles. The South West Region consists of the following 7 *Majalis*: San Diego, Los Angeles East, Los Angeles West, LA Inland Empire, Phoenix, Tucson and Las Vegas. The topic of their *ijtema* was "*Devotion to Khilafat*". Their *Ijtema* had a number of different activities. They enjoyed Holy Qur'an memorization competitions, *Nasirat* banner and *Tirana*, and *Bait Bazi* competition which is always a very joyful event. Their main program included workshops on our role as mother, daughter, wife and sister and our responsibilities and obligations towards *Khilafat*. These workshops were conducted by the different *Majalis*. During lunch, they had food fundraisers, book-stalls and something unique to their *Ijtema*, a documentary about *Khilafat* centenary which they played on a projector while enjoying lunch.

The Upstate Region Ijtema

The Upstate Region enjoyed a 3 day *Ijtema* held

on the weekend of August 22nd-24th. This region is made up of 7 *Majalis*: Hartford, Boston, Fitchburg, Albany, Rochester, Syracuse and Buffalo. The Theme of their *ijtema* was "Celebrating 100 years of *Khilafat*". To prepare for their auspicious event, their Mission House underwent many physical changes to beautify it even more. *Alhamdulillah*, the *Ijtema* began each day with *Tahajjud* prayers followed by Dar's and yoga exercises. Both *Lajna* and *Nasirat* participated in *Tilawat*, Poem and Speech Competitions. Throughout the three days, *Lajna* enjoyed workshops not only on *Khilafat* but on other subjects such as *Salat*, *Purdah*, environmental concerns and marriage. *Lajna* enjoyed a *Khilafat*-themed message relay game and reviewed the *Khilafat* Centenary Celebrations prayers in an engaging and fun manner. Different *Majalis* from this region gave presentations on individual *Khulafa*. The *Nasirat* also benefited from workshops on *Khilafat* and *Salat*. The *Nasirat* played games and participated in arts and crafts activities. *Lajna* and *Nasirat* were gifted with pencils imprinted "Khilafat Zindabad - *Ijtema* 2008" and re-useable shopping bags stamped with "*Lajna* Go

Green". The *Majalis* also participated in a Handicraft competition in which each *Majlis* made two *Khilafat* themed quilt squares. The winning *majlis* would have the reward of displaying the final quilt in their mosque.

Alhamdulillah, thus far, seven regions out of 11 regions have had the opportunity to participate in these unique regional proceedings. In this exciting year of *Khilafat* Centenary Celebrations, *Lajna* from across USA have benefited greatly through these events which have served to rekindle their feelings about the importance of *Khilafat* and its impact in their lives. It has also provided a possibility for *Lajna* and *Nasirat* to get together, make new friends and share their thoughts and concerns. By the Grace of Allah, the input received has been very positive and *Lajna* *Imaillah*-USA is grateful to all the regional *Sadrs* and local *Sadrs* who planned and organized these events. May Allah reward all the participants who made these regional *Ijtema*'at a source of excitement, fun and learning for all those who attended.

**PAY
ZAKAT**

HADITH

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 has been brought up in the worship of Allah the Exalted; 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 Alla-h'; 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 so that his eyes become flooded with tears.' "

(Muslim *kitabuzzakat fadl akhfa' asadqah*)

"The Promise of Khilafat"

Amjad Mahmood Khan, Los Angeles, CA

**Not of gold; not of fame;
Not from man; not from claim;
Not for all; not for one;
Not unkept; not undone.**

A Promise.

**If you believe; if you achieve --
In Allah's will; by virtuous deed,
The dark will fade; the light will shine;
The guides will rise; Islam sublime.**

It is: The Promise.

**Empty mosques, Qur'ans on shelves;
Violent feuding among themselves.
Whither justice, whither peace?
Deaths increase; when will they cease?**

They need: The Promise

**In Turkey, they tried; in India, too --
Khilafat movements; Islam anew!
But their guise took face; political ploys.
A godless agenda; nothing but noise.**

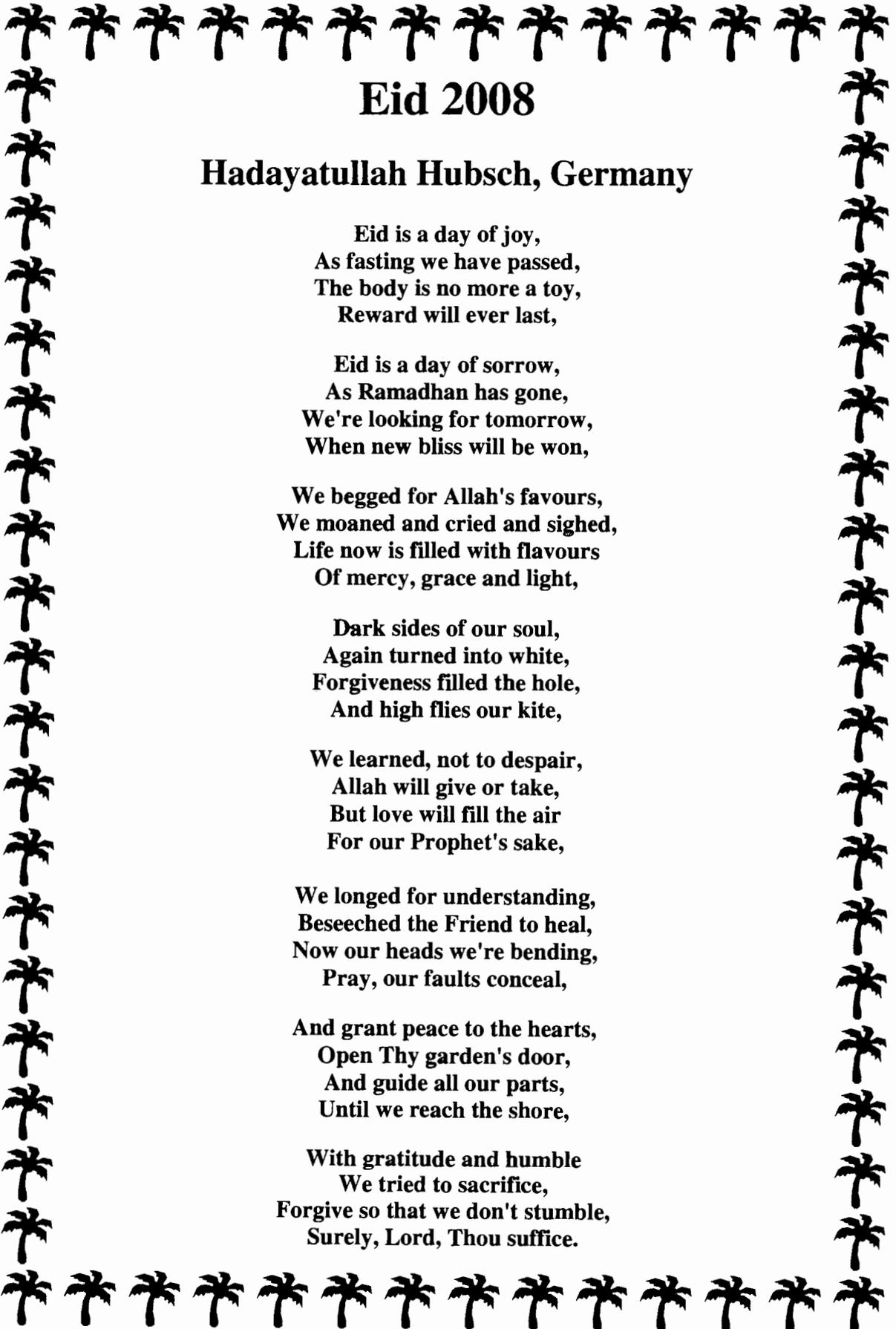
They lost: The Promise.

**A century goes by -- Khilafat still lives.
Through fear and doubt -- Allah still gives.
Lahoris, Ahraris; Bhutto and Zia --
All made silent by Allah's Khulafa.**

We have: The Promise.

**London awakens, the 27th of May --
Thousands convene; an unforgettable day.
Masroor speaks, and millions pray --
The world seeks the truth he conveys.**

We guard: The Promise



Eid 2008

Hadayatullah Hubsch, Germany

Eid is a day of joy,
As fasting we have passed,
The body is no more a toy,
Reward will ever last,

Eid is a day of sorrow,
As Ramadhan has gone,
We're looking for tomorrow,
When new bliss will be won,

We begged for Allah's favours,
We moaned and cried and sighed,
Life now is filled with flavours
Of mercy, grace and light,

Dark sides of our soul,
Again turned into white,
Forgiveness filled the hole,
And high flies our kite,

We learned, not to despair,
Allah will give or take,
But love will fill the air
For our Prophet's sake,

We longed for understanding,
Beseeched the Friend to heal,
Now our heads we're bending,
Pray, our faults conceal,

And grant peace to the hearts,
Open Thy garden's door,
And guide all our parts,
Until we reach the shore,

With gratitude and humble
We tried to sacrifice,
Forgive so that we don't stumble,
Surely, Lord, Thou suffice.

Moderation and Balance in Life

Hadhrat Anas bin Malik^{ra} relates that the Holy Prophet^{saw} said: "Three virtues are part of belief: When a Muslim becomes angry, anger does not lead him to falsehood; when he is happy, the happiness does not make him abandon the truth; when he gains power and authority he does not take more than what is his right."

(Al Muajjamus Saghir lil-Tibrani bab min ismuhu Ahmad, p 61/1)

Hadhrat Abu- Huraira^{ra} relates that the Holy Prophet^{saw} said: "Religion is easy but the one who overburdens and overwhelms religion cannot succeed in his effort. Therefore, be moderate and adopt the path middle path nearest to perfect. Give glad tidings to the people that they should gain strength by asking for Allah's help in the morning, evening and in the latter part of the night."

