

The Ahmadiyya GAZETTE USA

Musleh Ma'uood Edition

*...I confer upon thee a Sign of My
mercy according to thy
supplications. I have heard thy
entreaties and have honored thy
prayers with My acceptance
through My mercy and have
blessed this thy journey. A Sign of
power, mercy, and nearness to
Me is bestowed upon thee. A Sign
of grace and beneficence is
awarded to thee and thou art
granted the key of success and
victory...*

Prophecy of Musleh Ma'uood



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Hadhrat Khalifatul Masih II (ra)



Ameen with Hadrat Khalifatul Masih V^{aba} at Baitur Rahman



Ameen Ceremony at the occasion of 2102 USA Jalsa Salana

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Acronyms for salutations used in this publication

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

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Table of Contents

- 2 Al-Qur'an
- 3 Al-Hadith
- 4 Sayings of the Promised Messiah^{as}:
Spiritual Characteristics of Surah Fatihah
- 5 Synopsis of the Friday Sermon Delivered by Hadhrat
Khalifatul Masih V^{aba} on February 17, 2012 at Baitul
Futuh Mosque, Morden, UK
- 7 Hadhrat Khalifatul Masih II^{ra}
- 8 The Prophecy Concerning the Birth of a Son:
The Great Prophecy of Musleh Mau'ood
- 11 God Almighty's Affection for the Promised Leader:
Maulana Dost Muhammad Shahid: (Translated by:
Mansura B. Minhas)
- 15 Hadhrat Musleh Mau'ood^{ra}:
Chaudhari Muhammad Zafrulla Khan^{ra}
- 20 Hope, Optimism and Fear of Allah:
Translated from Hadiqatussalihin by: Karimullah Zirvi
- 22 Nikah Announcements: Department of Rishta Nata
- 23 The Ahmadiyya Muslim Community and its
Responsibilities to Khilafat: Imam Shamshad A. Nasir
- 28 Muhammad, The Messenger of Peace and
Reconciliation: Nasir Mahmood Malik
- 33 West Coast Bangla Desk Meeting:
Abdul Ahad Khan Chowdhury
- 34 The Purpose of Life: Usman Awan
- 36 Ahmadiyyat and Muslims:
Jamil Ahmad Butt, Karachi, Pakistan
- 43 27th Annual West Coast Convention Draws 1,300
Participants: Imam Shamshad A. Nasir
- 44 Interfaith Dialogue: Wasim Malik, Silicon Valley
Jama'at
- 45 TaQwa: Ta'limul Qur'an and Waqf-e-Ardhi
Department
- 51 Boletin Ahmadiyya (Spanish)

Al-Qur'an

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ط وَمَنْ قُتِلَ
مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ط إِنَّهُ
كَانَ مَنصُورًا ٥

And kill not the soul which Allah has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority *to demand retaliation*, but let him not exceed the *prescribed* bounds in slaying; for *therein* he is helped *by law*. (17:34)

COMMENTARY:

In the preceding two verses reference was made to the two indirect ways of slaying. The verse under comment speaks of direct murder. After the murderer is convicted by a properly constituted court, the heirs of the murdered person have the right either to have the murderer legally executed or accept blood money in lieu of the death of the murdered person. If, however, it is against the interest of public peace or morality to allow blood money to the heirs or if the demand of the heirs be found to be not *bona-fide*, the court may refuse to accept their option and order the murderer's execution. In fact, both the heirs and the State equally share the right to pardon or punish the guilty person. The right of the State in regard to the punishment of the guilty person covers all matters to which the injunction about retribution applies. Whereas in the earlier part of the verse the right of the party offended against have been safeguarded, the words, *let him not exceed the prescribed bounds in slaying*, imply a recommendation in favor of the murderer. The words show that although 'life for life' is the general rule, the heirs of the murdered person should not always insist upon the literal execution of this commandment. The murderer is to suffer the extreme penalty of the law only when the dictates of equity, public peace and morality demand it. His life may be spared and blood money accepted if this act of grace is calculated to lead to his moral reformation.

Al-Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ أَحَدَاهُمَا: فَقَالَتْ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكَ - وَ قَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكَ - فَتَحَاكَمَا إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ ، فَقَضَى بِهِ لِلْكُبْرَى ، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِ السَّلَامُ وَ أَخْبَرَتَاهُ فَقَالَ: ائْتُونِي بِالسَّكِينِ أَشَقَّهُ بَيْنَهُمَا فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ رَحِمَكَ اللَّهُ هُوَ ابْنُهَا فَقَضَى بِهِ لِلصُّغْرَى -

Hadhrat Abu Hurairah^{ra} relates that he heard the Messenger^{saw} of Allah say: "There were two women, each of whom had a child. A wolf came and abducted the child of one of them. At this, the other said, 'It has taken your child.' The first one said, 'It has taken your child.' So they both took their dispute to Hadhrat Dawud^{as} (David^{as}) and he decided in favour of the older woman. When they left they went to Hadhrat Suleman^{as} (Solomon) the son of Hadhrat Dawud^{as} (David) and talked with him (about the case). He (Hadhrat Solomon^{as}) said: 'Bring me a knife, I shall cut the child into two halves and give one-half to each of the claimants.' The younger one said: 'May Allah have mercy on you, do not do that. It is her (i.e., the other lady's) child.' Due to this he (Hadhrat Solomon^{as}) decided the case in favor of the younger one."

(Bukhari kitabul anbiya' bab qaulallah wa wahabna li Dawuda Sulaiman)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Spiritual Characteristics of Surah Fatihah

A spiritual characteristic of the Surah Fatihah is that to recite it in one's Prayers with full attention and to establish its teaching in one's heart, believing it to be true, brings about the illumination of one's soul. One's mind is expanded thereby and the darkness of humanness is dispelled and the worshipper begins to experience the grace of the Fountainhead of grace. He is encircled by the lights of being accepted by the Divine and progresses towards being honoured by the converse of God and derives benefit from true visions and express revelations. He is counted among those who are close to the Divine and such wonders of inspiration and acceptance of Prayers and the disclosure of hidden matters and Divine support proceed from him the like of which is not found among others. For such of our opponents who deny this, the proof has been set out in this book.

Invitation to All Seekers after Truth

This humble one is ready to satisfy every seeker after truth not only from among our opponents but even to those who agree with us nominally and who are Muslims on the outside, whose faith is veiled and whose bodies are without life. In this dark age they do not believe in heavenly signs and consider revelation impossible and describe it as illusion and imagination. They have a very narrow concept of human progress which is confined to intellectual problems and conjectures. Their concept of God Almighty is that of someone extremely weak and lacking strength. This humble one submits respectfully to all these people that if they deny the effectiveness of the Holy Qur'an and adhere to their old ignorance, they should take advantage of the opportunity that this humble servant is prepared to satisfy everyone from his own experiences. It is proper, therefore, that as seekers after truth they should turn to me and should observe for themselves the characteristics of the Divine Word which have been mentioned above, and emerging out of gloom and darkness should enter true light. So far this humble one is alive, but life is uncertain. It is proper, therefore, that on hearing this announcement attention should be paid to the establishment of truth and the removal of falsehood so that if my claim should not be established a reason may become available for denial; but if my claim is established then the opponents should give up their false notions and should embrace Islam so as to escape humiliation and disgrace in this life and chastisement and torment in the next. Observe, therefore, brethren and dear ones and philosophers and pundits and Christian ministers and Aryas and followers of nature and Brahm Samajists, that I proclaim openly that if anyone doubts the characteristics of the Holy Qur'an that I have mentioned and has any hesitation in accepting them, he should turn to me without delay and by keeping company with me for some time steadfastly and sincerely, should witness the accuracy of the above statements with his own eyes, lest after my passing away someone might assert unjustly that he was not invited openly and had not become aware of my claim so that he could have followed it up and asked me for its proof. So, brethren and seekers after truth, please observe that I say it openly and, trusting in God, Whose lights I see day and night, I assume the responsibility that if you will seek the truth with sincerity of heart and will keep company with me for some time steadfastly and in good faith, it will become obvious to you that the spiritual qualities that have been mentioned are truly to be found in the Surah Fatihah and the Holy Qur'an. How blessed then is the person who, emptying his heart of bigotry and rancour and being eager to embrace Islam, should pay attention to my invitation in sincerity and good faith for achieving the purpose in view, and how unfortunate is the man who should pay no attention to this open invitation and should become deliberately an object of the curse and wrath of God Almighty. Death is near and the termination of life is at the door.

[Braheen-i-Ahmadiyya, Ruhani Khazain, Vol. 1 pp. 626-635, footnote 11]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on February 17, 2012 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hadhrat Mirza Masroor Ahmad, the worldwide head of the Ahmadiyya Muslim Community, delivered the Friday sermon at the Baitul Futuh Mosque in London today. The main subject of his sermon was the great prophecy of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi^{as}, concerning the Promised Reformer (Muslih Mau'ood).

The Khalifatul Masih V^{aba} said that only that religion is a living religion which continues to manifest God's powers. Today, only Islam meets this criterion and only in Islam God communicates with man, responds to prayers and manifests his powers. To manifest His powers in this age, He sent His Messiah in the world in accordance with related prophecies. All favors, now, will be bestowed only through the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Hadhrat Mirza Ghulam Ahmad Qadiani^{as} was the perfect lover of the Holy Prophet^{saw} sent in this age for the revival of Islam.

He said that the Promised Messiah prophesied about events which only could have been known by the Almighty to happen in future. The world witnessed the fulfillment of these prophecies. The Promised Messiah was greatly affected by the objection of adversaries on the pristine teachings of Islam and prayed fervently before the Almighty for signs in support of his faith. The Promised Messiah was guided by the Almighty to go to the town of Hoshiarpur in India for a forty-day retreat of prayer and worship which resulted in the Almighty favoring the Promised Messiah with the sign of a promised son known among the Ahmadis as the Prophecy of the Musleh Mau'ood (Promised Reformer). This prophecy was fulfilled in the person of Hadhrat Mirza Mahmood Ahmad^{ra} (1889-1965), the second successor to the Promised Messiah, peace be on him.

The Khalifatul Masih V^{aba} read the words of the prophecy which explain the purpose and details of the prophecy that He will favor the Promised Messiah with a handsome son who will have exceptional qualities, will serve the cause of Islam in a splendid manner with lasting impact on its progress and spread in the world, will benefit the oppressed, will excel intellectually and spiritually, will attain fame to the corners of the earth, and nations will be blessed through him. He said that the Khalifatul Masih II^{ra} announced in 1944 that he himself indeed was the one who was promised in this prophecy. *Yaum Musleh Mau'ood* (The Promised Reformer Day) is celebrated in the Ahmadiyya Muslim Community every year so that members become familiar with the details of the fulfillment of this great prophecy. It is not a birthday celebration as it is celebrated on the day of the prophecy (20 February 1886) and not the day of the birth of the blessed son which was 12 January 1889. This prophecy was for the second revival of Islam and has the status of a milestone in this respect.

The Khalifatul Masih V^{aba} mentioned that there were 52 aspects of the prophecy. He explained whom the Promised Messiah^{as} designated as the Promised Reformer by quoting from a number of writings of the Promised Messiah, peace be on him, which elaborated on how the Almighty had informed the Promised Messiah of the births of his promised son and other sons and how those prophecies were fulfilled.

The Khalifatul Masih V^{aba} explained that Hadhrat Musleh Mau'ood^{ra} was Caliph for 52 years and his Caliphate is a shining proof of the fulfillment of this prophesy. The speeches and writings of the Musleh Mau'ood^{ra}

reflect his concern for the condition the Muslim populace and his intellectual and spiritual service to the Islamic world and Islam. The 52 (or, in another view, 58) aspects of the prophecy are evident in the person and the life of the Musleh Mau'ood.

The Khalifatul Masih V^{aba} explained how the Musleh Mau'ood at the young age of nineteen determined to carry out of the work of the Promised Messiah^{as} and pursued this objective throughout his life selflessly and with full vigor and attention and realized success with the grace of the Almighty against all adverse mischief, machinations and plots. The Muslih Mau'ood^{ra} also advised the members of the community to carry out their duties with the same determination, spirit and zeal that the carrying out of the mission of the Promised Messiah is their personal sole responsibility. If every member works with such zeal, their difficulties will become light and insignificant for them. Our purpose is to establish the superiority of Islam by creating unity among Muslim states, and establishing equity and justice in the world and protecting rights of every person.

The worldwide head of the Ahmadiyya Muslim Community said that our objectives are noble and to accomplish them we will have to make significant efforts and bring about pristine changes among ourselves and establish a contact with our Lord and create love of Islam and love of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. This prophecy signified that the mission of the Promised Messiah will not be limited to his life but rather will extend beyond his time and will extend to the last days through the manifestation of the second power, that is, *Khilafat*. While this prophecy stands as the proof of the truth of the Promised Messiah as the promised son established a system for the administration of the Community and established systems for the propagation of Islam, its results appear every day with a new manifestation. Every Ahmadi has a role to play to strengthen this system. They should realize that they have not to limit reformation to themselves but have to cater for their next generations too that they also never forget their purpose of establishing Oneness of God in the world and be prepared for every sacrifice in this respect and not rest until this purpose is attained. We have to make every Muslim country and every Muslim aware of the mission and purpose of the advent of the Promised Messiah, peace be upon him. We have to make them realize that their dignity and respect lies in unity. This is the message we have to deliver to them. We have to make the message reach Libya, Syria and Egypt that if they continue to follow tribal politics, they will shake the foundations of their own countries leading to disintegration and ultimately, slavery, and ask them to ponder over the message of the one sent by God for this age for their benefit.

At the conclusion, the Khalifatul Masih V^{aba} announced that after the Friday services he will lead the funeral service of Shaikh Musawwir Ahmad of Jillingham who passed away at the age of 25.

Once, Hadhrat 'Asma' bint Yazid Ansari^{ra} came to see the Messenger^{saw} of Allah as a representative from the conference of women and said: "O Messenger^{saw} of Allah! May my father and mother be sacrificed for you. I come to you on behalf of the women. Allah the Most Honored and Glorious has raised you as a Prophet for all men and women. We, the whole lot of women have become prisoners in the boundaries of your houses, and look after your children, while you the whole lot of men are given priority over us in matters of participation in Friday Prayers, congregations, presence in funeral Prayers, performance of *Hajj*, one after the other, and the greatest of all, fighting in the way of Allah the Most Honored and Glorious. When, anyone of you goes for *Hajj* or '*Umrah* or fighting, we protect your children and property, spin cotton and knit clothes for you. Also supervise and educate your children. Would we be sharing with you men in the reward and blessings of these (actions). The Holy Prophet^{saw} turned his face completely to his Companions and asked them: 'Have you ever heard a question presented better than that by this woman?' The Companions replied: 'O Messenger^{saw} of Allah! We could never imagine that a woman is representing her case in such an excellent way.' Then the Holy Prophet^{saw} turned to her^{ra} and said: 'O Lady! Understand carefully and tell this to the women who are behind you. A woman's management of her husband's household in an excellent manner equals her in reward with all (you have) mentioned.' "

(*Usud al-Ghaba fi ma'rfatussahabah*, p 399/5 *al-isti'ab fi ma'rfatil ashab*, p 726/2)

HADHRAT KHALIFATUL MASIH II^{ra}

(Period of Khilafat: March 14, 1914-November 8, 1965)

One of the prophecies revealed to the Promised Messiah and Mahdi^{as} by God Almighty was that He would bestow on him a son who would be a sign of Allah's Mercy, Power, Grace and Beneficence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth. The prophecy was fulfilled in the person of Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, who at the demise of Hadhrat Khalifatul Masih I^{ra}, became the second successor of the Promised Messiah and Mahdi^{as} at the young age of 25 years old. Therefore, he was also known as Hadhrat Musleh Mau'ood, the Promised Reformer.

He got his primary education in a school in Qadian and then in the Ta'limul Islam High School when it started in 1898. He could not do well in his studies due to his persistent ill-health. His academic carrier came to an end in March 1905, when he failed the Matriculation examination.

He started learning the translation of the Holy Qur'an and the *Ahadith* from Hadhrat Maulvi Nooruddin^{ra}. Moreover, he began his independent study of religion, history, literature and various other subjects. He developed into a great scholar and an eloquent speaker. Thus the following prophecy of the Promised Messiah and Mahdi^{as} regarding Hadhrat Musleh Mau'ood was clearly fulfilled in his person:

... He will be extremely intelligent and understanding and will be meek of the heart and will be filled with secular and spiritual knowledge.

In 1907, an angel taught him the commentary of the *Surah Al-Fatihah*, the first chapter of the Holy Qur'an. From then onward, he was gifted with an unusual knowledge of the commentary of the Holy Qur'an.

In February 1911, he founded *Anjuman Ansarullah*. In 1912, he performed pilgrimage to the House of Allah (*the Ka'bah*). In 1913, he started the publication of the newspaper, *Al-Fadl*.

Hadhrat Khalifatul Masih II^{ra} organized the administrative body, the *Sadr Anjuman*, of the *Jama'at* into various departments and created auxiliary organizations for men, women, and children. Several publications were begun under his guidance and he himself wrote numerous books. Through Divine guidance, he wrote a 10-volume commentary on the Holy Qur'an in Urdu, known as *Tafsir-e-Kabir*, and also wrote a short commentary of the Holy Qur'an, the *Tafsir-e-Saghir*. He was also a great orator, and many of his speeches would continue for hours.

Hadhrat Khalifatul Masih II^{ra} visited Europe twice. First time, he went to London to attend the Wembley Conference, at which representatives of different religions presented the beauties of their religion. At this Conference, an essay written by Hadhrat Khalifatul Masih II^{ra} in Urdu entitled, "Ahmadiyyat, the True Islam" was read, after translation into English.

THE PROPHECY CONCERNING THE BIRTH OF A SON

One of the prophecies revealed to the Promised Messiah and Mahdi^{as} by God Almighty was that He would bestow on him a son who would be a sign of Allah's Mercy, Power, Grace and Beneficence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth. This prophecy was fulfilled in the person of Hadhrat Mirza-Bashiruddin Mahmud Ahmad^{ra}, his eldest son from his second wife, Hadhrat Nusrat Jahan^{ra}., who became the second *Khalifah* on March 14, 1914 at the age of 25. Therefore, he was also known as Hadhrat Musleh Mau'ood, the Promised Reformer. The background of the prophecy is as follows:

In 1885, some Hindus of Qadian wrote a letter to Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi^{as}, asking for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in the affirmative.

