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The Ahmadiyya



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Gazette

USA



Dr. Ahsanullah Zafar, Ameer Ahmadiyya Muslim Community USA
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Humanity First

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An educational and spiritual monthly publication

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	ala-hissalam (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)

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Al-Qur'an

وَ إِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ اِسْمٰعٖلُ ط رَبَّنَا تَقَبَّلْ
 مِنَّا ط اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيمُ ٥ رَبَّنَا وَ اجْعَلْنَا مُسْلِمَيْنِ لَكَ
 وَمِنْ ذُرِّيَّتِنَا اُمَّةً مُّسْلِمَةً لَّكَ ۗ وَ اَرِنَا مَنَاسِكَنَا وَ تَبَّ عَلَيْنَا
 اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيمُ ٥

And *remember the time* when Abraham and Ishmael raised the foundations of the House, *praying*, Our Lord, accept *this* from us; for You are the All-Hearing, the All-Knowing; Our Lord, make both of us submissive to You and make of our offspring a people submissive to You. And show us our ways of worship and turn to us with mercy; for You are Oft-Returning *with compassion, and art* Merciful. (2-128-129)

COMMENTARY:

Was Abraham the founder or only the re-builder of the *Ka'bah* is a question that has given rise to much discussion. Some hold that Abraham was the first builder of the place, others trace its origin to Adam. The Qur'an (3:97) and authentic Traditions favor the view that even prior to the erection of a building on this site by Abraham some sort of structure did exist, but it had fallen into ruins and only a trace of it had remained. The word *al-Qawa'id* in the verse shows that the foundations of the House were there which Abraham and Ishmael had raised. Moreover, Abraham's prayer at the time he had separated from the child Ishmael and his mother at Mecca, viz., *Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House* (14:38), shows that the *Ka'bah* had existed even before Abraham had settled his wife and son in the Valley of Mecca. The *Hadith* also supports this view (Bukhari). Historical records too lend support to the view that the *Ka'bah* is of antique origin. Historians of established authority and even some hostile critics of Islam, have admitted that the *Ka'bah* is an ancient place and has been held sacred from time immemorial. "Diodorus Siculus, Sicily (60 B.C.), speaking of the region now known as Hijaz, says that it was specially honored by the natives and adds, an altar is there built of hard stone and very old in years, ... to which the neighboring peoples thronged from all sides" (Translation by C. M. Oldfather, London, 1935, Book III, ch. 42 Vol. ii. pp. 2 11-213)... These words must refer to the holy house of Mecca, for we know of no other which ever commanded the universal homage of Arabia .. Tradition represents the *Ka'bah* as from time immemorial the scene of pilgrimage from all quarters of Arabia.'

Al-Hadith

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ الْعِزْبَابُضَ
 بَنَ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ قُلْنَا: يَا
 رَسُولَ اللَّهِ! إِنَّ هَذِهِ لَمَوْعِظَةٌ مُوَدِّعٍ فَإِذَا تَعَهَّدَ إِلَيْنَا قَالَ: قَدْ تَرَكْتُكُمْ
 عَلَى الْبَيْضَاءِ لَيْلَهَا كَنَهَارِهَا لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ وَمَنْ يَعِشْ
 مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّةِ
 الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ وَعَلَيْكُمْ بِالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا عَضُوا
 عَلَيْهَا بِالنُّوَاجِدِ فَإِنَّمَا الْمُؤْمِنُ كَالْحُمْلِ الْأُنْفِ حَيْثُمَا أُنْقِيَدَ انْقَادًا -

Hadhrat ‘Abdur Rahman bin ‘Amr Sulami^{ra} relates that he heard ‘Irbaz bin Sariyah say that once the Holy Prophet^{sw} delivered such a passionate address that it brought tears to their eyes and frightened them. They said: "Messenger^{sw} of Allah! This admonition sounds like a farewell advice. Leave a testament for us. Whereupon he said: 'I am leaving you on a bright and shining path. Its night is like its day. After me, no one can go astray except an unfortunate person. Those of you who live long enough will see a lot of discord. In such a situation, follow my well-known *Sunnah* and the way of *Khulafā-e-Rashidin* (The Guided Leaders). Obey your leader even if a slave from Abyssinia is appointed as your leader. Hold fast to this religion. A believer is like a camel who moves in whichever direction it is moved and has the habit of obeying.' "

(Musnad Ahmad, juz 4, p 126, Abu Dawud kitab al-sunnah bab fi lazumul sunnah)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Recognising a True Faith

In order to recognise a true religion it is necessary to look at three matters. In the first place, one must see what is the teaching of a religion concerning God. That is to say, what does a religion state with regard to the Unity, power, knowledge, perfection, greatness, punishment, mercy and other attributes of the Divine. . .

Secondly, it is necessary that a seeker after truth should inquire what does a religion teach with regard to his own self and with regard to human conduct. Is there anything in its teaching which would disrupt human relationships, or would draw a person into courses which are inconsistent with modesty and honour, or would be contrary to the law of nature, or would be impossible to conform to or carry out, or make it dangerous to do so. It would also be necessary to see whether some important teaching needed to control disorderliness has been left out. It would also be necessary to discover whether a religion presents God as a Great Benefactor with Whom a relationship of personal love should be established and whether it lays down commandments which lead from darkness into light and from heedlessness to remembrance.

Thirdly, it is necessary for a seeker after truth to satisfy himself that the god presented by a religion should not be one who is believed in on the basis of tales and stories and resembles a dead being. To believe in a god who resembles a dead being, belief in whom is not by virtue of his having manifested himself but is due to one's own good faith, would be to put him under an obligation. It is useless to believe in a god whose powers are not felt and who does not himself make manifest the signs of his own existence and life.

(Naseem-e-Dawat, Roohani Khazain, Vol. 19, pp. 373-374)

The religion that claims to be from God must show signs of being from God and should bear the seal of God, which should attest to the fact that it is from God. Islam is such a religion. That God Who is hidden is known through this religion and manifests Himself to the true followers of this religion. A true religion is supported by the hand of God and through such religion God manifests Himself that He exists. The religions that depend entirely upon stories are only a form of idol worship. Such religions do not possess the spirit of truth. If God is alive as He was, and speaks and hears as He did, there is no reason why He should continue to be silent as if He does not exist. If He does not speak in this age, then equally and certainly He does not hear either. In other words, He is now nothing. That religion alone is true which demonstrates that God hears and speaks in this age also. In a true religion, God attests His existence through His speaking.

Search for God is a difficult matter. It is not an affair of worldly philosophers and wise men. Observation of the heavens and earth only leads to the conclusion that although orderliness indicates that the universe should have a Creator yet it is not proof that such a Creator in fact exists. There is a great deal of difference between ought to be and is. The Holy Qur'an is the only book that sets forth His existence as a fact and not only urges the seeking of God but makes Him manifest. There is no other book which makes manifest the Hidden Being.

(Chashma-e-Masahi, Roohani Khaza'in, Vol. 20, pp. 351-352)

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

DELIVERED ON MAY 30, 2008

On 30th May 2008, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Baitul Futuh Mosque, London.

Hazoor^{aba} said: The *Khilafat* Day which we commemorated on 27th May had a very great significance this year. Such a *Khilafat* Day can be witnessed only once in the conscious lifetime of a person. Our hearts are full of gratitude for we have had the privilege of participating in two Jubilees one after the other; first we celebrated the hundred years of the establishment of *Jama'at* Ahmadiyya and now we are celebrating a hundred years of *Khilafat*.

Hazoor^{aba} said: The central *Jalsa* that was held on 27th May here in London to commemorate the *Khilafat* Jubilee, and the scenes broadcast live from Qadian and Rabwah, did not only leave a strong impression on the 19,000 people who were present in the *Jalsa*, but they also left a deep impact on the hearts of the millions who watched it around the world through MTA. On that occasion, Allah caused every Ahmadi in every country of the world to go through the unique and spiritual experience of being united as if bound in a single chain. It was indeed a manifest proof of the fulfillment of the promises made by Allah to the Promised Messiah. I believe that this *Jalsa* has brought about a positive change in the world of Ahmadiyyat and I am hopeful that this change will be a lasting one.

Hazoor^{aba} said: Today only the *Jama'at* of the Promised Messiah is holding fast to the 'strong handle' which God has guaranteed will never break (i.e. *Khilafat*). Whoever holds on to this handle will safeguard his faith, and will willingly give up his life rather than endanger his faith by letting go of this handle. The history of our *Jama'at* abounds with such instances. As we celebrate *Khilafat* Jubilee we are in fact expressing our joy and delight at the blessings Allah has showered upon us during the hundred years of *Khilafat*. If we continue to hold fast to this 'strong handle' we will go on receiving more and more Divine gifts and bounties.

Hazoor^{aba} said: Allah has promised the believers that if they remain grateful He will increase His favors upon them and they will forever receive His blessings. Today Allah is showering the *Jama'at* with so many bounties that we cannot offer enough gratitude for them even if every fiber of beings was to join us in doing so. The letters I am receiving are so full of gratitude for the gift of *Khilafat* that I have no doubt in saying that only in the *Jama'at* of the Promised Messiah do we find people who offer such gratitude to Allah. We

must never allow these feelings of gratitude to wane.

Hazoor^{aba} said: Satellite television is also one of Allah's favors which He has bestowed upon us in the form of MTA, and it serves to spread Allah's message to the whole world. Ahmadi should watch its programs regularly, particularly the Friday Sermons and other programs related to *Tarbiyat*. Since MTA is also one of Allah's blessings, which we have been granted through *Khilafat*, we should try to derive full benefit from it.

Hazoor^{aba} said: The pledge I took from Ahmadi in the *Jalsa* also had a very profound effect. Since Allah has commanded us to fulfill our pledges and He will hold us accountable for them, we should always keep this pledge fresh in our minds and should pray that Allah may give us the strength to abide by this pledge.

Hazoor^{aba} said: Just as we submit to *Khilafat*, we must also submit to *Nizame-e-Jama'at* (the institution of the *Jama'at*), otherwise none of our good deeds or pledges will ever be of any use to us. Since *Nizame-e-Jama'at* has been established by *Khilafat*, it is obligatory for every Ahmadi to obey it.

Hazoor^{aba} said: On 27th May we also received from Italy the good news that, on that very day a piece of land had formally been allotted to the *Jama'at* for the purpose of building a mosque and mission house. Previously we had been facing a lot of difficulties in procuring land for this purpose. We will soon start building the mosque and mission house and will be able to proclaim the oneness of God in that country as well, *Insha Allah*.

(Ch. Hameedullah)

Wakil A'la,

Tahrik Jadid Anjuman Ahmadiyya Pakistan,

KNOWLEDGE

Hadhrat 'Ali^{ra} bin Abi Talib^{ra} relates that the Holy Prophet^{saw} said: "A true and genuine jurist is the one who does not let people become despondent of God's Mercy; does not provide them a reason to disobey God; does not let them become the ones who do not fear God's punishment; and does not try to develop an inclination in them towards something else by diverting their attention from the Holy Qur'an. Remember! Worship without understanding is not blessed, the claim of being a scholar without having knowledge is not proper, and mere recitation without reflection is of little value."

(Sunan Addarmi - *almuqaddamah bab man qalat 'ilmul khashyah wa taqwallah*)

HADHRAT AHMAD^{as}

THE REFORMER OF THE LATTER DAYS

Imran Ghumman

About one hundred years ago in the United States of America on June 13, 1907, The Sunday Herald of Boston published "Great is Mirza Ghulam Ahmad The Messiah" at the occasion when Dr. Alexander Dowie died in fulfillment of the prophecy of Ahmad^{as}.

Who was Mirza Ghulam Ahmad? Today I will introduce him.

Hadhrat Mirza Ghulam Ahmad^{as} was born on February 13, 1835 in a small village of Qadian, Punjab, India.

In the year 1889, in an undistinguished Indian town called Ludhiana, on the borders of Punjab Mirza Ghulam Ahmad^{as} accepted a covenant of allegiance from his first followers. A year later he announced that God had revealed to him that Jesus did not die on the cross. His mission would be successful and God would carry his message to the ends of the earth, Ahmad declared.

A community was founded and he named it

the Ahmadiyya Muslim Community. He added:

"God desires to found a community of the faithful to manifest His Glory and Power. God will make the community grow and prosper to establish the love, righteousness, purity, piety, peace and goodwill among men. This shall be a group of persons devoted to God. He shall strengthen them with His own spirit and bless and purify them".

One of the many signs that was shown to bear testimony to Ahmad's claim was the eclipses or darkening of the sun and moon in one month as was prophesied by the Holy Messenger of Islam fourteen hundred years ago.

His study room was also his bedroom, the same small bare room on the first floor in the outer male section of the house that he had occupied as a boy. So that he would not be disturbed by having to come down to meals, or be interrupted by someone bringing up his meal, Ahmad arranged that his food be placed in a basket which

was hanging with a rope. He could then draw it up to his room when he was ready so he could continue studying while eating.

"From his very childhood he is known to have been very fond of spending time in the remembrance of God ... As a boy, at his lessons he used to keep books about Hinduism, Christianity and ... Islam", said one of his enemies.

In 1876, at the time of his father's death, he was sad and worried when he received a revelation from God Almighty,

*"Alaisallahu bi kaafin
abduhoo"*

Is God not sufficient
for His servant?

Ahmad^{as} sent his friend to a nearby city to engrave this revelation on a silver ring, which you may see many of us wearing to remind us of the message of God at all times.

In 1881 when he was 46 years old Ahmad^{as} received a revelation that, he would become a father (in the near future). On November 17,

1884 he married Hadhrat Nusrat Jehan Begum Sahiba^{ra}, her name in English means, 'the lady who helps the whole world'. On February 20, 1886, Ahmad^{as} prophesied the advent of a promised son.

The promised son was born on January 12, 1889. The promised son was elected as Ahmad's second successor when he was twenty five and continued to lead the Ahmadiyya Muslim Community for fifty two years.

Philosophy of the Teachings of Islam

In December 1896, on the occasion of a three days conference of the world religions at Lahore, then India, Ahmad also submitted his essay to address:

- The physical, moral and spiritual conditions of man
- The state of man after death
- The object of man's life on earth and the means of its attainment.
- The effect of actions in this life and the next.
- The means to attain spiritual knowledge.

This essay was later published under the title of "The Philosophy of the Teachings of Islam".

I will read out some comments the international community made about this essay:

In the United States, the "Spiritual Journal" declared it "pure Gospel".

The "Chicago Daily News" commented, "The devout and earnest character of the author is apparent."

Count Leo Tolstoy, a famous Russian philosopher received a copy and wrote: "The ideas are very profound and very true".

"Theosophical Notes" - a well respected religious journal of that time wrote, "The best and most attractive presentation of the faith of Muhammad which we have come across."

The Indian Review wrote, "Entertaining and pleasant reading, lucid, comprehensive and philosophical.... The book deserves to be in the hands of every Muhammadan student and also in the libraries of those who wish to know something of the Muhammadan religion".

In Great Britain this essay found its way into the hands of a religious reviewer of a West Country weekly newspaper who wrote, "Clearly this is no ordinary person who thus

addresses himself to the West".