(Bukhari kitabal Iman bab addin yusran)

Dr. Mujeeb R. Malik Elected Fellow of American Physical Society and American Society of Mechanical Engineering

By the Grace of God, Dr. Mujeeb R. Malik, Northern Virginia, has been elected Fellow of the American Physical Society (APS). The society has made this recognition for his, "Pioneering contributions to the understanding of the breakdown of cross flow vortices in three-dimensional boundary layers, attachment-line and hypersonic boundary layer instability including real gas effects, and developing physics-based methods for the prediction of laminar-turbulent transition".

Dr. Mujeeb Malik's contributions are spread over fifty refereed journal articles and over one hundred papers in the proceedings of conferences and symposia in the USA and in countries outside the USA.

He is currently the Head of Computational Aero-Sciences Branch at NASA Langley Research Center, where he leads research in advanced computational methods development for the analysis and design of aerospace vehicles. He is also a Fellow of American Society of Mechanical Engineers.

Dr. Mujeeb Malik is son of the late Malik Saifur Rehman and Amatul Rashid Shaukat. May God Almighty bless his achievements and grant him many more such prestigious achievements.
Ameen

TALENT SCHOLASHIP AWARDS - 2008

Ahmad Khalid	Khilafat Centenary Scholarship	M. Akram Khalid	York	Nova Southeastern Univ., Florida	BS/DO	\$2,500
Kinza Taiaba Ahmad	Khilafat Centenary Scholarship	Malik Mubeen Ahmad	Seattle	Univ of Washington	BSc Pre med	\$2,500
Muhyuddin Bahri	Khilafat Centenary Scholarship	Chairul Bahri	New Orleans	Univ. of Southern California	Architeecture	\$2,500
Fahad Mubarik Malik	Khilafat Centenary Scholarship	Malik Mansur Ahmad	Dallas	Emory Univ.	BS - Chem	\$2,500
Saba Hafeez Khan	Khilafat Centenary Scholarship	Abdul Khan	Austin	UT at Austin	BS-Eng	\$2,500
Hashmi Sultana	Dr. Abdus Salam Scholarship	Mahmud Farukuee	Brooklyn	Adelphi Univ	MSW	\$2,000
Ronald Hubbs	Dr. Abdus Salam Scholarship	Ronald Hubbs	LA-East	S. Baylo Univ.	MS-Oriental Medicine	\$2,000
Nudrat A Qureshi	Dr. Abdus Salam Scholarship	M. Tufiq Qureshi	Harrisburg	Penn State Univ	Education	\$2,000
Tahir Waqar Bokhari	Sheikh Mubarak Ahmad Scholarship	Khalid Masood Bokhari	Chicago E	Univ. of Illinois at Chicago	BE-Elect Eng	\$2,000
Mohammed Arslan Khalid	Sheikh Mubarak Ahmad Scholarship	Abdul Razzaq Khalid	Chicago East	Unic of Illinois	BS	\$2,000
Umair Mahmood Khan	Mirza Muzaffar Ahmad Scholarship	Khalid M. Khan	Brooklyn	Fordham College at Lincoln Center	BS	\$1,000
Ataurraheem Ahmad Chaudhry	Mirza Muzaffar Ahmad Scholarship	Mushtaq A. Chaudhry	VA Beach	Univ. of Maryland	BA	\$1,000
Baria Hafeez	Mirza Muzaffar Ahmad Scholarship	Abdul Haveez	Central Jersey	The College of New Jersey	BS Biology	\$1,000
Nauman Bin Riaz	Mirza Muzaffar Ahmad Scholarship	M. Riaz Gondal	Wilingboro	Mercer Comm. Coll	BA- Business adm	\$1,000



**AHMADIYYA
MUSLIM COMMUNITY**
United States of America



*Muslims who believe in the Messiah,
Hadhrat Mirza Ghulam Ahmad Qadiani*

August 31, 2008

DR. FAHEEM YUNUS QURESHI SAHIB
SADR MAJLIS KHUDDAMUL AHMADIYA, USA

السلام عليكم ورحمت الله وبركاته

I write to congratulate you on Hazur's approval of your election as Sadr Majlis Khuddamul Ahmadiya USA for the next two years.

With the Grace of Allah you are performing a wonderful task in providing leadership and guidance to our young men. It is refreshing to see how Khuddam are maturing into good Ahmadies.

The struggle of young parents to balance work, family involvement and Jamat work is one of your challenges, and how to lead them on this path.

Hazur has also asked us to maintain and enhance the involvement of Young Ahmadies in Jamat work and affairs. It creates a bond and support system, and brings Divine Help. This does not remove the periodic issues of dealing with family needs.

May Allah Help, Guide and Protect all our Khuddam and you in your pivotal role in the Tanzeem. Ameen

والسلام وخالصنا

Ahsanullah Zafar

Ahsanullah Zafar



In the name of Allah, the Beneficent, the Merciful



Mentor-Mentee Program

- Are you unsure of your career choice?
- Do you want to learn more about a particular career or profession?
- Want to be a Journalist, Police Officer, Doctor, Lawyer or another professional and need to talk to someone who can guide you through the realities of the profession?
- Do you want to start a business and need advise?
- Do you want to know how to successfully balance professional and Jammat responsibilities?

If you have answered yes to any of the above questions, the MKA Mentor-Mentee program is for you. This program will introduce you to an Ahmadi brother with a successful track record in your area of interest. The mentors will provide guidance to you for the next few months with frequent follow-ups and regular discussions.

If you're either interested in being a mentor or want to be mentored, please fill out the form at: www.mkausa.org/sanat-o-tijarat.

Comments and Questions?

sot@mkausa.org

or call 425-273-3332

In the name of Allah, the Beneficent, the Merciful.



Ahmadiyya Networking Pages

By Tuseef Chaudhry, Mohtamim Sanat-O-Tijarat (Career Development), MKA USA

The Networking Pages are traditionally used to look up your local businesses.

However, the Ahmadiyya Networking Pages has a broader goal. An initiative established by the Sanat-O-Tijarat Department (Career Development), the Ahmadiyya Networking Pages advertises not only Ahmadi-owned businesses, but also Ahmadi employees who may be working in very diverse fields. For example, we have representatives from the travel industry, education field, military personnel, and law enforcement. We also recently added an “International Ahmadi Businesses” section which represents businesses from as far away as Indonesia and Dubai.

One purpose of this initiative is to support one another economically; however we also hope to create an environment of networking. If one is interested in learning how to be an Associate Broker or what the etiquettes of testifying in court are, they can use the Ahmadiyya Networking Pages to find such brothers, who can give friendly and knowledgeable advice.



Our goal for this year is to populate the Networking Pages with an additional 400 names. We will then publish the Networking Pages into a Directory in time for Jalsa Salana 2009. Please help us out by filling out the form online at our website. You can check out the Networking Pages and other Sanat-O-Tijarat services by going to <http://www.mkausa.org/Sanat-o-Tijarat>



Jalsa Media Coverage

2008 USA Annual Convention
Press Department

'Message of love'

Speakers urge faith with tolerance

Khalifa in Harrisburg

"Muslims For Peace"

'MESSAGE OF PEACE'

"The Khalifa of Islam"

The material presented in this section is reproduced unedited. We do not necessarily agree with everything as it may not represent our views and philosophy.



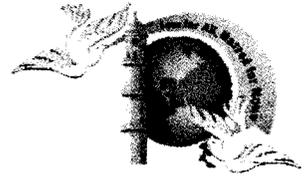
AHMADIYYA
MUSLIM COMMUNITY

United States of America



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



11th June, 2008 – Paxton Herald

The Paxton Herald, June 11, 2008, Page 8, Section 1

“Muslims For Peace” Conference... Worldwide Muslim Leader Coming To U.S. & Harrisburg June 20, 21 & 22

In a year that has seen the worldwide leaders of Catholicism and Buddhism visit the United States, the Khalifa of Islam will make his entrance June 20, 21 & 22 at the Pennsylvania Farm Show Complex.

And on Saturday, June 21... a complimentary Indian-Italian dinner... free to all! This dinner will be held from 3:30 to 6:00 p.m., and RSVP would be appreciated, but is not necessary. Everyone is welcome.

The mission of this program is, “To promote peace, harmony and understanding.”

An estimated 10,000 American Muslims will witness the first arrival of His Holiness, Mirza Masroor Ahmad, to the US during the 60th Annual Convention being organized by the Ahmadiyya Muslim Community (AMC) at the Pennsylvania Farm Show Complex and Expo Center on June 20, 21 & 22 to promote peace and unity. His Holiness is the fifth and current Khalifa (worldwide supreme leader) of the AMC and is amid his world tour in celebration of 100 years of spiritual leadership within the AMC.

After completing a three week tour of West Africa, His Holiness Mirza Masroor Ahmad now turns to the United States as his next stop. In Africa, he visited Ghana, Nigeria and Benin, where conventions promoting peace and unity yielded attendances of over 100,000 Muslims.

Local Speakers

There will be local speakers, including the Hon. Stanley Lattin, former Sayre Township Commissioner and President of the local NAACP.

A highlight to the three day Convention at the Pennsylvania Farm Show Complex and Expo Center is a special welcoming and open interactive session for guests on Saturday, June 21 at 3:30 p.m.

His Holiness, Mirza Masroor Ahmad, currently resides in London, UK with his wife, two children and two grand-children. In regards to his mission during his world tour this year, His Holiness mentioned, “My mission is simply to promote peace in the world. It is our task to propagate this message in every house in the world.”



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



17th June, 2008 – Patriot News

The Patriot-News

Speakers lined up for Ahmadiyya Muslims' convention

by MARY WARNER, Of The Patriot-News

Tuesday June 17, 2008, 10:42 AM

Speakers from education, government, religion and civic groups will be on the roster when Ahmadiyya Muslims, holding a national convention in Harrisburg this weekend, sponsor a public discussion about peace.

Main speakers for the event, set for 3:30 to 6 p.m. Saturday at the State Farm Show Complex are:

- State Rep. Sue Helm, R-Susquehanna Twp.
- Alvin Parker of the Seneca Indian nation.
- Yvonne Milspaw, English and humanities professor at Harrisburg Area Community College.
- Abbas Faiz, South Asia researcher at Amnesty International.