Hadhrat Ahmad undertook to spend 40 days in a solitary retreat in January 1886 in Hoshiarpur, spending all his time in Divine worship and supplication. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. He published a handbill on February 20, 1886 from Hoshiarpur, detailing the revelation from God in the form of a prophecy. It was published in "*Riyad-e-Hind*" newspaper dated 1st of March 1886 as a supplement to the newspaper. The exact words of the prophecy which has been fulfilled word by word in the person of Hadhrat Khalifatul Masih II^{ra} are as follows:

THE GREAT PROPHECY OF MUSLEH MAU'OOD

Following is the prophecy given by God Almighty to the Promised Messiah^{as} commonly known as the Prophecy of Musleh Mau'ood, regarding an illustrious son with many wonderful qualities which were fulfilled in the person of Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, who later became the second Khalifa of the Jama'at Ahmadiyya. (English translation by Chaudhary Muhammad Zafrulla Khan^{ra})

**In the announcement of February 20, 1886,
the Promised Messiah^{as} says:**

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

“I confer upon thee a Sign of My Mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My Acceptance through My Mercy and have blessed this thy journey (of *Hoshiarpur* and *Ludhiana*). A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O Victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God’s word may become manifest unto the people and so that they may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one^{saw} may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emanuel and Bashir. He has been invested with a Holy Spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah’s Mercy and Honor have equipped him with the Word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart,

مَظْهَرُ الْأَوَّلِ وَالْآخِرِ مَظْهَرُ الْحَقِّ
وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His Pleasure. We shall pour Our spirit into him and he will be sheltered under the Shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

وَكَانَ أَمْرًا مُفْضِيًا

The words beginning with: A handsome and pure boy; and ending with: He who comes from Heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. The succeeding sentence refers to the Promised Reformer who was named *Fadl* in the revelation.

(*Green announcement, Roohani Khaza 'in, Vol. 2, p. 21 footnote, Tabligh-e-Risalat, Vol. I, p. 141; Tadhkirah (English Translation), Muhammad Zafrulla-Khan^{ra}, pp. 85-86*)

The prophecy was published on February 20, 1886 in the form of a leaflet on ordinary paper. Later on, the Promised Messiah and Mahdi^{as} printed another leaflet on March 22, 1886 in which he mentioned, on the basis of Divine revelation, that the Promised Son will be born within a period of nine years.

What happened afterwards was that instead of a son, the first child born after the prophecy was a daughter, Ismat. She was born on 15th April 1886. Ignorant people ridiculed at it. Later, a son was born on August 7, 1887 but he died on November 4, 1888. He was named Bashir Ahmad and has become known as *Bashir Awwal* (Bashir, the first). At the death of this son once again the opponents raised a lot of hue and cry. They strongly challenged the truth of this prophecy and rejected it all together.

At this point, the Promised Messiah and Mahdi^{as} wrote a small leaflet on December 1, 1888. It was entitled, "*Haqqani Taqreer Ber Waqi'a Wafat Bashir*". In this, he explained the true meaning of the prophecy and declared very emphatically that come what may, the Promised Son will be born within the stipulated period of nine years from the date of its first pronouncement, i.e., February 20, 1886.

This leaflet which reiterated the glad tidings of the birth of the Promised Son, was printed on green papers and was most appropriately named and is generally known as "*Sabz Ishtihar*" (Green leaflet), i.e. December 1, 1888..

According to the original prophecy, by the Grace of Allah, the Promised Messiah and Mahdi^{as} was blessed with a son on the 12th of January 1889 about whom he was told by Allah that this was the Promised Son. Thus, the prophecy was fulfilled most magnificently.

Birth of a son, named Mirza Bashiruddin Mahmood Ahmad about whom the Promised Messiah^{as} was told that he is the son through whom the prophecy was going to be fulfilled, i.e., January 12, 1889.

(*'Ataul Mujeeb Rashed, Imam, London Mosque, The Ahmadiyya Gazette USA, February, 2002, p. 6 and March-April, 2009, p. 32,*)

GOD ALMIGHTY'S AFFECTION FOR THE PROMISED LEADER

Maulana Dost Muhammad Shahid- Historian of Ahmadiyyat

Translated by: Mansura B. Minhas

Gave the glad tiding that you have a son

Who will be my dear one day

Will remove the darkness through him

Will show this world a miracle

What is the glad tiding? Food for the heart

All Glory to Allah

tion, 52 characteristics of the blessed son are stated and Hadhrat Musleh Mau'ood, Sahibzada Mirza Bashiruddin Mahmood Ahmad's^{ra} (12 January 1889- 8 November 1965) duration of Khilafat also spans approximately 52 years.

protected me constantly according to the prophecy. Till now, I haven't received a revelation based upon which I can say that I will die at the hands of a human. Yet, I am convinced that till my work remains, no person can kill me. Several incidents have happened, where people tried to kill me, but Allah with His special Grace has protected me from these attacks".

Magnificent Heavenly Sign

At the publication of the prophecy of Hadhrat Masih-e-Mau'ood^{as} about the Promised Son on February 20, 1886, the atheist and prejudiced sections of British India raised a hue and cry that it is an ordinary revelation. Upon this, Hadhrat Masih-e-Mau'ood^{as} stated in forceful words:

"This is not only a revelation, instead it is a magnificent heavenly sign that Allah Almighty has revealed to demonstrate the truth and majesty. In reality, this sign is hundred times better, higher, blessed and elevated than reviving a dead.

God Almighty having accepted the prayer of this humble servant has promised to send such a pure soul whose external and internal blessings will spread all over the world".

(Ishtihar, 22 March 1886. Majmooa Ishtiharat Masih Maud Vol 1 pages-114,115)

This is a mysterious Divine sign of God, that in this great revela-

Dangerous murder conspiracies and their failure

Of the 52 characteristics that have been predicted about this magnificent personality, one was "God's shadow will be upon him". This news was manifested so clearly in the two countries of British India and Pakistan that every God fearing and wise person had to admit:

Who has displayed the moon in space

That same God has kept me in His care

Syedna Hadhrat Musleh Mau'ood^{ra} delivered a glorious address in the *Jalsa Salana* on 28 December 1944 and constantly mentioned the fulfillment of this prophecy:

"The sixth revelation is that God will keep him in His cover, meaning that Allah would be his Protector and Helper and protect him from the attacks of the enemies. Now look, how Allah has

First Incident

I have a habit of drinking a few sips of hot tea so that my throat remains clear. While in the *Jalsa*, a person gave a bowl of cream and said send this to Hazoor quickly because while delivering the speech, Hazoor is feeling weak. Thus from one to the second, second to the third and third to the fourth person passed the bowl, so that it reached the stage. Coincidentally, someone on stage realized and as a precaution tasted the cream and his tongue got cut. It was then revealed that it had been poisoned, and had the cream reached me and God forbid had I tasted that, it would have definitely disrupted my speech.

Second Incident

Once a local Christian man came to Qadian whose name was Matthews and he intended to kill me. When he returned without doing so, he had a fight with his wife and killed her. During court proceedings, in the session court, during a statement he said that in fact I did not intend to kill my

wife. I had intended to kill Mirza Sahib. I had heard from a Maulvi somewhere, where he had mentioned that Mirza Sahib of Qadian is a very bad man and he has many bad qualities. After listening to this speech, I decided that I will go to Qadian and kill Mirza Sahib. Thus, I went to Qadian with a pistol. Coincidentally, it was a Friday. A lot of people had gathered for the Friday sermon. Thus, I did not have the courage to attack. The second day I heard that Mirza Sahib had gone to Phero Chichi. I followed him to Phero Chichi with my pistol and I thought I would easily fulfill my mission there. But there also, I saw that the guards always sat outside his door. That's why I came back. Upon return, I had a fight with my wife and I killed her. He narrated the whole incident in the court, whereas we did not know who had come to us with what intentions. But *Allah Ta'ala* protected at all times and failed his attempt to attack.

Third Incident

During the conspiracy of the Ah-rar, one day when I was in my home *Dar-ul-Hamd*, an Afghan boy came and said he wanted to meet me. My young children came in and said that a boy is standing outside and wants to meet me. I was about to go outside when I hear a noise. I was surprised at the noise and when I inquired, I was informed that the boy had come with the intention to murder me, but Abdul Ahad Sahib captured him and also seized the knife from him. I asked Abdul Ahad Sahib how he knew that he had come with the intention to kill. He said that the boy was a *Pathan* and that he knew the habits of the *Pathans*. When the boy was talking, he shook his legs in a manner that I immediately reckoned that he is hiding a knife. Thus when I grabbed him, I discovered the knife. Police booked a case

against him and he probably admitted that he had come to Qadian with the intention of murder.

At this point, Hazoor said that Major Syed Habibullah Sahib said that he was an officer in the prison where the boy was held. The boy said that he first went to Dharamsala with an intention to kill and did not succeed. Thus, he went Qadian and got caught.

Fourth Incident

Once while a man tried to climb the wall of Umme Tahir's home to go inside, people caught him. Since the police were against us, they freed him saying that he was insane.

Fifth Incident

This is a new incident that happened yesterday. My wife had a doubt that someone had mixed something in the milk that was at home. Due to this doubt, she instructed that the milk not be used. Another woman who did not know or probably dismissed the doubt drank the milk and she is still unwell and vomiting. This shows that the doubt was true. Despite the fact that people have tried many times to kill me and tried their utmost, *Allah Ta'ala* has promised that he would protect me, till our mission that has been entrusted upon me, hasn't been completed.

(*Al-Mau'ood*, Pages 178-183. 12 Dec 1961)

A Bloody Murder Plan after Migration

Khalid-e-Ahmadiyyat Hadhrat Maulana Abul Ata Sahib

Jalundhri, former *Mubasher-e-Ahmadiyyat*, Bilad Arabia, Principal *Jamiatul Mubashireen* and Editor of *Al-Furqan* states:

“ On 10 March 1954, Wednesday, at 3:45 pm, after leading *Asr* Prayer in Masjid Mubarak, our *Imam* Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra} was leaving the mosque when suddenly a young man approached from behind and attacked him with a knife. The knife hit Hazoor's neck on the right side of the jugular vein and left a deep wound. The attacker hit a second time but because the guard Muhammad Iqbal Sahib came in between, the knife hit him and he was wounded. Worshipers tried to capture the attacker and after a struggle seized him and in this effort a few more people were wounded. Hadhrat *Imam Jama'at* Ahmadiyya immediately went home accompanied by a few friends. Despite utmost efforts to stop the bleeding, blood continued to drip constantly on the way along the stairs and Hazoor's clothes, coat, scarf, sweater, shirt, vest and trouser were soaked in blood. Hazoor's blood drops also fell on the clothes of some *Khuddam* who were walking with him. Some blood drops also landed on my coat, turban and trousers.

Upon reaching home, initial bandages were applied by Dr. Miza Munawar Ahmad Sahib MBBS and Dr. Hashmatullah Sahib and they cleaned the wound and stitched it. Initially it was thought that the wound was $\frac{3}{4}$ inch deep and 3 inches wide but when renowned surgeon Dr. Riyaz Qadeer Sahib arrived from Lahore at night, upon examining the wound, he thought it necessary to open the stitches and upon doing so it was revealed that the wound was

very dangerous and 2 ¼ inches deep and had reached the jugular vein. Using his expertise, Doctor Sahib operated upon the wound for about 1 ¼ hours and stitched the internal bleeding vessels and also applied stitches on the outside. During this period, Hazoor^{ra} was conscious and he kept reciting *Tasbeeh* and praise to Allah.

After the attack, while he was leaving the mosque, Hazoor^{ra} instructed that the attacker only be captured and not killed. This attack was sudden and tragic and as soon as the worshippers learned about it, some of them rushed to Hazoor^{ra} and some tried to capture the attacker. In this chaos, despite the extreme sadness and anger, it was only the moral strength of *Jama'at Ahmadiyya* and the spirit of obedience to our Imam's directives that the attacker was handed over safely to police immediately.

(Monthly *Al-Furqan Rabwah*. February & March 1954, pg 1 & 2)

Concerted conspiracy of enemy forces

As it became evident, this attack was the united effort of enemy forces of Pakistan and Islam, which was backed by certain foreign elements. They were confident that the attacker would succeed in his mission but God's angels intervened. According to God's promise Hazoor recovered in a few months. This is a clear sign of Almighty Allah. After this tragic incident, Allah gave more acceptances to this prayer of his Masih-e-Mau'ood^{as} than ever before:

*Give him life and wealth, remove every darkness
May the days be blessed and the mornings filled with light*

A Bright Sign

Now look at the majesty of Allah, that after the tragic incident (which was no less than a calamity for Ahmadiyyat), Musleh Mau'ood^{ra} was given a longer life than even his younger brothers and numerous victories filled the remaining 11 years of his life and he was kept in Allah's love and mercy till his last breath. During this time, he not only travelled the length and breadth of Pakistan, he also had a wonderful tour of Europe and also presided over the annual conference of European Ahmadiyya Missions. After a long service of Islam and leading international *Jama'at* he reached his final abode according to his prayer:

*You are with God, may God be with you
May I leave you at such a time, God willing*

An overview of the Blessings and Victories

Hadhrat Musleh Mau'ood's^{ra} remaining 11 years of life brought God's blessings. Before the attack, during the 1953 *Jalsa Salana*, the number of attendees was merely 31,630 whereas in 1964 this number exceeded 100,000. This is no less than a miracle. During this golden era, Hazoor penned the magnificent commentary of Holy Quran *Tafseer-e-Sagheer* which created a revolution. This unique book was a beautiful collection of literary and spiritual miracles and an Encyclopedia, which was also praised by the Pakistani press.

During this time, Ziaul Islam press was established and the daily *Al-Fazl* started from Rabwah instead of Karachi and every Ahmadi began reaping its spiritual and literary blessings. Someone has well said:

*What you extinguished deeming insignificant
It will surely light up when lamps are lit*

With Allah's Grace and Mercy, Talimul Islam College, *Daftar Ansarullah*, Fazle Umar Hospital, Central Hall *Majlis Khuddamul Ahmadiyya*, *Jamia Ahmadiyya* and Nusrat Girls High School's magnificent building were constructed. A vast and revolutionary scheme like *Waqf-e-Jadeed* was established. A new printing press, *Idaratul Musannifeen* was established where *Tafseer*, *Hadith*, history of Ahmadiyyat and a vast amount of literature on various other subjects was printed. *Darul Iqama*, an institution for the poor and orphans was established in these days. Similarly, the construction of the beautiful Baitun Noor mosque, Murri Road was completed which led the religious training and organizational activities of *Jama'at Ahmadiyya* Rawalpindi into a new era.

*They could not eliminate us, they don't have the power
We depict the era and we don't depend upon it*

(Jigar Muradabadi)

From 1954 to 1965, new missions of *Jama'at Ahmadiyya* were established in Switzerland, Liberia, Philippines and Ivory Coast. An engineer friend accepted Ahmadiyyat in Malta and established *Jama'at* there. Worldwide literature was distributed. During this time, the second edition of the German translation of

the Holy Qur'an was published. The first volume of the Danish translation of the Holy Qur'an was published. Translations of the Holy Qur'an in Kaikma and Loeen languages were complied.

Under the Divine scheme of *Tehrik-e-Jadeed*, in Burma, Liberia, Philippines, Hamburg, (Darul Islam) Tanzania, Kanpala, Jaja, Uganda, Tanganika, Sierra Leone, (Accra) Ghana, Rangoon Burma and Fiji, mosques and mission houses were built. 13 mosques were added throughout the world which is a religious record, given the state of the world at that time.

*A time will come when all people will say
May God have mercy on this son of the soil*

In short, even the last ear of Hadhrat Musleh Mau'ood's^{ra} blessed life was bestowed with numerous blessings and every moment of it was a testament to the magnificence of God and His never-ending Mercy.

My dear Hadhrat Musleh Mau'ood^{ra} had not yet been bestowed with *Khilafat* when on 27 August 1913, Allah revealed to him:

*If the enemy tries to attack, let him
He is a stranger, you are my beloved
Do you know where does your arrow land?*

Do you know whose beloved I am?

Magnificent Prophecy of Hadhrat Musleh Mau'ood^{ra}

After the attack, elaborating on the causes of this tragedy, Hazoor said:

"The enemy thought that apparently he has killed me, but as they say, if

Allah protects someone, he remains unharmed. Allah *Ta'ala* with the special blessing and mercy fouled the plans of the enemy. A tragedy struck and left. It was Allah's blessing that he protected me. But at this time, I want to say that no matter what happened, the attacker planned to kill me and not only me, but also Ahmadiyyat. It is my religious obligation to inform the world that Ahmadiyyat does not depend upon my life. Hadhrat Masih-e-Mau'ood^{as}, founder of Ahmadiyyat, came and died; the enemy thought that now Ahmadiyyat is finished. But they were wrong and Ahmadiyyat remained prosperous. Then Hadhrat Khalifatul Masih I^{ra} came and people thought that Ahmadiyyat remained because of him, but he also passed away. The movement kept progressing and Allah gave its reins in my hands. The enemy thought that I am a child and if not today, tomorrow this *Jama'at* will be destroyed. But today this child is getting old and Ahmadiyyat is moving towards its youth. Thus, Ahmadiyyat's success does not depend upon any person. It has been planted by Allah *Ta'ala* and it is destined to progress and achieve success. Its branches will spread from the earth to the sky.

(Al-Fazl Jan 2, 1955, page 3)

This brief will end with the blessed verses of Hadhrat Musleh Mau'ood^{ra} from a poem that he penned during his tour of Europe in 1924:

If you are out to kill me, just ponder

What are pieces of glass compared to diamonds?

*If God was not with me
You would have long ago hurt me
with your arrows
Remember I'm in the protection of
Allah Ta'ala
Who will protect me from all evil-mongers*

THANKS AND REQUEST FOR PRAYERS

**Khalid Minhas
Miami Jama'at**

I would like to thank all *Jama'at* members who sent their condolences and offered their support and prayers at the sad demise of my dear father, Mian Muhammad Ahmad Khan Sahib, who passed away in Karachi, Pakistan on January 11, 2013. *Inna Lillahe wa Inna Ilehe Rajioon*. He was 78 years old and was buried next day in Bahishti Maqbara, Rabwah.

My father was a devout servant of Ahmadiyyat and possessed a deep love for *Khilafat*. He was a renowned figure of Bahawalnagar, Pakistan. Major political leaders and higher officials from his area would seek his guidance and support, despite the fact that Ahmadis are not even allowed to vote in Pakistan. He was an embodiment of bravery, hospitality and grace. I request further prayers that may Allah Almighty bestow His Mercy and Forgiveness, grant him an elevated status in *Jannatul Firdous* and include him among His beloveds. *Ameen*.

HADHRAT MUSLEH MAU'OOD^{ra}

Chaudhari Muhammad Zafrulla Khan^{ra}

At the time of his election as Khalifatul Masih II, Hadhrat Sahibzada Mirza Bashirud Din Mahmood Ahmad was 25 years of age. In the eyes of a worldly person he was utterly unsuitable for the discharge of great and heavy responsibilities of the exalted office to which he had been called by the almost unanimous voice of the members of the Movement. His health had always been delicate; he had during his younger days suffered from severe granulation in his upper eyelids which for long periods prevented his reading or writing anything. Consequently his attendance at school had been most irregular and he was not able to qualify even as a matriculate.