Review of Religion

In order to communicate with English speaking nations, Ahmad started a magazine, "The Review of Religions". This magazine opened a new door for Ahmad to reach the millions of people in the United States and every country in the British Empire. This magazine was devoted to six important topics:

1. To show who is the Inspired Reformer.
2. To show the signs and enumerate the arguments which support his claim.
3. To expound his moral teachings.
4. To explain the beliefs he inculcates and those he rejects.
5. To show the truths and knowledge of his teachings and to show in which of the Divine books they are to be found.
6. To light the path which he has described in order to seek union with God.

The Review of Religions has now been published continuously since 1902, making it one of the oldest religious journals in

the world.

Dr. Alexander Dowie

The first person to come to Ahmad's^{as} attention in the West was Dr. John Alexander Dowie. He was a Scot, born in Edinburgh, who had been trained for the ministry and immigrated to Australia. There he gained a reputation for healing. In 1888 he moved to the United States and, in 1901, he started building a city in Illinois which he called Zion city. In his journal, "Leaves of Healing", he wrote:

"I think of the falsehood of Muhammad with great contempt".

He added:

"I pray to God that the day comes near when Islam will be annihilated from the world. Oh God, make it happen – Oh God, make Islam perish".

While referring to Islam he wrote:

"The Zion will have to wipe out that shocking blot upon humanity".

"I pray to God for the day to come when Islam shall disappear and may God destroy it."

Ahmad^{as} said: "We wish to point out respectfully to Mr. Dowie that

there is no need for the fulfillment of his purpose to subject millions of Muslims to destruction. There is a very easy way of determining whether Dowie's god is true or our God. That way is that Mr. Dowie need not repeatedly announce his prophecy of the destruction of all Muslims, but should keep me alone in his mind and should pray that of the two of us, the one who is false may die before the other. Dowie believes in Jesus as god and I consider him a humble creature and a prophet."

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

These numbers have now increased up to tens of millions.

Mr. Dowie was aged 56 at that time, Ahmad was 10 years older and in poor health because he suffered from diabetes, amoebic dysentery, migraine (headache) and had a blood deficiency. His life did not depend upon the state of his health, however, Ahmad said, but on the command of God.

This challenge of Ahmad received a great publicity throughout the United States. "The Argonaut" of San Francisco, then a newspaper with a large circulation, commented that Ahmad had given a challenge that would be difficult to ignore. Dr. Dowie first did not pay any attention to this challenge. About this, the New York Commercial Advertiser published:

Dowie Challenged

From far far away India, comes a printed circular from Mirza Ghulam Ahmad^{as} who writes from Qadian in the Punjab. He has issued a challenge to Elijah III (Dowie) to make his prediction, but so far Zion City's own and special Messiah has failed to reply. In support of his claim, the Indian Messiah declares that when the Lord saw

how badly things were being managed on earth, He raised him in the land of Punjab for His works are wonderful."

At last Dowie wrote in his paper of September and December 1903:

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

"The Truth Seeker" of June 15, 1907 writes:

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

The Sunday Herald of Boston published: "Whereupon Mirza tersely chal-

lenged him to, 'pray to God that of us two whoever is the liar may perish first'", Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion city torn and frayed by internal dissensions."

"The Sunday Herald" of Boston goes on to say: "Mirza comes forward frankly and states that he has won his challenge, or prediction". And he asks every seeker after truth to accept the truth as he announced it. He regards the misfortunes, which befell his traducer in America, as evidences of divine vengeance commingled with divine judgment. As a follower he says:

"It is not to exult over a fallen enemy that we refer to certain circumstances in Dowie's life. Such a thing is furthest from our ideas. It is only in the cause and for the furtherance of truth that we publish these facts. The religion of Islam, no doubt, teaches us not to mention the faults of the dead, but this does not mean that facts should be concealed when their disclosure is in the interests of society and a service to humanity, truth and God."

While commenting on

and fearless writings in his book 'Ahmad – the Guided One' writes:

"It was Dowie who was destroyed, however his health deteriorated. He encountered financial difficulties. In 1905 he suffered a stroke and had to move first to Jamaica and then to Mexico in search of a warmer climate. The affairs of Zion city were turned over to a nominee who turned against him. His wife and children deserted him and he was charged with a number of illicit and immoral practices. He died a miserable death on March 9, 1907.

The prophecy has been fulfilled. His Holiness Ahmad^{as} writes:

"Anyone who is not truthful in his claim his prophecy cannot be fulfilled".

This means he is the true reformer of this age.

Muhammad Hussein Batalwi
Leaves of Healing Vol VII No. 5, May 26, 1900
Leaves of Healing Dec 19, 1903 and Feb 14, 1907
Boston Herald quoted him as saying in his journal (Feb. 14, 1904)
Ahmad – the Guided One by Iain Adamson
New York Commercial Advertiser (October 26, 1903)
Leaves of Healing, December 27, 1903
Aina Kamalaat-e-Islam Page 355

Every Prophethood is Followed by *Khilafat* and *Khulafa* are Appointed by God. Glad Tidings of the Holy Prophet^{saw} Regarding *Khilafat*

Translated by: Belal Khalid

Prophethood and Khilafat

Every Prophethood is Followed by *Khilafat*

Hadhrat Aqba ibn Amir^{ra} says that the Holy Prophet^{saw} held the hand of his uncle, Hadhrat Abbas^{ra}. And said, "Whenever prophethood came, it was followed by *Khilafat*."

(*Majma' al-Zawa'id — Ali ibn Abi Bakr al-Haithmi. Volume 5, p.188. Darul Kitab. Al-Arabi Cairo- Beirut, 1407 A.H.*)

Hadhrat Abdul Rahman ibn Sehl says that the Holy Prophet^{saw} said, "Every prophethood is followed by *Khilafat*."

(*Kanzul Amal. Kitabul Fitn Min Qasmul Af'al — Fasl Fil Muta-farqat al-Fitn, Volume 11, p.1 15. Hadith #31444*)

Khulafa Will Come

Hadhrat Abu Huraira^{ra} says that the Holy Prophet^{saw} said, "Prophets supervised the Bani Israel. When a Prophet would die, another

Prophet would succeed him. Listen! There is no Prophet right after me, but *Khulafa* would definitely come after me, and there will be many of them." The companions asked, "What are your instructions for us?" He replied, "Fulfill the conditions of the *Bai'at* of the one who comes first. Thereafter, fulfill the conditions of the next one, as Allah will definitely ask them about their subjects that they were supposed to supervise."

(*Sahih Bukhari. Kitabul Hadith al-Anbiya. Chapter Ma dhakkara an Bani Israel. Hadith # 3196*)

The Duration of *Khilafat*

Hadhrat Safina^{ra} says that the Holy Prophet^{saw} said, "*Khilafat* will stay in my *ummah* for 30 years. It will then be followed by kingship."

Hadhrat Safina counted the years of the *Khilafat* of the four *Khulafa-e-Rashideen* and said that 30 years had been completed,

and the claim of Banu Ummnaya of *Khilafat* was false, as they were the bearer of the kingship.

(*Jami'a Tirmidhi, Kitabul Fitn, Chapter al-Khi'afah Hadith # 2152*)

Establishment of *Khilafat* in the Footsteps of Prophethood

Hadhrat Hudhaifa^{ra} says that the Holy Prophet^{saw} said, "Prophethood will continue among you. It will then be followed by *Khilafat* on the pattern of prophethood. It will then be followed by harmful kingship. It will then be followed by atrocious kings. It will then be followed by *Khilafat* on the pattern of prophethood. The Holy Prophet^{saw} did not say anything after that.

(*Masnad Ahmad. Hadith # 17680*)

Khalifah is Appointed by God This is the Work of God

Hadhrat Aisha^{ra} says that

the Holy Prophet^{saw} during his final illness said, "I wanted to appoint Abu Bakr as my *Khalifah* after me, but then I thought that this is the work of God. God will not let anyone other than Abu Bakr to become the *Khalifah*, and neither the *Jama'at* of God will accept anyone else other than Abu Bakr as the *Khalifah*."

(*Sahih Bukhari, Kitabul Ahkam, Chapter Al-Istakhlaf, Hadith # 6677*)

Hadhrat Aisha^{ra} says that the Holy Prophet^{saw} said to her during his illness, "Fear that many aspirers will come forward and claim their right over *Khilafat*. But Allah and the believers will not settle over anyone other than Abu Bakr for *Khalifah*."

(*Muslim, Kitabul Fada'il Sahaba, Chapter Attributes of Abu Bakr, Hadith # 4399*)

Allah Appointed the *Khalifah*

Hadhrat Uthman^{ra} said while addressing a group of companions of the Holy Prophet^{saw}, "Allah the Exalted made Abu Bakr^{ra} *Khalifah*. I swear by God that I never disobeyed him or deceived him. Thereafter, Allah made Umar *Khalifah*. I swear by God that I never disobeyed him or lied to him. Thereafter, Allah made me *Khalifah*. Don't I have the same rights over you that

previous *Khulafa* had over me?"

(*Sahih Bukhari, Kitabul Manaqib, Chapter Hijratul Habasha, Hadith # 3583*)

Khalifah Cannot be Dismissed

Do Not Take Off the Attire

Hadhrat Aisha^{ra} says that the Holy Prophet^{saw} said to Hadhrat Uthman^{ra}, "Certainly Allah the Exalted will bestow an attire upon you. If the hypocrites demand of you to take off that attire, never take it off until the day you meet me." The Holy Prophet^{saw} repeated this three times.

(*Masnad Ahmad Hadith # 23427*)

In one of the *Hadith*, the Holy Prophet^{saw} called the ones who would demand to take off the attire 'oppressors'.

(*Al-Tabqatul Kubra, Volume 3, p.66, discussion of Uthman's attire, ibn Sa'd^{ra} Dar Sadr Beirut*)

When the rebels demanded Hadhrat Uthman^{ra} to step down from *Khilafat*, he said, "I cannot take off the attire that has been granted to me by Allah the Exalted."

(*Al-Tabqatul Kubra, Volume 3, p.72, discussion of Uthman's attire, ibn Sa'd^{ra} Dar*

Sadr Beirut)

He then said, "I would prefer to be hanged over stepping down from the *Khilafat* that has been bestowed upon me by Allah the Exalted."

(*Tarikh Tibri, Volume 2, p.667, ibn Jarir, Darul Kutabul 'Ilmiyya Beirut, 1406 A.H. First Edition*)

Prophecy Regarding *Khulafa*

The Holy Prophet^{saw} said to Hadhrat Hafsa^{ra}, "Abu Bakr will be the *Khalifah* after me, and after him your father (Umar)." Hadrat Hafsa^{ra} asked, "Who told you about this?" The Holy Prophet^{saw} replied, "The All-Knowing God informed me about it."

(*Tafseer-e-Safi, Volume 2, p.716, Surah al-Tahrim al-Faizul Kathani, Kitab Farushi al-Islamia, Tehran*)

Prophecy About the Successor

Hadhrat Jabir ibn Mut'am says that a woman appeared before the Holy Prophet^{saw}, and the Holy Prophet^{saw} asked her to come back. She said, "If I return when you have passed away. What should I then do?" The Holy Prophet^{saw} replied, "If you do not find me, go to Abu Bakr."

(*Sahih Bukhari, Kitabul*

Manaqib, Chapter Qaulun Nabi, Lau Kunta Mutakhidhan, Hadith # 3386)

Abu Bakr Should Lead the Prayers

Hadhrat Aisha^{ra} says, "During the final illness of the Holy Prophet^{saw}, Hazoor could not go to the *masjid* for 'Isha' Prayers. Hazoor said to ask Abu Bakr to lead the Prayers. So in those days Hadrat Abu Bakr^{ra} led the Prayers."

(Sahih Muslim, Kitabul Salat, Chapter, Istikhlaful Imam, Hadith # 629)

Muslim's Ijma' on Khilafat

The One who was Appointed Imam by the Holy Prophet^{saw}

After the demise of the Holy Prophet^{saw} Ansar said to the *Muhajirin*, "One *Ameer* should be from us, and one from you." Hadhrat Umar^{ra} said, "O Ansar! Don't you know that the Holy Prophet^{saw} asked Abu Bakr^{ra} to lead the prayers. Would any one of you accept to be ahead of Abu Bakr^{ra}?" Ansar replied, "Absolutely not." So everyone agreed upon the *Khilafat* of Hadhrat Abu Bakr^{ra}."

(Tabqat ibn Sa'd, Volume 3, p.179, Dar Sadr Beirut)

Leader of the Religion and the World

Hadhrat Ali^{ra} says, "We started pondering about the leadership after the demise of the Holy Prophet^{saw}. We thought that the Holy Prophet^{saw} asked Abu Bakr^{ra} to lead the prayers. So we chose the one for our world who was chosen by the Holy Prophet^{saw} for our religion and accepted him as our leader."

(Tarikhul Khulafa, Volume 1, p.8, Allama Jalaluddin Savuti, Published by Sa'adah Egypt, 1952, First Edition)

You Are Our Leader

After the demise of the Holy Prophet^{saw} the names of Hadhrat Abu Bakr^{ra}, Hadhrat Umar^{ra}, and Hadhrat Abu Ubaida^{ra} were presented for *Khilafat* to the gathering of the companions, but Hadhrat Umar^{ra} said, "We will do the *Bai'at* of Hadhrat Abu Bakr^{ra}. He is our leader, and superior to all of us. The Holy Prophet^{saw} loved him most." So, all the companions pledged their allegiance to Hadrat Abu Bakr^{ra}.

(Sahih Bukhari, Kitabul Manaqib, Chapter Lau Kunta Mutakhidhan Khilifa, Hadith # 3394)

Bai'at of the Khilafat

Hadhrat Ali^{ra} says. "I myself walked to Hadhrat

Abu Bakr^{ra} and entered his *Bai'at* and I helped him out with all my faculties until the falsehood disappeared and ran away, and the Word of God prevailed."

(Minaratul Mahdi, p.373, Sheikh Ali al-Bahrani. Published by Gulzar Hasni, Bombay, 1320 A.H.)

Rightful Candidate for Khilafat

Hadhrat Ali^{ra} and Hadhrat Zubayr^{ra} said, "In our view Hadhrat Abu Bakr^{ra} is the most rightful candidate for *Khilafat*. Abu Bakr^{ra} was the companion of the cave of the Holy Prophet^{saw}. The Holy Prophet^{saw} appointed him to lead the prayers during his lifetime."

(Sharah, Nahjul Balaghal ibni Abi al-Hadid, Volume 1, p.50, Dar Ahya al-Tarathul Arabi, 1385 A.H.)

Qualities of Khulafa: Siddiq and Shahid

Hadhrat Abu Huraira^{ra} says, "The Holy Prophet^{saw} was on the *Hira* Mountain, and Abu Bakr, Umar, Uthman, Ali, Talha, and Zubayr were with him. During this time, they sensed a motion in the mountain. The Holy Prophet^{saw} said to the mountain, "Stop. There is no one on you besides the Prophet, Siddiq, and Shuhada."

(Sahih Muslim, Kitabul Fada'il,

as-Sahaba, Fada'il Talha and Zubayr, Hadith # 4438)

Glad Tidings of Paradise

Hadhrat Abdul Rahman ibn Auf says, "The Holy Prophet^{saw} gave glad tidings of paradise to 10 companions in a gathering. All of the four Khulafa-e-Rashideen were included among those 10 people."

(Jami'a Tirmidhi, Kitabul Manaqib, Chapter Manaqib al-Zubayr, Hadith # 3680)

City of Wisdom

Hadrat Abdullah ibn Sa'id says. "The Holy Prophet^{saw} said, "I am the City of Wisdom, Abu Bakr is its foundation, Umar is its walls, Uthman is its roof, and Ali is its door."