Organizers said these guests will speak during the dinner part of the event:

- Rev. Brenda Alton, pastor of Kingdom Embassy Inc. in Harrisburg.
- Deacon Charles Clark, ecumenical director for the Roman Catholic Diocese of Harrisburg.
- Stan Lawson, president of the NAACP of Greater Harrisburg.
- Nirmal Singh, a leader in the midstate's Sikh community.

Ahmadiyya Muslims -- a sect that believes a Messiah promised by the Prophet Muhammad came to India in the late 19th century -- issued a public invitation last month to the peace symposium and a meal of Indian and Italian food.

In recent years, as many as 7,000 U.S. members of the sect have gathered for conventions held near Washington, D.C. This year, their new worldwide leader, Mirza Masroor Ahmad, will travel from London to the convention for his first U.S. appearance, and organizers are expecting 10,000 people to attend.

Most Muslims in the U.S. are Sunnis, who do not accept the Ahmadiyya's Messianic claims.

The closest Ahmadiyya mosque is in York, but plans are under way to build one in Silver Spring Twp.

For information, call 202-380-2083.



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



19th June, 2008 – The Philadelphia Inquirer

The Philadelphia Inquirer

Comments on Muslims misinterpreted, legislator says

By Mario F. Cattabiani
INQUIRER STAFF WRITER

HARRISBURG - A Pittsburgh-area lawmaker who made inflammatory comments from the House floor about how Muslims do not believe in Jesus Christ defended the remarks today and insisted that they were taken out of context.

Nonetheless, Rep. Daryl Metcalfe's comments continued to draw rebukes, including from Gov. Rendell and a leader of a national Muslim group at the center of the controversy who called what he said a form of "extremism."

At issue are remarks Metcalfe made yesterday in opposing a resolution recognizing the Ahmadiyya Muslim Community, a religious organization founded in 1889 that is holding its 60th annual national convention in Harrisburg this weekend.

"The Muslims do not recognize Jesus Christ as God, and I will be voting negative," said Metcalfe (R., Butler), one of the legislature's leading conservative voices, said yesterday from the House floor.

Metcalfe spent much of today conducting interviews in an attempt to fully explain his earlier words, and the media seized on them.

Metcalfe said he rose to oppose the resolution based on a passage in it that equated the group's spiritual leader, Hadhrat Mirza Masroor Ahmad, with William Penn and his desire to "gain love and friendship by a kind, just and peaceable life and to establish a society that was godly, virtuous and exemplary for all of humanity."

"William Penn and the founding fathers believed that Jesus Christ is God, and Muslims do not," Metcalfe said today. "I just stated what was factual. You won't find a Muslim in the world that would say Jesus is God."

Metcalfe, 45, of Cranberry Township, north of Pittsburgh, was first elected to the House in 1998. He has gained notoriety in recent years for his staunch conservative stand on issues in Harrisburg, including becoming the legislature's most vocal anti-immigration advocate.

Metcalfe also said he challenged the resolution because most lawmakers were told about it only hours earlier and asked to cast a vote without the chance "to do due diligence."

"Nobody knew what this group was," he said.

The Ahmadiyya Muslim Community claims a membership of tens of millions in 189 countries worldwide.

In themselves, Metcalfe's comments were "a form of extremism," said Ahsan Zafar, the group's president. Yet, he tried to play down the remarks as an estimated 10,000 group members travel from all parts of the nation to Harrisburg a three-day national convention that starts tomorrow.

Asked about the floor remarks at an unrelated news conference, Rendell said he hadn't heard of them.

When told what Metcalfe said, Rendell, who is Jewish, responded: "I don't think I have agreed with anything Rep. Metcalfe said in the last three or four years, and that statement doesn't change anything."

"I don't agree with the statement . . . and I don't think many people take much of what Rep. Metcalfe says seriously," he added.

Passage of such "non-controversial" resolutions is typically perfunctory, without so much as a word of debate.

After Metcalfe's objections, the House postponed a vote on the resolution and sent it back to the State Government Committee.

Bill Patton, a spokesman for House Speaker Dennis O'Brien (R., Phila.) who drafted the resolution, said its future remains unclear. The House, which isn't returning to Harrisburg until Monday, could vote on it in coming days, but it would be after the national convention.

Despite the criticism, Metcalfe isn't offering any apologies.

"I believe any American that is a Muslim has the same rights as anyone. We enjoy the same rights, and my right is to not vote on something that conflicts with my beliefs," he said. "I think anybody who is going to attack me because I have an objection to this are the intolerant ones."



AHMADIYYA
MUSLIM COMMUNITY

*United States of America
Press Department
2008 USA Annual Convention*



20th June, 2008 – Herald News

HERALDNEWS

YOUR VOICE. YOUR CHOICE.

Members of a Clifton mosque travel to view leader

HN By Herald News. Herald News | 06/20/08

Members of a Clifton mosque will travel 150 miles to Harrisburg, Pa., today for the first opportunity to view the leader of their sect of Islam in the United States.

Mirza Masroor Ahmad, the London-based leader of the Ahmadiyya wing of Islam, will lead Friday prayers at the annual conference for the religion. About 250 people from the Masjid Baitul Wahid mosque, on Crooks Avenue in Clifton, intend to travel to Pennsylvania for the event, according to Ammar Khokhar, a member from Totowa.

This year, believers are celebrating a century of the religion's Khilafah system, a method of selecting prophets to serve as spiritual leaders of the religion. "It has an additional importance for us," said Khokhar, about the 60th annual convention in the United States.

Ahmad is the fifth Khilafah. He was elected through a delegate system of individuals representing the 190 nations where Ahmadiyya adherents reside.

The majority of Muslims believe that Muhammad was Islam's last prophet. In at least four Muslim nations, Ahmadiyya have been persecuted and labeled outcasts because of their beliefs. The sect, whose motto is "love for all, hatred for none," emphasizes peace and interfaith tolerance.

Several thousand worshippers were expected to attend the conference, according to Zaki Kauser, a spokesman. It concludes Sunday.

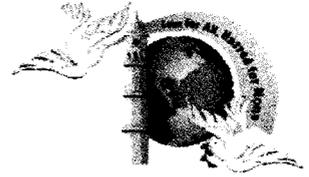
PLEASE NOTE:

In the news item published in daily "Herald News" under the title "They Celebrate Peace" which was reproduced in the September 2008 issue of the Gazette, the reporter has intermixed the term caliph and prophet while writing report of the event he attended. Sometimes while writing about the caliph he has used the term prophet which is not correct. Caliph is not a prophet.



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



20th June, 2008 – Patriot News

LOCAL STAFF

'MESSAGE OF PEACE'

Muslim wants to meet lawmaker who halted welcome

BY MARY WARNER
Of the Patriot-News

An Ahmadiyya Muslim leader says he's eager to meet the state lawmaker who sidetracked a legislative welcome to the sect's convention this weekend in Harrisburg.

Abram Khalid of Chambersburg, president of the midstate Ahmadiyya community, said the controversy might even highlight "the message of peace."

"Trying to resolve all together, that's my main goal right now. That's the way free speech sys-

tem works," Khalid said.

Meanwhile, Rep. Dory Metzcalfe insisted he said nothing "anti-Islamic" in opposing the welcome resolution. Metzcalfe said he even could have supported the resolution with different wording.

Lawmakers delayed voting Wednesday on a resolution recognizing the sect's nationwide convention that begins today at the Farm Show after Metzcalfe, R-Batler County, said "the Muslims do not recognize Jesus Christ as God, and I

Please see SECT on Page B2



A group of Ahmadiyya Muslims, including the sect's leader, the Caliph of the Muslims, Khalid Muhammad, are seen at the state Farm Show Complex Thursday.



LOWER PAXTON TWP.

Group to run on roof to help children

For the third year, a group of midstate residents will run on a



SECT: Leader wants to meet lawmaker

Continued from Page B1

will be voting negative."

"It turned into a firestorm," Metcalfe said Thursday, as he sorted through a host of e-mails. He said he was "shocked" by his colleagues' "intolerant" reactions to his Christian beliefs, but he'd be "happy to sit down and talk with anybody from this group."

In one of its "whereas" clauses, the resolution offered by Speaker Dennis O'Brien, R-Philadelphia, invoked William Penn's vision for a society that was "godly, virtuous and exemplary for all of humanity."

That was the problem, said Metcalfe, adding, "William Penn's definition of godly will be different" from Muslims' because Penn was Christian.

Penn, a Quaker, champion-



Saba Chaudry, 10, of York, right, joins other Muslims awaiting the arrival of Mirza Masroor Ahmad, leader of the Ahmadiyya Muslims.

ed religious freedom.

Islam is a monotheistic religion that reveres Moses, Abraham, Jesus and Muhammad as prophets.

Ahmadiyya Muslims add a 19th century Indian named Mirza Ghulam Ahmad, whom they regard as a messiah, but not as divine.

Metcalfe is correct that Muslims don't consider Jesus

divine, "but we respect him as a prophet," Khalid said. "And without recognizing him, our chain of prophets is not complete."

A Jewish lawmaker, Rep. Babette Josephs, D-Philadelphia, said she would seek to have Metcalfe's remarks stricken. Under his reasoning, she said, "I wonder what I would not also qualify for — being on the floor myself."

"It kind of saddened me because I live here. I love the people who live around me," said Dr. Mubashir Mumtaz, an Ahmadiyya Muslim who lives in Hummelstown.

"I think this was an opportunity the gentlemen could have taken to look at the commonalities between our religions," Mumtaz said.

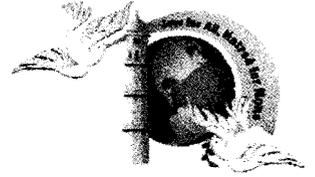
Bill Patton, a spokesman for O'Brien, said the speaker "believes there was some misunderstanding on the floor of the intent of his resolution" and it could be voted on again. "It was simply recognizing and praising this group" for its "long history of promoting religious tolerance," Patton said.