On the religious side his instruction had been confined to being taught the translation of the Holy Qur'an and elementary knowledge of *Ahadith*. It is true that he had had the inestimable privilege of having been instructed in these matters by Hadhrat Khalifatul Masih I^{ra}, who, instead of forcing anything upon him, encouraged him to think for himself and thus helped him and guided him to educate himself and to develop his God-given faculties in the most beneficent manner.

At the time when he was elected Khalifatul Masih, the financial resources of the *Sadar Anjuman Ahmadiyya* had been reduced to almost nil. Though, with the exception of possibly half a hundred people, all those who were present at Qadian on 14 March 1919 had made the covenant of *Ba'iat* with him, yet it was not known what the reaction of the Community at large would be to the ques-

tion that Maulvi Muhammad Ali Sahib had raised in his tract. It was expected that on the whole the reaction of the Community would be favorable to the *Khalifa*-elect, but the dissident group had announced that they had the support of 93 percent of the Community. It had yet to be seen how far their claim was justified in fact. Such was the situation in the estimation of a secular person who had no idea of the positive and powerful assets and resources to which the newly elected *Khalifa* had access and which were wholly of a spiritual character.

His own state of mind at the time might be judged to some degree from the address that he delivered to the large gathering of those who were present in Qadian and had made the covenant of *Ba'iat* on 14 March 1914. This was his first address to the Community which followed immediately upon his election as the *Khalifa*. After a long silent prayer in which everyone present joined, he spoke as follows:

"Friends, I believe with complete certainty that God Almighty is One and has no associate. Dear ones, I next believe that Hadhrat Muhammad^{saw} is the Messenger of Allah and the *Khatamal Anbiya*. I believe firmly that after him no one can arise who might abrogate even a vowel point of the Law that he brought. Dear ones, that beloved

master of mine, the Chief of the Prophets, possesses such high dignity that a person acknowledging him as his master can, through complete devotion and perfect obedience to him, achieve the rank of a prophet. It is true that the Holy Prophet^{saw} possesses such dignity and honor that a sincere servant of his can achieve the rank of Prophet. This is my faith and I affirm it with complete certainty. I also believe that the Holy Qur'an is the beloved Book that was revealed to the Holy Prophet, peace be on him, and is the last Book and comprises the last Law. I also believe with perfect certainty that the Promised Messiah^{as} was the prophet mentioned in Muslim and the Imam mentioned in Bukhari. I affirm that no part of the Islamic Law can be abrogated.

I urge you to follow the example of the Companions of the Holy Prophet, may Allah be pleased with them. They represented in their persons and conduct the result of the prayers and perfect instruction of the Holy Prophet^{saw}. After his death the second consensus that took place was on the setting up of the system of the truly guided *Khilafat*. If you study the history of Islam and reflect upon it, you will find that the progress made by Islam during the time of the rightly-guided *Khalifas*, began to decline when the *Khilafat* took on the form of kingship, and Islam and the Muslims were progressively reduced to the condition which you observe today. After an interval of thirteen hundred years God Almighty raised the Promised Messiah with the rank of Prophet, according to the prophecies of the

Holy Prophet^{saw} and after his death the system of the rightly-guided *Khilafat* was initiated once more. Hadhrat Khalifatul Masih Maulana Nurud-Din Sahib was the First *Khalifa* in this dispensation. May Allah raise him to the highest rank in heaven and bestow millions of His mercies and blessings upon him. May Allah join him to the company of the Holy Prophet and the Promised Messiah^{as} whose love filled his heart and coursed through his veins. We took the oath of allegiance to him on the basis of this very doctrine. Therefore, so long as this System continues in force Islam will continue to progress materially as well as spiritually.

I tell you truly that I have a fear in my heart as I find myself extremely weak. We are told in the *Hadith* that we should not set a task for a slave which might be beyond his strength. At this time you have sought to make me your slave, then do not set me a task that might be beyond my strength. I know that I am weak and sinful. How can I claim that I would be able to guide mankind and would spread truth and righteousness? Our number is small and the enemies of Islam are legion, but we have high hopes in the grace and benevolence of God Almighty and in His support of the humble. Now that you have placed this responsibility on me, you must help me in its discharge; and the way of helping me is that you should supplicate God Almighty for grace and strength and should obey me, seeking the pleasure of Allah and in obedience to Him. I am a human being and a weak one. You should overlook my weaknesses and I, on my part, promise you, in the name of God Almighty, that I shall overlook your mistakes

and shall forbear. Our united task is to give practical effect to the progress of the Movement and the achievement of its purpose. Now that you have established a relationship with me you should carry it on loyally. By God's grace we shall exercise forbearance towards each other; but you will have to obey me in all good things. I repeat that you must not act contrary to my directions in all good matters. If you make obedience your rule and adhere strictly to this covenant then be sure that God Almighty will lead us of His grace and our united supplications will bear fruit.

A great project that the Promised Messiah^{as} had initiated has at its own time been committed to my care. Then supplicate and strengthen the relationship between us and try to visit Qadian often. I have heard the Promised Messiah^{as} declare repeatedly that those who do not visit Qadian often run the risk that their faith might suffer a decline.

Our first duty is to propagate Islam. We must make a united effort to win the favor and grace of God. I urge you repeatedly that having established a relationship with me after the Promised Messiah, you must fulfill the obligations of that relationship loyally and remember me in your prayers. I shall continue to remember you in my prayers. I have never made any supplication in which I have not prayed for the members of the Movement. From now on I shall do it still more. Be warned that

you must do nothing contrary to your covenant with God Almighty. Our supplication should be that we should live as Muslims and die Muslims. *Ameen*

Among his positive assets was not only the fact that he was one of the sons of the Promised Messiah^{as}, but that he was the Promised Son concerning whom the grand prophecies, set out in the announcement of 20 February 1886, were revealed to the Promised Messiah. The fulfillment of these prophecies was gradually unfolded over more than half a century of the period of his *Khilafat*. His whole life as *Khalifa*, and all the series of his great achievements in almost every walk of life, constituted a fulfillment of those prophecies, which furnished irrefutable proof of the truth of the Promised Messiah^{as} and of the fact that the Khalifatul Masih II^{ra} was the Promised Son, concerning whom these prophecies were made. There is no other single event in human history which furnishes a comparable example of Divine favor and blessing with the exception only of the events of the life of the Holy Prophet^{saw}. These prophecies also served as a guide and pattern for Khalifatul Masih II^{ra} to aim at and to conform to.

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

That from his childhood onwards he was by Divine grace enabled to lead a pure and beneficent life is testified to by the fact that at an early age he began to have experience of true dreams, visions and revelation. While he was still at school he received the revelation: 'I shall place those who follow thee above those who reject thee, unto the Day of Judgment.' This was a clear indication that he would one day be called to a position of spiritual authority in which he would be supported by many and would be rejected by others, and that those who accept him would be always upheld above those who reject him. This has been fulfilled progressively ever since. Within a few weeks of his election as *Khalifa* more than 95 per cent of the Community swore allegiance to him, and the claim of his opponents that they had the support of nineteen-twentieths of the Community was thus falsified. By the date of this writing their ratio to the main Ahmadiyya Community has dwindled still more, so that they have been reduced to a position of insignificance.

Still another asset that God Almighty, by His grace, furnished to the Khalifatul Masih II^{ra} was his very keen intelligence not only concerning matters spiritual but of matters relating to every aspect of individual, communal and national life. In the spiritual sphere he was bestowed deep and profound knowledge of the Holy Qur'an which was manifested continuously in his speeches and writings and more particularly in his two commentaries on the Holy Qur'an, *Tafseer-e-Sagheer* and *Tafseer-e-Kabeer*. In the economic and political spheres also he displayed a penetrating intelligence and a faculty of appraisal that were astonishing.

He was also greatly favored by God Almighty through the acceptance of his prayer, which helped greatly to strengthen his relationship of affection and devotion with the members of the Community and contributed greatly to the spread of the Movement and the expansion of its influence.

Numerous prophecies of his relating to national and international events helped to impress the minds of large numbers of people in positions of authority and influence, by their striking fulfillment.

The dissident group had formed an Association of their own which they called *Ahmadiyya Anjuman Isha'at-e-Islam* (Ahmadiyya Association for the Propagation of Islam), with Maulvi Muhammad Ali Sahib as its head. To start with they appointed four of their leading members, Maulvi Muhammad Ali Sahib, Khawaja Kamalud-Din Sahib, Maulvi Ghulam Hasan Khan Sahib, and Syed Hamid Shah Sahib, Khalifatul Masih' but they soon abandoned this ridiculous attempt at make-believe. Of these four gentlemen the last named made his covenant of *Bai'at* at the hands of Khalifatul Masih II^{ra} within a few weeks. Years later Maulvi Ghulam Hasan Khan Sahib also swore allegiance to Khalifatul Masih II^{ra}.

Maulvi Muhammad Ali Sahib was given the title of *Ameer* and in his sermons and addresses began to stress his own concept of his functions and authority as *Ameer*, which was indistinguish-

able from the concept of the functions and authority of *Khalifa* as set forth by Hadhrat Khalifatul Masih I^{ra}. The real distinction, however, was that Maulvi Muhammad Ali Sahib though he insisted upon it, was not accorded that sincere and wholehearted obedience and reverence by the members of the dissident group as the main Ahmadiyya Community most willingly and cheerfully accorded to the Khalifatul Masih.

Hostility towards Hadhrat Khalifatul Masih II^{ra} and fault finding with all that he said and did, derived from suspicion of his motives and ill-will towards him remained for a long time a cardinal factor in the policies and activities of the group. Their principal organ for giving expression to their policies, doctrines and ambitions was the *Paigham Sulh*; but from time to time they published pamphlets, brochures and booklets on matters of controversy between them and the main Ahmadiyya Community. For instance, Maulvi Muhammad Ali Sahib published his own version of the differences that had arisen over the subject of *Khilafat* and the election of the *Khalifa* and called it *The Split*. Hadhrat Khalifatul Masih II^{ra} rejoined with a detailed and well-reasoned account under the title "The Truth About the Split", which established very clearly that the entire responsibility for the split lay on Maulvi Muhammad Ali Sahib and some of his close associates.

The pattern that developed and continued over a number of years without interruption was that progressively the number and strength of the Community continued to grow visibly and perceptibly, and a visible decline set in on the side of the dissident group till their activities were reduced

to insignificance

Right in the middle of the acute period of the controversy, immediately after the demise of Hadhrat Khalifatul Masih I^{ra}, the second *Khalifa* received the revelation (in Arabic): 'He will shatter them.' This prophecy has been strikingly fulfilled over the years. Fairly early they presented the spectacle: 'Thou thinkest them to be united but their hearts are divided; that is because they are a people without sense' (9 15) Sharp differences manifested themselves between Maulvi Muhammad Ali Sahib and other leading figures in the group. and the tensions thereby generated became so acute that in his will Maulvi Muhammad Ali Sahib specified by name those of the group whose hostility and rancor towards him had embittered his life, and gave the direction that not a single one of them should take any part in his obsequies. Thus was fulfilled the prophecy of Hadhrat Khalifatul Masih II^{ra}: 'He will shatter them.': Several persons of note and a large number out of the bulk of their group had, even in the lifetime of Maulvi Muhammad Ali Sahib, left the group and sworn allegiance to Khalifatul Masih II. On the other hand large numbers of them gradually became indifferent and emerged into the orthodox body of Muslims. The second generation of the group, with a few exceptions, lost all interest in religion and ceased to attach any importance to higher moral qualities and spiritual values.

Even the first few years of his *Khilafat*, in which differences with the dissident group continued acute and their activities claimed a sizeable portion of the time and attention of Hadhrat Khalifatul Masih II, his efforts were primarily directed towards the consolidation of the Community and

converting it into an effective instrument for the achievement of the purpose for which the Community had been established, that is to say, to bring about the supremacy of Islam over all other religions both through precept and through example. While his addresses and writings aimed at the stimulation of the higher moral and spiritual values in the hearts of the members of the Community and their practical manifestation in action, he did not neglect any of the multifarious factors that awaited his attention and had to be speedily attended to. One of the most important of these was the organization of the administrative machinery of the Community; that is to say the casting of the *Sadar Anjuman Ahmadiyya* into, an effective and practical mold. This he carried out with such far-sighted effectiveness as has successfully stood the test of time and trials for well over half a century. It is true that in the course of time his own dynamism and the dynamism of the Community, which was continuously stimulated under his fostering care, called for additional organs and institutions which were set up when their need arose, in such manner that the possibility and risk of conflict between the *Sadar Anjuman Ahmadiyya* and the new institutions was obviated altogether. The *Khalifa's* comprehensive supervision and a comprehensive flow of advice and directions contributed very largely towards keeping everyone alert and keen. On doing his best.

Though this was an essen-

tial task and its successful performance was a great achievement, yet it was only ancillary and adjectival to his main responsibility, for the discharge of which he strove hard day and night. That responsibility was to maintain the Community at the highest level of activity, both in respect of self improvement and in respect of striving to carry the message of Islam to wider and wider circles by putting forth all the needed effort and making all the required sacrifices. For this purpose he called in aid all his great talents, he had recourse to continuous advice, exhortation and admonition; he set a high and shining personal example and spent a good part of his nights in supplication to the Divine, without Whose grace and mercy nothing could possibly be achieved.

Yet that was not all. His horizon was not limited to the Community. His lord and master, the Holy Prophet, peace be on him, was in the words of the Holy Qur'an: 'A mercy for the universe' (21:108). His father, the Promised Messiah, was a perfect reflection of the Holy Prophet^{saw}; the prophecy set out in the announcement of 20 February 1886, concerning his own coming into being, described him as a sign of Divine mercy. His beneficence therefore, comprehended the whole of mankind. He was keenly interested in promoting the true welfare of all Muslims wherever they might be, as they were the *Ummat* of his lord and master, the Holy Prophet^{saw} however much mistaken they might be in some of their beliefs and doctrines, he was also keenly interested in promoting the true welfare of all his fellow countrymen, of whatever caste or creed, and in promoting the true welfare of all his fellow human beings. Whenever any opportunity arose for service in any of

these spheres he put himself in the forefront to render such service as was open to him, and he was capable of performing. He had, however, to be mindful of proper gradation in all these spheres and had to give effect to the necessary priorities. The primary field of his activities was religion, but his definition of religion was as comprehensive as was Islam itself. In his estimation, as in the estimation of all true Muslims, religion was not confined to repeating the credo, participating in the five daily Prayer services, observing the fast of *Ramadhan*, paying the *Zakat* and performing the Pilgrimage to the House of Allah. He did all this with complete devotion and sincerity and in a perfect spirit of obedience to the divine command, but he realized that all this was machinery for the generation of the true spirit of worship of the Lord and the service of His creatures.

He was firmly grounded in all his beliefs and doctrines. He believed most sincerely in the Unity of God and in all His Holy attributes; he believed in God's angels and had a clear concept of their function and beneficence; he believed in all divinely revealed Books; he believed in all Divine Messengers, without any distinction between them; he believed in the resurrection after death and he believed in the Divine determination of all good and ill. He had full faith in the acceptance of prayers to the degree of the miraculous. He had a true concept of miracles but gave no credence to legerdemain. This was the concept of Islam and all his activities must be viewed against this background.

Source: *Ahmadiyyat: The Renaissance of Islam*

“HE WILL BE FILLED WITH SECULAR AND SPIRITUAL KNOWLEDGE”

Kashif Khalid

Allah Almighty said to Promised Messiah^{a.s} in the prophecy regarding Hadhrat Musleh Mau'ood^{r.a} that:

“He will be filled with secular and spiritual knowledge”

Here is a sketch of the books which he wrote in his life time:-

Hazoor wrote a very brief *Tafseer* of the Holy Qur'an in eleven volumes known as *Tafseer-e-Kabeer*. It is so unusual in itself that whosoever does an in depth study of it is forced to acknowledge that if any godly person would have published any part of this book, he would have been ranked among the holiest people of the world. But besides this, he wrote many other books about the holy Quran.

Hazoor^{ra} wrote ten books and magazines about exposition of doctrine.

Hazoor^{ra} wrote thirty-one books and magazines on spirituality. Islamic character and Islamic beliefs.

He wrote thirteen books and pamphlets on the life and the character of the Holy Prophet^{saw}.

Hazoor^{ra} wrote four books and magazines on history.

Hazoor^{ra} wrote three books and magazines on *Fiqh* (jurisprudence)

Twenty five books and magazines on the political affairs before the division of India and Pakistan.

Nine books and magazines on the political affairs after the division of India and Pakistan.

Hazoor^{ra} wrote fifteen books and magazines on the political affairs of Kashmir.

Hazoor^{ra} wrote Ninety-nine 99 books and magazines on various issues and programs related to Ahmadiyyat.

The total number of books and magazines add up to **225**. As was mentioned in the prophecy, “he will be filled with secular and spiritual knowledge”, one cursory look on these books is enough to convince us that they are filled with worldly as well as spiritual wisdom.

HOPE, OPTIMISM AND FEAR OF ALLAH

Translated from Hadiqatussalihin by: Karimullah Zirvi

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "If a believer had realized (the full extent of) the chastisement of Allah, none would aspire for His Paradise; and if a non-believer had realized (the full extent of) Allah's mercy, none would despair of His Paradise."

(Muslim kitabuttaubah ba-b fi sa'ah rahmatillah)

Hadhrat Shahr ibn Haushab^{ra} relates: "I asked Hadhrat Umm Salamah^{ra}: 'O Mother of the believers! What was the supplication most often made by the Messenger^{sa} of Allah when he was with you?' She said: 'He supplicated most often:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O, Controller of the hearts, make firm my heart in Your religion.'