(Al-Firdous, barna Thourul Khitab — Abu Shujja, Sheroya, Volume 1, p.43. Hadith # 105, Darul Kutab 'Ilmiyya Beirut. First Edition, 1986)

Best in the Ummah

The Holy Prophet^{saw} said, "Abu Bakr is the best person in the ummah unless a Prophet appears."

(Kanwarul Haqaiq, Allama Manawi, Harful Hamza)

Companion of the Cave

At the time of migration when the Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra} reached the cave at night,

first Hadhrat Abu Bakr^{ra} went inside the cave to clean it. Abu Bakr^{ra} tore his clothes and plugged all holes with the rags to make sure no snakes and spiders would come. Later Abu Bakr^{ra} told the Holy Prophet^{saw} about it. Thereupon, the Holy Prophet^{saw} prayed for Abu Bakr^{ra}, "O Allah, Keep Abu Bakr with me on the Day of Judgment." Allah the Exalted revealed to the Holy Prophet^{saw} that He accepted the prayers.

(Hulyatul Auliya — Abu Na'im Isphahani, Volume 1, p.13, Darul Kitabul Arabi, Beirut, Fourth Edition, 1405 A.H.)

Special Manifestation

Hadhrat Ali^{ra} says that the Holy Prophet^{saw} said, "A proclaimer will proclaim, "Where are the Sabiqoonal Awwaloon?" It will then be said, "Where is Abu Bakr? So Allah the Exalted will show especial manifestation for Abu Bakr. and general manifestation for the others."

(Nuzhatul Majalis wa Muntak habinna fa'is, Volume 2, p.153. Sheikh Abdul Rahman al-Safuri, Published by Maniyya, Egypt)

The Reasons for the Higher Status of Hadrat Abu Bakr^{ra}

Hadhrat Ali^{ra} says that the Holy Prophet^{saw} said, "Abu Bakr does not enjoy a

higher status over you because of his fasts or *salat*. Rather, it is because of the love that he has in his heart for Allah and His creations."

(Nuzhatul Majalis, Volume 2, p.153)

The One who Served the Most

Hadhrat Abu Sa'eed Khadri^{ra} says that the Holy Prophet^{saw} said in his last days, "I am most indebted to Abu Bakr from the perspective of companionship and financial assistance, and if I had to pick someone as *Khalil* (true and sincere friend), it would be Abu Bakr, but I have Islamic brotherhood and love for him. All the doors opening in the *masjid* should be closed except Abu Bakr's door."

(Sahih Bukhari, Kitabul Manaqib, Chapter Kaulun Nabi, Sadwal Abwab, Hadith # 3381)

Two Steps Ahead

The Holy Prophet^{saw} said to Hadhrat Abu Bakr^{ra}, "I have seen in a blessed dream that you and I are going up the stairs, and I am ahead of you by two steps." Hadhrat Abu Bakr^{ra} said, "Prophet of Allah, it appears from it that Allah the Exalted will embrace you in his Grace, and I would live in the world for two more years after you."

(Ta'teerul Anam, Volume 1, p.3,

(Abdul Ghani Nablisi)

Companions of the Holy Prophet^{saw}

Hadhrat Ali^{ra} said at the time of the death of Hadhrat Umar^{ra}, "I have repeatedly heard the Holy Prophet^{saw} saving. "I, Abu Bakr, and Umar went. I, Abu Bakr, and Umar entered. I, Abu Bakr, and Umar got out."

(Sahih Bukhari, Kitabul Manaqib, Chapter Manaqib-e-Umar. Hadith # 3409)

Hadhrat Uthman Overpowered Satan

Hadhrat Sa'd ibn Abi Waqqas^{ra} says that the Holy Prophet^{saw} said to Hadhrat Umar^{ra}, "O ibn Khattab, I swear by God Who holds my life, when Satan finds you walking on a path, it leaves that path to follow another path."

(Sahih Bukhari, Kitabul Manaqib, Chapter Manaqib Umar, Hadith # 3407)

Interpretation of Long Shirt

Hadhrat Abu Sa'eed Khadri^{ra} says that the Holy Prophet^{saw} said, "I saw few people in a dream, and noticed that some of them have shirts that are up to their chests, and others have longer or shorter shirts. Then I saw Umar, and noticed that he is dragging his shirt behind him." The companions

asked the meaning of the dream. Hazoor^{saw} replied, "Religion."

(Sahih Bukhari. Kitabul Ta'beer. Chapter al-Qamees fil Manam. Hadith # 6491)

Three Moons

Hadhrat Aisha^{ra} had a dream that three moons had fallen in her lap. When the Holy Prophet^{saw} was buried in the living room of Hadhrat Aisha^{ra}. Hadhrat Abu Bakr^{ra} said that it was one of the moons and the best of the moons. Later Hadhrat Abu Bakr^{ra} and Hadhrat Umar^{ra} were also buried in the same living room, and thus the dream was fulfilled.

(Mu'ta Imam Malik, Kitabul Jana'iz. Chapter Burial. Hadith # 489)

All Going to Paradise

Hadhrat Musa Ash'ary^{ra} says. "The Holy Prophet^{saw} was resting in a garden. Hadhrat Abu Bakr^{ra}, Hadhrat Umar^{ra}, and Hadhrat Uthman^{ra} got there one by one. The Holy Prophet^{saw} permitted everyone in the garden and gave them glad tidings of the Paradise. He also said that Uthman would face a trial before entering the Paradise."

(Sahih Bukhari. Kitabul Manaqib, Chapter Manaqib Uthman. Hadith # 3419)

Dhun Noorain (Possessing two Lights)

The Holy Prophet^{saw} married his two daughters in succession to Hadhrat Uthman^{ra}. Therefore, he came to be known as Dhun Noorain in the *ummah*.

When Hadhrat Uthman^{ra} offered huge financial sacrifices at the time of *Ghazwa Tabuk*, the Holy Prophet^{saw} said, "Uthman would have no scrutiny even if he performs no deed after today."

(Hulya al-Auliya, Volume 1, p.59)

Relationship with the Holy Prophet^{saw}

When the Holy Prophet^{saw} left Hadhrat Ali^{ra} behind, he said, "You are leaving me behind with the children and women?" The Holy Prophet^{saw} replied, "Are you not happy that you have the same relationship with me that Aaron had with Moses, except that there is no Prophet after me'?"

(Sahih Bukhari, Kitabul Maghazi, Chapter Ghazwa Tabuk, Hadith # 4064)

HELP

HUMANITY

FIRST

HADHRAT MAULVI NOORUDDIN, KHALIFATUL MASIH I^{ra}

Imam Ziaul Haq Kauser

Once the wives of Hadhrat Maulvi Nooruddin and Maulvi Abdul Kareem^{ra} got into an interesting discussion about whose husband the Promised Messiah^{as} loved the most. This discussion was not resolved and it ended up reaching Hadhrat Amma Jan^{ra}, who stated that according to her knowledge Hadhrat Masih Mau'ood^{as} loved Maulvi Nooruddin more, but lets confirm. So she went to Hadhrat Masih Mau'ood^{as} and said, your best friend.... She didn't finish the sentence, and Hadhrat Masih Mau'ood^{as}, quickly interrupted her and said, what is the matter with Maulvi Nooruddin^{ra}. Thus solving this minor discussion, and clearly announcing that his love for his most beloved companion was unique.

Hadhrat Mir Ishaq Sahib^{ra} relates that once Hadhrat Khalifatul Masih I^{ra} fell ill and Hadhrat Masih Mau'ood^{as} would visit him very often, during his illness. One day he became very ill and Hadhrat Masih Mau'ood^{as} was so worried,

that while getting medicines from the cabinet of Hadhrat Amma Jan^{ra}, he just sat on the ground. Hadhrat Amma Jan^{ra} seeing this came to him and trying to comfort him, sat down next to him, and said, "Many of the *buzurghs* (elders) of the *Jama'at* are passing, Maulvi Burhanuddin Sahib^{ra} has passed away, Hadhrat Abdul Kareem Sahib^{ra} also passed away, may God bless Maulvi Nooruddin Sahib^{ra} with health." As soon as Hadhrat Masih Mau'ood^{as} heard this, he said, "*Yay shaks hazar Abdul Kareem kay barabar hay* (this man is equivalent to a thousand Abdul Kareems)."

This was the love Hadhrat Masih Mau'ood^{as} had for his beloved Hadhrat Maulvi Nooruddin^{ra}. And this was only due to the love Hadhrat Maulvi Nooruddin^{ra} had for Hadhrat Masih Mau'ood^{as}. Describing his love for Hadhrat Masih Mau'ood^{as}, and the benefits of his company:

One day Hadhrat Nawab Khan Sahib^{ra} asked Hadhrat Khalifatul Masih

I^{ra}, "*Aap ko Hadhrat Sahib key Bai'at say kya khas faida hasil howa hay.*" "What benefit have you received after accepting Hadhrat Masih Mau'ood^{as}." Hazoor replied,

Nawab Khan, Mujhay Hadhrat Mirza Sahib key bait say fawaid to bohut hasil howay hian, laikin aik faidah on may say yay howa hay kay pehlay mujhay Hadhrat Nabi Kareem^{saw} key ziyarat ba zarya khawab howa karti thee ab baydari may bhi hoti hay.

(Nawab Sahib, I have received many benefits from the *Bai'at* of Hadhrat Masih Mau'ood^{as}, of those one benefit is that whereas before the Holy Prophet^{saw} would visit me in my dreams, now he visits me even when I am awake."

Each and every Muslim, when he claims to be a Muslim, claims that he will sacrifice everything for God, and we Ahmadis go even a step beyond, because we have recognized the Imam of the age, who has brought us the true understanding of Islam. That is why we must

truly understand what *Bai'at* is and what it means to be an Ahmadi, otherwise Hadhrat Khalifatul Masih II^{ra} tells us, one who accepts a religion but fails to benefit from it is like one who is thirsty and holds a glass of water in his hand, but doesn't drink it. One who is thirsty and holds a glass of water and one who is thirsty but doesn't have water both are suffering from the same problem, thirst, but he who doesn't have water can say, how could I relieve my thirst, because I didn't have any water, but he who holds a glass in his hands but still dies from thirst, he has no excuse. His condition is much more deplorable and pathetic, and he will suffer just as one who has no religion. Though he might claim I have water, I have found the true religion, but if he cannot even quench his own thirst, or fulfill his own needs with it, his condition is much worse than one who doesn't have any water, or who has not found the true religion. Others will also mock him that he was holding a glass of water but still died of thirst.

In suffering those who have the true religion and those who do not, are equal, but in accountability those who have the true religion are more guilty, because

they had the truth but deprived themselves of its benefit.

We are the fortunate ones who have accepted the *Masih* of this age, but before we can truly benefit from his coming, we must understand the reason for which he was sent in this world.

Hadhrat Maulvi Abdul Kareem^{ra} states: "I remember very well, and I have recorded it in my notebook, that in city of Jalandhar someone presented the question to Hadhrat Masih Mau'ood^{as} that what is the purpose of your coming?"

Hadhrat Masih Mau'ood^{as} stated, I have come so that people may increase in their strength of faith.

Hadhrat Masih Mau'ood^{as} came to bring each and everyone of us closer to Allah, to increase our faith. Many people ask what is the proof of the truth of Ahmadiyyat, the answer is each and everyone of us is proof of the truth of Ahmadiyyat. So we must make sure that people see that truth in us, if they cannot see how our *Masih* has increased our faith, brought us closer to God, then it doesn't matter what we preach, because they will not be convinced that it can

bring them closer to God, or increase their faith.

In the verse that I recited in the beginning of my sermon, God Almighty states:

"And when they hear what has been revealed to this Messenger, you see their eyes overflow with tears, because of the truth which they have recognized. They say, 'Our Lord, we believe, so write us down among those who bear witness.'" (5:84)

This verse tells us that when the beloveds of Allah *Ta'ala* find the truth, they care for nothing else, they depend only on God, and have complete faith in his power and love.

Hadhrat Maulvi Noor-uddin^{ra} relates that when he was the principal of a school in Pindadan Khan, the inspector of schools paid him a visit. When he arrived Hazoor^{ra} was eating at the time, and he invited him to join him, he refused and said it seems as if you have not recognized me. Then the inspector ordered that a student help him get off his horse, to which Hazoor said the students are here to learn not help people off their horses. The inspector continued to test the students after which he was

impressed and addressed Hadhrat Maulvi Nooruddin^{ra}, and said I have heard that you are very intelligent and have received many diplomas, and it seems that has made you proud. To his Hazoor responded, I do not consider these small pieces of paper my God, and he ordered someone to get all his diplomas, which he ripped in front of him, while saying I do not consider anything to be a partner with Allah. The inspector was saddened to see the diplomas wasted because of him. Hadhrat Maulvi Nooruddin^{ra} states "since the day I ripped the diplomas, I have been blessed with so much wealth that it is difficult to imagine." Once again showing us his complete and uncompromising love for Allah. This is how we increase in our faith, by depending only on Allah, and by showing our complete faith in him.

The day that Hadhrat Masih Mau'ood^{as} took the first *Bai'at*, he gave a special guidance to all those who took part. He said:

"All of you who have taken *Bai'at* and have made a commitment, listen! To utter these words is easy, but to do justice to them is hard because Satan is always busy trying to make man careless about his

faith. If you want to please Allah, put your entire strength and effort to abide faithfully to this commitment of freeing yourself from sins."

He also said

"Utter no words of mischief, spread no evil, bear the curses with patience, do not confront anyone, even if someone confronts you, and deal with him with kindness and goodness. All those who join this movement should establish themselves on truthfulness with full heart, full endeavor, and the entirety of life."

(*Conditions of Bai'at p13*)

Our beloved *Masih*^{as} is telling us to truly accept him, to truly repent and give up all sin. This is the greatest sign of our *Bai'at*, that we give up sin, and we work at bringing people together. We show patience and forbearance. We show love and compassion, not only to others but especially to one another, By the Grace of Allah, we have accepted the *Masih Mau'ood*^{as}, but now it is our responsibility that through us others find this truth as well. That first our children find this truth through us, that we become those who invite others to good, to

come to the mosque.

Once a person was praying in the mosque and it was the time when prayer is forbidden, so the companions came to Hadhrat Ali^m and asked him to tell the person to stop, he said I cannot, because I fear I would fall under the verse,

araytalazi unha abdan ayza sala,

(that have you seen him who stops others from praying)

It was a verse about *kuffar*. How they stopped the Holy Prophet Muhammad^{saw} from praying, but this *Khalifah* was so careful that he wouldn't fall under this verse, that he didn't stop that man from praying. The point is if you hurt someone, if you embarrass someone, especially children, if you prevent them from coming to the mosque, you prevent them from praying, you indirectly can come under this verse. So please be very careful, that you are always the one inviting people to the mosque, you are always the one who makes our experience at the mosque a pleasant one. And I assure you *Allah Ta'ala* will reward you for it.

How did our *Masih* do it? How did our *Khulafa*

do it? How did they bring people closer to God? They did it through love and compassion.

In 1903, Hadhrat Masih Mau'ood^{as} saw in a dream that Hadhrat Maulvi Noorudin^{ra} has fallen off a horse, and this dream manifested itself in 1910, when Hadhrat Maulvi Nooruddin^{ra} fell off a horse and injured his forehead, Hazoor^{ra} was 80 years old at the time.