The Muslims said they got welcome citations from O'Brien, Rep. Ron Buxton, D-Harrisburg, Rep. John Perzel, R-Philadelphia, and Gov. Ed Rendell, who praised the community's "truly moderate and genuinely peaceful message."



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



20th June, 2008 – Intelligencer Journal

Intelligencer Journal

LancasterOnline.com

LANCASTER, PA. FRIDAY, JUNE 20, 2008 HOME DELIVERY \$7.95 PER WEEK \$0.4

Khalifa in Harrisburg

U.S. Muslims convene at Farm Show site

BY LOBI VAN INGEN
Intelligencer Journal Staff

The Khalifa of Islam is bringing the world a message this weekend at the Farm Show Complex in Harrisburg.

After completing a three-week tour of West Africa, Mirza Masroor Ahmad, the worldwide supreme leader of the Ahmadiyya Muslim Community, is now turning his attention to the United States and the estimated 10,000 American Muslims who will welcome him during AMC's 60th annual convention today through Sunday.

Ahmad said his message — “You know your creator when you love his creation” — is not specifically for the American people.

“(It is for) the whole world brought by the Messiah of the Ages,” he said during an exclusive interview Thursday evening after his arrival in Harrisburg.

“If everybody remembers and practices it, there will not be any en-



Deb Grove / Intelligencer Journal

Khalifa of Islam Mirza Masroor Ahmad tours the women's section of the Farm Show complex Thursday.

Please see KHALIFA, page A8



Khalifa: Leader in Harrisburg

Continued from A1

mity in anyone's heart. Their heart will be clear of vindictiveness. That is how you create peace in the world. There will be no need for atomic bombs if everything God provides is used for the betterment of human beings," Ahmad said.

Arriving two hours late to the Farm Show Complex on Thursday night, Ahmad, wearing a white turban, long gray coat and white pants, greeted hundreds of volunteers, shaking the hands of the men and patting the faces of the children. One young boy even got the chance to hug the Khalifa.

Ahmad, the fifth successor of the Promised Messiah and a London resident, said his purpose in coming to the United States for the first time since he became the Khalifa in 2003 is "solely to meet my people, especially, and anybody who would like to see me."

Ahmad said his message was not only for unity among the Muslim faiths, but also for people of all faiths to "come and join hands. The person you have been waiting for, the Messiah has come."

The Ahmadiyya Muslim Community is a religious organization with branches in

more than 185 countries in Africa, Asia, Australia, Europe and North and South America. It has its roots in the Sunni Muslim tradition, but broke off more than 100 years ago when Hadhrat Mirza Ghulam Ahmad claimed to be the Promised Messiah. Upon his death in 1908, the Khilafat system was instituted, ensuring a continuation of the Promised Messiah.

Ahmadiyya, however, is "the most persecuted community in the Islamic world," Harrisburg banker Adnan Ahmad said Thursday. "It's a crime to call ourselves Muslim, and we're not allowed to be in Saudi Arabia. The United States allows us, but we're not allowed in Muslim countries. We are second-rate citizens (in Muslim countries), but the Western world has given us freedom of speech."

Shahina Bashir, a member of the hospitality team from Germantown, Md., said AMC is the only Muslim community that has a leader who unifies them.

"For me, I'm very fortunate to have someone I can look up to, to guide us in spiritual affairs," Bashir said. "The love we have for the Khalifa is greater than our own parents and family. We start with the

love of God, above any worldly relations. (The Khalifa) is the beloved, and you're yearning to see him. There is an excitement, a joy you feel (to be able to meet him)."

Today's session begins with prayers given by Ahmad in the men's section. The women and children also have their own special areas and will be able to view the Khalifa on a large screen. Ahmad's speech will be telecast over an international satellite station through MTA TV at 1 p.m. today and 10 a.m. Sunday. It also can be seen at alislam.org.

From 4 to 6 p.m. Saturday, there will be a Muslims for Peace Conference at the Farm Show Complex, 2300 N. Cameron St., Harrisburg.

"We're inviting the community to join us to say they will stand up for peace," Zaki Kauser, an imam from Washington, D.C., said.

"We're inviting community leaders, religious leaders, educators, political leaders to come tell us how to achieve peace."

Free dinner will be provided, he said.

"People from all walks will



Deb Grove / Intelligence Journal

Khalifa of Islam Mirza Masroor Ahmad during an interview Thursday following his tour of the Farm Show complex.

sit at a meal and talk peace and harmony. We've had a wonderful response with more than 50 churches saying they would come."

Besides the Christian community, Seneca Indians, Mormons and members of the Jewish community are expected to attend, he said.

E-mail: ivaningen@tupnews.com



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



20th June, 2008 – Chicago Tribune

8 CHICAGO TRIBUNE • METRO • SECTION 2 • FRIDAY, JUNE 20, 2008 NS

Religion

'We're a missionary group. Our mission is to provide a moral foundation and to build a sense of community.'

—Hasan Hakeem, Ahmadi Muslim



Hasan Hakeem (left) and Abu Bakr, of the Ahmadiyya Islamic Community Zion, will join thousands of other Ahmadi Muslims in Pennsylvania this weekend. Tribune photo by David Trotman-Wilkins

Holding firm to their faith

In America, Ahmadi Muslims worship freely, but in other parts of the world, they are often persecuted

By Deborah Horan
TRIBUNE REPORTER

In the fiery days of the civil rights movement, Hasan Hakeem met a Muslim preacher on a street corner who would change his life.

Ali Razza was a charismatic man with a graying beard and a gift of gab who made Hakeem, then an unsteady 19-year-old who was raised a Baptist and had a different name, yearn to learn more about the Islamic faith.

Muhammad Ali had recently shed his given name to join the Nation of Islam. Hakeem soon followed suit, renaming himself after the grandson of Islam's Prophet Muhammad—but didn't join the Nation. Razza preached about a sect called Ahmadiyya, a faith born in India, under assault in Pakistan and popular among many African-Americans newly embracing Islam.

"I was never attracted to the Black Muslims," Hakeem said, referring to the Nation of Islam. Instead, he and other new Ahmadi converts converged regularly on the

Kenosha home of Razza, eventually creating a fledgling community based in far-north suburban Zion that numbers roughly 250 today.

It was sort of like a small Mecca for people interested in Islam," he said.

This weekend, Hakeem and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and thousands of other Ahmadi Muslims will gather in Harrisburg, Pa., to celebrate a century of spiritual successors, or *Khalifat*, with the turbaned Indian Muslim they consider a prophet and

dhoran@tribune.com



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



20th June, 2008 – Reuters

REUTERS



THOMSON REUTERS

You are here: [Home](#) > [News](#) > [Article](#)

Worldwide Muslim Leader Visits US to Engage 10,000+ Followers

Fri Jun 20, 2008 12:10pm EDT

HARRISBURG, Pa., June 20 /PRNewswire-USNewswire/ -- Several thousands greeted the head of the worldwide Ahmadiyya Muslim Community as he arrived to the US last Monday. Ten thousand more American followers are expected to converge in Harrisburg this weekend (June 20-22), starting on Friday, as His Holiness Mirza Masroor Ahmad presides over the 60th Annual Convention of the US branch. The visit is part of his world tour in celebration of 100 years of spiritual leadership (i.e. Khilafat) in this dynamic Muslim Community. The key message of His Holiness, referred to as the 'Khalifa,' is to promote peace through a unified leadership in Islam.

The Ahmadiyya Muslim Community has a worldwide membership exceeding tens of millions in over 189 countries. It was founded in 1889 by his Holiness Mirza Ghulam Ahmad of Qadian, who claimed to be the spiritual second advent of Christ and the Promised Reformer awaited by the Muslims. The institution of Khilafat was started in 1908 immediately after his demise. The Ahmadiyya Muslim Community is the only Muslim organization to lay claim to a divinely elected Khalifa. His Holiness Mirza Masroor Ahmad is the fifth Khalifa - elected in 2003 - and currently resides in London. He has received international press for his non-violent stand against bigotry and persecution.

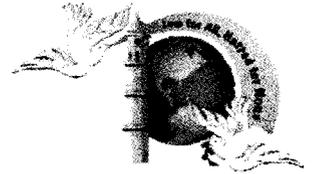
(see Times of London, June 14, [here](#))

In response to opposition by honorable Pennsylvania State Rep. Daryl Metcalfe in recognizing the Ahmadiyya Convention on grounds that "the Muslims do not recognize Jesus Christ as God," it should be noted that the Ahmadiyya Muslim Community reveres Christ as a righteous Prophet of God who, according to their holy book the Quran, solely preached the unity of God.

The Khalifa will preside over the 60th USA Convention at the Pennsylvania Farm Show Complex and Expo Center (2300 North Cameron Street, Harrisburg). Highlights include (1) a special 'Muslims for Peace' event for guests on Saturday (June 21) at 3:30 PM and (2) a historic concluding address by the Khalifa with dignitaries, guests, and members on Sunday (June 22 at 11:45 AM; see Sunday program details online at www.ahmadiyya.us/convention2008)

SOURCE Ahmadiyya Muslim Community

Harris Zafar of Ahmadiyya Muslim Community, +1-503-888-8123,
harris.zafar@ahmadiyya.us



'Message of love'

Speakers urge faith with tolerance

BY LARA BRECKLE
Of The Patriot-News

As a teacher at York College, Mary Boldt of York is always open to educational experiences.

When one of her students, an Ahmadiyya Muslim, invited her to his sect's convention and peace conference at the state Farm Show Complex, she brought the whole family, including her 4-year-old twins.

The family's so active in their church, she thought this would be the perfect opportunity to start teaching them about respect for other faiths, she said.

"It's wonderful to hear a message of love," Boldt said. "Not just tolerance, but loving and embracing one another."

About 10,000 people were expected to attend the three-day Ahmadiyya Muslim community's 60th annual U.S. convention.

Saturday's highlight was the Muslims for Peace Conference, where the group reached out to the community in an effort to increase understanding about its place in the Muslim world.

Followers of Ahmadiyya believe the Messiah promised by the prophet Mohammed came to India in the 19th century to clarify teachings and bring Islam back to its roots.