She relates that I said, "O Messenger^{saw} of Allah! Why is your supplication mostly, *ya muqallibal qulu-bi thabbit qalbi 'ala dinika*? He said: 'Umm Salamah! Surely, there is no man whose heart is not between two fingers from the fingers of Allah. Whosoever He wants, He makes him firm on the Faith, and whosoever He wants, He makes his heart crooked.' "

(Tirmidhi abwabudda 'wat)

Hadhrat Abu Hurairah^{ra} relates that on the authority of Allah the Blessed and Exalted, the Holy Prophet^{saw} said: "A servant commits a sin and then supplicates: 'O Allah! Forgive me my sin.' On which Allah, the Blessed and Exalted says: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it.' The servant reverts back and commits sin and supplicates again: 'O Lord, forgive me my sin.' The Blessed and Exalted said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it.' He reverts back again and commits sin and supplicates again: 'O Lord, forgive me my sin.' The Blessed and Exalted said, 'My servant committed a sin and then realized that he has a Lord Who forgives sin and can also call to account for it. O my servant, I have granted you forgiveness. Therefore, he should do what pleases him.' "

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

Hadhrat Ibn 'Umar^{ra} relates that he heard the Messenger^{saw} of Allah say: "A believer will be brought close to his Lord on the Day of Judgment and He will cover him with His mercy. He will make him realize his sins: 'Do you recognize this sin and do you recognize that sin?' He will answer: 'Lord, I do recognize.' Then He will say: 'I had covered it up for you in the world, and I do cover it for you today.' Then the record of his good works will be handed over to him.' "

(Riyadus Salihin baburrija', Hadith No. 432)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "There was a person who had wronged himself excessively. At the time of his death, he made a will to his sons that when he dies, they should cremate his body, then grind the remains to a fine powder and sprinkle it in the air over the sea. He (the man) said, 'By Alla-h, I fear that if my Lord got hold of me, He will give me such punishment which will be unprecedented.' He^{sa} said: 'So

they did that to him.' Allah ordered the earth: 'Return to Me whatever you have taken (i.e., to return each and every particle of that person's ashes).' Thereupon it stood up as the very same person. He asked him: 'What provoked you to do that?' He said: 'O Lord! Your awe or fear made me to do so.' Thus, Allah forgave him.' "

(Bukhari kitabuttauhid, Ibni Majah kitabuzzuhud bab dhikrudhdhunub, Musnad Ahmad, p 269/2)

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

(Muslim kitabuzzakat fadl akhfa' asadqah)

Hadhrat Anas bin Malik^{ra} relates that once the Holy Prophet^{saw} did not see Thabit bin Qais^{ra}, so he inquired as to his whereabouts. One person said: "O Messenger^{saw} of Allah! I will inform you about him. So he visited him and found him sitting in his house with his head bowed down. He asked him, 'How are you?' He replied: 'Very bad. He used to be louder than the voice of the Holy Prophet^{saw}', so (he felt that) his acts became null and void and he is Hell-bound. The person came to the Holy Prophet^{saw} and reported that Thabit bin Qais^{ra} had said such and such. Musa Bin Anas said, 'I went again to see him (Thabit bin Qais^{ra}) with magnificent glad tidings. The Holy Prophet^{saw} has said (to him) to go back to him and inform him, 'Surely, you are not Hell-bound, rather, you are bound for Heaven.' "

(Bukhari kitabuttafsir surah Al-Hujurat bab la tarfa'u aswatakum fauqin sautin-Nabi^{saw})

Hadhrat Ibn Shumasah Al-Mahri^{ra} relates: "We went to see 'Amr bin Al-'As^{ra} when he was dying. He wept for a long time and turned his face to the wall. His son tried to comfort him, saying: 'Father, did not the Messenger^{saw} of Allah give you this good news?' Again (the son said), 'Did not the Messenger^{saw} of Allah give you this good news also?' Upon this, he turned his face towards us and said: 'Our best preparation is the affirmation:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ

I bear witness that there is none worthy of worship save Allah, and that Muhammad is Messenger of Allah.

I have passed through three stages. I recall when no one had more malice against the Messenger^{saw} of Allah than myself; nor was anything dearer to me than that had I the power I would put an end to him. Had I died in that condition, I would have been one of the denizens of the Fire. When Allah put the love of Islam in my heart, I went to the Holy Prophet^{saw} and said: 'Extend your right hand so that I might swear allegiance to you. He stretched out his right hand, but I withdrew my hand.' He said: 'What is the matter, 'Amr?' I said: 'I wish to make a condition of allegiance.' He asked: 'What condition do you wish to specify?' I answered: 'That my sins will be forgiven.' He said: 'Know you not that Islam wipes out all that has gone before it, that migration cleanses all the shortcoming that had happened before, and that the Pilgrimage wipes out all trespasses that took place before it?' Therefore, I pledged allegiance and then no one was dearer to me than the Messenger^{saw} of Allah nor was anyone more glorious than him in my eyes. Never could I pluck courage to catch a full glimpse of his face due to its

splendor. So if I were asked to describe him I would not be able to as I had not looked at him with full eyes (long enough). Had I died in that condition I could have hoped to be one of the dwellers of the Paradise. Thereafter, we were made responsible for many things, and I know not how I have fared with respect to them. When I die no mourner or fire should accompany my bier. When you bury me throw the earth quickly over me and tarry over my tomb only for the time it takes to slaughter a camel and distribute its meat, so that I draw comfort from your presence and ascertain what answer shall I give to the angels sent by my Lord.' "

(Muslim kitabul Iman bab kaunal islam yahdam ma qiblah wa kadhalhijrah)

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

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي
الْاٰخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِط

O Allah! Grant us good in this world as well as good in the Hereafter, and protect us from the torment of the Fire.' "

(Tirmidhi kitabudda'wat bab 'aqdattasbih balid)

Department of Rishta Nata

www.Rishtanata.us

Nikah Announcements

The Department of *Rishta Nata* would like to congratulate the following couples and their families on their *Nikah*/wedding:

1. Sheraz Ahmed Syed Sahib S/O Tahir Ahmad Syed Sahib and Jameela Syed Sahiba of Willingboro Jama'at and Noorane Mahmood Sahiba D/O Mr. Khalid Mahmood Sahib and Razia Mughal Sahiba of Washington DC *Jama'at*. The *Nikah* was announced on August 16, 2012 by Maulana Naseem Mahdi Sahib. The *Rukhsati* took place on December 22, 2012 in Maryland followed by *Walimah* reception on December 23rd 2012 in New Jersey, *Al-Hamdulillah*.
2. Muhammad Abdul Ali Sahib S/O Mrs. and Dr. Muhammad Abdul Khaliq Sahib of St. Paul Minnesota *Jama'at* and Sarah Ahmad Sahiba D/O Mrs. and Dr. Syed M. Ahmad Sahib of Potomac *Jama'at*. The *Nikah* was announced on January 6, 2013 and *Rukhsati* took place on the same day, *Al-Hamdoulillah*.

Members are requested to pray that Allah, the Almighty, may shower His immense blessings on the couples and their families, *Ameen*.

THE AHMADIYYA MUSLIM COMMUNITY AND ITS RESPONSIBILITIES TO KHILAFAT

Imam Shamshad A. Nasir

Ahmadiyya Muslim Community and its responsibilities to *Khilafat*. This important subject has two main parts: the first will answer the questions: what is the Ahmadiyya Muslim Community? Why did Allah establish it in this age? And what divine favors has Allah bestowed on this community which other Muslims don't receive? The second part will cover the duties Ahmadi Muslims must discharge to the *Khalīfa* of the time and the institution of *Khilafat*.

The Ahmadiyya Muslim Community is that divine *Jamā'at* of sincere and devout believers, which the Holy Qur'an and the Holy Prophet^{saw} prophesized about. The prophecy was that God Almighty would raise a Promised One, as a Messiah and *Mahdī*, at the beginning of the Islamic 14th century, and as a result, a community of pious and righteous souls would arise at the hand of this great spiritual reformer. The Promised Messiah's divine mission would be to bring people back to God by restoring the religion of Islam to its original spiritual eminence at the time of the Holy Prophet (sallallahu 'alaihi wa sallam) and his companions.

The Ahmadiyya Muslim Community was divinely initiated 123 years ago in 1889 when Islam was under foul attack from all directions by its enemies. The condition of the Muslims was desperate and without hope. They were being devastated by their own immorality, religious ignorance and deadly sectarian strife. This left them divided and helpless against the zealous preaching of the Christian mission-

aries who flooded India after British rule began in 1857. These missionaries boldly predicted that the cross of Trinity would stand atop the Holy *Ka'bah* in Mecca as a sign of the victory and superiority of Jesus over Muhammad, of Christianity over Islam.

It was in these critical times that Allah showered His Mercy on the Muslims by fulfilling His promises in the Qur'an and *Hadith* by raising in the remote village of Qādiān, India, Hadhrat Mirzā Ghulām Ahmad^{as} who claimed to be that Promised Messiah and *Imam Mahdi*.

He says: "How blessed is this time, in which Allah *Ta'ala* has established this community in this critical period to manifest the greatness and glory of the Holy Prophet^{saw} and demonstrate to the people the truth of the Holy Qur'an." (Malfoozat, vol. 5, pgs. 13-14)

He declared the purpose of his mission in these words: "Our purpose and desire is to restore the magnificence and glory of the Holy Prophet^{saw}." (Malfoozat, vol. 3, pg. 269)

Addressing the members of the Community, he said: "The purpose of my coming is that you should bring a holy change in yourself and purely become a new person." (Malfoozat, vol. 2, pgs. 72-73)

Muslims cheered Hadhrat Ahmad^{as}'s defense of Islam and the Holy Prophet^{saw} against the enemies' abuse – mostly from Christian and Hindu clerics – but there was also a firestorm of opposition to him and his community from a growing number of Muslim religious leaders.

Against this backdrop of ever-increasing animosity, God revealed to Hadhrat Ahmad^{as} these incredible words of heavenly support and future success: "I shall cause thy message to reach the corners of the Earth."

And adding to this later, God revealed to the Promised Messiah^{as} the glad tidings that: "I shall give you a large party of Islam."

On March 23rd, 1889, the 40 people who first pledged their loyalty and devotion to the Promised Messiah^{as} could hardly be called a "large party." Never the less, these 40 pious and brave souls promised to give preference to their faith over all worldly pursuits and relationships, and, if need be, to give their last drop of blood in the honor and service of Islam and the Holy Prophet Muhammad^{saw}.

Al-Hamdulillah, we are all living testaments to the fulfillment of these two promises made to the Promised Messiah by Almighty Allah. For today, as I stand before you, there are indeed Ahmadi in every corner of the earth, where his message is reaching untold thirsty souls in search of God and the straight path to Him. That path is Islam Ahmadiyyat. Its paving stones were laid by the Promised Messiah,

cemented by his example and his writings, and etched by the ink of our scholars, and washed in the blood of our martyrs. As for the eventual success of his Community, God reassured the Promised Messiah^{as} that: "He will spread this Community in all countries, and will grant victory over all [enemies] with decisive arguments."

The Promised Messiah^{as} states: "I came to sow a seed –this seed is sown by me, and now it will sprout and flourish. No one will be able to stop it." (Tazkirah tush-Shahadatain, p. 64)

This is a great sign from Allah of the truth of Ahmadiyya Muslim Community – that, as it was promised, it is daily being fulfilled. In 123 years Allah has made this *Jama'at* spread to 202 countries, and this *Jama'at* has translated the Holy Qur'an into 70 languages. Ahmadis were also the first Muslims to translate the Qur'an into English, as well as many other African, Asian, South-Asian and European languages.

On the humanitarian front, Ahmadiyya schools and hospitals in West Africa have been educating and healing tens of thousands every year. Many of West Africa's best and brightest in government, industry and business got their start at Ahmadiyya-run schools.

The latest Ahmadiyya contribution to serving the world is the humanitarian and disaster relief organization Humanity First, which was started in London in 1994.

The man responsible for everything that happens under the umbrella of Ahmadiyyat is the *Khalifa*. Our present Khalifatul Masih is busy day and night conveying the message of true Islam to the world. It is a message

of love, peace, harmony and justice; otherwise known as the Ahmadiyya Muslim Community's motto of: "Love for All – Hatred for None." Hazoor has addressed many political and legislative bodies since becoming *Khalifa*.

Last June, at the US Capitol Building, the *Khalifa* spoke before more than 300 people, including senators, members of congress, White House aides and advisors, journalists and others.

He has also addressed the British parliament, and most recently, on December 4th, he spoke at length before the parliament of the European Union. The 5th *Khalifa* has also communicated the message of peace and Ahmadiyyat through letters to world political and religious leaders. He is always raising the flag of Islam Ahmadiyyat higher and higher – he does this with complete conviction that no one and no force on earth can stop the progress and success of Ahmadiyyat.

Ahmadiyyat is the name of True Islam, and this name was adopted to distinguish those people who are ready to sacrifice everything in this world to convey the message of Islam to each and every person. It was inevitable that some would be called to fulfill their pledges with their very life-blood.

From Sahibzada Abdul Latif Shaheed in Kabul, Afghanistan on July 14th, 1903, to Maqsood Ahmad Shaheed in Quetta, Pakistan only three weeks ago on December 7th, devout Ahmadis have been giving their lives for well over a century to testify to the truth of the Promised Messiah^{as}.

Sincere and humble companions of the Promised Messiah^{as} truly proved to be the reflections of the companions of the Holy Prophet^{saw} in their eagerness to spend in the way of Allah. If the financial sacrifices of these early devoted companions of the Promised Messiah^{as} are not properly remembered, the true and high status of the Ahmadiyya Muslim Community cannot be fully realized and appreciated. About the sacrifices of these people, Promised Messiah^{as} says: "I am amazed to see the love and sincerity of my members – that among them are those who have very little to live on; Mian Jamaluddin, Khairuddin, Imamuddin Kashmiri – who live close to my village. All three are poor and they earn maybe 3-4 *anas* every day – less than a penny a day – but they have great zeal to offer their monthly *Chanda*."

The Promised Messiah^{as} further mentioned: "I am very much pleased to see the devotion of Mian Abdul Aziz, who lacks even the means of his basic survival. Yet one day he brought 100 rupees, that poor soul saved over many years, with the desire that it be spent in the cause of Allah."

Another companion, Hadhrat Munshi Shadi Khan, was also poor, selling firewood for his living. One day, he sold nearly all of his household belongings and then took the proceeds – 300 rupees – and presented it before the Promised Messiah^{as}.

After receiving this amount, the Promised Messiah^{as} expressed his deep pleasure at this act of devotion. When Hadhrat Munshi Shadi Khan sahib got to know of the Promised Messiah's^{as} pleasure, he was so happy, he sold the rest of his household belongings and gave that money to the Promised Messiah, too.

This is that great *Jama'at* that Allah raised at the hand of the Promised Messiah^{as} for the revival of Islam. Its members do not hesitate, but rush to offer all manner of sacrifices for this sacred task.

This nobility was not limited to the time of the Promised Messiah^{as} but this continues until today under the *Khalifa* of the time. Many among you who are sitting here are embodiments of this nobility and by your sacrifices you are testifying to the truth of Promised Messiah^{as}.

Now I will turn my attention to the second part of my speech.

The Promised Messiah^{as} completed his appointed term on earth after he finished writing "A Message of Peace." He passed away on May 26th, 1908. Several years before this, God had revealed to him that his impending demise was near.

And so in 1905, in order to leave a clear statement of what he expected from his Community after he was gone, the Promised Messiah wrote the booklet "The Will." In it, Masih Mau'ood^{as} said that, after his passing, God would send the second manifestation of divine power – the institution of *Khilafat* -- which would remain with *Jama'at* until the Day of Judgment.

Under this divine promise from Allah, the institution of *Khilafat* was re-established on May 27th, 1908, with the election of Al-Hajji Maulana Hakeem Nuruddin as the first *Khalifa* of Ahmadiyyat.

Therefore, the obligations and responsibilities to *Khilafat* start from the missionaries. On one occasion, the 2nd *Khalifa* advised the missionaries that they should always educate the members about the reality, high status,

importance and blessings of *Khilafat*. He said: "Through the missionaries, this advice should be given over and over to all the members of the *Jama'at*; that there is no value at all in a sacrifice of 5 rupees, 5,000 rupees, 500,000 rupees or 5 million rupees – even if all the lives of the members were sacrificed at the command of the *Khalifa*, even that would be insignificant compared to the danger of stumbling and falling from the path of Ahmadiyyat because of a lack of understanding of the necessity of following the directives of the *Khalifa*."

If the members do not grasp this fundamental point, they run the risk of losing everything. They will stumble and go astray. It is not the form of the sacrifice, it is the spirit of the sacrifice. Allah *Ta'ala*, out of His Mercy, has bestowed the institution of *Khilafat* on the pattern of prophet-hood, whose blessings are countless. And through this institution we can protect all Ahmadi Muslims from destruction. It is also the greatest gift we have to offer to all non-Ahmadi Muslims who hunger for spiritual truth and unity in Islam.

We, as Ahmadi Muslims, must convey this message to the world, just as our 5th *Khalifa*^{aba} has raised his voice in the halls of government in the US, the UK, and only weeks ago in the parliament of the European Union. He proclaimed that Islam is the religion of peace with proven solutions to the serious problems we face today.

He urged that all people and nations must come back to God to

protect each and everyone from destruction, both moral and physical.

If today the Ahmadiyya Muslim Community has any impact on the world and the hearts of mankind, or if it has any spiritual or philosophical influence or if it has dignity and honor, it is entirely because of *Khilafat-e-Ahmadiyya*. My friends, let me tell you. . . the truth and reality is that this progress is due to our love for, and unconditional obedience to, the *Khalifa*.

O members of *Jama'at-e-Ahmadiyya*! We have a great responsibility to the *Khilafat*. We must become the embodiment of the directives of the *Khalifa*. To that end:

1: We should believe in and be ever faithful and obedient to the institution of *Khilafat* because it is Allah Who has established it.

2: We must act righteously because the *Khilafat* will remain among us only so long as we are righteous.

In this regard, the 5th *Khalifa*^{aba} sent a message for the opening ceremony of Baitus Sami Mosque in Houston, stating: "My advice to you is to always strive to strengthen the institution of *Khilafat*. And always advise your progeny and their progeny to remain connected to *Khilafat* so they can reap its benefits. And continue to remember the blessings of *Khilafat* in your homes and in your *Jama'at* meetings. Frequent visits to the mosque and holding fast to the rope of *Khilafat* – both are essential to act on for the safeguarding of Ahmadiyyat.

"Real worship cannot be established without the institution of *Khilafat*. When you strive to populate the mosques of Allah, you strengthen *Khilafat* with your sincerity and loyalty."

Again, he says: “To gain victory and to gain blessings from *Khilafat*, the first condition is to establish salat in congregation. Through prayer you will attain the Mercy of God. If you don’t pay attention to worship, then you will be counted among the disobedient, and there is no promise of *Khilafat* with the disobedient.

3: Complete obedience to the institution of *Khilafat* is essential.

Some people say, “We obey the *Khalifa* and we will continue to obey the *Khalifa*, but locally we will not obey the president or the *Ameer* or the missionary or the secretaries.” Such people are not obeying the *Khalifa*. The true meaning of obedience to *Khilafat* is that we should obey the system of authority within the Community, from the *Khalifa* on down.

It should be remembered that there is no selective obedience in *Jama’at*. One cannot choose to obey what they like and disobey what they don’t like. It is only obedience to all levels of authority in *Jama’at* which will ensure that *Khilafat* remains among us until the Day of Judgment. This is the sign of the righteous actions of the Ahmadis.