This injury was painful, and would not heal, Hazoor tried every medicine, and every remedy but still it would not heal. This is where the story picks up, Hadhrat Chaudhry Zafrulla Khan^{ra} relates, that he was around 17 years old, and would spend much of his time with Hadhrat Maulvi Nooruddin^{ra}. One day Hazoor complained of being thirsty all the time because of his injuries. During this time Chaudhry Sahib was visiting him and sitting at his bedside. Chaudhry Sahib states how ignorant he was, that the country's best doctors had tried everything, and not only that, Hazoor himself was a renowned doctor, but he states my love for him made me forget all that, and I asked Hazoor if I could tell him the remedy. Now remember Chaudhry Sahib is not a doctor, he states I

told him Hazoor if you take tea with *ilaychi* (cardemom), *Insha Allah* it will heal you. Chaudhry Sahib states, how do I describe the loving smile, the gracious look that Hazoor gave me, and said, "*Miyan*, my experience has been that when I drink tea with milk I get diarrhea," then Hazoor turned to his servant and said,

"Hamaray Aik Payaray nay tajweez key hay, andar keh do alaychi dal kar chay tayar karain aur hamay bhajdain, hum istamal karaingay."

He said, "A beloved of ours has recommended tea with *ilaychi*, tell them to make me a cup, and I will drink it." Hazoor said this even though he knew that he cannot drink milk, and he knew that it wouldn't really do anything, but the love, the respect, the compassion that Hazoor showed that young Zafrulla Khan^{ra}, left a lasting impression on him for the rest of his life. That is how the beloveds of Allah have taught us to bring people closer to Allah *'Ta'ala*, with love.

Hadhrat Maulvi Nooruddin^{ra} never fully recovered from his injuries, and became bed ridden. One day sitting after *Maghrib* Prayer, Hazoor began to speak to his companions, he

said, that medicine was my main source of income, and this illness has even taken that away from me. My wife tells me that we do not even have money to buy essentials, and that I did not ever plan for an illness, so I told her, my Lord is not such that He would provide for me when I did not truly understand Allah. As he was stating this, Hazoor received a letter in which there was 100 rupees as a gift, and then from another place a person repaid a debt to Hazoor. Hazoor began to weep, and said, my Lord is such, and he has proven that he can provide for me from other sources than medicine.

Even in his illness, Hadhrat Maulvi Noorudin^{ra} would continue to deliver *dars*, some people suggested that he should not, it was not good for his health, to which he responded,

"Nooruddin ko darsulquran say mah roko yay Nooruddin key ghaza hay,

Do not stop Nooruddin from delivering *dars*, this is nourishment for Nooruddin. Once Dr. Mirza Yaqoob Baig asked Hadhrat Maulvi Nooruddin^{ra} what does his heart desire. Hazoor replied, "My heart only desires that my Lord be pleased with me, I desire that you become obedient,

do not dispute, do not quarrel. I have had enough of this world, I have no worldly desire, if I die I wish my Lord be pleased with me. Tell everyone, I do not care for this world. If I have ever commanded anyone, it was not from my personal desire, it was with the command of Allah, always offer *Salat*, always pray, prayer is the greatest weapon, and fear Allah, do not argue. There is only loss in arguing. If there is an argument, keep silent and just pray for yourself and for your opponent. Say, *La ilaha illallah Muhammadur rasoolullah* much, hold steadfast to the Qur'an, read it and follow it."

At the end his guidance to the community was:

"I advise you, I advise you again, again and again, to avoid jealousy and animosity towards one another, give up this aggression, the time you spend in trying to guide me, spend it in prayers, and beg Allah for His Grace."

These are the words of our beloved *Khalifah*, May Allah enable us to follow his guidance, and become a source of comfort for one another, May Allah be pleased with all of us, *Ameen*.

The Lion of God

Syeda Aziza Khan

O' those who walk blindly why can't you see?
The garden of Islam will evergreen be
The Lion of God in a dream was lovingly embraced
By the Holy Prophet^{SAW} for these dark gloomy days
He who walks in his footsteps is graciously blessed
He who walks in opposition is confused and depressed
It was the Jihad of the word which he declared
Not a Jihad of war bringing many to despair
Braheen-e-Ahmadiyya was the weapon he used
When Islam had come to being abused.

O' the practice of Islam had not purely remained
Until the Lion of God had revived it again
From the hearts of Kings and from the hearts of men
Were blessings sought from Ahmad's garments
The celestial signs graced the sky
That a spiritual being had appeared from On High
Tell me this, if Muhammad^{SAW} had died
Why do you believe is Jesus alive?

Sure as radiance comes from the sun
Spiritual rain comes truly from Allah the One

O' troubled heart a crier cries unto you
From the white minaret he is bringing the truth
An enemy of the faith, said the Muslim divines
Yet he graciously remained firm, steadfast and kind
The Glory and Power of God was seen
When those who once mocked him joined the *Deen*
With each insult Ahmad received
Thousands more converted upon seeing his deeds
Ahmadiyyat has spread as promised by God
To the four corners of the world true Islam is taught

O' those who walk blindly why can't you see?
That Ahmad has reached out his hands to thee
In the spirit of Jesus^{AS} of Nazareth
Bringing back to life the spiritually dead
The Messiah and the *Mahdi* of the time has come
As promised his *Khilafat* will forever live on
The signs of his truth have already shone forth
The eclipse the plague the Promised Son and more

Ahmad's spiritual elixir was the Holy Qur'an
A divine stream to Mohammed from Allah the One

MY MEMORIES OF HADHRAT KHALIFATUL MASIH II^{ra}

Khalil Akhtar, Atlanta, GA

I was 3 or 4 years old when I met Hadhrat Khalifatul Masih II^{ra} for the first time. I have a vivid memory of that holy hour. My late father, mother and myself were sitting in a room on a cotton carpet with Hazoor. I remember that I had presented him with a currency note. The whole incident is before my humble eyes even today. It happened in the mid thirties.

During the early days of my childhood, I shook hands with Hazoor several times when he was going or returning from trips abroad. When I was in Ahmad Nager, (near Rabwah) in 1948, I met Hazoor. The Khilafat Library was in Chiniot those days, and the late librarian was known to me. During casual talk, I told him that I was in need of a book of Arabic grammar called "*Alfiya*". The librarian told me that the book was in stock, but could only be borrowed after the permission of Hazoor. Accordingly, I went to see Hazoor at Rabwah. His office was in a two rooms quarter, made of sun baked bricks. One room was used as an office and the other was as a meeting place. A mat (woven of date-palm

leaves) was spread on the floor to avoid dirt. There were some chairs without cushions. I am giving these details so that every one realizes how poor and simple life was in those days. Hazoor came in the room. I requested his permission to borrow the book from the *Khilafat* Library. Hazoor asked me to let the Principal (Maulvi Abul Ata Sahib) prepare a list of books needed urgently for the *Jamia*. In his obedience, I conveyed the message to the principal of *Jamia*. Books were then purchased and given to the needy students.

In another incident in October, 1954 a farewell tea party was given in honor of the missionaries departing abroad. I met Hazoor along with Syed Jawad Ali, Mir Mahmood Ahmad, and others. I was sitting at the same table with Hazoor. When introducing myself, I gave the reference of Hafiz Hamid Ali and his daughter Zanub Begum, my grandmother. They used to live in the same house with Hazoor. Hazoor remembered the time and told me "You are just like my own child".

One of the memorable works of Hazoor was the establishment of Rabwah (our *Jama'at* center in Pakistan) after the creation of Pakistan. In 1948, I used to live in Ahmad Nager (a town 2 miles east of Rabwah and 7 miles east of Chiniot). I still remember the vast desolate land where Rabwah was to be build. Once I went to Chiniot and could not get any transport to come back to Ahmad Nager. I waited and waited but could not get any transport to come back. Night was falling, so I decided to walk the distance, 7 miles to Ahmad Nager on foot. I was walking and night started to fall. A truck was coming from the opposite side. The driver stopped and he asked me where I was going in this wilderness at this time. I told him "I am going to Ahmad Nager". He kindly suggested to me that it was not safe to walk here at this time. Wolves (which used to be in abundance) and other animals can be harmful. So come and sit in the truck to Chiniot and take some bus from there. I told him that no bus was available there. So I continued the journey again. After I crossed the gap (before *Bahisti Maqbara*), I passed the

old graveyard. I cannot find the words to explain how frightening and terrifying the place was.. So this was the place where Rabwah stands today. I remember in 1948 when Hazoor laid foundation of Rabwah in the barren and sterile ground. When he prayed and made *Sajdah* on the bare ground, full of pebbles and stones, it was not very comfortable to put his forehead there. That is the very place where a mosque stands today in Fazale Umar Hospital. Now, 60 years after, the town has flourished. All types of facilities are available there.

May his soul rest in peace and may his mission prosper and flourish to the corners of world. *Ameen*

Hadhrat Ibn Mas-'ud^{ra} relates that he heard the Holy Prophet^{saw} say: "May Allah prosper the affairs of a person who hears something from me and conveys it to others as he heard it, for sometimes one who hears from another remembers it better than the original hearer himself. "

(*Tirmadhi kitabul 'ilm babul hath 'ala tablighussama'*)

Please contact us immediately

Research Cell Project

Please contact us immediately if you have ever written any thesis or a book or have any publication under your name.

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PAKISTAN: A FAILED STATE?

Mansura Bashir Minhas (Miami, FL)

The events of the past few years have thrust Pakistan on the center stage of global politics. It is the most talked about and feared state in the world, one so precarious that it threatens to destabilize the peace of the entire world. It is quite intriguing to witness a State - which has yet to complete seven decades of existence, achieve such notoriety within a short span of time. Pakistan's failure is a result of the turmoil that brews within its borders, its hostility with its neighbors, strife amongst its diverse provinces and emergence of extremely intolerant religious/militant factions. The seething volatility of the region has allowed skeptics to question the very reason of its creation. Has Muhammad Ali Jinnah's ideology failed? Was his endless struggle to get a separate homeland for the Muslims of the Indian Subcontinent a futile attempt?

An introspective analysis is required to come to a fair assessment in this regard. Jinnah clearly enunciated at the time of Pakistan's inception that it would be a Muslim majority nation, yet it would allow and guarantee basic rights and freedoms to all citizens irrespective of

their faith, regional and cultural affiliations. If Pakistan has failed, it cannot be attributed to a flawed ideology. It testifies to a lack of sincere and competent leadership. Since its birth, Pakistan has been plagued with instability. No elected government has ever completed a full term. Power struggles between corrupt, inefficient, 'so-called' democratically elected regimes and tyrannical military dictatorships have been a norm.

The religious right was at the forefront to malign Jinnah and the state of Pakistan at the time of its creation. They termed Pakistan as "*Paleedistan*" (filthy land). A closer look at the precarious situation in Pakistan today testifies that unfortunately it has actually become one such state, due to the incessant meddling in its affairs by these very fanatics. How and why did Pakistan get embroiled in this mess? The very same elements who were opposed to its creation, nevertheless set out to gain control of the newly formed Republic. The power-hungry *Mullahs* wanted supremacy and used religion as a tool to further their ambition.

The founder of *Jama'at-i-Islami*, Maulana Maudoodi had given credence to the doctrine of '*Jihad*' as the central tenet of Islam. Political ambitions were the real motive behind the propagation of this ideology. The so-called 'torch-bearers' of Islam used this dogma to strengthen their fort. They set Pakistan on a course which was in sharp contrast to the path envisioned by *Quaid-i-Azam*. Pakistan was never an 'Islamic Republic' until 1956 when the Constitution was amended to incorporate this term. Ever since, Pakistan has spiraled on a downward journey. The menace of extremism, sectarianism and intolerance that we witness today is a direct result of the aspirations of such religious parties that have brought Pakistan to an abysmally low point.

Even secular leaders like Bhutto gave in to the whims of these right-wing elements. He actually embraced these elements to strengthen his hold on power. What he failed to realize was that these very same elements would one day seize his power. Eventually, his regime was toppled by his self-appointed crony, Zia-ul-Haq. Zia's era is the bleakest in

the history of Pakistan. He tarnished the image of the Pakistan Army- an institution renowned and well respected for its outstanding service, discipline and caliber. He set out to Islamize Pakistan and fanaticism encroached within the ranks of the Pakistan Armed Forces. It is a well documented fact that today there are elements within the Armed Forces who sympathize with the *Taliban* and other militant factions, hence there is no end in sight to the menace of extremism.

The seeds of intolerance continued to be sown in Pakistan as Maudoodi's ideology gained momentum. Zia's Islamization of Pakistan led it to virtual ruins and has culminated to a point where Pakistan is one of the most dangerous nations in the world. As the neo-conservative lobby in the United States aimed to further its imperial agenda and shaped its foreign policy as the US fought the USSR in the Cold War, Zia was used as an extremely effective and convenient pawn in the grand scheme of things. The US ditched Pakistan at the end of the war, thereby compromising the stability of the region. The influx of millions of refugees from Afghanistan was a huge burden. *Klashnikov* culture, drugs and warlords became rife in the tribal belt neighboring Afghanistan in the aftermath of the war.

Before Zia's era, minorities (with the exception of Ahmadis) were still allowed to be part of mainstream Pakistan, especially in the thriving metropolitan cities like Karachi. Minorities played a crucial role in Pakistan's economic and social well-being. Christians, Hindus and *Parsis* provided outstanding services in the fields of education, health, business. I grew up in the Karachi of the 80s and attended a Convent School operated by European nuns who imparted education which was unparalleled and outstanding. I had numerous Christian, Hindu and *Parsi* friends. On a recent visit to Pakistan, I was appalled to witness that most of the minorities have virtually gone extinct in Pakistan. They have migrated to the West as life became too harsh for them and they were forced to the sidelines.

Ahmadis bore the major brunt of the draconian Anti-Ahmadiyya laws of the Zia administration. But with the passage of time, it had led to devastating consequences for all. Pakistan has not witnessed any peace since then. Hatred, intolerance and bigotry have embroiled the whole nation. Human life has no sanctity in present day Pakistan. Suicide bombings – a form of violence unheard of in

Pakistan, has become the norm. Pakistan has become a breeding ground for terrorists. The militant, brutal and tribal form of Islam (*Wahabism*) is gaining popularity. Maudoodi's doctrine of *Jihad* became very popular in the Arab world. These hardliners provided 'freedom fighters' for the so-called *Jihad* against the Soviet Union. In reality, it was a regional war which was shrewdly garbed as a 'religious' war by the United States to lure the Muslim countries for its own strategic advantage.

Pakistan is plagued with poverty and lack of education. Parents in the tribal and rural villages are lured by the *Madressahs* (mostly funded by Saudi government). Children continue to be enrolled in these institutions as they are promised free education, boarding and lodging. These institutions are filling a vacuum, as the government fails to fulfill its obligations and provide education to the poor and less privileged sections of the society. These *Madressahs* had been popular in the tribal regions for a while, but in recent years they have begun to mushroom in the southern regions of Punjab.

The Sufi mystics and saints were primarily responsible for spreading the peace-loving message of Islam in the subcontinent. The peace-loving mystics encouraged

purification of the soul through self-denial, love and closeness to Allah. Undeniably, these sects have their own shortcomings, but their success in spreading the message of Islam to the masses in the sub-continent cannot be undermined. The doctrine of 'Wahabism' that is gaining popularity is hard-line, intolerant and brutal. It propagates violence and bloodshed by misconstruing the true spirit of *Jihad*. The peace-loving message of Islam that lured the people of the Subcontinent has been replaced by a harsh, intolerant and fearful message. It is imperative to take a closer look at this ideological shift. The last few decades have seen an uprising of the latter form and it has done extreme damage to tarnish the core message of Islam that focuses on peace, harmony, tolerance and co-existence.