Most Muslims in the U.S. are Sunnis, who do not accept the Ahmadiyyas' Messianic claims.



Ahsan Zafar, the national president of the Ahmadiyya in the United States, said Ahmadis' rejection of violent jihad in favor of reasoned discussion in support of the faith have made them the subject of persecution around the world.

The closest Ahmadiyya mosque is in York, but plans are under way to build one in Silver Spring Twp. About 75 Ahmadiyya families live in the mid-state, leaders say.

The conference, which saw the sect's worldwide leader Mirza Masroor Ahmad come to the U.S. from his base in London for the first time, concludes today.

Maulana Azhar Haneef, who delivered one of the keynote ad-

dresses during the conference, noted that 100 years ago Saturday, Messiah Mirza Ghulam Ahmad's final words were read to a conference aimed at ending tension between Hindus and Muslims in India.

The words spoke to the universality of human beings and the need to respect the beliefs of all, Haneef said.

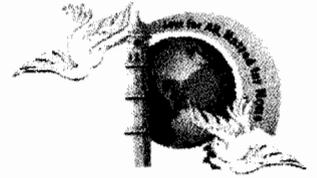
"Those words are not limited

Please see PEACE on Back Page



AHMADIYYA
MUSLIM COMMUNITY

*United States of America
Press Department
2008 USA Annual Convention*



25th June, 2008 – The Gazette

Gazette.Net

Maryland Community Newspapers Online

Wednesday, June 25, 2008

Muslim leader visits Silver Spring

People and Places | Amber Parcher

[E-mail this article](#) | [Print this article](#)

The world leader of the Ahmadiyya Muslims, Mirza Masroor Ahmad, the Khalifa of Islam, made his first visit to the United States last week, stopping June 16 at the Baitur-Rehman Mosque, 15000 Good Hope Road in Silver Spring. The visit was part of his world tour celebrating the Ahmadiyya Muslim community's 100 year celebration of the institution of Khilafat, or having a spiritual leader.

The mosque in Silver Spring is the U.S. national headquarters for Ahmadiyya Muslims.

According to its Web site, the Ahmadiyya Muslim community is one of the largest in the world, spanning six continents and tens of millions of people. The community works on social projects, educational and health institutes and other nonprofit endeavors. It was created more than a century ago to "rejuvenate Islamic moral and spiritual values," according to the Web site.

His visit came on the same year leaders of the Buddhist and Roman Catholic faiths visited America, which served to bolster interreligious dialogue, said Anees Ahmad, a press secretary for the Ahmadiyya Muslim community in Silver Spring.

Ahmad said the visit drew 1,500 to 2,000 people. He said the Khalifa inspected the mosque and gathering place and greeted the supporters.

"There couldn't have been anything better. It was perfect," he said.



ydr.com

York Daily Record
York, PA - PA NEWS

Muslim leader visits area

The convention was his first trip to the U.S.

By MELISSA NANN BURKE

Daily Record/Sunday News
Article Last Updated: 06/23/2008 06:05:03 AM EDT

The highlight of Lutaf Salim's week stopped by the information desk where he volunteered at the Pennsylvania Farm Show Complex over the weekend.

It was a white-bearded man who wore a tall, ivory turban and arrived with an entourage of security personnel and reverent followers.

The man, Mirza Masroor Ahmad, put out a hand to shake Salim's. He was in awe.

"Any time when we get closer to him, to hear him speak, it is a great blessing to us," Salim, 54, of Gettysburg recalled Sunday. "We believe he is receiving direct direction from Allah. And he's directly appointed by Allah."

Ahmad is the spiritual leader of the minority Ahmadiyya Muslim movement, and this past weekend marked his first trip to the U.S.

The occasion was the three-day, national *ijalsa* (convention) of nearly 9,600 Ahmadis at the Farm Show Complex in Harrisburg.

Unlike most Muslims, Ahmadis believe Muhammad was not the final prophet sent to guide mankind, although the most important because he delivered the final word of God.

Mirza Ghulam Ahmad, who founded the movement in 19th-century India, is regarded by Ahmadis as the promised Messiah. (Many mainstream Muslims regard this as blasphemous.)

Ahmad, who lives in London, is on a world tour celebrating the movement's 100 years of spiritual leadership, or *khilafat*. Ahmadis refer to him as *huzoor*, which means "his reverence" in Urdu.

The assembly concluded Sunday with his address, encouraging the congregants to rely on God, do good works, seek educational progress and to obey the teachings of the *khalifa* (spiritual leader).

"A believer does not come to a standstill at any one spot," he said. "I urge you to march forward toward betterment."

About 80 Ahmadi families from the York-Lancaster-Harrisburg area attend the Noor Mosque on South George Street in York.

As hosts, they played myriad roles to keep the convention running smoothly – everything from security detail to parking attendant to airport shuttle driver. Salim, who once managed hotels, coordinated the housing of 400 families in nearby college dorms.

"It's an annual thing, but this year was so special because not only were we celebrating the centennial leadership of the *khilafat* but we were able to host it," said Saleem Muhaimin, 55, of Springettsbury Township, who attended the *jalsa* with his family. "Many of the members felt rejuvenated. Their spirit is just recharged."

Ahmadis in the midstate recently purchased farmland in the Mechanicsburg area, where they plan the region's second Ahmadi mosque, Muhaimin said.

Leaders estimate that Ahmadis number in the tens of millions worldwide, with 12,000 to 15,000 living in the U.S. In some parts of the world, their beliefs have made Ahmadis the target of persecution and protests by groups that believe they're non-Muslims.

Salim, who left Pakistan in 1976 because of the persecution there, said: "We are very fortunate that we live in the United States, a very welcoming country where they respect our religion. We are thankful for that."

ON THE WEB

--- The Ahmadiyya Muslim Community:
www.alislam.org

--- Majlis Khuddamul Ahmadiyya USA:
www.mkausa.org



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



25th June, 2008 – Centre View



Message of Peace

Ahmadiyya Muslim Community's worldwide leader sets the record straight.

By Bonnie Hobbs
Wednesday, June 25, 2008

In March 2007, many local residents gathered at Walney Road and Eagle Chase Circle in Chantilly for the groundbreaking ceremony for a mosque to serve the Northern Virginia chapter of the Ahmadiyya Muslim Community (AMC). The site plan has since been approved, although building has not yet begun.

Yet the 400 local members were among some 6,000 in the Washington Metropolitan area with reason to rejoice this week. That's because their worldwide leader, His Holiness, Mirza Masroor Ahmad, came to the U.S. for the 60th annual convention as part of his world tour celebrating 100 years of spiritual leadership within the AMC. On Monday night at the McLean Hilton, he addressed his followers and made sure all those listening knew the sharp and distinct differences between AMC and radical, warring Muslims. He also stressed that people who are terrorists are not living by the guidelines of Islam.

"He's dedicated his life to the promotion of humanity and peace," said Dr. Ahsan Ullah Zafar, AMC's amir, or national president. "I'm introducing my saint and the saint of tens of millions of Ahmadies around the world who admire, respect and look up to him."

AHMADIYYA MUSLIMS have some 68 chapters in the U.S., including two in Virginia and are a sect of Islam whose motto is "Love for all, hatred for none." Some 20 million people in nearly 190 countries are in the AMC and believe that there is no justification for violence and terrorism. Instead, they advocate peace, tolerance, love and understanding among followers of different faiths.

Ahmad is the fifth and current Khalifa, or worldwide supreme leader of AMC, and lives in London with his wife, two children and two grandchildren. And those who came to hear him speak Monday night included representatives of several countries — including someone from the Vatican, three retired Air Force generals and various dignitaries from the governments of both Fairfax and Montgomery County — where AMC's national headquarters are, in Silver Spring.

"Peace and blessings upon you all," said Ahmad in greeting to the crowd. "Many people believe that Islam is a religion of extremism and death." But he called this an "erroneous concept" and said Ahmadiyya Muslims aren't connected to the extremists.

He also noted that Muslims who believe they'll be rewarded for terrorists acts by receiving virgins in paradise have "awakened a peculiar concept of Jihad and dying in the name of Allah. These groups who try to convert people by the sword are a byproduct of this teaching and concept. And these acts of ignorant and over-enthusiastic Muslims gave a false impression of Islam."

AHMAD THEN said he would try to present the true teachings of Islam, as presented by the founder of the AMC and the teachings set out in the holy Quran. "The true concept of Jihad is not a lawful war, for it is clearly against the commandments of God and is a sin," he said. "The Holy Prophet established a state in which all people were granted freedom and had equal rights."

"The holy Quran tells us, 'Be always just — that is nearer to righteousness.'" continued Ahmad. "Be in accordance with the teachings of Islam and be a role model for others. It is only good deeds that will attract others, and not evil deeds done by terrorists. Islamic teachings are meant for the establishment of justice. Put your trust in Allah and extend your hand in peace."

Acting in this manner, he said, is the only way to maintain peace in the world. "The feelings and beliefs of every religion should be respected," he said. "The wars of the



Photo by Steve Hibbard/Centre View
His Holiness, Mirza Masroor Ahmad, worldwide leader of the Ahmadiyya Muslim Community.



Photo by Steve Hibbard/Centre View
Mirza Masroor Ahmad greets well-wishers after his speech Monday night at the McLean Hilton.



AHMADIYYA
MUSLIM COMMUNITY

United States of America
Press Department
2008 USA Annual Convention



last few centuries were mainly political and geographical in nature. The founder of the Ahmadiyya Muslim Community defines Jihad in the present age as the cruel shedding of blood. But true Jihad is about reforming one's self and purifying one's soul."

Ahmad explained that such a Jihad "only permits war against those who prevent them from worshipping and following God, and does not engage in any religious war. Serving mankind is the real Jihad — bringing mankind nearer to its Creator and helping people in need throughout the world."

Therefore, he advised all those present Monday night to "refrain from evil and be truly compassionate to mankind so that you may be shown mercy in the heavens. The true message of Islam — which teaches peace and security — is to cleanse your heart, lose yourself in God and spread peace on earth."