The Holy Prophet^{saw} advised:

- 1: Be with the *Jama’at*.
- 2: Listen to the *Imam*.
- 3: Show complete obedience to him.

The Holy Prophet^{saw} furthers says: “The one who separates, even a little, from the *Jama’at* has removed himself from Islam.”

Explaining the importance of obedience, the 2nd *Khalifa*^{ra} says: “The meaning of *Khilafat* is that as soon as the *Khalifa* of the time says something, all other schemes, pro-

posals and plans are discarded; and it is kept firmly in mind that only that scheme, proposal and plan is useful which has been instituted by the *Khalifa*. Until the *Jama’at* is filled with this spirit, all khutbas are useless, all schemes are deceptive and all plans are doomed to failure.”

The Holy Prophet^{saw} has said: “Your best leaders are those whom you love and who love you – that you pray for them and they pray for you.” The members of the Ahmadiyya Muslim Community and the *Khalifa* should both be 100% embodiments of this statement by the Holy Prophet^{saw}.

Canadian professor Antonia Gualtieri in his book “Conscience and Coercion” writes this on page 94 about the importance of the *Khalifa*:

“In focusing on the Ahmadis it quickly becomes apparent that one cannot understand the community without the *Khalifa*, nor the *Khalifa* without his community. They are related as valley and hill; one implies the other.”

This reality is not hidden from anyone. It can be easily seen how the Muslims for a long time have been struggling in vain to establish by themselves the *Khilafat* they know they need to be unified and strong. Yet all they have to show for their efforts are speeches and slogans. They know in their hearts they will never have any success without *Khilafat* – which is why they are so desperate to establish it.

But they seem to be completely heedless of the fact that it is only God alone Who can establish, bless and protect the true system of *Khilafat*.

The Muslim world also seems equally heedless of the fact that such a system already exists and has guided Ahmadi Muslims for over a century.

In the beginning of *Surah Al-Baqarah*, Allah says:

“... I am going to make a viceroy in the Earth. . .”

And in *Surah Al-Nur* it says:

“Allah makes a promise with those who believe that from among them He will surely make them successors in the earth.”

The Muslims of today can try a thousand times to make the *Khilafat* by their own hand – their efforts will never be successful, for it is Allah alone Who makes the *Khalifa*, and the advent of a prophet is the precondition for the establishment of true *Khilafat*.

The 4th *Khalifa*, Mirza Tahir Ahmadth has said: “Unless there is an appointee from Allah, any corrupt system will not be corrected. And righteousness will not enter in the worldly-elected leadership because the true *Khalifa* is always chosen by God.”

That is why the Ahmadiyya Muslim Community is the only group in Islam that has true, divine *Khilafat*, founded on the pattern of prophet-hood. The 5th *Khalifa*^{aba} reminds us of our responsibilities as Ahmadis when he says: “It is the duty of each member to pray devoutly

and regularly to remain attached to the *Khilafat*, and remember always that all of your progress is connected with *Khilafat*." He also says: "As long as your wisdom and your plans and your actions remain under the instruction of *Khilafat* and you follow the Imam according to his wishes, you will always have the assistance and help of Allah." (Al-Fazl, May 30th, 2003)

Consider now this testimony of the truth of the Ahmadiyya Muslim Community and its *Khilafat*, which was mentioned by one of the Muslim newspapers in Lahore only two months after the passing of the Promised Messiah^{as}. In "*Wafadar*" on July 14th, 1908, the editor wrote: "If this Ahmadiyya Community perishes after the demise of Mirza, then one can consider that Mirza was false. But if this community progresses after him, and if any of his *Khalifas* increase the love of Mirza in the hearts of the members, then one must consider he was true and that he received revelation from God. But if his community or *Khilafat* fades away, then it will be clearly understood that God did not favor them."

Another testimony comes from Sardar Diwan Singh Maftoon, the editor of the newspaper "*Reyasat*," who in his March 16th, 1936 issue pays tribute to the Ahmadiyya Muslims Community and the steadfast devotion of its members when he writes: "If all Ahmadis in the world perish and their property is looted, and only one Ahmadi remains, and if it is said to that one remaining Ahmadi, that unless you change your religion, you, too, will also perish like the others, his answer will be: 'No, I will not leave my beliefs, my traditions and the practice of my faith – I will accept death'..."

In August of 1934, *Jama'at* Islamiyya founder Syed Abul ala Maudoodi was one of the 20th century's

greatest and most bitter opponents of the Ahmadiyya Muslim Community, yet he makes this amazingly frank and telling observation about the *Jama'at* when he writes: "Protection and progress of the Mirzais is manifesting from the unseen, while on the other hand, the destruction of the opponents of the *Mirzais* is also manifesting from the unseen." (Tarjaman nul Qur'an, August 1934, pgs. 57-58)

What better declaration of the truth of Ahmadiyyat and its *Khilafat* can there be than this assessment from a staunch enemy, which has been proven again and again by the passage of time and the unimpeachable testament of history?

In conclusion, I would like to present before you two different passages from the writings of the Promised Messiah^{as} detailing our responsibilities as Ahmadis to the institution of *Khilafat*.

In his small book "Our Teaching," the Promised Messiah^{as} writes: "Whoever enters into sincere *Bai'at* with me and becomes my follower from the bottom of his heart -- so much so that he is engrossed in his obedience to me he and he forsakes all his own personal aims and intentions -- he alone is the one for whom in these days of great distress my soul shall desire to intercede..."

And later, he writes: "... Be, therefore, fore-warned, lest you stumble when the time comes. The earth, with everything in it, can inflict no injury on you provided your connection with

heaven is firm..."

And later still, the Promised Messiah^{as} writes about his Community: "You are the last people of God. Practice the good to an extent where it reaches its highest perfection."

In his book "The Will" the Promised Messiah^{as} writes: "Let the greatness and glory of God sink deep into your hearts, and demonstrate belief in the doctrine of His Unity not only with your tongue, but in actual practice -- in all your actions -- so that God should also, in a tangible way, shower His blessings upon you. Avoid all malice and deal with human beings with sympathy and love. Try all paths of righteousness, for indeed, you have no idea from which path you will be accepted."

Further addressing his Community, the Promised Messiah^{as} writes: "Speaking to me, God has said that I should tell my followers that those who have rendered Belief – a Belief free of all mixtures of worldly considerations; not tainted with hypocrisy, nor cowardice – a Faith and Belief which does not fall short of any degree of obedience, they alone are the people whom God likes; and Allah says they are the ones whose stand is the stand of Truth."

HELP HUMANITY FIRST NEEDS VOLUNTEERS AND MONETARY DONATIONS

MUHAMMAD^{saw}, THE MESSENGER OF PEACE AND RECONCILIATION

2012 West Coast Jalsa Salana at Baitul Hameed Mosque, Chino, CA

Nasir Mahmood Malik, National Tarbiyat Secretary

Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace. (Al-Ahzab, 33:57)

Honored Guests of the Promised Messiah^{as}: Throughout history, many a leaders, movements and nations have stated goals of peace and reconciliation, yet peace and reconciliation are humanity's most difficult and enduring challenges. Almighty Allah has sent over 125,000 messengers and prophets to guide mankind to peace and reconciliation between man and his Creator and between man and man. However, the original teachings and actual practices of these holy men were limited in scope and have been obscured and outdated with the passage of time. It is only the Holy Prophet of Islam, Hadhrat Muhammad Mustafa^{saw}, whose original teachings and actual practices are not only preserved and relevant today, they are also the most comprehensive and pragmatic.

The noble and peaceful character and conduct of the Holy Prophet^{saw} have been noted by many non-Muslim historians and writers. For example:

1. George Bernard Shaw wrote: He must be called the Savior of Humanity. I believe that if a man like him

were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness. (The Genuine Islam, Vol. 1)

Mahtma Gandhi wrote: I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind... I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. (*Young India*)

What are Peace and Reconciliation?

In general, peace means calm, tranquility, harmony, serenity, concord, end of war, freedom from strife, etc. On personal level, peace means freedom of the mind from annoyance, anxiety or obsession, etc. On social level, peace means a state of mutual harmony between people or groups, especially in personal

relationships. On national and international levels, peace means a state of concord or non-belligerence. Reconciliation means settlement, resolution, understanding, compromise, reunion, appeasement, ceasefire, etc. Given the diversity of human nature and reaction under different circumstances, no matter how perfectly one may try to be peaceful, conflicts are inevitable within one's self or with others. Therefore, real peace can be restored only through reconciliation.

Peace and Reconciliation in Islam

Peace and reconciliation are fundamental to Islam. Muslims are expected to emulate the attributes of Allah, including *as-salaam*, that is, the source of all peace. The very word '*Islam*' is a derivative of the Arabic word *silm* which connotes peace. Every facet of Islam promotes peace, so much so that the personal greeting taught and practiced by the Holy Prophetsa is *as-salaamo alaikum*, that is, may peace be on you. According to the Holy Qur'an, *yahdi behil-laho manit-taba'a ridhwanahu sobolus-salame* (*Al-Maidah*, 5:17), that is, divine guidance is bestowed on those who seek His pleasure on the paths of peace. In case of a conflict,

the Holy Qur'an admonishes, *as-sulho khair* (*Al-Nisa*, 4:129), that is, reconciliation is best, because the consequences of confrontation are a lot harder than those of compromise. Even historically, the dividends of peace and reconciliation have always far outweighed the cost of physical or legal confrontation, both in personal and national relations.

As we study the life of Holy Prophet^{saw}, we find him as a naturally upright, kind and peaceful person. He preached and practiced peace and reconciliation in all phases of human life – as a lonely orphan, a shepherd, a businessman, a husband and head of the household, a persecuted prophet, an elected Chief of Medina and as a virtual King of Arabia. His teachings and principles about peace and reconciliation are pervasive and proven. Following these teachings we can achieve real peace in our own lives and in our world as did the companions of the Holy Prophet^{saw} over 1,400 years ago.

These teachings of peace and reconciliation can be divided into six broad categories; personal, family, social, public, religious, and national.

Personal (Internal) Peace

The foundation of a peaceful life is personal or internal peace, that is, peace with one's self and with one's Creator. To obtain personal peace, one has to have a pure and righteous heart to hold a firm belief and trust in Almighty Allah, Who is our Creator, Provider, Sustainer, Comforter and Source of all Peace. We find in the Holy Qur'an that in the beginning of his prophethood, Allah commanded the Holy Prophet^{saw}, *thiabaka fatah-hir, war-rujza*

fahjur (*Al-Muddaththir*, 74:5-6), purify thy heart, and shun uncleanness that is, become a paragon of righteousness and purity. The Promised Messiah says in an Urdu couplet, He who loves the Holy One must purify himself to find Him. (*Hujjatul Islam*, p. 2) With a pure and righteous heart one can find peace and comfort in the remembrance of Allah as Allah says, *ala bezikril-lahe tatmain-nul qolub* (*Al-Ra'd*, 13:29), that is, it is in the remembrance of Allah that hearts can find peace. The Holy Prophetsa demonstrated by his long, lonely sojourns in the Cave of Hira, before as well as after his prophethood, that his real pleasure, comfort and peace laid in the remembrance of Allah. He preferred wakefulness for *tahajjud* over the comfort of sleep. He preached, *as-salaato me'rajul momin*, that is, *salaat* is the spiritual apex of the believer. He did not seek peace and solace in wealth, power or fame – the typical sources of anxiety and conflict. He preferred solitude over multitude. He was a perfect example of *Nafs-e-Mutmainnah*, that is, soul at peace. It was his personal peace that carried him through the heinous persecution and personal losses of his young children and beloved wife Hadrat Khadijara with poise and patience. It was his personal peace that kept him calm and collected in the Cave of Thur on his way to Medina.

Family Peace

After the *jihad-e-akbar*, that is, the bigger struggle, of personal peace, the next natural step is to

strive for family peace. The Holy Prophet^{saw} established family peace by identifying balanced rights and obligations of all its constituents – the parents, the spouses, the children, and the relatives. He was the first to establish the dignity and rights of women. He outlined the rights of the orphans, the deprived, the divorced and the widowed. To establish family peace, he preached to be kind, express love, control anger, stop backbiting, forgive faults, etc. I will present just a sample of the teachings that are essential for family peace.

Regarding parents, Allah says: Be kind to parents. If one of them or both of them attain old age with thee, never say any word of disgust to them nor reproach them and address them with excellent speech. (*Bani Israil*, 17:24)

Regarding forgiveness, Allah says, Forgive and overlook *other's offenses*, do you not desire that Allah should forgive you? (*Al-Nur*, 24:23)

Regarding women, Allah says, Consort with women in kindness. (*Al-Nisa*, 4:20)

Regarding the status of mothers, the Holy Prophetsa said, Paradise lies under the feet of the mother. (*Nasai*)

Regarding the status of fathers, the Holy Prophet^{saw} said, The father is the most central door of all doors of Paradise, it is up to you that you may lose it or protect it. (*Tirmizi*)

Regarding the role of husbands, the Holy Prophet^{saw} said, The best among you is the one who is the best with his wife/family. (*Tirmizi*)

He who severs the ties of kinship will not enter paradise. (Bukhari)

Control your tongue, be content, and seek forgiveness for your mistakes. (Tirmizi)

He, who is not kind to our young ones and does not recognize the rights of our elders, is not from among us. (Abu Dawood)

Holy Prophet^{saw} would address social ills, which can harm family peace, in a uniquely loving manner. Hadhrat Safiyara, Hadhrat Hafsa^{ra} and Hadhrat Ayesha^{ra} were all noble wives of the Holy Prophet^{saw}. Hadhrat Safiya^{ra} was of Jewish descent. Once Holy Prophet^{saw} found her crying, and asked her for the reason for that. She replied, "O Messenger of Allah! Ayesha^{ra} and Hafsa^{ra} have said to me that they are more respected by you, because their ancestry links to yours." He consoled her by saying, "Safiya^{ra}, why didn't you tell them, 'How can you two be better than me, when Hadhrat Haroon^{as} was my father, Hadhrat Musa^{as} was my uncle and Muhammad^{saw} is my husband'?" (Tirmidhi)

Social Peace

After family peace, the next step is to focus on social peace. In a social setting, peace is broken when one party provokes or attacks another either verbally or physically. Therefore, the Holy Prophet^{saw} quelled such propensities and admonished, *al-Muslimo man salimal Muslimoona mil-lisaanehi wa yadehi* (Bukhari), that is, a Muslim is he who protects other Muslims from his tongue and hands. He promoted social peace and brotherhood by exhorting *laa*

yu'mino ahadokum hat-taa yohib-ba le akhihe ma yohi-bo le nafsehi (Bukhari), that is, none among you is a true believer unless he likes for his brother what he likes for himself. After arriving in Medina with Meccan immigrants, he promoted social peace by taking an unprecedented step of bonding each Madinite Muslim with one Meccan Muslim into brotherhood. This initiative inspired the Medinite Muslims to share everything they had with their adopted brothers thus facilitating and quickening the assimilation of the Meccan Muslims in Medina. This scheme converted the possibility of jealousy and discord into love and harmony.

Still, the Holy Prophet^{saw} was cognizant of the possibility of conflict and tension between even the best of people. So, he admonished to reconcile quickly as he said, *laa yahil-lo limo'minin any-yahjura akhaho fauqa thalathe ay'yam*, that is, it is not permissible for a believer to sever relations with his brother for more than three days. To protect the weak and the meek from the strong and the aggressive he said, help your brother whether he is the oppressed or the oppressor. (Bukhari) Someone asked, O Messenger of Allah, I understand helping my oppressed brother, but how can I help the oppressor? The Holy Prophet^{saw} said, stop and prevent him from oppressing; that would be helping him.

Even with these principles of preventing and containing mutual conflicts and injuries, social peace cannot be maintained with-

out the concept of forgiveness and reformation. So, the Holy Prophet^{saw} preached and practiced the Qur'anic teaching: The recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. (Al-Shura, 42:41)

Public Peace

Next, I will present how the Holy Prophet^{saw} secured public peace. In any community, public peace can be preserved if all constituents of that public are assured of equitable and just treatment by the governing system. Allah says in the Holy Qur'an, *koonoo qaw-wamoona lil-lahe shohadaa'a bil qist, wa la yajremun-nakum shana'aano qaumin alaa ta'daloo; e'deloo* (Al-Maidah, 5:9), that is, Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just. With this principle of equity and justice, his reputation as truthful and trustworthy, and his proven peaceful nature, the Holy Prophet^{saw} was able to unite the pagans, Jews and Muslims of Medina (including hypocrites) under one binding covenant. This was no small feat as it promoted peace and safety for all citizens of Medina despite their traditional tribal rivalries and violent behavior.

The Holy Prophet^{saw} enabled public peace by providing lucid guidance on the rights and responsibilities of neighbors and strangers, rich and poor, sellers and buyers, employers and employees, rulers and ruled, etc.

To preserve public peace and protect the sanctity of life, Allah says in the Holy Qur'an, *mun qatala nafsam beghaira nafsin au fasadin fil ardhe faka annama qatalun-nasa jami'a* (*Al-Maidah, 5:33*), that is, whosoever killed a person – unless it is for killing a person or creating disorder in the land – it shall be as if he had killed all of mankind. To prevent criminal behavior, the Holy Prophet^{saw} enunciated proportionate consequences as deterrents, but his emphasis remained on methods of reformation.

In case of a conflict, the Holy Prophet^{saw} emphasized peace-making without any prejudice. The Holy Qur'an says, if two parties of believers fight make peace between them with equity, and act justly. (*Al-Hujurat, 49:10-11*) This principle of equity and justice equally applies in maintaining family peace and social peace also.

For public peace and harmony, Islam requires obedience to those in authority, compliance with the laws of the land, and loyalty to one's homeland.

Religious Peace

Now, I turn to the most fragile and sensitive arena of peace, the religious peace. The Holy Prophet^{saw} was unique in promoting religious peace. Complying with the teachings of the Holy Qur'an, despite believing in all messengers of Allah, he did not compel anyone in matters of religion; rather towards the disbelievers he took the peaceful position, *lakum deenokum wa liya deen* (*Al-Kafirun, 109-7*), that is, for you your religion, and for me my religion.