The Judiciary plays a pivotal role in any State by providing a legal framework to ensure that the Executive and Legislative branches of a government do not abuse their power and a system of checks and balances is in place. As Anti-Ahmadiyya laws were enacted, they still continued to be repealed (to a certain degree) by the higher courts. Ultimately, the Supreme Court also caved in to the pressure. Ahmadi

were denied fair hearings and denied of their basic rights of just judicial proceedings. The failure of the judicial system added to the existing woes of Pakistan.

There has never been a precedent that the highest court of a country (Supreme Court) is attacked physically and the Chief Justice had to seek help from the Army to ensure his safety and security. The events of the last few weeks leading to the reinstatement of the Chief Justice were unprecedented. The majority in Pakistan are extremely naive and have short term memories. They gathered forces behind the Chief Justice as if his reinstatement would be a panacea for all ills that plague the country. A closer look at this Chief Justice's track record proves that his movement to 'restore the judiciary' was nothing but a farce. He was in the forefront to validate the dictatorship of Musharraf and only turned loyalties when the tide was against him. Such has been the case with the Judiciary; it has never been allowed to flourish as an independent institution. It has failed to fulfill its core purpose; rather it has been used by successive governments to strengthen their hold on power.

Lack of justice, fairness and accountability has lead to failure of all institutions in Pakistan. If a State fails to provide justice to its weak, eventually the stronger elements cannot be assured of it. The current mayhem in Pakistan is testament to this reality. In line with the vision of *Quaid-e-Azam*, unless equal freedoms are guaranteed to all citizens, regardless of their religious or ethnic affiliations, there is no likelihood of peace and stability in the foreseeable future. Furthermore, 'separation of church and state' is vital to ensuring that such liberties are guaranteed. The hypocritical and incompetent leaders of Pakistan forget that when political and religious ambitions combine (as is the case of the religious political parties in Pakistan), it has devastating consequences for all. Societies become fascist, intolerant and bigoted. Pakistan's survival depends upon restoration of its basic institutions and a return to the guiding principles of its founding father. Struggle for Pakistan was a story of great human ideals – struggle to survive in the face of great odds and difficulties. It is time to return to those very ideals that were the building blocks of this nation.

BACKBITING

Bushra Hanif

Na'ib Sadr, Lajna Imaillah, USA

(Speech written in Urdu by Naib Sadr Lajna USA, Bushra Hanif Sahiba which was delivered at the Lajna mentors meeting in Houston, Texas on March 29, 2009. The English translation was done by Regional Sadr North East, Bushra Butt Sahiba.)

Today I will give you some advice on back-biting. I request you to please take my message to your local members for *Tarbiyyat* purposes.

The topic has been discussed in detail by Allah in the Holy Qur'an and *Rasoolullah*^{saw} in his Ahadith. First I will refer to you to some verses of Holy Qur'an. Allah says in *Surah AL-Hujurat*, verses 12-13. "O ye who believe, let not one people deride another people, haply, they may be better than them, nor let one group of women deride other women, haply, they may be better than them. And do not defame your people nor call one another by nick names. It is an evil thing to be called by bad name after having believed, and those who repent not, such are the wrong doers. O ye who believe, avoid much suspicion, for suspi-

cion in some cases is a sin. And spy not on one another, neither back-bite one another. Would any of you like to eat the flesh of his dead brother? Certainly, you would loath it. And fear Allah, surely, Allah is Oft-returning with compassion and is Merciful".

Now I would like to read to you some *Ahadith* of the *Rasoolullah*^{saw}, which explain to us what back-biting is and why it is very important for us to stay away from it.

The Holy Prophet^{saw} said to his companions, "Do you know what is back-biting?" They replied, "Allah and His Messenger know better". The Holy Prophet^{saw} said, "To talk about your brother behind his back in a way which he disapproves". Someone asked, "If what is said about my brother is true and he possesses this weakness, even then?" The Holy Prophet^{saw} replied, "If this weakness is present in him and it is discussed behind his back, then it is back-biting, and if whatever is said is not present in him, then it is a lie attributed to him."

In another *Hadith*, The Holy Prophet^{saw} explained the severity of back-biting. He said, "During *Ma'raj*, I walked past members of a nation, whose nails were of copper and they were scratching their faces and chests with them. I asked Hadhrat *Jibraeel* who these people were, and he said that these people would eat the flesh of others and would ridicule their honor, meaning they back bit people and would look down upon them with hatred".

Hadhrat Abu Huraira^{ra} relates that the Holy Prophet^{saw} has explained the way to live in peace and harmony with one another in these words, "Avoid suspicion, as it is a lie of extreme kind, do not spy on others, do not look for others' weaknesses, do not be greedy to grab fine possessions of others, don't be jealous, do not retain animosity, and do not ignore others. Live with brotherly affection and become true servants of Allah as he commands. Each Muslim is a brother to the other Muslim. Neither does not torture him, nor does he defame or abuse him, and does not look down upon him". Then he pointed towards his heart and added,

“Here is the fear of Allah, meaning the fear of Allah resides in the heart. One short-coming for a person is too much and that is to look down upon his Muslim brother. Three things are forbidden for a Muslim — another Muslim’s blood, honor and wealth. Allah does not look at the beauty of your bodies, your faces or your wealth, He sees only what is in your hearts”. According to another *Hadith*, he also said not to break the business deals of others.

The best way to avoid back-biting is to refrain from loose talk and have control on what you say. In this reference, Hadhrat Aqaba^{ra} says, “I asked the Messenger of Allah^{saw}! How can we be saved?” The Holy Prophet^{saw} replied, “Keep your tongue in control, your house should be enough for you (meaning do not be greedy), and when you do something wrong, seek forgiveness from Allah with humility”.

One important thing to remember is that if an Ahmadi Muslim does good deeds, and apparently is God-fearing, but possesses the bad habit of backbiting, then the doors of Heavens are closed upon him as the Holy Prophet^{saw} has said that a person who back-bites will not be able to enter the Heavens. He also said that one who taunts, curses, uses foul language, or humiliates others cannot be a

Momin.

On one occasion, he stood on a podium and said, “There are some among the Muslims, in whose hearts faith is not yet rooted deeply. I warn them that they should not hurt other Muslims through taunts and should not be on the lookout for their faults. They should keep in mind that one who looks for faults in others, Allah exposes their own faults to people and thus they are humiliated”.

The Promised Messiah^{as} has further elaborated on the topic of backbiting to the members of his community. Some excerpts of his sayings are presented here.

He writes in his book *Sat Bachan*, pg. 136, “One Muslim should not complain about another Muslim. Would any Muslim like to eat the flesh of his dead brother?”

At another place he writes, “Suspicion is such an evil which ruins a person’s faith and takes him away from truthfulness and guidance, and creates dissension among friends. To attain the status of friends of Allah, it is absolutely necessary that one should shun suspicion and if suspicion arises against someone, one should fervently observe *Istighfar* so that one can be saved from this sin and its bad effects. This

should not be taken lightly, as one can be destroyed by this disease in a very short period.” (*Al-Hakam*, vol. 9, Issue 14, p. 2, dated April 24, 1909).

Again, he writes, “There are certain sins which are very subtle, that a person falls prey to them but does not realize. He passes from youth to old age and does not know that he is committing any sinful acts. People consider them as insignificant, whereas the Qur’an clearly classifies these as very heinous acts. Allah is angered by one’s acts of degradation towards his brother and any other act which is emotionally harmful. One should refrain from such an act which might result in causing friction with others.” (*Al-Hakam*, vol. 11, Issue 22, p. 3, dated June 24, 1909).

It is very regrettable, if we do not follow such important and clear advice of the Promised Messiah^{as}.

The Promised Messiah^{as} has shown us a way of self-rectification in these words: “A way which Allah has shown us for self-rectification is to keep the company of those who are righteous in their actions, who observe what they say and are steadfast. Allah says, “O ye who believe, fear Allah. It means first believe in Allah and then stay away from places where sins are committed and keep company with the truthful.” A person

is always affected by his company. If a person visits a brothel frequently, and does not commit adultery, it is a possibility that one day he will fall prey to this sin as he is in the company of adulterers. In the same way, if a person keeps going to a bar and no matter how hard he tries to stay away from liquor, he will, sooner or later start drinking. Thus be aware that company always has a very deep affect on a person. If a person stays in the company of pious people, though he disagrees with their beliefs, he will one day be affected by the righteousness of these people. It is very sad to say that our opponents have missed a great opportunity. If they had come to us and listened to what we say, then one day they would have heeded Allah's warning against their mistakes and would have accepted the truth. And now after losing this opportunity, they sometimes say that we are atheists, drunkards, and adulterers, and now they have even started saying that we degrade the Messenger of Allah^ﷺ, (*Na'uzo billah*) and curse us. They do so only because they have not benefited from our company and thus will inculcate Allah's wrath". (*Malfoozat*, v. 6, pg. 247).

The successors of the Promised Messiah^{as} have also spoken on the topic of backbiting and the control of

speech. Hadhrat Maulana Nooruddin, the first Successor^{ra}, in one of his *Khutbas*, published in *Al-Hakam*, dated 31st October, 1907, (pp. 8-9) says that once a hermit saw a man in a vision who said something behind the back of another person. This person was made to vomit, and pieces of rotten flesh came out of his stomach. Such are the consequences of this evil habit. He said that these were not mere stories but were facts. He advised to refrain from such practices.

As *Lajna* members, we often get together either in a mosque for *Jumu'ah* Prayers or at other locations for *Ijtemas*. Ill characteristics of some members have been observed on these occasions. We are all Ahmadi ladies and as such we should be role models for others. During such gatherings, we should not form groups which provide grounds for back biting. The Holy Prophet^ﷺ has forbidden to form small groups even within a mosque. There is a lot of wisdom in this advice. These group formations can create dissensions within a community. By giving such an advice, the Holy Prophet^ﷺ has routed the cause of an evil which can hurt others. If some sister ignores this advise and still forms a group, the danger is that

this group might get bigger and bigger thus opening more doors of dissensions and crevices to widen, hence resulting in the break-up of the community. Therefore, if a sister tries to create a group out of ignorance or with a sinister purpose in mind, other sisters should not be a party to such an act. By not participating in her schemes, these sisters will help her in relinquishing her evil habit. By following the advice of the Holy Prophet^ﷺ and making others to follow the same, these sisters will be rewarded twice — once for themselves and again for stopping others from evil habits and only then we will be able to present the true Islamic teachings to the world.

All the quotes from Qur'an, *Ahadith*, and sayings of the Promised Messiah^{as} and his Companions that I have presented to you provide us with an opportunity of self accountability. We are the members of the Promised Messiah's^{as} *Jama'at*, and as such we should be role models for others. We should be the mirror images of the *Sahabiyyat*. We should accept our faults bravely, repent our ill deeds and adopt truthfulness and righteousness.

Backbiting is an evil habit, which tries to return oft in a human being. Some among us cannot live without this sinister act and try to implicate other innocent sisters

in their bad deeds. Thus they increase their burden of wrongdoings and become a cause of Allah's wrath not only for themselves but for others as well. In addition they create mischief and dissent, and cause the destruction of peace in the community.

Allah will hold us accountable for our acts. Thus we have to be aware of such backbiting women, no matter how friendly and sincere they might seem to us from the outside. In fact, we should make such women aware of their shortcomings so they should get rid of their evil habit. Formation of groups and then pitting one group against the other is an extremely hateful act and our beloved *Imam*, Hadhrat Khalifatul Masih V^{aba} has repeatedly warned us against it. We should heed the advice of our *Imam* and refrain from such acts. May Allah help us to reform our lives according to the teachings of Islam and provide us with opportunities to help others to do so as well, *Ameen*.

**SUPPORT
HUMANITY
FIRST**

A PRAYER

Sayyarah Hikmat

Uplift the cloud of dark depression from my heart!

Wash away the stains of sin from my soul by Your Divine Light!

The bud of beauty has blossomed in my life, it saddens my heart!

Uplift the mantle of darkness from my soul!

Send me the Love that brims the heart with peace!

Cover my soul with Your Tender Grace!

Send me the Love which is pure and cool like dew!

Send me the Love which embalms the soul and leaves no pain!

I am lost in the maze of my desires and dreams!

Bless me with the wealth of heart's content!

Your Gifts are showered upon me day and night!

But I was ungrateful, my heart was asleep!

You sang to me in the ecstasies of my life!

I forgot to sing to You!

INTERFAITH CONFERENCE ORGANIZED BY SEATTLE JAMA'AT

Imran Ghumman

An Interfaith Conference on "Living a Faith Filled Life" was held at Ahmadiyya Muslim Community center located at 19212 Highway 99, Lynnwood, WA 98036 on January 25, 2009. Books on Judaism, Buddhism and Ahmadiyyat were displayed. A table display on *Jama'at's* services was arranged and refreshments were also served. The conference was attended by one hundred ten people including fifty guests from the Jewish, Hindu, Buddhist and Christian communities. Dignitaries who attended the Conference were:

- Washington State Senator, Paull Shin
- City Director, Emily Yim
- Lynnwood City Mayor, Don Gough
- Diversity Council Member, Tiffany Sims

These guests were acknowledged during the conference at:

<http://www.youtube.com/watch?v=8VvBmw4-x3Y>

During a meeting with Mayor Don Gough he talked about how great his experience was at our conference. The Mayor spoke about the writings of the Promised Messiah^{as} which he read on the posters. He talked about the claim of the Promised Messiah^{as} and how the Promised Messiah^{as} said "*all religions are true at their source*".

A video on "Introduction to Ahmadiyyat" was given to him. During a meeting with the Mayor he also referred to MTA and many other aspects he noticed in the video. The Mayor spoke about the persecution of innocent Ahmadis in different parts of the world. He was told about the reason of the persecution and what restrictions are enforced on Ahmadis in some countries. The Mayor assured us of his full cooperation.

The Conference Program

The conference started with the recitation and English translation of the Holy Qura'n and was presided over by the president AMC Seattle, Mahbubul Alam Ali who gave introduction to Ahmadiyyat. Irfan Chaudhry was moderator.

The speech on "The Ten Commandments" was delivered by Rabbi Anson Laytner.

"I salute you for holding this type of event as this is one of the few events where people from different faiths come to share their perspectives", said Rabbi Laytner during his speech.

The next speech was on "The Supersoul - A Hindu perspective". It was delivered by Pundit Mahesh Shastri Ji. During his speech Pundit Ji said:

"The basic good teachings exist in all religions"

The speech on "The Enlightened One - A Buddhist's perspective" was delivered by Chuck Pettis. Commenting on the conference Chuck Pettis said:

"This is a good thing to bring us together and share, and [this] creates lasting happiness".

The speech on “Sermon on the Mount” was delivered by Pastor Barry Keating. During his speech Pastor Barry said:

“Jesus spoke as a Jew, lived as a Jew, died as a Jew”.