"Pull down the walls of hatred and spread love and affection," concluded Ahmad. "Speak out for justice so an atmosphere of love and peace is created."

PAGE B7

HERALDNEWS

Thursday,
September 4, 2008

Opinion

LETTERS TO THE EDITOR

In chaotic world, a host of celebrations

The whole world is in chaos. The majority of the people are suffering in one way or another. All this is due to lack of true righteousness and lack of absolute justice. God Almighty has given me the opportunity to reside in and to travel to different countries of the world. I have seen different governments come and go.

Nowadays in the United States, the contest for the election of the next president is entering its final stages, after spending millions of dollars and close to two years of deliberations. In this process many voters are changing their opinion like a pingpong ball.

I wonder what is happening to the world. Whatever situation is in the world, including in the Muslim world, was prophesized in detail by the Holy Prophet of Islam (peace and blessings of God be upon him) and are mentioned in his traditions. This year, the Ahmadiyya Community is

celebrating Centenary Khilafat Jubilee all over the world. In spite of severe religious persecution of the community, the Ahmadiyya community has made significant progress in spreading the message of peace throughout the world.

According to the teachings of the Islam, the true leader of a nation is the one who serves them. The Ahmadiyya community is holding annual conventions in different countries of the world, and Hazrat Mirza Masroor Ahmad is participating in these conventions.

More than one thousand dignitaries and other guests, including the prime minister of Canada, Stephen Harper, and mayors of different cities attended the opening ceremony of the Baitun Nur Mosque. I also had the opportunity to attend the opening ceremony of the mosque.

Amatul Latif Zirvi, Fair Lawn

Two conventions: One Jewish and one Muslim

By Rabbi Allen H. Podet



HUC in Cincy 40 years later

I needed to get to Cincinnati to do some research at my alma mater, Hebrew Union College. So I was delighted when the Central Conference of American Rabbis decided to hold our convention there.

Quickly I invented a seminar-session on "Current Research in Jewish Academia," convinced the CCAR to put it on the printed program, and used that to persuade my dean that it was important for me to go and chair this thing.

How I was looking forward to seeing the old place again! After all, I had missed the better part of six golden years there. Golden in retrospect, anyway.

Forget Thomas Wolfe, "You Can't Go Home Again." He was not the first. It was the Jews who said it first, with the story of how Adam and Eve left Eden: There is no going back.

Happily unaware, Valerie Jill and I arranged quarters in the dorm, through the kind courtesy of President David Ellenson, Dean Kenneth Ehrlich, and Judy Greer. And we arrived to find the place silent and bone empty: not a student in sight.

It seems a lot has changed in the 40-odd years since I was there. At that time, almost all of us – men only, ours is an androcratic tradition – were single and lived for half a decade in the dorm. Our meals were served there by uniformed staff who asked if we wanted "fillah fish"? They were careful always to have milk on the table when meat was served, and we were careful always to avoid drinking it.

Our quarters were comfortable enough for students. Our laundry was done by Edgar the Ripper in the basement; he had a machine for tearing buttons off of shirts. And we had maid service. (We were all boys; you have a choice of having mice or providing for maid service.)

That arrangement led to our being a tight-knit group, a family of sorts that lived together intimately by day and night. When we pulled frequent, desperate "all-nighters" before a quiz, it was more often than not a community effort and no one got any sleep. Few had cars, and fewer needed them. We forged, we band of brothers, iron relationships that have endured over time and space.

The administration has taken over the dorm now. The last dozen students were moved out last year, and now all students, many of whom are married, seek their own quarters in town, and feed themselves except for a light lunch. The dining room itself is gone, all the quondam living quarters are now offices. The result has been to create a commuter school, which involves a mood very different from what was.

That dining room was where our beloved resident director, more accurately our housemother, Hadie Schiff, would don her housecoat and lead us in supposedly "illicit" night raids on the pantry to goniff midnight ice cream. She was by turns counselor, advisor, the rabbi's rabbi, surrogate mother, and charged with the hopeless task of putting, in a mere five years, some sort of polish on us young boeotian clods. I was worried once about a date with one of the local Cincinnati girls. She inspected me, announced that my outfit needed a scarf, and gave me the one she had kept from her beloved deceased husband.

One dark night, one of our number explained over ice cream that he had, in fact, finally gotten into what he considered serious trouble. The college might well get a complaint call from the police. He expected that the college president, Dr. Nelson Glueck, would call him on the carpet tomorrow to tell him that his career in the rabbinate was finished.

"Don't worry," said Hadie. "I knew Nelson when he was a jerky young troublemaker just like you. I'll take care of it."

And so she did. But that, and the room itself, are now ancient history. Tout cela, c'est au passé. A scholarship fund has been established in Hadie's memory.

The very first striking innovation that impresses the ancient returning alumnus is the security. Guards are on duty 24/7, all buildings are locked down both by day and by night, one carries at all times around one's neck a radio pass that one swipes across a receiver to enter any building.

"Is all this security necessary?" I asked.

"It began after the attack on the Jewish Center in LA," I heard from students.

"Did you see," said a member of the staff, "there is a huge mosque just up the street from us, and the words 'American' and 'Jewish' are prominently displayed here, since this place is also the home of the American Jewish Archives. We need that security." It is costing them – us, in fact – a huge amount despite receiving a local grant, and it encourages a fortress mentality, but I suppose the administrators know what they are doing.

An administrator said the shift began after 9/11, and there is no truth to the proximity to the mosque being a factor, no connection to the LA tragedy.

Over the next few days I met with some old school chums, now elevated to high rank. I learned that the student body, some 120 souls over five class years, is on average older than we were.

There is for one thing a large number of returning students, people undertak-

Photo: The khalifa with Rabbi Allen Podet. The khalifa amounts to the worldwide Islamic Ahmadi pope.

ing the rabbinate as a second career. There is also a large body of older graduate students, directed by Dr. Sam Greengus. There are many more than formerly, and at least a third of them are Christian scholars, now as always a generally serious, sober lot.

Tuition alone, before housing and food, is about \$16,000 per year. We students in antiquity had been able to take out long-term payment plans, guaranteed by our insurance policies, and to pay off our debt over 20 years. That system is gone, because the school could not tie up those funds for so long. There are still some grants and loans available.

Senior students, now as before, are required to serve small congregations on a biweekly or triweekly or monthly basis, a service for which congregations paid last year \$1,800 for the High Holy Days plus \$500 per visit thereafter – monthly or biweekly – plus expenses. The funds thus earned are given to the student as an internship fee. Transportation is normally by air and rented car, and some of the tiny congregations are in Texas or Colorado. The same service from our New York school costs somewhat more, and the financial burden to a small congregation at a great distance can call for real sacrifice from the members.

If one can get a biweekly, with 18 visits plus the HHD, it can help a student with up to \$10,800 in an academic year, tax free. Some students, now as before, can get teaching jobs in town, but that means time away from studies. A majority of rabbinical students are eligible for scholarships for perhaps three-fourths of the tuition. One does what one has to in order to survive.

The academic program is considerably more polished than in our time. Every student is required to take summer internships, one of which provides 400 hours of recognized clinical pastoral education (CPE) training. With another 1,200 hours – not too difficult to arrange – he or she can become CPE certified, which allows one to serve as a hospital or institutional chaplain or to practice as a therapist.

Another required summer must be devoted to work with youth as a camp counselor, or in equivalent service.

The daily services on campus, conducted by students, use the new Mishkan T'fila prayer book and employ mostly new and beautiful Bonya Shur melodies, instantly recognizable by their characteristic power and drama. The congregations will get used to them, but it may take half a generation.

The academic offerings are vast and stunning. Instead of a few occasional courses in Akkadian and Ugaritic as we had (and which we had to talk the professor into doing, unpaid), there are 10 of the former and four of the latter on the fixed course list. There are exactly 40 regular courses in Bible alone, exclusive of Apocrypha. Obviously they are not all taught at the same time. One appreciates the richness of the diet.

Instead of our hopeless "Jewish Religious Thought" courses that plowed relentlessly through Maimonides' obsolete neo-Platonic cosmology ("The earth is the fixed and unmoving center of a series of concentric spheres," etc.), there are now ten serious courses in theology at the 400 level and above, apart from the offerings in philosophy proper. I bought the Theology 401 syllabus and found the selections eximious and acutely chosen. And engrossing, mirabile dictu. These are lucky students indeed.

The increasingly pro-conservative or pro-traditional tendency of modern Reform Judaism is very much in evidence. The student service I attended attracted 12 students (out of 120), mostly women, all wearing kippot, most with tallit as well. The service, reasonably, was all in Hebrew apart from the sermon, which was given in a friendly, open, nonformulary manner.

Trope (traditional chanting of Bible and Haftarah) is a required course now. Those who wish may opt to learn the special festival tropes as well. I miss that, and we should have had it. It would have been useful, even if it would have been politically incorrect for our times.

Courses in Yiddish are available, at least on paper. At the moment no one is available to teach the course. It is not, apparently, required, at least as yet. Still, the classic Reformers must be spinning in their graves.

The physical facilities are excellent. The "smart" classrooms, notably the one in the Archives that the rabbinic program uses, allow the simultaneous use of three screens, have facilities at each seat for laptop central connection and also a console for intercommunication. The built-in remote instruction cameras are automatic, triggered by the student from his or her console. Not since the U.S. Naval Chaplain School in Newport have I seen such advanced technology for student use. Certainly not at my college, which is part of SUNY.

The Klau Library at HUC is one of the largest and best ordered Jewish libraries in the world, second only to the Israel National Library and a lot better organized. It is being totally torn apart and rebuilt, but the organization of the job is such that any book is even now promptly available. The holdings are nearly all online or soon will be, and the finished product will be one of the great academic resources in the Jewish world. I am delighted to have access to it, courtesy of its director, Dr. David Gilner, and his senior librarian cum reference librarian, Dr. Daniel Rettberg.

Just as the dorm has been gutted and rebuilt, the Archives building is completely remodeled. Out of a once-dusty resource, we have a spacious, open-feeling and inviting facility with advanced technology, housing over 15 million document pages. Administration of such a resource is a daunting job, efficiently handled

by Dr. Gary Zola.