Then, Allah says in the Holy Qur'an, We did send Messengers before thee; of them are some whom We have mentioned to thee, and of them are some whom We have not mentioned to thee. (*Al-Mumin, 40:79*) Referencing this verse, the Promised Messiah^{as} writes:

This verse admonishes the Muslims to respect and honor all past prophets in any part of the world and not to slander any prophet who had a large following. This is a wonderful and superb principle and the Muslims should rightfully be proud of it because other nations are not bound by any such principle and are quick to insult others' prophets due to trivial differences This is a magnificent teaching that lays the foundation of world peace and urges all nations to be like one by respecting the elders of the others. (*Paigham-e-Sulah, Roohani Khazain, vol. 23, p. 382-383*)

The Holy Prophet^{saw} was mindful of the religious feelings of even his opponents and promoted religious tolerance. Once, a Jew claimed that God had exalted Moses^{as} above the whole mankind. Hadhrat Abu Bakr^{ra} responded by stating that God had exalted Muhammad^{saw} above Moses^{as}. The Jew complained to the Holy Prophet^{saw} that Abu Bakr^{ra} had hurt his feelings. The Holy Prophet^{saw} said that Abu Bakr^{ra} should not have said so as the feelings of other people should be respected.

Another incident that shows remarkable religious tolerance by

the Holy Prophet^{saw} happened at the time of the Treaty of Hudaibiya. It was a seminal event for peace between the Muslims and the Meccans. After the terms of the treaty had been settled, the Holy Prophet^{saw} started to dictate the agreement to the scribe and said, "In the name of Allah, the Gracious, the Merciful." The Meccan envoy, Suhail, objected and said, "Allah we know, but what is this 'the Gracious, the Merciful?'" This agreement is between two parties; therefore, religious beliefs of both parties will have to be respected." The Holy Prophet^{saw} agreed at once and said to the scribe, "Only write, 'In the name of Allah'." The Holy Prophet^{saw} then proceeded with the opening sentence and said, 'These are the conditions of peace between the people of Mecca and Muhammad^{saw}, the Prophet^{saw} of God'. Suhail objected again, and said, "If we thought you were a Prophet^{saw} of God, we would not have fought you." The Holy Prophet^{saw} accepted that objection also and instructed to write Muhammad^{saw}, son of Abdullah.

National Peace

Despite the peaceful nature and conduct of the Holy Prophet^{saw}, his foes would not leave him alone. He faced severe opposition and vicious hostilities from the moment he invited people to One God. In the beginning, it was in the form of jest and mockery that gradually turned into socio-economic threats and ultimatums, verbal and physical abuse, total isolation, and brutal violence. Describing the 13 year Meccan period of torment, the Promised Messiah^{as} writes:

Many of God's faithful—the very honor of humanity—were cruelly cut to pieces by the swords of these barbarians. Orphans and weak helpless women were slaughtered in the streets and alleys. Even so, God commanded that there be no retaliation against evil. These righteous, chosen people adhered to this instruction precisely. While the streets ran red with their blood, they did not utter a sound. They were slaughtered like animals but did not protest. God's holy and exalted Prophet (upon whom the heavens and earth shower their blessings) was stoned on many occasions, so much so that he was stained with blood. Nevertheless, that upright mountain of truth tolerated all this mistreatment with an open heart and love. (*British Government and Jihad*)

Finally, when the Meccans conspired to kill the Holy Prophet^{saw}, he decided to leave Mecca, under divine revelation, and search for peace in Medina. This escape infuriated the Meccans even more and they decided to attack and annihilate the Holy Prophet^{saw} and his handful of companions in Medina. It was then that God gave permission to the Holy Prophet^{saw} to fight back for self-defense and a just cause. Allah says in the Holy Qur'an:

Permission to fight is given to those against whom war is made, because they have been wronged 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. (*Al-Hajj*, 22:40-41)

Even though it was a permission for physical retaliation, that would cause violence and bloodshed, it was not only justified on the basis of self-defense, it was also essential to protect and preserve peace and the freedom to practice one's religion – the ultimate object of peace. Regarding war and peace, Hadhrat Khalifatul Masih II^{ra}, writes:

Islam forbids aggression, but it urges us to fight if failure to fight jeopardizes peace and promotes war. If failure to fight means the extirpation of free belief and of the search of truth, it is our duty to fight. This is the teaching on which peace can ultimately be built, and this is the teaching on which the Prophet^{saw} based his own policies and practice. (*Life of Muhammadsa*, 170-171)

Despite this just and essential permission to retaliate, the Holy Prophet^{saw} was a peaceful man at heart. He sought to negotiate a peaceful solution before every battle. He never initiated any fight nor ever relished one. He was never revengeful rather he grieved over the tragic end of the vanquished. After the historic victory in the Battle of Badr, when many famous Meccan chiefs perished, many others laid handcuffed before the Holy Prophet^{saw}. Instead of celebrating his triumph over the vicious enemy, he grieved over their pitiable plight and tears rolled in his eyes. Hadhrat Umar^{ra} was perplexed over this paradox and asked him why he was weeping in victory. The Holy Prophet^{saw} pointed to the miserable plight of the Mec-

cans and said that was what their disobedience to God led to.

When he was forced to fight, the Holy Prophet^{saw} fought with divine rules of engagement, disengagement and containment that were peaceful at their core. Here are some of those rules as mentioned in the Holy Qur'an:

Fight in the cause of Allah against those who fight against you, but do not transgress. (*Al-Baqarah*, 2:191)

And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. (*Al-Anfal*, 8:62)

O ye who believe! When you go forth in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, "Thou art not a believer." (*Al-Nisa*, 4:95)

Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return thereto, then verily the example of the former people has already gone before them. And fight them until there is no persecution and religion is wholly for Allah. (*Al-Anfal*, 8:39-40)

Excepting those of the idolaters with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfill to these the treaty you have made with them till their term. Surely, Allah loves those who are righteous. (*Al-Tauba*, 9:4)

Thus, the Holy Prophet^{saw} fought without transgression, ceased

fighting when the enemy laid down arms, ascertained the facts before any fight, forgave past atrocities, and lived by his treaties.

The finest demonstration of the peaceful and merciful nature of the Holy Prophet^{saw} was the general amnesty at the Fall of Mecca. He walked into Mecca, with ten thousand followers, without spilling a drop of blood and completely sparing the lives of cruel and barbaric Meccans who had relentlessly tormented him and his followers. And, thus he avenged his and his followers' insults and injuries and established peace in Arabia.

In summary, the Holy Prophet^{saw} demonstrated how to establish personal, family, social, public, religious, and national peace. In this process, he enunciated the golden principles and policies of durable peace for all mankind to follow. He indeed was the Messenger of Peace and Reconciliation; nay he was *rahmatul-lil-alameen*, that is, mercy for all the worlds.

O Allah! Bless Muhammad and his people as Thou didst bless Abraham and his people; Thou art indeed the Praiseworthy, the Exalted.

O Allah! Prosper Muhammad and his people as Thou didst prosper Abraham and his people; Thou art indeed the Praiseworthy, the Exalted.

**PAY
ZAKAT**

West Coast Bangla Desk Meeting

**Abdul Ahad Khan Chowdhury,
Bangla Desk - West Coast Coordinator**

The West Coast Bangla Desk meeting was held on December 28, 2012, at the *Baitul-Hameed* Mosque in Chino, California at the annual *Jalsa* of 2012. Presided over by the undersigned, the West Coast coordinator, the meeting was attended by over 50 men and ladies. The meeting started at 6:30 pm. Br. Hasan Hakeem *Sahib*, National *Tabligh* Secretary of the U. S. *Jama'at*, led the attendees in silent prayer. He then kind gave some words of encouragement and advice. He recounted his very pleasant experiences in Bangladesh a couple of years earlier, and he praised the courage and positive outlook of the Bangladeshi Ahmadiis he had met. He also expressed his admiration for the openness of non-Ahmadi Bangladeshis toward the presence and peaceable nature of Ahmadiis in their midst. He was of the firm opinion that Ahmadiyyat, the true Islam, had a very bright future in Bangladesh. Br. Hakeem then took leave of the gathering to attend other meetings. The formal discussions then began with Br. Moyenuddin Sirajee's recital of some verses from the Holy Qur'an. Sister Suroor Afza then tried to give the Bangla translation, but some challenges in inter-room audio communications proved to be difficult to surmount. A very-pertinent Bangla *nazam*, written by the late *Janab* Ahmad Taufique Choudhury *Sahib*, was then recited by Br. Tawsique N. Salam. The translation was provided by Sister Saniya Choudhury. The West Coast coordinator then gave a summary of local activities in the past year. The three area meetings that had taken place, announced as *Jama'at*-introductory meetings to Bangladeshis in the Southland, and very positive interactions between non-Ahmadi Bangladeshis and Missiary *Maulana* Shamshad A. Nasir *Sahib* were detailed.

A discussion then followed, where members shared views on how to increase the attendance of non-Ahmadiis at our *Tablighi* meetings. Reports were also requested, and delivered, on meetings or preparations for meetings in other parts of California. The thought was generally expressed by several participants that the lack of an adequate concentration of Bangladeshis in many areas of California, and the absence of meeting halls or mosques, were factors impeding the convening of *Tablighi* meetings in areas outside greater Los Angeles. The following members spoke: Br. Khalid Islam, Br. M. Sirajee, and Br. Waheed Maruf. Although ladies present were invited to share their views, they indicated their desire to simply listen. Br. Fareed Ahmad gave an overview of what he thought to be a good technique for introducing the concept of the advent of the *Imam Mahdi* to a Bangladeshi audience. His words were well received by listeners. In his closing words, the West Coast coordinator requested all to increase their efforts to introduce Ahmadiyyat to fellow expatriates from Bangladesh, to communicate with Hazoor on a regular basis, and to continue their ardent prayers for success. The meeting ended at about 8:15 pm with a collective silent prayer, led by Br. Fareed Ahmad *Sahib*.

THE PURPOSE OF LIFE

Usama Awan, Columbus, Ohio.

The topic that we have chosen to speak on today has been contemplated on for centuries and centuries. The nature of this question is such that every single man and woman, from time immemorial, has pondered over it and still ponders over it. The question, "What am I doing here?" is persistently demanding an answer, but is unable to receive a truly satisfying one. Those that have given up the search for the answer have resolved that there is no purpose to life at all except for mere existence. So what then is the purpose of life, if there is one? In this speech, I will give the answers to these questions from an Islamic perspective.

The question we must first address is whether there is a wise creator or if our existence is a result of pure chance, and thus, meaningless? Without getting too scientific I would like to give a quick example to help answer this question. The scientific phenomenon of Entropy is the measure of disorder in a particular system. Without an outside force doing work on a system, the system continues to advance towards further disorder. Maybe a real life example will help clarify: If my little sister doesn't clean her room, it constantly gets messier and messier without any intention on her part. Independently, the room is unable to return to its original state or stop itself from perpetuating into further disorder. The only way to clean the room and restore it to its original ordered state would be for my mom to command her to clean her room. Thus, the room requires an outside force, my sister, for it to be put back in to order. Now that we understand the concept

of entropy we can take it to understand the universe on a larger scale. Isn't it a great coincidence that the sun is the perfect distance away from the Earth, so that we are neither burned nor frozen? Isn't it a great coincidence that the Earth is tilted at exactly 23.5 degrees so as to create seasons which are perfect for our survival? Isn't it a great coincidence that the moon is the perfect distance from the Earth as to create tides and not tsunamis? And why is it that the sun and the moon and all the other planets maintain a strict motion not deviating the slightest in their paths? It follows therefore that this structure and order must have an outside force that has commanded it to its position. This is exactly what we find in the Holy Qur'an, which states:

He created the heavens and the earth in accordance with the requirements of wisdom. He makes the night to cover the day, and He makes the day to cover the night; and He has pressed the sun and the moon into service; each pursues *its* course until an appointed time. Hearken, it is He *alone* Who is the Mighty, the Great For-giver (39:6).

And in another verse of the Qur'an, God challenges man who doubts the existence of his creator by alluding to the order he has established. God states in the Qur'an:

He Who has created the seven heavens in harmony. No incongruity can thou see in the creation of

the Gracious *God*. Then look again: Does thou see any flaw? Aye, look again, and yet again, thy sight will *only* return unto thee confused and fatigued. (67:5-6)

When we look at our universe are we able to find any flaw? No it is flawless in its creation and full of order. As we have previously established, order is simply the result of an outside force. Thus the order that we see around us is not a product of mere chance, but the work of a wise Creator. And we can all attest to the complexities in our own bodies. Yet the body is so gracefully fashioned that it demands a thoughtful creator. We can safely conclude that because order requires an intervener mankind requires a creator.

Now that we have established the Creator, the purpose of our creation is left to be determined. The Qur'an refutes the idea of a meaningless creation when it states: "And We created not the heavens and the earth, and all that is between them, in sport." In determining what this purpose may be, we must understand that the creation has not right in defining this purpose for itself. For example, the watchmaker assigns the clock its purpose and the clock has no right in determining it. Thus, we must derive the purpose of our life from the Creator alone. The Promised Messiah and the founder of the Ahmadiyya Muslim Community while quoting a verse of the Holy Qur'an has stated the following in this regard:

Though different people, on account of their shortsightedness or lack of courage, appoint various types of

objectives for their lives and stop short at worldly purposes and desires, yet the purpose that God Almighty has specified in His Holy Word is: I have created jinn and men so that they should worship me (51: 57) . He further explains that, "According to this verse the true purpose of human life is the worship and understanding of God Almighty and devotion to Him. It is obvious that it is not open to man that he should himself appoint the purpose of his life by his own authority inasmuch as man does not arrive in the world of his own will, nor will he depart from this world of his own will. He is a created being and He Who created him and bestowed upon him better and higher faculties than those bestowed upon other animates, has appointed a purpose for his life. Whether anyone comprehends that purpose or not, without a doubt the purpose of man's creation is the worship and understanding of God Almighty and to lose himself in Him.

We see from this quote that the purpose of life is solely to worship the Almighty God, the Creator. Now that we have established this purpose, is it necessary for man to strive towards it? What difference does it make if man continues in his ignorance? God is indifferent as to whether man fulfills his purpose or not, it is rather in man's own benefit to strive towards it. And the benefit that man derives from this purpose is true happiness and peace. We see today many people turn towards money, family, high social status or other worldly desires to search for the meaning of their lives, but in the end they find themselves frustrated and feeling incomplete. The purpose of life therefore, is the only thing that can give contentment and peace to an individual. This is exactly what God explains in the Quran when he states: 'Those who believe, and whose hearts

find comfort in the remembrance of God. Aye! It is in the remembrance of God that hearts can find comfort" (13:29).

Now that we have established the purpose of life that the Creator has ordained for us, the question remains: Is this a reachable and tangible goal? I would like to give one an ordinary man who was able to accomplish this purpose.

After years of persecution, the early Muslims were compelled to migrate from their homes to the city of Medina. Among those that had not yet migrated was a man of Roman decent and a convert to Islam named Suhaib. When Suhaib tried to migrate to join his fellow Muslims in faith and the Prophet Muhammad, the Meccans would not allow him to leave. They said that anything that he had earned in Mecca must remain in Mecca. Upon this statement, Suhaib offered to give up everything he owned to the Meccans and asked whether this would be enough to let him go. The Meccans accepted and let Suhaib migrate to Medina. Upon reaching Medina empty handed, he saw the Prophet Muhammad and related the incident to him. The Prophet in turn congratulated Suhaib and said, "This was the best bargain of your life."

In this narration, we see that Suhaib easily gave up all of his worldly possessions for the desire to be with the Prophet Muhammad and to freely worship his Almighty Creator. He did not care one bit for the value of his possessions, for he knew that the only thing of value in life was

God. Up until now we have determined that order in the universe bears testament to a wise and All-Powerful Creator. This creator has specified a purpose for his creation which is to worship Him alone. In following this purpose, the worshipper is the exclusive beneficiary. We have established the purpose of life, but how can we go about achieving it? The simplest answer is to establish communion with God. In this regard, Islam has prescribed 5 daily prayers for Muslims. Each of these prayers are separated throughout the day so that one can constantly be reminded of his purpose in life and constantly work towards accomplishing that goal. A second method to realizing and achieving the purpose of life is to ponder over God's creation. Similar to what we had done in the beginning of my speech delving into the magnificence of the celestial bodies. The more we study God's creation, the greater the faith that we have in Him as a result. The third means of accomplishing the purpose of life is to detach from the obsession of material possessions, similar to the case of Suhaib. This can entail helping those that are less fortunate and distancing oneself from the blind perusal of wealth.

These methods and others prescribed in the Quran support the fact that Islam believes in only one purpose for mankind. Everyone does not have an individual goal that they must complete; rather it is a commonly shared goal among all, regardless of whether we are a Muslim or a Christian. Regardless of whether we were born in Ghana or in China, regardless of whether our native tongue is English or Swahili, regardless of whether we are rich or poor, our purpose is to worship God Almighty and to lose ourselves in Him.

AHMADIYYAT AND MUSLIMS

Jamil Ahmad Butt, Karachi, Pakistan

A friend sent me an article written by *Imam Sheharyar Shaikh, Canada* and desired to reply the same. I have attempted to respond to his questions. I hope it will be found useful. Mr. Sheharyar Shaikh is the former President of North American Muslim Foundation. He is currently the *Imam* of *Masjid Qurtabah*. He specializes in Qur'anic exegesis with contemporary Islamic thought and modernity (Author)

Q: I do not believe that one should boycott anyone from holding a dialogue. One always learns something from an exchange, no matter how abhorrent or deviant their beliefs may be from one's vantage point. One of the few exceptions I make is in the case of the lay Muslim's engagement with the Ahmedi missionaries and proselytizers. I list this due to the risk of losing one's *Iman*, thereby destroying one's eternity as a result of such interactions *if* one isn't fully cognizant of the opposing agenda.

A: This reasoning is similar to the one used by the elders of Mecca, when they advised their folks not to listen to the Holy Prophet^{saw} otherwise they will lose their *Iman* in idols whom their forefathers had been idolizing. In fact this has been the tool of all opponents of *حق* truth to create a wedge between the Prophets and their followers and the people at large. For this reason they even propagated, as recorded by Holy Quran, that the prophets were of unsound mind مجنون (Zaariat 51:53). They had no other option than telling such lies as as they were unable to logically counter the message

brought by these prophets.

Q: The mainstream Muslim boycott of the Ahmadiyya *Jama'at* is in the best interest of the Muslims because of its deceptiveness and trickery in getting a lay Muslim to agree to certain points favorable to them in a discussion and its need for Muslims to attend their community events and programs in order to gain legitimacy in the eyes of the wider audience.

A: Again this reasoning is just the same as was extended by *Kuffar-e-Mecca* when they boycotted Holy Prophet^{saw} and the small Muslim community in Shaib Abi Talib for three years and caused such hardships as a result of which Ummul Momineen Hadhrat Khadija^{ra} and Hadhrat Abu Talib died soon afterwards. The Holy Qur'an does not teach boycott. Rather it invites everybody to bring forth arguments if one claims to be true. (Baqra 2:112)

Q: At any major Ahmadi event held in the western countries the overwhelming majority of Ahmadi attendees hail from Pakistan with *Sunni* Punjabi roots. The Ahmadi missionaries have made deep inroads in convincing the lay *Sunni* Punjabi Muslims, beyond others, of their version of Islam. Sure, a token Arab or a white Canadian may be seen meandering about in the corner, but it does not change the fact that the Pakistani Punjabis at

home or abroad, continue to fill their organizational rank and file.