The speech on “The Noble Character of Muhammad^{saw} at the victory of Mecca” was delivered by Waqas Malik. In his speech Waqas appreciated that the four communities were together. Waqas’s speech is available online at:

<http://www.youtube.com/watch?v=cUyeKgaX8ds>
http://www.youtube.com/watch?v=5bo_AI0E2iw
http://www.youtube.com/watch?v=w7VwO_OeK7U

Some guests comments about the conference:

- Thank you so much for the excellent conference on “Living a Faith Filled Life”. I learned a great deal and was very happy to attend an event (at) the mosque.
- Thank you so much for this opportunity. It is a wonderful experience. Again thank you.
- Your group’s hospitality and kindness was wonderful. I learned a lot, and found the information to be very interesting.
- I’d like to offer my thanks and appreciation for being invited to the interfaith event held at the Ahmadiyya community center. These are the kinds of events that give local community members the opportunity to learn about each others’ cultures, and to get to know each other better. As I listened to some of the questions that came up during the Q & A session, it confirmed for me that we need more events like this in Lynn-wood, to increase understanding and community connections. Your group’s hospitality and kindness was wonderful. I learned a lot, and found the information to be very interesting. (A Member of Lynnwood Neighborhood & Diversity Commission).
- We were very impressed with the speakers and the warm greetings at the last meeting. I wrote a piece for our church, St. Patrick’s online bulletin, encouraging attendance at your March 22 meeting. (Bruce Davis and Joan Bergman – husband and wife)
- Great efforts to promote faith in Islam.
- Thank you for the invitation.
- Thanks for inviting us to the wonderful conference.
- My husband and I enjoyed this much needed event.

Other notables:

A new webpage with alislam background to register guests and *Jama’at* members was created at <http://amiseattle.org/registration/>

On this registration page the following was available:

- Picture of Promised Messiah^{as} and his claim linked to Promised Messiah’s^{as} page at alislam.; Link to the video “Revival of Faith – Islam Ahmadiyyat”; Directions to mosque.

During the conference guests talked about how the programs like this can bring people together and can bridge up the gaps. Guests visited *Jama’at* bookstall and took the books.

ANSAR LEADERSHIP CONFERENCE 2009

Imran Hayee, Qa'id Umumi

By the Grace and Mercy of Almighty Allah, *Majlis Ansarullah USA* held the Ansar Leadership Conference (ALC) 2009 at Baituz Zafar Mosque in Queens, New York, on the weekend of Jan. 31 - Feb. 1, 2009. This year ALC was attended by members of the national *Amila*, *Nazimeen* and *Zo'ama* or their representatives from 48 (out of 66) *Majalis* of *Majlis Ansarullah, USA*. A total of 86 delegates from all over the US attended the conference. Twenty Seven volunteers from New York *Majlis* made sure that the conference ran smoothly.

The Program of the conference started on Saturday morning and concluded on Sunday with *Zuhr* and *Asr* prayers. Most of the guests arrived on Friday evening, stayed in the beautiful new Mosque and enjoyed a nice exercise facility in the basement of the mosque. A few *Ansar* members played pool and table tennis, while others wrestled with a variety of exercise equipment. Saturday's program started with *Tahajjud* and *Fajr* prayers followed by breakfast. The formal program of the conference started with the

recitation of the Holy Qur'an on Saturday, January 31, 2009 at 9:00 AM, followed by *Ansar* pledge and *Dua* (Silent Prayers) lead by *Sadr Majlis Ansarullah*, Dr. Wajeeh Bajwa.

In his opening address, *Sadr Majlis Ansarullah* welcomed the delegates and highlighted the objectives and program of the ALC. He emphasized that ALC is designed to provide a discussion forum to understand challenges faced by *Majlis Ansarullah* in the coming year. He shared the following major goals to be achieved by *Majlis Ansarullah* in year 2009:

- Each *Nasir* to offer at least one daily prayer in congregation.
- Increase member attendance in meetings by at least 10% where it is below 30%.
- Achieve 25% participation of *Ansar* in educational tests.
- Initiate and sustain at least one social service activity in each *Majlis*.
- Increase number of *Ansar* exercising regularly by 10% (increase from 20% to 30%).
- Collect 100% of income

budget before the National *Ijtema* and increase number of dues paying *Ansar* by 10%.

- Increase *Tahrik-e-Jadid* and *Waqf-e-Jadid* Participation/Collection by at least 10%.
- Complete review of translation of Volumes I and II of *Sabilur-Rashad*.
- Collect email addresses of at least 50% of *Ansar*.
- Collect information (talent, available time, etc.) about retired *Ansar*.

After the opening address, *Sadr Majlis Ansarullah* requested all delegates to introduce themselves and also requested all *Zo'ama* to give one-suggestion and ask one question. In addition to one-suggestion-one question other important features of this year's ALC included *Qai'deen's* presentations, addresses by Imam Inamul Haq Kausar on *Ansar's* role on training of children and in *Tabligh*, a presentation on newly acquired mosque, and a workshop on habits of highly successful Muslims.

One-Question One-Suggestion (Session I)

In this session, *Sadr*

Majlis Ansrullah requested all *Zo'ama* to give one suggestion about how *Majlis Ansrullah* USA can function better than previous years and also ask one question about their most challenging problem they may face at local *Majlis*. This session was very interesting and lasted 4 hours. Many useful suggestions were made and many interesting questions were asked. These questions ranged from "how to activate an inactive *Nasir* member" to "what is the scientific evidence behind homeopathy". These questions were summarized the same night and *Sadr Majlis Ansrullah* gave the answers to all the questions in his concluding address on Sunday morning. These questions and *Sadr's* response will be available at *Ansar* website (www.ansarusa.org).

Qai'deen's Presentations:

As always, *Qa'ideen* worked very hard in preparing 5-minute presentations to all *Zo'ama*. *Qa'ideen* kept the presentations interactive and to the point. All presentations were geared towards how a *Za'im* or a *Muntazim* can achieve the objectives set forth by *Qa'id* of the relevant department. Although, some of the presentations took longer than the assigned

time because there were follow up questions for further clarification. Overall this session went smoothly and kept all *Zo'ama* fully engaged. These presentations will be available on *Ansar* website for everybody's benefit and future reference.

Special Presentation

Imam Inamul Haq Kauser attended the ALC not only on Saturday but also on Sunday. On Saturday afternoon he spoke about *Ansar's* Role in *Tabligh*. He emphasized the importance of *Tabligh* and encouraged *Ansar* to take this responsibility seriously as this is one of the duties of every Muslim that is given in the Holy Qu'ran. Imam Inamul Haq Kauser addressed the audience again on Sunday morning. He talked about "Role of *Ansar* in upbringing of their children." He emphasized that *Ansar* need to pay special attention to their children's spiritual and moral training from a very young age. Imam Inamul Haq Kauser also requested all *Ansar* to pay special attention to their own spiritual and moral training so that they can become role models for their children.

Presentation on Baituz Zafar Mosque

ALC was held in the

new Mosque Baituz Zafar, in New York. This mosque has been recently purchased by the New York *Jama'at*. ALC 2009 was the first national event to be held in this mosque. A special presentation was made by Ahmad Chaudhry (Regional *Qa'id Majlis Kuddamul Ahmadiyya*, USA) on how this mosque was acquired. He talked about how multiple hurdles were overcome merely by the Grace and Mercy of Almighty Allah and how this Synagogue has been turned into a beautiful mosque. This presentation ended the first day of the conference, i.e., Saturday. Nazir Ayaz took visitors on a tour of the mosque which comprises of a large multipurpose hall, a functional basement, five classrooms, a beautiful library/conference room, and a commercial grade kitchen.

Workshop on Habits of Successful Muslims

This year, a special workshop entitled "Habits of a Successful Muslim" was conducted. This workshop was conducted on Sunday morning before the concluding session of the conference. The objective of the workshop was introduced by *Sadr Majlis Ansrullah*. He also presented the first habit of successful Muslims, "*Dua*" (prayer). Four other presentations followed his presentation.

The next presentation was on the topic of "Be Proactive" and was delivered by Dr. Khaled Ata, *Na'ib Sadr I of Majlis Ansarullah USA*. In his presentation, he quoted from the Holy Qu'ran that "a man will have nothing but what he strives for" (Chapter: 53, Verse: 40) to emphasize that individuals need to be constantly struggling and keep on trying to be successful spiritually as well as at this work. After this presentation, Dr. Zia Shah spoke about "Win-Win." He presented various scenarios to illustrate that we should be thinking about long term benefits instead of short term gains in our everyday dealings both at home and at work. The third presentation was on the topic of "Effective Communication" by *Mua'win Sadr, Naseem Waseem*. He emphasized that by listening carefully and evaluating a situation thoroughly enables us to speak effectively. He mentioned that by making wrong assumptions or not being able to understand somebody else's point of view can lead to wrong conclusions. The last presentation of this workshop was by National *Tarbiyat Secretary*, Nasir M. Malik on "Hard Work – First Things First". He pointed out that one should understand his priorities and plan

his tasks accordingly. He introduced a simple tool which can be used by anyone to evaluate the importance and urgency of the tasks on one's plate, and how to maximize one's efficiency by eliminating less important tasks and maximizing more important tasks in everyday life.

After the workshop, *Sadr Majlis Ansarullah, USA* addressed the audience with his concluding remarks. He answered all of the questions asked a day before and further elaborated on the following points:

- Importance of plans given in the *Ansar* handbook.
- Importance of having meetings well organized and distribution of meeting agenda ahead of time.
- Understanding members' difficulties and how to accommodate their schedule.
- Importance of paying *Ansar Chanda* (dues).

The conference concluded with *Ansar* pledge lead by the *Sadr Majlis* at 12:30 PM followed by silent prayer led by Zinda Mahmood Bajwa, *Na'ib Ameer, USA*. A group photo of all attendees with *Sadr Majlis Ansarullah* was taken on Saturday evening after *Maghrib* and *Isha* Prayers.

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WAQF-E-JADID WORK IN THE AREA OF NAGARPARKER, PAKISTAN

In the Nagarparker area, invitation towards God is an important part of *Waqf-e-Jadid's* work, especially among the Hindus of this area. Located in the Province of Sindh, Pakistan, Nagarparker is a very sensitive area as it is very close to the border with India. The people of this area lack even the most basic necessities of life. The people live in straw houses and there is no concept of water and electricity. The primitive conditions of this area can be judged by the fact that a vast majority of the people have no concept of modern transport. They subsist on the most basic of diets. Their farming depends solely on rain for irrigation; if it rains then people have grain, otherwise it leads to starvation. In case of famine, in search of work, people migrate to the upper plains of the Sindh river, where they would mostly be employed for manual labor.

As has been established by old the Indian ranking of tribes and workers and the Indian system of caste; the people of Nagarparker belong to the lower castes of Hindus and tend to be herders. *Waqf-e-Jadid* instructors are working in such a deprived area with diligence and purity of heart; by the Grace of God, human efforts are bearing fruits and people are listening to the call to respond to God. These instructors are persevering against hardships of the extreme sort, difficult for most people to even imagine. Sometimes they have no drinking water where they work and it has to be fetched from far off places; all this hardship of theirs is for the selfless work of invitation towards God.

In 1962, with the efforts of Respected Saeed Ahmed Sahib, the work of invitation towards God started in Matthi and Nagarparker and by the sheer Grace and Bounty of God, furnished a few fruits. Hadhrat Khalifatul Masih II^{ra} mentioned this in his address delivered on the beginning of the fifth year of *Waqf-e-Jadid*. He said, "I am informed that now the message of Islam is reaching to even the people belonging to the lowest castes under *Waqf-e-Jadid* and bearing hopeful results".

In 1964, for future planning, Hadhrat Mirza Tahir Ahmedth, along with *Nazim Irshad* and *Nazim Waqf-e-Jadid* visited this area to observe the conditions. Accordingly, in one of his sermons, Hadhrat Khalifatul Masih IVth elaborated about this trip, "I have journeyed to this area myself with a delivery of the message that our purpose is to elevate you on the ladder of humanity and not to convert you to animals from humanity. You have certain distinguishing capabilities which we do not want to destroy. Thus, if you ask for food and clothes then you may do so, but we will furnish you with higher morals. We will teach you manners and methods of sacrifice, as *Jama'at Ahmadiyya* has arrived in your area to deliver the message that you should pledge to sacrifice in the way of God, instead of asking for money. Within you, this will create a sense of respect. Afterwards, with the Grace of God several new converts started giving *Chanda* and even though their contributions were meager, due to their extreme level of poverty, but at least they began giving *Chanda*".

In this area, Gull Muhammad Sahib, Muhammad Azam Laskani Sahib, Taiyyub Ali Khadam Sahib, Hakeem Hamad Aqeel Sahib, Muhammad Asim Haleem Sahib, Syed Mubarik

Ahmed Shah Sahib, Sardar Muhammad Aslam Sahib and Maulana Muhammad Ashraf Sahib served as chief instructors.

In 1987, Hadrat Khalifatul Masih IVth appointed an assistant *Nazim Irshad* for Matthi; firstly Major Retd. Abdul Hameed Sharma Sahib was appointed, followed by Abdul Qadeer Chandio and Ahsan Ullah Cheema Sahib. These days Rana Munir Ahmed Sahib, Murabbi Ahmadiyyat is serving in this capacity. For the purpose of invitation to Ahmadiyyat, this area is divided into three main centers, Matthi, Nagarparker and Danno-dandal. Thirty instructors are actively serving in different towns. In this area, this effort of invitation to God would be incomplete without mentioning Dr. Abdul Rahman Siddiqui Sahib, *Ameer* District Mirpur Khas, who had helped in every aspect whenever the need was felt. Later on his son, Dr. Abdul Mannan Siddiqui, walking on the footsteps of his father served the *Jama'at* as *Ameer* District Mirpur Khas. He was martyred on September 8, 2008 in Mirpur Khas, Pakistan while he was attending to patients in his clinic.

Out of the people converted from this area, seven new Muslims are working as Instructors *Waqf-e-Jadid*, one is working as *Murabbi* Ahmadiyyat and three students are admitted to *Madrastul Zafar*. Several thousands people who are spread over more than two hundred villages have accepted the Unity of God and have adopted Islam as their religion.

Instructors perform the work of adult education and training as well as arrange education for the children of the people of the area. There is a boarding house, where some of the children reside for in-depth training and education; forty-five children reside at Ahmadiyya boarding houses which are situated in Matthi, Nagarparker and Danno-dandal. Four primary schools are established in this area where 105 students are admitted. This year a few families are housed near to Ahmadiyya mosques for their religious training and education; this has shown promising results. Furthermore, eight mosques are established, three are equipped with Muslim Television Ahmadiyya satellite transmission channels, whereas the rest of the mosques use Audio-Video cassettes to listen to sermons of Hadhrat Khalifatul Masih V^{aba}.

Besides training and education for this area, instructors also deliver medical services that establish a link with people of this area; this helps in drawing attention of the people who listen to instructors. For medical needs, a Medical Unit is established where medicine is provided either free or for a nominal fee. To serve far off areas, a mobile Medical Unit is employed which has tremendous effect on this area. Now, newly constructed, a fifty bed Al-Mahdi Hospital of Matthi is furnished with modern equipment and is serving the people of area. Two male and one female doctor are serving in this hospital.

Hindu money lenders are very influential in this area; they lend money on interest to people for their needs, but the interest burden is so heavy that the money lenders end up taking away a substantial portion of their grains and animals without any significant decrease in the original loan amount outstanding. *Waqf-e-Jadid* has focused special attention on this situation and has started loaning seeds to the farmers every year, whenever new grain is planted. This scheme is saving these farmers from compound interest loans and they are able to return the loan amount after the harvest of their grains. This is making people realize that their true sympathizers are *Jama'at* Ahmadiyya which through various means is working for their welfare.