And always with the ubiquitous super-security. The HUC campus is in a good part of town, directly across Clifton Avenue from the University of Cincinnati, protected by a well-lighted and utilized park, in a middle- to upper-middle-class area. One would think we were at risk in LA or Manhattan, but that is probably my naïveté speaking. Perhaps times have changed that much here, where questions of security never even entered our minds. On the other hand, perhaps some people are simply paranoid.

Philosophically, the College has never really resolved the question of whether it is primarily an academic institution or a training ground for rabbis, mostly congregational rabbis. The funding comes principally from congregational sources, which obviously have certain professional interests at heart; but the academic credibility of the whole institution rests on different considerations.

And although there is a faculty tendency to pile more and more study on the students, there is always the concern that the kind of students that the College wants to attract could just as readily and honorably serve God and mankind as doctors or lawyers or other professionals. Five to six years *postgraduate* training, at a highly intensive level and including summer internships, is about the very max that can be demanded realistically of a student today.

There is much to envy in the changes at HUC, yet still in all, although I am delighted with most of the changes, I miss the mood that once prevailed. I am grateful that I went through when I did. But I rather suspect that in time, today's graduates, when they return years hence and see the changes time has wrought since they left this place, will feel the same way.

A Buffalo Jew in a Muslim's Court

I did not know what to expect when I received an invitation to attend the National Convention of the Ahmadiyya Muslim Community as their honored guest (presumably at their expense). They would fly me to Harrisburg, and I would be free to wander and see everything going on.

Four of us, the so-called VIPs, met at the plane: Father John Paul Boyer, the Reverend Mr. Arthur Davis, the Reverend Ms. Regina Young, and myself. We were an Episcopal priest who is the official theologian to the bishop, the Protestant chaplain in charge of prisons and state correctional institutions, a Black woman minister prominent in civic and Black community affairs, and a rabbi. Cute arrangement: 2 Whites and 2 Blacks, a mix of religions and genders. It was a first for all of us but the priest.

When we arrived, we were hustled without a pause to the conference. I was still in my traveling grubbies. John Paul, mindful of his position, is superficially stiff at first, and never out of uniform. John Paul and I connected instantly, like two magnets. I was able to make a mistake foolishly attempting a Latin pun, and he was able to correct me on the spot: a basis of sorts for a friendship between a proper theologian and an interested if incompetent tyronic.

Upon arrival we were instantly fed. Instantly, and constantly. This society is hospitable to a fault. And the fact that this group is culturally tied by its history to India/Pakistan rather than to the Near East means that the enormous, Lucullan hospitality that was lavished on us ran to marvelous Indian food rather than the customary tired hummus and falafel.

The Harrisburg Exhibition Hall was completely filled with 10,000 Muslim delegates and attendees. The main room would take about 10 minutes to cross, one side to the other. Almost everyone had removed their shoes, which were stacked around the edges of the room.

No women! The whole room was men and boys. In two days the only woman I saw was a young media reporter, thoughtlessly attired in slacks. Yet somewhere in this great and vast complex there was a complete parallel program going on for the women!

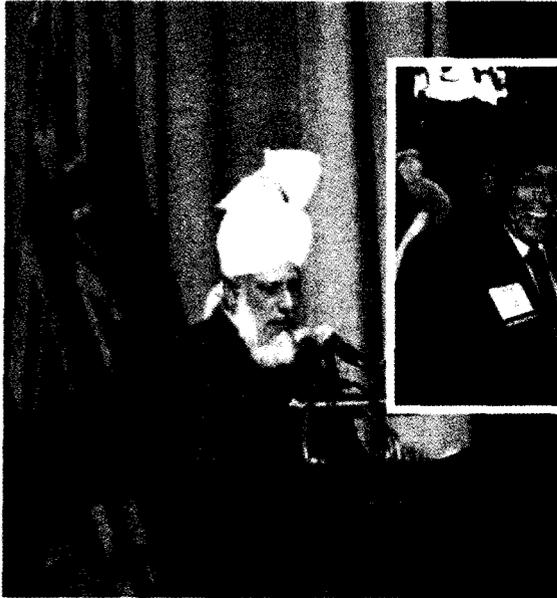
The first session that I attended was the Annual Conference of the Islamic Ahmadiyya Medical Association. Picture an enormous chamber, apart from the great hall, filled with many hundreds of MDs from all over the country and beyond, peacefully electing next year's officers. Everyone, I learned, has to vote. If you don't vote for a candidate, then you propose a name for whom you would vote. Total participation, no one overlooked, is a principle that was to surface again.

The main chamber, to which we returned, was decorated with many flags, the Israeli flag – surprise! – prominent among them. The main activities were visiting a museum-quality display of the history and world status of Ahmadiyya Islam that went on for blocks, and speeches.

Oh, the speeches! There were, I think, no less than 50 speeches, most in English but several in Arabic. Plus poems, plus songs in the wailing style of Arabic poetry. There was some Urdu, for the people from Pakistan. Not much Hebrew that I was aware of.

Of the 50, at least 45 dealt principally with the desire for and pursuit of peace; the true nature of Jihad as it should be, that is, an internal struggle to root out hatred from the soul; and the meaning of the everywhere-prominent Ahmadi motto: "Love for all, hatred for none." I repeat: This conference was for the 10,000

Continued on page NAT 20



Photos (l-r): Current Khalifa, head of the Worldwide Ahmadiyya Muslim Community, Mirza Masroor Ahmad.; Rabbi Allen Podet and Rev. Stan Bratton.

Podet

Continued from page NAT 11

Muslims attending, it was not geared to impress a handful of "VIP" visitors.

Almost all heads were covered. By luck, I had brought my red cowboy hat, so I was not bareheaded.

Throughout the sessions, three 50-foot TV camera booms snaked around the crowd, twisting about in the air like some creature in a sci-fi movie, and images of the speaker of the moment alternated with crowd shots on a 7-yard by 9-yard screen. About a third of the speakers were Black. In all that crowd, there was one blond man.

The high point of the conference was the last speech on the last day, by the current world leader of Ahmadiyya Islam, Hadhrat (Honorable) Mirza Masroor Ahmad, born 1950, the fifth successor or khalifa (caliph) to the Masih (Messiah) himself. The Messiah, Hadhrat Mirza Ghulam Ahmad, 1835-1908, originally from the small town of Qadian, northern India in the Punjab, founded the community in 1889.

The current fifth khalifa looks much older than his 58 years; to my eyes he was more like 80. He is dressed all in nitid white, up to his gleaming white high turban, with a long snow-white beard and the deepest, most piercing dark brown eyes. His eyes, indeed, are his most striking and eloquent feature. He is a man who projects a charismatic duende.

His voice is very soft, even with amplification, and all that great hall is straining to catch each word.

He speaks about the power of prayer, how derided and neglected it is in our time, and how solid faith is the root and engine of all good action. His message is tied to peace and acceptance. He has no unkind word for any religion that promotes peace. He specifically celebrates the truth of Judaism and other religions. His speech is 80 minutes long. I find it tedious and repetitive and I cannot suppose I am the only one to find it so, but it summarizes much Ahmadiyya belief. I suppose that when one is the khalifa, not many people will criticize your speeches for you.

Frequently he is interrupted by what amounts to an "Amen Corner," in the style of some Baptist churches. A listener, overcome with fervor, will suddenly shout out *Naarey takbeer*, "The Chant of Greatness." And the people will all respond with the chant: *Allahu akbar*, "God is greater."

The Ahmadiyya community, named for Mirzah Ghulam Ahmad, is a development from Sunni Islam, which includes 85% of the world's Muslims, as opposed to Shi'ite Islam. Ahmad himself claimed to be the Messiah and Mahdi or "guided one" promised in the Qur'an, whose advent was the beginning of what would ultimately lead to a golden era of universal religion that stressed peace and love.

Ahmad perceived that Is-

lam and other religions had wandered far from the universal religious truths, and his task, which he enjoined on his followers, was to lead people back to the true and original meaning of Islam. The community he founded in 1889 today numbers an estimated 100 million people worldwide, with under 20,000 in the U.S., 30,000 in the UK, and well over 100,000 in Ghana. It is, in fact, the largest organized Islamic community in the world, active in 190 countries.

There is a substantial group in Israel, which centers in Kababir, a village incorporated within Haifa on the coast, at Mount Carmel near the Baha'i religious community and the university.

Although the Ahmadi community springs from Sunni Islam, Sunnis have persecuted them relentlessly. In Pakistan by law they may not even call themselves Muslims, but must say "Ahmadis." Because their teachings of peace and love are interpreted as being critical of how some other Sunnis teach Islam, they have faced violence and death.

Their claim to follow the Masih Ahmad is certainly not heretical or blasphemous in classical Islam. On the contrary, the use of the term, for example regarding Isa bin Maryam, Jesus son of Mary, does not imply divinity. Nonetheless, such a claim suggests that they speak with transcendent authority, and that can amount to a challenge to the regime, and it can get you killed. Killed, no doubt, in the name of the peaceful, loving clerics of the regime.

The Ahmadis are well known to the Network of Religious Communities, the umbrella organization of religious groups. They represent, in some ways, the most humane and progressive understanding of Islam. Their teachings envision a constructive and beautiful conception of an Islam for

the modern world, a faith that can work in peace and love with other faiths.

In an era when religious commitment, for some people, is still expressed by suicide bombing, we need to know more about communities like this one.

Your comments, please?
apodet@yahoo.com.

Press Release

APPNA Strongly Condemns Killing of Dr. Manan Siddiqi in Pakistan

Dr. Mahmood Alam, the President of APPNA.

The Association of Physicians of Pakistani—descent of North America (APPNA) expresses its utmost concern over the recent killings of members of a religious minority group in Pakistan. APPNA strongly condemns the killing of Dr. Abdul Manan Siddiqi on September 8, 2008 in Mirpur Khas, Pakistan. APPNA believes that killing of an innocent human being for any reason is against the principles of humanity, contrary to the teachings of Islam and in utter violation of the Constitution of Islamic Republic of Pakistan.