A: The comment reflects regional bias and maybe linguistic as well. Acceptance of truth, being full of hardships and sacrifices, is always a field worth only for brave and courageous. If as per this statement, *Sunni* Punjabi Muslims have been brave enough in accepting the truth, it is a tribute to them and should be envied. However one should not overlook the inroads made by Ahmadi in Africa, particularly its West Coast, Indonesia and in recent past in the Arab world. If Western Ahmadi are still less in number, it is mainly due to the West's indifference to religion.

Q: If the Ahmadi missionaries subject the Pakistani Muslims of small towns and villages to a "*pir*"-like persona of Ghulam Ahmed, they present a overly pacifist, rational, "science-friendly" Islam to the urban middle class Pakistanis and young professional Muslims overseas. The latter category, often cut off from their religious support and family system, become easy preys.

A: Ahmadies only present the truth. Hadhrat Mirza Ghulam Ahmad^{as} was the reformer of the age appointed by God Almighty to reform Islam to its original form and to establish its supremacy on all other religions of the world. Islam in its teachings is rational and as the words of God do not differ with His acts, there can not be any real conflict between Islam and science. This preaching perhaps can only be objected by those who under rate the

Islamic teachings and consider these unfit for modern world.

This truthful and peace generating message has appeal for all. If then, it attracts 'young professional Muslims overseas' there is no need to attribute reasons other than the truth itself.

Q: One thing not brought readily to the table are Mirza Ghulam Ahmad's bizarre visions, his 20-year obsession with a 14 year old girl, Muhammadi Begam, his absurd religious interpretations, his claims of being 202 historical/honoured figures of other nations (male and female), his use of foul language toward his opponents, vulgarity in his writings, abnormal quirks of behavior and his unfulfilled prophecies which he presented as evidence of his truth.

A: These are mere accusations. No proof. No support. This is a mockery of the sort mentioned in Holy Quran in these words: 'Alas for the men, not a single messenger came to them but they mocked at him' (Yasin 36:31).

The facts are that Hadhrat Sahib was a great visionary, aspiring for creation of new spiritual world order to be ruled by his master Hadhrat Muhammad^{saw} and the Holy Quran. With his passionate love and God gifted knowledge of the Holy Quran, he was an unprecedented interpreter of its teachings and successfully reversed the ruthless attack on Islam by Christians and Arias. In the capacity of reformer of the age he, under the Divine scheme of things, also fulfilled the prophecies of a reformer of the later days mentioned in other religions. He was a pious man even in his young age as witnessed by many including Allama Amir Hassan, the beloved teacher of Allama Iqbal. Hadhrat Sahib also challenged with prize money if any-

body can raise a finger on his character, behavior and personality. Nobody came forward. His prophecies run in thousands which all came true in his life time and many afterwards and still many are in the process of fulfillment. A few got deferred or fulfilled partially as the concerned persons repented and begged for Allah's mercy.

The prophecy referring to a lady was fulfilled to its desired outcome. Three irrefutable facts are:

- i) The father of the lady Mr. Ahmad Baig, after marrying her elsewhere, died within the prescribed period of 3 years.
- ii) The husband, Mr. Sultan Muhammad, having seen the divine wrath, repented and publicly admitted the truthfulness of Hadhrat Mirza Ghulam Ahmad.
- iii) The son of this pair, Mr. Muhammad Ishaq, admitting the fulfillment of the prophecy, became an Ahmadi.

Q: Of the 86 books Mirza wrote in his lifetime (most of which are rubbish and can be readily read at www.alislam.org) the Muslims are usually presented two works: Mirza's The Philosophy of the Teachings of Islam and Revelation and Rationality, Knowledge and Truth penned by his grandson, Tahir Ahmed (along with a team of helpers and translators).

A: Hadhrat Mirza Ghulam Ahmad was bestowed with Divine knowledge which he extensively spread through his writings. The quality and effect of his great writings has been acknowledged by learned scholars of his

time and of later days. Maulana Abul Kalam Azad, rightfully stated that the writings of Hadhrat Sahib will always remain the defense line of Islam against its enemies. His writings reversed the on going success of Christian missionaries against Islam, taking a toll of at least 200 *ulema* and prayer leaders of big mosques, along with hundreds of thousands of Muslims converting to Christianity, to a humiliating retreat and defeat. This is such an obvious fact that it has to be admitted by all knowledgeable persons as did Dr. Asrar Ahmad in a TV talk show by saying that these writings made Mirza Sahib تارا star in the eyes of all Indian Muslims.

The 'Philosophy of Teachings of Islam' is of course a jewel in its right. It was a lecture Hadhrat Mirza Sahib wrote for a religious conference and foretold in a prophecy of God that it will be supreme of all essays to be presented on that occasion. This is a must reading for all who wish to see the beauty of Islamic teachings. *Jama'at* has therefore translated in almost all important languages of the world.

Q: The Ahmadi missionaries frame the discourse by limiting the discussion to the present status of Jesus – whom the mainstream Muslims believe to have ascended physically into heaven by divine miracle. Whether Mirza Ghulam Ahmad fits the profile of a divinely sent prophet, let alone Jesus (peace be on him), is largely neglected. But herein lies the test. Even if the world accepts Mirza's half-baked theory of Jesus being taken off the cross, carried to India to live a happily married life with kids and eventually buried there at a ripe age of 120, it still needs to be proven how Mirza the claimant qualifies to

be Jesus upon his return. Mirza certainly did not “break the Cross” if that means Christianity’s final annihilation – much as their cult claims. He certainly did not “end all wars”, religious or secular; WWI broke out a few years after his death.

A: How Hadhrat Mirza Sahib qualifies to be the Promised Messiah^{as}, is a proven fact for anybody who is open to reason. It is apparent by his great personality reflecting attributes of Allah ﷻ, by his innumerable prayers granted by Allah, by his hundreds of thousands fulfilled prophecies, by the help and support extended by Allah Almighty to him throughout his life and after him to his successors, by the spiritual revolution he brought in his followers, by the impact his holy person had on people all over the world, by the selfless services and sacrifices his followers are rendering for last 123 years now reaching to the 5th/6th generation of his companions and the great acceptance and unmatched success Allah has granted to these humble efforts by spreading his message to the corners of the world.

This can be proved by applying on him all علامات signs mentioned symbolically in Holy Qur’an and *Ahadith* about the second advent of Hadhrat Isa^{as}.

Irrespective of his many manifestations i.e. *Ummati Nabi*, Masih Mau’ood and *Imam Mahdi*, the basic status and claim of Hadhrat Mirza Sahib is مامور من الله, God appointed reformer. Such claim is not new. The Holy Qur’an mentions about 28 such claimants. At times the Qur’an also gives arguments in support of their claims. The truth of Hadhrat Mirza Sahib, being one of the same clan, can be verified against any rather all such arguments mentioned in Holy Qur’an

through which the truthfulness of any previous *nabi* is established.

Hadhrat Mirza Sahib did break the Cross. Christianity is based on its beliefs of Trinity and atonement. كفاره By the logical reasoning put forth by Hadhrat Sahib about Jesus coming alive after crucifixion and later dying a natural death, both these beliefs come to ground. The Holy Qur’an has already established this principal that ‘he who would perish might perish by clear proof, and he who would live might live by clear proof’ (Anfal 8:43)

With the spread and acceptance of these facts Christianity will come to an end as admitted in the documentary aired on BBC about the tomb of Jesus in Kashmir.

The mention of end of wars was for religion. Like Jesus, Hadhrat Sahib also was for peace and friendship. He forbade from taking arms for the spread of religion and to attack those who are not stopping the practice and preaching of Islam by force. He also prophesied that the use of force for these purposes will not succeed any more. We all witness the fulfillment of this prophecy. Wars for worldly reasons is a different area. These wars have always been there. In fact Hadhrat Sahib was told by God Almighty of five great human tragedies to occur in future. According to these prophecies 1st and 2nd World wars have already taken place and 3rd is not far off.

Q: One thing the Ahmadiyya *Jama’at* never reveals on its own is the official status of the 1.5 billion Muslims from its point of

view. Whereas they express much furor over being ostracized from the mainstream Muslim community, they hide the fact that it is their leaders who declared the mainstream Muslims as *infidels* for rejecting Mirza Ghulam Ahmad (May Allah deal with him) as a Prophet.

A: A review of the quoted words and phrases with context will be enough to repudiate the created wrong impression.

Q: Mirza Ghulam Ahmed unequivocally called his non-followers (Muslims): “**non-Muslims**” (*tazkira-e majmu’a-e ilhamat*, pg. 600),

A: In 3rd edition of Tazkira on pg.601 a Persian revelation from God appears. Its wording are چو دور خسروی آغاز کردند مسلمان را مسلمان باز کردند. It means that with the inception of age of Masih Mau’ood the Muslims in name will be converted to real Muslims.

The concept of a person being an apparent Muslim but not a real one is Qura’nic as per the following verse: ‘The Beduins say, we believe. Say thou, you have not believed but say, we obey, and faith has not entered your hearts.’ (Hujrat 49:15).

In the quoted revelation of Hadhrat Sahib both are also named Muslims. Hence the allegation that all Muslims are dubbed as ‘non-Muslims’ is not correct.

Q: “complete kafir(s)” (infidels) (*Kalimatul-fasl*, p. 110)

A: There is no book written by Hadhrat Sahib titled *Kalimatul-fasl*. Hence this quote is wrongly attributed to him.

Q: “bastards” (*walad ul-haram*) (*Anwar ul-Islam*, pg. 30, RK vol. 9, pg. 31)

A: The discussion, on this page of the book *Anwar-ul-Islam*, in context of which this word is used is that Hadhrat Sahib was persuading a Christian missionary Mr. Abdullah Atham, who had just escaped the wrath of Allah by refraining during the period of prophecy from his notorious utterances against Islam and Holy Prophet^{saw}, to state on oath that he had not inclined towards the truth of Islam during this period. He further wrote that if Mr. Atham did not opt for this course of action and still somebody *claims victory for Christians* it will be assumed that he likes *as ko* *to become* *ولد الحرام* *to become* *ولد الحرام*. It is apparent that to attribute this statement to Muslims, instead of the local Christian supporters of this missionary, is incorrect and misleading.

Q: Children of whores” (*dhuriyyat ul-baghayaa*) (*A’ina-e Kamalat-e Islam*, pg 547-548, RK vol. 5, pg. 547-548)

A: This compound phrase *ذريت البغايا* used in an Arabic writing of Hadhrat Sahib means sinful and rebellious. To consider its constituent words individually and then to put their translations as one phrase is simply against the rules of the language. There are other similar phrases in Arabic e.g. *ابن الدينار*, *ابن السبيل*, *ابن الوقت* which when translated separately mean 'son of time, son of passage and son of money' but in phrase mean cunning, traveler and greedy respectively. Even school going children know that individual words used in an idiom / phrase may mean any thing but the idiom itself will have different meaning. That is why it is funny to translate *ميمرا دل باغ باغ بو گيا* as my heart became garden and garden. Why people claiming to be literate should do such tricks? Maybe just because out of enmity of Ahmadiyyat and with the bad intention to persuade illit-

erates to hate Ahmadis.

Q: “swines... and their women have become worse than bitches” (*Najm ul-Huda*, pg. 53, RK vol. 14, pg. 53)

A: The missing part of this partial translation of a couplet of an Arabic poem is the object of these words. This omission seems purposeful because without having done this it was not possible to deceitfully attribute these words to 'non-followers (Muslims). These omitted words are 'our enemies who abused' *ہمارے دشمن جنہوں نے گالیاں دیں*

So these words are used not at all for non-followers Muslims, not for everybody, but for those select enemies who vehemently abused Islam, The Holy Qur'an and the Holy Prophet^{saw} and Hadhrat Sahib. He in his book *Kitab-ul-Bariea* has recorded some of these abuses. (Kitab-ul-Bariea RK Vol.13, pg.119-152). Any reader of this slander will perhaps desire to use even harsher words than used by Hadhrat Sahib in this couplet.

Again one will question the motive for this open deceit and hate mongering. The answer perhaps is the same. To incite and inflame uneducated Muslim masses against Ahmadis by misdirecting their feelings of love for Holy Prophet^{saw}.

Q: So much for the “Love for all, hatred for none” slogan.

A: The use of harsh words, when needed, is only a factual statement. The Holy Qur'an at times had named the specific non-believers as 'apes' *بندر* (Maida 5:61), 'swine' *سوءر* (Maida 5:61),

'dog' (Aaraf 7:177), 'vilest of animals' *جانوروں میں بدترین* (Anfal 8:56), 'illegitimate' *ولد الزنا* (Qalam 68:14), 'asses' *گدھے* (Muddasir 74:51), 'worst of creatures' *مخلوقات میں بدترین* (Bayyinah 98:7).

The new Testament also records similar expressions used for their opponents by Hadhrat Isa^{as}. A few examples are 'dogs' (Matthew 7:6), 'swine' (Matthew 7:6), 'evil and adulterous generation' *برے اور زنا کار* (Matthew 12:39)), 'satan' *شیطان* (Matthew 16:23)), 'serpents' *سانپ* (Matthew 24:33), 'generation of vipers' *سانپوں کی اولاد* (Matthew 24:33), 'son of devil' *ابلیس کی اولاد* (John 8:44)-

If then Hadhrat Sahib has of necessity used harsh words for a few deserving, there is nothing new and it does not affect his overwhelming love for humanity and the slogan “Love for all, hatred for none”.

A: If there was ever a hope of turning to true Islam, Ghulam Ahmed's son and a spiritual authority of the Ahmadis made clear that “(Ghulam Ahmed) has instructed us in detail that we differ with (the rest of the Muslims) in each and every thing (in Islam).” (*Khutba-e Mirza Mahmud, al-Fazl*, v.19, pg. 13). Moreover, he called it a “fard” (religious obligation) to consider all Muslims as “infidels” (*Anwar-e Khilafat*, 70). This even includes their “six month old babies” (*Paygham-e Sulh*, vol. 24, No. 49, August 3, 1936). Mahmud Ahmad went on to declare that those Muslims who have not given allegiance to Hadhrat Mirza Ghulam Ahmad^{as} are “infidels (*kafirs*) and out of the pale of Islam, even if they have not heard the very name of Masih Mau'ood (i.e. Mirza Ghulam

Ahmad)" (*Aina-e Sadaqat*, pg. 35).

Q: The true meaning of these out of context hand-picked phrases is surely not what these are given to portray and can be explained individually. (There is no book titled *Paygham-e Sulh* written by the son of Hadhrat Sahib and hence a reference attributed to him is incorrect). However as a simple way we can just refer to the explanation given by the writer, the second successor of Hadhrat Sahib, himself in the 1953 enquiry court and published by *Jama'at*.

In reply to the question what he considers of the Muslims who do not believe in Mirza Sahib, he explained the difference in the meaning of words Muslim and *Momin* as used by the Holy Qur'an and then stated that 'nobody can be called a non-Muslim by not accepting the Holy founder of Ahmadiyyat. As prophesied by the Holy Prophet^{saw} they will continue to be Muslims for name sake. As many scholars including, Maulvi Maudoodi Sahib, Maulana Siddiq Hasan Khan Sahib, Allama Iqbal, Maulana Haali, have declared them to be.

Another question was if a non-believer is an infidel? كافر In reply he explained that words كافر and non-believer are synonymous. So such person will be a *kafir* of Hadhrat Sahib, but again he will not be out of the pale of *Ummat-e-Muhammadiyah*.

However for those non-believers who consider Ahmadies as *kafir* following the principal specified by the Holy Prophet^{saw} will apply: 'When somebody names his brother as *kafir* then one of the two will be a *kafir*. If the person who is dubbed as *kafir* is not then the accuser will be a *kafir*.' (Sahih Muslim).

Historically the *Ulema* were

first in calling Hadhrat Mirza Sahib and his followers as *kafir*. So the status of these *ulema* and their followers was obvious in view of the above tradition of the Holy Prophet^{saw}. This explains the use of this term in some writings of Hadhrat Sahib.

Q: Now comes the point of how to deal with the Ahmadiyya *Jama'at*, especially in the west. The overall best policy for the Muslims is to not deal with them at all, unless strictly for *da'wah* conducted by those who are acquainted with this cult's vile agenda. It neither is, nor ever will be *Insha Allah* a serious threat to the global Muslim community. Our organization was approached many times to hold debates with them, and let it be known that we are always ready to hold a debate so long as it is public.

A: Against the normal response of entering into a dialogue to understand others' viewpoint and to ascertain truth, 'not to at all deal' has always been considered the 'best policy' by the addresses of Prophets of Allah. The Holy Quran has recorded this response but also disapproves it, as stated: 'And they say, our hearts are enclosed. Nay, God has deprived them of His blessing on account of their disbelief'. (Baqrah 2:89).

Vile agenda?' Ahmadies have an open agenda from day one. Hadhrat Sahib saw in a vision creating a new world and a new heaven. We are after it. To make this world a heaven of peace and tranquility, the Holy Qur'an being its law and the Holy Prophet^{saw} being its savior. This agenda can only be 'vile' for the

enemies of Islam.

As regards your readiness 'to hold a debate', what about placing this response on your website and let this discussion continue in this fashion?

Q: With reference to the upcoming conference on the Prophet (s) to occur in the Roy Thompson Hall on Tuesday, Nov 20, 2012, (for which we have so far received 4 invitation cards, 2 email invitations, a letter by mail and personal invites), I strongly advise the Muslims *not* to attend it. The purpose behind the event is to attract the naïve Muslims to their ground for possible conversions by posing themselves as the foremost "defenders" of the Prophet (s)'s honor. Secondly, it is to present themselves as peaceloving Muslims to the Canadians so as to win their sympathies and support.

A: 'You and all those who did not attend the function under your (ill)advise have missed a great opportunity. By the Grace of Allah, *Jama'at* Ahmadiyya Canada was able to arrange a world-class gathering to highlight the noble person of Holy Prophet (peace be upon him). Around 2500 Non-Muslims and Non Ahmadi Muslims attended this great event.