Lack of rain in 1986 caused severe famine and shortage of stored rain-water, as these people rely on stored rain-water for drinking purposes. This famine was so terrible that it caused widespread death of animal stock due to lack of fodder; a few human beings also lost their lives due to starvation. With the approval of Hadhrat Khalifatul Masih IVth aid work was started in this area on an emergency basis and wheat worth one-hundred and fifty thousand rupees was distributed. These harsh circumstances led to some people migrating when the famine got very severe and the rainy season failed to provide the population with the water they need for survival. They came out of their area in the form of caravans and temporarily stayed in the town of Naukot; there, *Waqf-e-Jadid* arranged to provide them food. Local Hindu organizations tried to block this effort but with no effect on the people. As the displaced people observed that these organizations do not engage in any helpful work other than trying to block the work of *Jama'at*; this naturally turned their attention towards *Jama'at*.

Medical services and human aid provided by the *Jama'at* along with teaching and training work has had a positive impact on the people of this area and their attention is increasingly turning towards *Jama'at* Ahmadiyya. With the blessing of God, good influence is spreading and instructors are working hard with diligence and dedication. May God make their efforts even more fruitful, *Ameen!*

THE FIRST AHMADI MAYOR OF AN AMERICAN TOWN

On March 9, 2009, Dr. Basharat Munir Mirza, of the Athens Chapter of AMI, became the Mayor of Chauncey, Ohio. Chauncey is a small municipality next door to Athens, Ohio.

Typically, in the State of Ohio, the town government consists of a Mayor and six council members, elected by the residents of the town. The town council is the legislative body of the municipality.

Dr. Basharat Mirza was elected to the town council in November, 2007 for a four year term. In January, 2008, he was elected as the President of the town council for a one year term. In January, 2009, he was re-elected as the President of the town council. The council president acts as Mayor when the Mayor is absent. If the Mayor resigns or is removed, then the president of the council becomes the Mayor.

Chauncey had a very unpopular Mayor and the residents of Chauncey had gone to court in October 2008 with a petition to remove the Mayor. Under pressure from the town residents, the Mayor resigned on March 9, 2009. Dr. Mirza, being the president of the town council, became the Mayor of Chauncey, Ohio.

Hazoor was informed of this by Dr. Mirza and the following is the English translation of the letter from Hazoor to Dr. Mirza.

“Your letter was received. I was glad to learn of your promotion to Mayor. *Alhamdulillah*. May Allah bless it. May Allah empower you to discharge your duties efficiently and May He be your protector and helper. *Ameen.*”

NIZAM-E-WASIYYAT

“A Cup of Tea”

Syeda Aziza Khan, Lutherville MD

As I was sitting comfortably with a dear friend sipping a hot cup of tea, on a cold brisk day, the conversation changed from one of general ease to a stifling, difficult one. The comment my friend made circulated around my head until I realized the truth...It has been said that “*the truth shall set you free*”. Yes, my dear friends, the truth really does set you free.

The conversational piece which we had switched over to was “*Wasiyyat*”. Up until then in my life I had never truly given this topic much thought. Two years ago, I had acquired a *Wasiyyat* form, started to fill it out, and then got caught up in my casual way of life—which was not to take life too seriously. Do not get me wrong, I was certainly a thinker, a philosopher, maybe even a so called “*intellectual*”. But my dear friends, I was also very carefree.

Being carefree also imposes upon oneself a certain kind of imprisonment;

a life free from responsibility. Of course, things in my life were pretty much routine. There were important facets which I had to take care of, such as spouse, children, parents, and friends etc. etc. The question now arises just how was I carefree? I believe that I was carefree in neglecting myself in my relationship with God. I was doing injustice to myself by totally ignoring one of the most important relationships that one should have as a priority in one’s life. I was performing my prayers with as much regularity as possible, trying to read the Holy Qur’an on a daily basis, and maintained a charitable manner with those in need. Lost in the humdrum of worldly life, I felt that I was pleasing God and that maybe; just maybe God was pleased with me.

It was not until my friend had switched over to the topic of “*Wasiyyat*” that my jarred up brain became unclogged. My friend was rather discontented with the importance of *Wasiyyat*. This is when I first realized

the true significance of the Qur’anic verse “*We hear and we obey.*” This verse began beating in my heart over and over again. Why had I not opened up my heart to accept it earlier? I put down my cup of tea which had now become cold whilst my heart warmed up for the love of “*Wasiyyat*” I told my friend that we should hear and obey, for this is the root of Islam, to submit to the one God, to our dearest Prophet, Hadhrat Mohammed^{sa}, to the Promised Messiah^{as}, and to our *Khulafa*. And presently our beloved Hazoor is asking us to sign up for *Wasiyyat*. What we should do is “*Hear and obey.*” This is the best path, or the *straight path*: “*Siratul mustaqim,*” to please Allah the Almighty, and thus to achieve an abode with Him in the eternal afterlife.

A promise of a heavenly afterlife far outweighs all worldly promises. There can be no comparisons, as there is no comparison between God and false deities or idolatry, in any form

whatsoever. By hearing and obeying the *Khalifah* of the time, we are killing all the idols that reside within us, thereby freeing ourselves to worship the one God. I have been blessed enough to enter into this scheme. And thus, *Wasiyyat* has set me free. Free to pursue the path treaded by the Prophets and the loved ones of God. It is an uplifting trip and a long road, the direction has become clear and the goal more attainable, due to the Promised Messiah^{as} and the legacy which he has left behind to millions and millions of Ahmadi Muslims around the world, which is better known as *Wasiyyat* or the Will.

In the *Nizam-e-Wasiyyat*, we as Ahmadi Muslims are encouraged to sacrifice a minimum of one tenth of our wealth for the cause of Islam. This is what makes us different as compared to other Muslims around the world. The fact, that we have the spirit of sacrifice. When the Promised Messiah^{as} asked for his true servants to spend in the way of Allah through the esteemed scheme of the *Wasiyyat*, it was a pure act of pleasing Allah the Almighty, and for ensuring them a place in Paradise. For it is only the true be-

lievers who are willing to part with that which they intensely love and this is exactly what differentiates them from those who claim to be true believer's. In the Holy Qur'an it says: *Verily, your wealth and your children are but a trial; but with Allah is an immense reward. So be mindful of your duty to Allah as best you can, and listen and obey, and spend in His cause, it will be good for yourselves. And whoso is rid of the covetousness of his own soul--- it is they who shall succeed. If you lend to Allah a goodly loan, He will multiply it for you, and Allah is Most Appreciating, Forbearing; The Knower of the unseen and the seen, the Mighty, the Wise.*

Al-Taghabun, verses 16-19.

The Promised Messiah^{as} has asked us to forsake this world and obey his instructions to the full. Now, we need to ask ourselves "Are we doing that?" Of course, some of us are doing the five daily prayers, reading the Holy Qur'an regularly, and are civil and even helpful to our fellow human beings. So, we are content with ourselves, in the state of our current existence. We feel good about ourselves. That, being said,

lets ask ourselves the following question: "What was the purpose of the Promised Messiah^{as} being a *Masih* and *Mahdi*?" Or better yet, "Why are we even Ahmadi Muslims?" The water gets a little murky here, don't you think? Is it enough that we have simply accepted the Promised Messiah^{as}? Is it enough that we just listen to the Friday Sermons given by the *Khalifah* of the time? Is it enough that we go to Friday prayers every week? Is it enough that we attend and participate in the *Jama'at* activities? These are all basics that we must follow. However, the Promised Messiah^{as} came to revive Islam, and bring back to it the light that existed during the time of the Holy Prophet^{SAW}. This light is the light of sacrifice—sacrificing what we hold dear for the sake of Allah. This is what the *Khalifah* of the time is asking us to do. When was the last time that we listened and obeyed? Let us all put down our cups of tea for just a moment—and ponder over this. Then let us take to action.

**PAY
ZAKAT**

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Featuring:

What's New in the World of Ahmadiyyat?

Read about new mosques, new schools, new hospitals, new solar energy stations, radio stations and new computer school initiatives and the new translations of the Holy Qur'an.

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Uptodate Jama'at progress reports as declared by the Khalifatul Masih

Feedback and comments from readers around the world about our previous issues

Technology in the service of Ahmadiyyat

Here, we share with our readers the new technology employed anywhere in the world to move the Caravan-e-Islam further. This includes the deployment of Solar energy and wind-power to heat /cool our structures in various parts of the world. Also new machinery invented for the cause of Ahmadiyyat, like the Deg washing machine built in Germany, are extensively covered with the description, pictures and the photographs of the inventors augmented with Hazoor's comments.

“The world is an island and a new island is carved within it, the name of this new island is ‘Ahmadiyyat the True Islam’ Hadhrat Mirza Tahir Ahmad^{rh}

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Regional Waqfe Nau Ijtema Held at South Region, Northeast I Region and Southwest Region

South Region Baitus Samee, Houston, TX (January 24, 2009)

Alhamdulillah, the South Regional **Waqf-e-Nau Ijtema** was a great success. A majority of the *Waqifeen* from Austin, Dallas, Houston Cypress, Houston North, Houston South, and New Orleans chapters attended along with their parents. All of the *Waqfe Nau* children – 23 boys and 16 girls – presented items from their syllabus.

Before the arrival of National Secretary *Waqfe Nau* – Hafiz Samiullah Chaudhary, the Regional Waqfe Nau Secretary – Dr. Chairul Bahri held an informative session of questions and answers with the children. The topic of the discussion was responsibilities of the *Waqfe Nau* children and their parents. Children actively participated in the question and answer session and the session continued after the arrival of Hafiz Samiullah Sahib. Hafiz Sahib narrated the story of Hadhrat Maryam^{as} and how she was dedicated in the way of Allah

by her mother. Similarly, Hafiz Sahib recounted the story of Hadhrat Ibrahim^{as} and Hadhrat Ismail^{as} and their mutual sacrifice. Hafiz Sahib emphasized that *Waqfe Nau* is the first organized scheme for dedicating children to Allah. Under this scheme, the *Waqifeen* and *Waqifaate Nau* must reconfirm their dedication when they reach the age of 15 as that is the age when they are able to make their own decisions. The *Waqfe Nau* children should keep the model of Hadhrat Ismail^{as} in mind – when Hadhrat Ibrahim^{as} had asked Hadhrat Ismail^{as} about his views on the matter of sacrifice, Hadhrat Ismail^{as} had readily endorsed the view of his father and had presented himself wholeheartedly for the sacrifice. Thus, rededication at the age of 15 for *Waqifeene Nau* is a way to follow in the glorious footsteps of Hadhrat Ismail^{as}. Hafiz Sahib also explained that even though the *Jama'at* makes an effort to provide good moral training for the *Waqifeen* and *Waqifaate Nau*, above all it is the responsibility of the parents. This training should lead to

the decision of rededication and committing the *Waaqif's* or *Waaqifa's* life for the cause of the *Jama'at*. During the session, several *Waqifeen* stated that they could serve the *Jama'at* by participating in *Jama'at* activities and encouraging other members to donate for schemes such as *Waqf-e-Jadid* and *Tehrik-e-Jadid*. Similarly, they offered to call the *Qaid Khud-damul Ahmadiyya* or *Sadr Lajna* to see if they can help the *Jama'at* in anyway.

After this discussion, the formal portion of the *Ijtema* began with the recitation of the Holy Qur'an. Sajjeel Malik (Houston South) recited Chapter Ale Imran verses 191-195. Faraz Ahmad (Dallas) presented *Hadiith* followed by Maliha Bahri and Jaziba Bahri (New Orleans) who presented *Qasida*. Afterwards, Dr. Chairul Bahri thanked Allah for making the Regional *Ijtema* a great success and also thanked the *Waqifeen*, their parents, all the *Jama'at* officials and workers for their good attendance and support. This was followed by the welcome address by Houston North President, Dr. Nasir Tanauli. In his opening

address, Hafiz Samiullah Chaudhary stressed on two points: the importance of being *Waqf-e-Nau* and the responsibility to be well prepared. He said that if the *Waqifeene Nau* don't realize their own importance, they will not be able to act responsibly. He likened a *Waqfe Nau* child to the child of a king who is taught royal etiquette and good manners at an early age. In fact, the *Waqifeene Nau* children are the royalty of Almighty Allah so they should behave even better than earthly royalty. He said that the *Waqifeene Nau* children have a threefold responsibility to serve Allah and humanity – firstly because they are the followers of the Holy Prophet^{saw}, secondly because they believe in the Promised Messiah^{as} and thirdly because they are part of the *Waqfe Nau* scheme. In order to be prepared for the work ahead, Hafiz Sahib reminded everyone about the resources including the *Waqfe Nau* syllabus and the *Waqfe Nau* website at www.waqfenau.us. Silent prayer was held to close the session.

Next, a career workshop was held to inform the *Waqifeene Nau* about the different career options where the *Jama'at* needs volunteers. Careers as a doctor, information technologist and science researcher were presented. Career as a mission-

ary was highlighted as a top priority for the *Waqifeene Nau* boys. Hafiz Sahib talked about *Jamia Ahmadiyya*, Canada and highlighted its advantages.

After the career workshop, lunch was served. This was followed by combined *Zuhr* and *Asr* prayers. After the *Salat*, *Waqifeene Nau* did their prepared presentations which included memorized portions of the Holy Qur'an, *Salat*, *Ahadith* as well as speeches. The presentations were organized by age groups with boys and girls in separate groups.

The final session of the day started with a *Hadith* and a poem recital. The main agenda for this session was the prize distribution. The following *Waqifeen* and *Waqifaate Nau* won prizes:

Waqifeene Nau (Boys) (Age group 5-7)

- 1st Ismail Ahmad (Houston North)
- 2nd Raghbir Dogar (Houston North)
- 3rd Hakim Tanauli

Houston North (Age group 8-10)

- 1st Musawwir Ahmad (Dallas)
- ○2nd Khalil Tanauli

Houston North (Age group 11-14)

- 1st Faraz Ahmad (Dallas)
- 2nd Sarjeel Malik (Houston South)
- 3rd Qaasid Naeem (Houston North)
- (Age group 15+)
- 1st Adil Malik (Dallas)
- 2nd Hassan Mahmood (Houston Cypress)

Waqfaat Nau (Girls) Age group 5-7

- 1st Jaziba Bahri (New Orleans)
- 2nd Meheen Piracha (Dallas)
- 3rd Kiran Mahmood (Houston Cypress) & Anoosh Qureshi (Austin)
- (Age group 8-10)
- 1st Noorulain Malik (Houston South)
- 2nd Fatima Zafar (Houston North)
- 3rd Fareeha Zafar (Houston North)
- (Age group 11-14)
- Nabigha Qureshi (Austin)
- Amber Mahmood (Houston Cypress)
- (Age group 15+)
- Maliha Bahri (New Orleans)
- Musleha Munir (Houston Cypress)
- Ifrah Nasir (Houston North)

In his concluding address, Hafiz Sahib stated, that there is always room for improvement and that this is the responsibility of the *Waqfe*

Nau children, the parents, the local secretaries, the regional secretary, and the national secretary. Hafiz Sahib emphasized the importance of the Holy Qur'an. He mentioned that the first step is to learn correct recitation by listening to a good *Qari*. He emphatically reminded the parents that they had begun the dedication with a letter and now they must carry through with their pious sentiment of dedicating their children to Allah by continuing to train the children using the *Waqf-e-Nau* syllabus.