While denouncing this act of ignorance and hatred, APPNA urges Government of Pakistan to investigate this murder and bring perpetrators to the justice. APPNA also urges print and electronic media of Pakistan, public or private, to play positive role in protecting the rights of all Pakistani citizens alike and promote the message of religious freedom and harmony. Furthermore, APPNA urges media not to become a tool for extremist views of any kind.

Denial of fundamental civil rights and lack of religious tolerance will lead the nation to further anarchy and not towards peace and prosperity.

The Buffalo News : City & Region

Saturday, September 13, 2008

Make us your homepage!



UB-linked doctor slain in Pakistan

Led sect persecuted by traditionalists

By Jay TokaszNEWS STAFF REPORTER

Updated: 09/12/08 8:15 AM

Dr. Abdul Mannan Siddiqi, who studied at the UB Medical School from 1991 to 1992, was killed in Pakistan Monday. It is speculated that his murder was religiously motivated.

A Pakistani physician who did part of his medical residency in Buffalo was killed Monday in what some groups called a religiously motivated attack.

Dr. Abdul Mannan Siddiqi, a resident in family medicine and later internal medicine at the University at Buffalo Medical School from 1991 to 1992, was shot by multiple assailants after completing rounds at the hospital he operated in Mirpur Khas, about 135 miles northeast of Karachi, according to Pakistan media reports.

UB records show he had left the program before completing his residency.

Siddiqi, 48, was a leader in the Ahmadiyya Muslim Community, a sect that has long been a persecuted minority in Pakistan, where most residents adhere to traditional Islam.

The day before the attack was the 34th anniversary of a Pakistani government edict declaring that Ahmadis could not refer to themselves as Muslims.

In commemoration, a popular television channel in Pakistan aired a special program featuring a fundamentalist Muslim religious leader who repeatedly called for killing Ahmadis, according to the Asian Human Rights Commission, which issued an urgent appeal.

Siddiqi's assassination was followed by the shooting Tuesday of another Ahmadi leader in Nawabshah, northwest of Mirpur Khas.

The Human Rights Commission of Pakistan also condemned the killings and called for an end to "hate-preaching through the media."

While Ahmadis follow the main tenets of Islam, they also believe in a promised messiah who lived in the Punjab region of India from 1835 to 1908 and founded the faith.

The theological differences have made them a target of violence by some radical Muslims.

Siddiqi was the 93rd Ahmadi in Pakistan killed since 1984; 15 of them were medical doctors, according to the Asian Human Rights Commission.

Siddiqi left Buffalo in 1993 and practiced medicine in Baltimore before returning to Pakistan in 1995 after the death of his father, said Zaki Kauser, a spokesman for the U. S. national office of the Ahmadiyya Muslim Community.

"He visited off and on. Buffalo was the first place he came to in the United States, so he called it home," Kauser said.

Siddiqi returned to Pakistan to run the hospital founded by his father, who also was a doctor. He often provided free medical care to those who could not afford to pay, according to Abid Khan, Ahmadi international spokesman.

"The murder of Dr. Abdul Mannan Siddiqi is a grave tragedy. He was a true servant of mankind and lived his life according to the Ahmadiyya motto, 'Love for All, Hatred for None,'" Khan said. "His death was simply due to his being a peace-loving member of the Ahmadiyya Community."

Three other people, including a Siddiqi bodyguard, were injured in the attack. Siddiqi left a wife, son and daughter.

In honor of Siddiqi, the local Ahmadiyya Muslim Community, which consists of about 80 members, will pray individually at 1:30 p. m. today.

jtokasz@buffnews.com

Former Baltimore Doctor Killed

Last Update: 9/12 8:10 pm



Pictured to the left, Pakistan born Mannan Siddiqi came to the U.S. to become a doctor.

But after returning home to help those he left behind, he met a violent end.

"On the morning of Sept. 8th, four gunmen came into the hospital, he died at scene."

Zaki Kauser is the spokesman for the Ahmadiyya Muslim Community. He says the former Franklin Square doctor was

killed because of his religion.

Dr. Siddiqi was a leader in the Ahmadiyya reformist movement--a sect in the Islamamic faith.

"In 1974 the government labeled us as non Muslims. Any Ahmadiyya who claims to be a Muslim...will be punished," says Kauser..

According to the Ahmadiyya's, that punishment has equaled imprisonment and murder in their home country.

The Ahmadiyya's say they are under attack because they believe a later day messiah has already come. They are a non-violent group that does not believe in the traditional jihad.

They want to spread the word about what is happening to their people to the American public.

"We just want to let people know that his death will not go in vain. We will speak out against atrocities and make sure this doesn't happen again."

Yonkers Tribune

September 10, 2008

American Doctor Murdered in Pakistan Written By Hezi Aris



YONKERS, NY -- Dr. Abdul Mannan Siddiqui, an American doctor, was murdered in Fazl-i-Umar Medical Centre, the hospital he founded, in Mirpurkas, situated in the Sindh Province of Pakistan. Allegations are rife that Siddiqui was murdered for abiding by the tenets of the minority Islamic sect known as Ahmadiyya Muslim Community (AMC) to which he belonged. Death threats are claimed to have increased upon his life days before the targeted murder of him. Since 1974, after a 21 day national debate to garner political clout over the

majority of people in Pakistan's divergent tribes, and under the aegis of then Prime Minister Zulfikar Ali Bhutto, it was declared that the sect did not abide by Islamic Law and would not be considered following the dictates of the Koran, the Holy Book. The meeting took place under executive session and the proceedings were then sealed for 20 years.

Powered by [Qumana](#)

Ten years later, in 1984, then Prime Minister and General Al Haq Zia expanded the tyranny over followers of the Ahmadiyya Muslim sect admonishing them that should they utter, or write anything that mentions the name or Allah, even colloquial greetings, were subject to three years imprisonment with no option for bail. The persecution of the AMC community continues to this day, with the murder of Dr. Siddiqui another example of these wanton acts of violence against a sect that is looked upon with jealousy. The sect has thrived despite the persecution, nurturing a learned populace, successful and businesspeople

Dr. Mannan Siddiqui murder comes just days after the thirty-fourth anniversary of the passage of the Second Amendment to Pakistan's Constitution, which declares members of the AMC to be non-Muslim. One day prior to Dr. Siddiqui's death, Geo TV, the most viewed television channel in Pakistan, aired a special program celebrating this Amendment and inciting religious hatred and intolerance toward AMC.

Dr. Siddiqui, 48, is survived by his wife, son and daughter. He served the AMC in Pakistan as the Regional President in Mirpurkhas, Sindh. A selfless humanitarian, Dr. Siddiqui often provided free medical treatment to those who could not afford it.

RESPONSE FROM A CHRISTIAN PRIEST

From: John-Paul Boyer johnpaulboyer@yahoo.com

To: Dr Nasir Khan nkhan@acsu.buffalo.edu

Sent: Fri 09/12/08 5:25 PM

Subject: Fwd: On the death of Dr Siddiqi, etc.

Dear Nasir,

I was deeply saddened to read in this morning's paper of the murder of Dr Siddiqi (and of the other gentleman) in Pakistan. And then, this afternoon, finally catching up on my e-mail, to read the fuller account from London via the Network.

This is a most terrible thing, as I need not tell you. I did want you to know -- both you and your family personally, but also the Buffalo Ahmadiyya Community in general -- of our solidarity with you (singular and plural) at this time. The "our" includes me personally, of course, but also Bishop Michael and our Episcopal Diocese of Western New York as a whole. I was able to reach Bishop Michael (Garrison) before he left to celebrate the Holy Eucharist at noon today at St Paul's Cathedral. He wanted me to assure you and your Community of our concern and of our prayers, and he told me he would explicitly mention this, in prayer, as he offered today's Mass. Mother Frieda Van Baalen Webb and Mother Linda Malia -- both of whom you know, of course, and have so kindly entertained in your home -- also wanted me to let you know that they, and I, would be praying, in spiritual solidarity with your Community, at the indicated hour of 1:30 p.m. today.

Of course, as you and I both know, Allah Most High sees all, and knows all; and all things come to balance in His sight, and no good deed is overlooked or lost or for naught, and no injustice but is not, in the fullness of God's good time, brought to a just judgement. Dr Siddiqi seems to have been a most admirable man, giving of himself in the true spirit of Islam, for the good of others. Any death of this sort, done allegedly in the Name of God*, is a horrible mockery of God's nature as revealed in both the Holy Bible and the Holy Qur'an; but the Lord of the Worlds knows who are truly His, and acts and rewards accordingly. This, to my mind, is true martyrdom (and not that martyrdom, falsely so-called, which is caused whilst dying in the very act of killing innocents), when one suffers for no other reason than the doing of what is right; and the martyrs for truth and goodness and compassion and caring shall not lose their crown.

The Ahmadiyya Community certainly is no stranger to this kind of martyrdom (93 people lost since 1984 is no small thing). I am reminded of what our Lord Jesus said: there shall come a time when whoever kills you [his followers] will think that he does God service... But he also said that those who witness even unto death ("in the way of God") will not lose their reward. And one of the early Christian "Fathers" of the Church said, also, that "the blood of the martyrs is [the] seed [of the Church, of the spiritual community]. I think that your Community knows this also, and only too well.

So, again, know that we stand with you spiritually in this and in all such matters, and that our prayers are with you, and for the repose of Dr Siddiqi and the other gentleman. May their rest be in Paradise the Blest. And may the Lord of the Worlds bring all the peoples of this broken and bleeding world into unity and peace. And may killing in the Name of God
-- from any source -- cease!

Again, with thanks for the kindness and the hospitality which I have so often personally received from the Ahmadiyya Community, and from you especially, I am, "With love for all and hatred for none",

Yours in spiritual brotherhood,

FATHER JOHN PAUL+

Father John Paul Boyer, M.Div., M.A.(Oxon.),

Bishop's Theologian,

Ecumenical & Inter-Faith Officer,

The Episcopal Diocese of Western New York