Northeast I Region Baitut Tahir, Brooklyn, NY (Feb 21, 2009)

The *Ijtema* started at 11 AM with the opening speech by the National Secretary *Waqfe Nau*, Hafiz Samiullah Chaudhary. Total attendance at the *Ijtema* was 158 which included 88 *Waqifeen* and *Waqifaate Nau* – *Alhamdulillah*. Educational competitions were held in which all the *Waqifeen* and *Waqifaate Nau* took part. After the competitions, lunch was served followed by combined *Zuhr* and *Asr Salat*. Prize distribution ceremony was held afterwards where Hafiz Sahib gave prizes to the winners.

The *Ijtema* ended with a concluding speech by Hafiz Sahib and silent prayers.

Southwest Region Chino, CA March 7, 2009

The program started at 11 AM with the recitation of the Holy Qur'an and a poem. Dr. Syed Waseem Ahmad Sahib delivered the welcome address. National Secretary *Waqfe Nau*, Hafiz Samiullah Chaudhary opened the *Ijtema* with silent prayers. Speaking afterwards, Hafiz Sahib emphasized on the need for prayers and highlighted the responsibilities *Waqfe Nau* children.

32 children (18 boys and 14 girls) attended the *Ijtema* in addition to parents and various office holders and volunteers. The *Ijtema* was also attended by President of LA Inland *Jama'at*, Asim Ansari Sahib.

The first session of the *Ijtema* program consisted of educational competitions for three age groups – 7-11, 11-15 and 16 and over. The competitions included memorization and recitation of the Holy Qur'an, attributes of Allah, *Hadith* and speeches in English and

Urdu on different topics.

All the *Waqifeen* and *Waqifaate Nau* participated in the competitions according to their age group. After lunch, *Zuhr* and *Asr* prayers were held led by Imam Shamshad Nasir. Sahib

The second session started at 2:15 PM with the recitation of the Holy Qur'an. Afterwards, prizes were distributed among all the participants. Following the prize distribution, Respected *Na'ib Amir*, USA, Dr. Hamidur Rehman and Anwer Mahmood Khan Sahib from LA East addressed the *Ijtema* participants. Hafiz Samiullah Sahib gave the closing speech and concluded the *Ijtema* with a silent prayer.

Hadhrat 'Umru bin 'Auf Al-Huzni^{ra} relates that the Holy Prophet^{saw} said: "Whosoever revives any of my *Sunnah* (practices) and people start practising it, will get a reward equal to those who are practising it without decrease in their reward. Anyone who introduces an innovation in the religion and people start practising it, will get a share of the sins of those who practise the innovation without decrease in their sins."

(Ibni Majah bab man
ahyasunnatah qad amit)

DAILY.NEWS Opinions

Where is the Muslim pope? The question is more pressing than ever

BY AMJAD MAHMOOD KHAN

Saturday, April 11th 2009, 4:00 AM

A few years ago, National Review editor-at-large Jonah Goldberg illuminated our national conversation about religion by asking a simple yet profound question: 'Where is the Muslim pope?' Goldberg discussed the emergent need for a central authority figure within the Islamic world to provide Muslims with a well-defined moral compass and help isolate "jihadists" who taint Islam.

Goldberg's question remains as important as ever

For millions of Muslims, the war within Islam is more important than the war against Islam. The battle lines grow increasingly clear: on one side stands a tiny minority of so-called "Muslims" who view their faith as an instrument of conquest and carnage, and on the other side, a majority of Muslims who view their faith as an instrument of hope and humanity.

The war within Islam plays out politically as well. In South Asia, the Pakistani government seeks to apprehend the perpetrators of the horrific terrorist attacks in Mumbai. In Central Asia, the Afghani government struggles to prevent the resurgence of the *Taliban*. In Southeast Asia, Indonesian President Yudhoyono refuses to concede to the demands of religious hardliners. In the Middle East, the reformists in Iran defy President Ahmadinejad's brazen regime.

On our home front, President Obama recognizes the importance of isolating the extreme fringe groups within Islam. His *Al-Arabiya* interview and address in Turkey earned the United States newfound respect from the Islamic world. He managed to unsettle extremists who would pervert Islam to dangerous ends, invigorate moderate Muslims and remind Americans of the virtues of diplomacy and the power of an unclenched fist.

Now that the Muslim and Western worlds stand poised to resist extremism, the time is ripe for Muslims to take the final step towards rescuing their faith from the clutches of militancy: selecting and rallying around a single spiritual leader to defeat extremism. The prospect of a Muslim "pope" spearheading a spiritual revolution is not a fantastical notion. Indeed Islam contemplates the need for a pope-like figure, a *Khalifa* of Islam, to reinvigorate the original message that Muhammad brought. Many millions of Muslims still await such a *Khalifa*.

For some Muslims, such a *Khalifa* already exists. The Ahmadiyya Muslim Community - a dynamic, fast-growing international revivalist movement within Islam - boasts of having the only thriving Islamic caliphate in the Muslim world. Its current caliph His Holiness Mirza Masroor Ahmad advocates a resurgence of Islam's true and essential teachings. For example, addressing a cadre of American journalists and intellectuals at a special gathering in Virginia last June, he proclaimed, "Violent jihad is unlawful in Islam and constitutes a grave sin." His community is the foremost Islamic organization to endorse a separation of mosque and state. He cautions against irrational interpretations of Qur'anic pronouncements and misapplications of Islamic law. Despite the vibrancy of his message, his Community faces brutal persecution in much of the Islamic world.

Many hope that Ahmad - or some other *Khalifa* - will begin to rid the Muslim world of extremism through a central and unifying message of peace and tolerance. The time is ripe for Muslims to find a reformist "pope."

Khan, a former editor-in-chief of the Harvard Human Rights Law Journal, currently practices law in Los Angeles, California

Salem-News.com (Apr-13-2009 09:22)

Local Muslims Mourn the Murder of Their Own in Pakistan

Worsening religious extremism in Pakistan threatens safety of religious minorities and stability of region. The deaths of Dr. Shiraz and Dr. Noreen Bajwa are part of a disturbing trend of violence against Ahmadi Muslims.

The Ahmadiyya Muslim Community is experiencing increased abuse in Pakistan.

(MULTAN, Pakistan) -Ahmadiyya Muslim Community targeted for its spiritual beliefs; General David Petraeus warns that militant extremists in Pakistan could literally take down their state”



Last month, unknown assailants attacked Dr. Shiraz Bajwa, 37, and his wife Dr. Noreen Bajwa, 29, at their home in Wapda Colony, Multan, Pakistan. The assailants gagged and bound both victims before strangling them to death.

Both victims belonged to the Ahmadiyya Muslim Community (AMC) — a bitterly persecuted minority sect of Islam in Pakistan that believes in the Messiah.

The deaths of Dr. Shiraz and Dr. Noreen Bajwa are part of a disturbing trend of violence against Ahmadi Muslims. Since the promulgation of Pakistan's notorious anti-blasphemy laws in 1984, anti-Ahmadi assailants have killed over 100 Ahmadi Muslims because of their spiritual beliefs.

“Pakistan is teetering on the edge of lawlessness,” states Dr. Nasim Rehmatullah, Vice President of AMC USA. “In an era where freedom of religion and conscience are accepted as fundamental human rights, it is deeply disturbing that innocent physicians would be murdered for no reason other than their religious beliefs.”

The worsening religious extremism in Pakistan has significant implications not only for members of the Ahmadiyya Muslim Community, but also for the stability of the region.

Last week, the New York Times reported that “General David H. Petraeus, the top American commander for Iraq and Afghanistan, warned a Senate panel on Wednesday that militant extremists in Pakistan ‘could literally take down their state’ if left unchallenged, as he and two other top officials presented a grim picture of growing dangers in the region.”

AMC

The Ahmadiyya Muslim Community (AMC) is a dynamic, reformist and fast growing international movement within Islam. Founded in 1889, AMC spans over 180 countries with membership exceeding tens of millions. AMC USA, established in 1921, is the first American-Muslim organization.

AMC is the only Islamic organization to believe that the long-awaited messiah has come in the person of Mirza Ghulam Ahmad^{as} (1835-1908) of Qadian. Ahmad^{as} claimed to be the metaphorical second coming of Jesus of Nazareth and the divine guide, whose advent was foretold by the Prophet of

Islam, Muhammad^{saw}. AMC believes that God sent Ahmad^{as}, like Jesus^{as}, to end religious wars, condemn bloodshed and reinstitute morality, justice and peace. Ahmad^{as}'s advent has brought about an unprecedented era of Islamic revival and moderation. He divested Islam of fanatical beliefs and practices by vigorously championing Islam's true and essential teachings.



AHMADIYYA MOVEMENT IN ISLAM, INC., USA

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INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

RESOLUTION OF CONDOLENCE

A resolution of condolence upon the death of Naib ^aAmber Munir Hamid Sahib, who passed away at the age of 70.

WHEREAS, **Munir Hamid** was a member of the National Aamla, USA

WHEREAS, **Munir Hamid** was a former President of the Philadelphia Jama'at

WHEREAS, **Munir Hamid** was a convert to Islam/Ahmadiyyat, who signed Bai'at at the age of 15.

WHEREAS, **Munir Hamid** leaves to cherish his memory, a loving wife, Jameela, many relatives and friends, as a member of the Worldwide Ahmadiyya Muslim Community.

NOW, THEREFORE, be it resolved by the National Aamla Ahmadiyya Muslim Community, USA

Section 1: That the National Aamla, National Office and American Jama'ats extend their sincere condolences to the family, of **Munir Hamid**. Through his commitment and passion for Islam/Ahmadiyyat he was an inspiration to others.

Section 2: That the General Secretary of the Ahmadiyya Muslim Community, USA is hereby authorized and directed to certify a copy of this resolution to the family of **Munir Hamid**.

Section 3: That this resolution shall take immediate effect.

By:

Dr. Ahsanullah Zafar, Amir, USA

Attest:

Masoud A. Malik, National General Secretary

Passed: March 14, 2009



March 7, 2009

Dr. Ahsanullah Zafar sahib
Amir Jama`at Ahmadiyya USA
1500 Good Hope Road
Silver Spring MD 20905

Dear Brother,

Assalam-o-Alaikum wa Rahmatullah wa Barakatuhu

I am deeply saddened to learn about the passing of Munir Hamid sahib, Naib Amir Jama`at Ahmadiyya USA. *Ina Lillahe wa Ina Ilaihe Rajeoon.*

Being the only Ahmadi in his family, Munir sahib was truly a dedicated and sincere Ahmadi Muslim. It is indeed a loss for the USA Jama`at and his family. May Allah grant him high status in paradise and give the family members of the deceased, courage and strength to bear this loss (*Ameen*).

On behalf of Jama`at Ahmadiyya Canada and on my personal behalf please accept our heartfelt condolences on this tragic loss. May Allah be with you (*Ameen*).

Wassalam,

Lal Khan Malik
Amir Jama`at Canada

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OBITUARIES

Posted on Mon, Mar. 9, 2009

Munir Hamid, local Muslim leader

By Walter F. Naedele
Inquirer Staff Writer

Munir Hamid, 70, president from 1980 to 2003 of the Philadelphia chapter of the Ahmadiyya Muslim Community USA, died Feb. 21 of heart failure at his home in the Logan section of Philadelphia.

Mr. Hamid became a vice president of the national organization in 1997, and served in that capacity until earlier this year, according to Zaki Kauser, an AMC spokesman.

The U.S. branch of Ahmadiyya was established in 1921 in Chicago, Kauser said. The parent organization was founded in Qadian, Punjab, India, in 1889.

Born in West Philadelphia, Mr. Hamid attended Overbrook High School before enlisting in the Air Force in 1958. His wife, Jameela, said he worked for the military as a cryptograph operator in Turkey, where he became interested in Islam.

After his enlistment ended, he completed his high school education in Washington, his wife said, where he worked for several years as a hotel desk clerk.

From the early 1970s to the late 1980s, his wife said, Mr. Hamid was an administrator of a residential program for mentally handicapped people in Philadelphia.

In 1969, he was named to head the youth wing of Ahmadiyya in Philadelphia and established its first youth leadership committee.

In addition to his wife, Mr. Hamid is survived by a son, Tariq; daughters Ruqiyya Whimper and Qamara Zakpa; four sisters; and several nieces and nephews.

A funeral service was held Feb. 23 at Al-Nasr Mosque in Willingboro.



Munir Hamid headed the city chapter of the Ahmadiyya Muslim Community USA.

April 27, 2009

The Editor
Wall Street Journal,
New York, NY

I have read with great dismay the article published in the Wall Street Journal (Friday, 24th April, 2009) under the heading, 'Muhammad on the High Sea'. I was astonished to read that Mr. Prothero being the author of the book, 'Religious Literacy' could be so ignorant and misinformed and represent the facts wrong so brazenly. To associate the actions of Somali Pirates with the Holy Prophet of Islam (peace and blessings of Allah be upon him) and his companions is far fetched from the truth and is nothing but cruelty. The life history of the Holy Prophet of Islam is well preserved and well recorded from his birth to his demise. There is no ambiguity about it. The Holy Prophet was a perfect man in all aspects of his life; as a child, as a youth, as a friend, as a husband, as a father, as a subject and as a ruler and all that is well recorded and part of the history. He possessed sublime moral characteristics. After persecution for long 13 years in Mecca by the infidels he along with his companions was forced to migrate from Mecca, his birth place, to Medina. Just after one year of their migration to Medina the Meccans waged wars one after the other to destroy by force the new religion, Islam. When God Almighty allowed the Muslims to defend them, the Muslims fought back and despite having meager means to fight defended themselves against the disbelievers. God Almighty allowed the Muslims to defend themselves and also allowed to collect war bounty in order to punish the disbelievers in the same coin as they did. It is stated in the Holy Quran, "Permission to fight is given to those against whom war is made, because they have been wronged – and Allah indeed has 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, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty." (22:40-41).

The Holy Prophet never waged a war to collect war bounty. Some of the directives given by the Holy Prophet regarding the war were: 1. do not fight anybody who does not fight with you. 2. Do not kill women, children and aged. 3. Do not destroy property, trees, and crops, etc.

The Holy Prophet of Islam was an ambassador of peace. He lived a very simple life. His food was mostly dates and goat milk and sometime there was nothing to eat. These are the facts of history. The author of the article cannot deny these facts. With the passage of time some of the followers of a religion drift away from the true spirit of the teachings of a religion. In Judaism, equal retaliation is allowed. Where is that teaching now? Similarly the teaching of Prophet Jesus (peace be upon him) says that if someone slaps you on one cheek then turn the other cheek. Who is observing that? What the crusaders did or the Nazis did was that the teachings of Christianity? So what the Somali Pirates are doing has nothing to do with Islam or their being Muslims. It was stated by the Holy Prophet that the time will come when there will be people among the Muslims who will claim to be Muslims but their actions will defy their claim. All the irresponsible acts by some Muslims are due to brain-washing, desperation, and lack of absolute Justice in the World. I wish that Mr. Prothero was not so prejudice against the Muslims and had given the true facts about Islam and the Holy Prophet of Islam and not distorted the historical facts.

Amatul Latif Zirvi
Fair Lawn, NJ