Against the alleged 'purpose behind the event' this historic effort of *Jama'at* Ahmadiyya Canada was an expression of our love for our master and the most honorable human ever being. It was also a true response to counter the attempts of blasphemy by the misguided against Hadhrat Muhammad^{saw}. To judge for yourself you may please view the proceedings from the following link. www.theprophet.ca

Q: Of course had they cared for

the Prophet's honor they would have rejected Ghulam Ahmad who claimed equality with or superiority over the Prophet (s) in the following words :

A: Hadhrat Mirza Ghulam Ahmad^{as} always placed himself as a humble servant of the Holy Prophet^{saw}. He repeatedly mentioned that all his spiritual exaltation was only because he was an *Ummati* of Hadhrat Muhammad^{saw} and his dutiful disciple. He once said that even if his good deeds have equaled mountains he would have not got any status had he not been a follower of Hadhrat Muhammad^{saw}. All otherwise allegations of claiming equality or superiority are therefore false and incorrect.

Q: "I am Muhammad^{saw}" (*tatimma-e-Haqiqat ul-Wahi*, pg. 521)

A: As always this reference is tampered and the words that follow and clarify earlier are deliberately omitted. These words are یعنی بروزی 'that is to say in appearance of his attributes'. This is in accordance with the Qur'anic prophecy of the second coming of Hadhrat Muhammad^{saw} mentioned in following verses: It is He who has raised up amongst an unlettered people a messenger from amongst themselves..... And to others from among them who have not joined them yet, (Jumu'ah 62:3-4)

Q: "I have been declared the very being (وجود) of Muhammad (*Ek Ghalti ka Izala*, pg. 10)

A: These words are preceded by the above Qur'anic verse and followed by these explanatory words میں ظلی 'I am a reflection of Muhammad'. Now a reflection can never be equal to the original.

Q: "Whosoever differentiates between me and Mustafa (s) has neither

seen me – nor recognized me" (*Khutba ilhamiyah*, pg. 171)

A: These words precede the following sentence پس وہ جو میری جماعت میں داخل ہوا درحقیقت میرے سردار خیرالمرسلین کے صحابہ میں داخل ہوا اور یہی معنی آخرین منہم کے لفظ ہے۔
To refer to Holy Prophet as 'my master' negates any thoughts of equality or superiority.

Q: And *no*, he is not "Muhammad^{saw}" who is greater in glory than ever before in the form of Mirza Ghulam Ahmed (آگے سے بڑھکر ہیں اپنی شان می) *Badr Qadian*, 25 October, 1906, pg. 14).

A: This reference from a poem of an Ahmadi poet having no authority in *Jama'at* carries no weight. Further the second successor of Hadhrat Sahib reprimanded the poet and stated that these words are نا پسندیدہ اور بے unacceptable and of disrespect. This statement appeared in *Al-Fazl*, 19 Aug 1934 i.e. 78 years back and still it is being used for the ulterior motives.

Q: How shameful it is that the Acting Consul General of Pakistan in Toronto, Imran Ali, has emailed all Pakistani-Canadians "requesting" them to make "the (Ahmadi) event a success" – this too from his official capacity! *Subhannallah*, to my knowledge the Consul General Imran Ali has never officially promoted any mainstream Muslim event, let alone for a cult that heavily relies on obtaining immigration visas to Canada based on false claims and smearing Paki-

stan's image. I have heard the Ahmadiyya leadership vilify Pakistan before non-Muslim attendees during their Ahmadiyya conference at the University of Waterloo. What I have not heard is their use of "*Zinda-bad*" (long live) for Pakistan at their events as they routinely do for others.

And here is the Consul General of Pakistan Imran Ali so concerned to promote an Ahmadiyya event that he even asks us to "invite fellow Canadians" to it. I can just see the Ahmadiyya leadership 'high fiving' each other to be able to so easily exploit such a gullible and incompetent diplomat; a cult he called "Muslim" in the email – perhaps not knowing or caring that the Ahmadiyya *Jama'at* has a non-Muslim status in the constitution of the Islamic Republic of Pakistan which he represents.

Article 260 of the Constitution of Pakistan states: A person who does not believe in the absolute and unequal finality of the prophethood of Muhammad^{saw}, the last of the Prophets or claims to be a prophet in any sense of the word or of any description whatsoever, after Muhammad^{saw}, or recognize such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitutional Law. The Application for Pakistani passport contains the following declaration:

DECLARATION (FOR MUSLIMS ONLY)

I do not recognize any person who claims to be a prophet in any sense of the word or of any description what so ever after Muhammad (peace be upon him) or recognize such a claimant as prophet or religious reformer

as a Muslim. I consider Mirza Ghulam Ahmed Qadiani to be an impostor nabi and also consider his followers, whether belonging to the Lahori or Qadiani group to be non Muslims.

Please write to Imran Ali Chaudhary expressing your disappointment at:

imranali@pakmission.ca or call him at 647-821-7166.

You need to remind Imran Ali albeit with respect that his responsibility as Consul General is to improve consular services of Pakistan in Toronto, for which he is paid for by the taxpayers, and certainly not to promote Ahmadiyya events in his official capacity. *Jazakallah khayr.*

A: The above mostly concerns the Consul General of Pakistan who seems to be an unbiased dutiful person and perhaps for this reason is being targeted by the writer who is all for promoting hatred. I have all my sympathy with Mr. Imran Ali and wish him good luck and pray that Allah may grant him courage to withstand these hatemongers. Interestingly the writer has quoted an article from the constitution of Pakistan declaring Ahmadis as not-Muslims and also a declaration for passport requiring any claimant to be a Muslim to first abuse Hadhrat Mirza Ghulam Ahmad and still has the guts to complain of having not heard Pakistan Zindabad from those Ahmadis who are forced by these circumstances to leave their homeland and settled in Canada!

PAY ZAKAT

DR. BASHARAT MUNIR MIRZA PASSES AWAY

Dr. Basharat Munir Mirza of Athens Majlis passed away on February 8, 2013 at the age of 78, *Innā lillāhi wa innā ilaihi rājiʿūn*. He served the Jamāʿat in various capacities for a long time. Most notably his printing press, Fazl-i-Umar Press, in Athens, Ohio has been instrumental in printing and mailing various Jamāʿat publications for almost five decades since early 1960s.

Dr. Mirza was a Professor of Nuclear Physics at Ohio University, conducting pioneering research at Brookhaven National Lab for eleven years. He also actively served the community he lived in. In 1990, Dr. Mirza started a food pantry for the town of Chauncey—a small municipality next to Athens, Ohio. In 1991, he helped the Athens County Adult Education program that was about to be eliminated and managed to keep it running. At that time, he received a letter of commendation from the Ohio House of Representatives commending him as a “remarkable individual, combining civic concern and commitment with selfless initiative to become a dynamic leader.” Noting his services in terms of giving of his time, energy, and resources, the letter said, “we commend you for your dedicated service to the community and salute you as one of Ohio’s finest citizens.”

In 2007, Dr. Mirza was elected to the town council for a four-year term. In 2008 and 2009, he was elected as the president of the town council for one-year terms for two consecutive years. On March 9, 2009, Dr. Mirza became the Mayor of Chauncey when the sitting mayor resigned. As such, Dr. Mirza became the first Aḥmadī to become a mayor of a U.S. town. Upon hearing from Dr. Mirza about his appointment, Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) congratulated him and said “Alḥamdulillāh” and prayed that may Allāh empower him to discharge his duties efficiently and that may He be his Protector and Helper.

In the publication of March 4, 2009 of The Athens Messenger, a citizen recognized Dr. Mirza’s services for the town and referred to him as one of the “Champions of Chauncey.” In his letter to the paper’s Editor he writes: “Dr. Mirza, the president of Village Council, has donated his time as well as his money many times over the years to help out the village. Even before his elected position he bought spreaders for the village dump truck to help keep the streets and roads cleaned and safe. He has paid for blacktop out of his own pocket to fill and repair potholes in the village. He has run a food bank and helped with the homeless, among other things, all with very little or no thanks or recognition.”

Dr. Mirza is survived by his wife of 56 years, two sons, two daughters, thirteen grandchildren, and three great-grandchildren. Members are requested to pray that may Almighty Allāh accepts his services he offered in the cause of Aḥmadiyyat and humanity and that may He enable his offspring to follow in his footsteps. Āmīn.

27th ANNUAL WEST COAST CONVENTION OF AHMADIYYA MUSLIM COMMUNITY DRAWS 1300 PARTICIPANTS

Imam Shamshad A. Nasir

Nearly 1,300 Ahmadi Muslims and guests attended the 27th annual West Coast US convention of the Ahmadiyya Muslim Community at the Baitul Hameed Mosque in Chino from Friday to Sunday, Dec. 28-30. The majority of attendees came from Southern and Northern California, with others traveling from Oregon, Washington, Nevada, Arizona, Texas, New Mexico, Chicago, Pennsylvania and Maryland.

Ahmadis came from as far away as Canada and Australia to attend the three-day event, which focused on presenting the life and character of Muhammad, the Holy Prophet of Islam (peace and blessings be upon him) and the life and character the founder of the Ahmadiyya Muslim Community, Hadhrat (his Holiness) Mirza Ghulam Ahmad of Qadian (1835-1908). He started the Ahmadiyya Community in 1889 to bring people back to God, reform the Muslims and restore the true teachings and spirituality of Islam and the Holy Prophet Muhammad^{saw}. He claimed to be the Promised Second Coming of the Messiah for the Christians, Muslims, Hindus, Buddhists and others

Topics covered in speeches delivered during the three days of the convention included:

“Allah as the Source of Peace” by Imam Mubashar Ahmad
 “Prophet Muhammad^{saw} – Messen-

ger of Peace and Reconciliation” by Nasir Malik

“The Promised Messiah’s Message of Peace” by Dr. Waseem Sayed

“The Islamic Recipe for Avoiding Society’s Ills” by Saif-ur Rahman

“The Islamic Concept of Freedom of Speech” by Harris Zafar

“The Promised Messiah’s Devotion to the Holy Prophet Muhammad^{saw}” by Asim Ansari

“The Evidence from the Quran for the Truthfulness of the Promised Messiah” by Faheem Younus Qureshi

“The Ahmadiyya Muslim Community and its Responsibilities to the system of Spiritual Leadership (*Khilafat*)” by Imam Shamshad A. Nasir

“Family Life of the Promised Messiah^{as}” by Mirza Naseer Ehsan Ahmad

The ladies gathered in their own hall to watch and listen to the convention speeches and proceedings via closed-circuit TV, but they also held their own, separate session on Saturday morning, where they delivered speeches on such topics as:

“Absolute Trust in Allah – Finding Inner Peace” by Shazia Sohail

“Defending the Honor of the Holy Prophet^{saw}” by Rabia

Chaudhry

“Ingredients of a Successful Marriage” by Bina Majeed

“Searching for Peace – Accounts of Personal Experiences” by Sherifa Cudjo, Tahirah Lee and Rahima Walker

Videos of the individual presenters and speakers on the men’s side are available on YouTube. Just type the words WEST COAST JALSA 2012 in the search window to watch the proceedings and speeches that were delivered over the three days of the gathering.

The annual conventions were started in 1891 by the founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad^{as}, to foster brotherhood and spirituality among the members. The first convention had 75 attendees. Today the annual conventions of the Ahmadiyya Community are held in nearly 200 countries where thousands, even tens of thousands, of Ahmadi Muslims attend each one. Some, like the convention held each year in Ghana, draw as many as 100,000 people. Many of these conventions, including the one held in Chino, CA at the Baitul Hameed Mosque Dec. 28-30, are broadcast live on the internet as they happen and are later archived by country at www.JalsaSalana.org.

INTERFAITH DIALOG: WHEN SPIRITUALITY MEETS WITH VIOLENCE

Wasim Malik, Na'ib Ameer and President Silicon Valley Chapter

An Interfaith Discussion with Representatives of Judaism, Christianity, Islam, Sikhism & Spiritual Living was held on Sunday January 27, 2013. The Silicon Valley *Jama'at* co-hosted an Interfaith Event at Center for Spiritual Living under the title "When Spirituality Meets with Violence".

A brief introduction to the Ahmadiyya Muslim Community was given by the Vice President of the Silicon Valley *Jama'at*, Aftab Jamil Sahib. Welcoming the audience of some 120 people (comprising 60 members of the local *Jama'at* and about 60 members of the congregation at Center for Spiritual Living) on behalf of the Ahmadiyya Muslim Community, Aftab Sahib mentioned that we live in a world that has shrunk and one in which we are all connected. As such, we have a growing responsibility to each other as we all face common dangers. Representatives of each religion as well as the Center of Spiritual Living presented their respective prayers seeking peace and tranquility. Ayiza Ahmed and Zohair Ahmed represented AMC and presented the recitation and translation of *Sura Al-Fatiha*.

Rev. Susan Overland introduced each of the speakers below:

Dr. David Bruner, Center for Spiritual Living

Sardar Bhupinder Singh Dhillon, Sikh Gurdawara of San Jose

Father Thomas Massaro, Dean – Jesuit School of Theology of Santa Clara University

Rabbi Melanie Aron, Congregation of Shir Hadash, Los Gatos

Imam Mubasher Ahmad, Ahmadiyya Muslim Community

Each speaker presented the perspective of his/her faith-based community regarding the intersection of Violence and Spirituality and how the adherents of such faith-based system are expected to manage their lives in a society in which there are various examples of violence against innocent.

Dr. David Bruner emphasized that advocacy for peace in the society begins with one's own soul and personal behavior. He explained that in a multi-cultural society there is a need to embrace and celebrate diversity instead of merely promoting tolerance.

The Sikh presenter stressed that all communities are in search of peace where all can live without fear and how the teachings of the founder of Sikhism emphasized peace and love for all human beings.

Father Massaro explained that Christian teachings based on the premise of "Love Your Enemy." He conceded that behavior of Christians, now as well as through the middle ages, has not been aligned with such teachings as there have been acts of violence and discrimination and Church's track record has many

blemishes. He emphasized the need for faith-based communities to be proactive in combating violence and explained that he has been a proponent of Christian activism in that regard.

Rabbi Melanie emphasized that the message of the Old Testament against violence is as relevant today as it was thousands of years ago. She reminded everyone that teachings of Torah in many regards were very consistent with those contained in the Bible and the Holy Qur'an.

Imam Mubasher Ahmad highlighted that Islam is the only religion whose name has a meaning which is Peace and Submission. He explained that Islam's core message is Peace through total submission to God. He explained that violence can be in various forms including; physical, emotional or spiritual. It can be committed by one person or it can be state sanctioned against a group of people. He gave various examples from the life of the Holy Prophet of Islam^{saw} and how he combated violence with patience and forgiveness, and demonstrated, throughout his life, how one should lead a life in his footsteps. Imam Mubasher quoted numerous verses from the Holy Qur'an in which those who remain steadfast in the face of trials and atrocities have been given glad tidings.

Following the speeches, a panel discussion took place where questions from the audience were entertained by the four speakers.



Waqf-e-Ardhi in the United States

National Taleemul Qur'an and Waqf-e-Ardhi Department

For the benefit of our Community this article provides some background on the Waqf-e-Ardhi Scheme, summarizes some of the recent Waqf-e-Ardhi accomplishments in the United States, and outlines key responsibilities of Ahmadis related to Waqf-e-Ardhi.

Background of the Waqf-e-Ardhi Scheme

Hadhrat Khalifatul Masih III (rh) officially introduced the Waqf-e-Ardhi Scheme in 1966. Initially the purpose of this Scheme was to promote the learning and teaching of the Holy Qur'an as well as imparting religious knowledge to Jama'at members in small towns and villages across Pakistan. An Ahmadi would volunteer for at least two weeks at a designated Jama'at at his own expense under this Scheme and spend this time serving the needs of the members. At their own expense under the Waqf-e-Ardhi Scheme, thousands of Ahmadis around the world are teaching Qur'an to the members, exhorting them to do good deeds and shun evil. The net result of this activity is that members of the Community are receiving religious education and moral training, which in turn is strengthening their own character.

The Promised Messiah (as) in his writings has always stressed the importance of devoting one's time towards the service of the community to win the pleasure of Allah. The companions of the Promised Messiah (as) were exemplary in their devotion to the Community. For example, Hadhrat Khalifatul Masih I (ra), after his migration to Qadian, dedicated himself in the service of Islam day and night. His daily routine included giving commentary on the Qur'an and the Hadith, treating patients free of charge, teaching theology and medicine, and proof-reading books of the Promised Messiah (as).

In 2008, Hazrat Khalitul Masih V (aba) established a new combined department of Taleemul Qur'an and Waqf-e-Ardhi (TaQWA) in every country. He has encouraged Jama'at members to devote their time to teach fellow members on a variety of topics and to help provide other needed services. Particular emphasis is placed on teaching the Holy Qur'an and Hadith in keeping with the original purpose of the Waqf-e-Ardhi Scheme.

Why devote time through Waqf-e-Ardhi?

In today's fast-moving society, time is perhaps the most precious commodity. In the Holy Qur'an, Allah says to spend in His way out of what we love most: "You cannot attain righteousness unless you spend out

of that which you love; and whatever you spend, Allah surely knows it well." [3:93]. In addition to seeking the pleasure of Allah, devoting time under the Waqf-e-Ardhi Scheme provides us an opportunity to develop new friendships with other Jama'at members, and it is an excellent way for us to learn new skills and sharpen our knowledge.

Recent Waqf-e-Ardhi Accomplishes within the United States

During May of last year The National Taleemul Qur'an and Waqf-e-Ardhi (TaQWA) department launched a secure online Waqf-e-Ardhi application, which supports the entire process of handling a devotee request to serve the Ahmadiyya Community under the Waqf-e-Ardhi Scheme. This includes devotee registration, Waqf-e-Ardhi request submission, all required request approvals, and assignment of a devotee to a Jama'at where he/she will devote time under the Waqf-e-Ardhi Scheme. Since the launch of the Waqf-e-Ardhi Application, the Taleemul Qur'an and Waqf-e-Ardhi department, with the Grace of Allah, has made great strides in promoting the Waqf-e-Ardhi Scheme throughout the United States. Approximately 40% of all presidents have registered with the Application and, Inshallah, in the near future all presidents and National Amila members will be registered. In addition, several devotees have worked with the application and have completed all steps of the Waqf-e-Ardhi process and have successfully completed their Waqf-e-Ardhi assignments. Lastly, the Waqf-e-Ardhi team has received feedback from members of the Community across the country and has made significant improvements to the Waqf-e-Ardhi Application based upon this feedback. Additional enhancements are being planned for later this year.

Responsibilities of Devotees and Host Jama'ats / National Amila Members

A fundamental prerequisite for achieving success of the Waqf-e-Ardhi Scheme in the U.S. Jama'at is for members to get actively involved.

Devotees are encouraged to continually increase their religious knowledge, especially of the Holy Qur'an and Hadith. In addition, devotees should enhance their skills in secular disciplines for the benefit of themselves and the Ahmadiyya Community. Devotees are encouraged to devote time for a period of a week or more, although they can devote time for a period of two days. Devotees will benefit more if they are able to spend time helping remote Jama'ats rather than their local Jama'ats, and they are encouraged to include teaching religious knowledge as part of their assignment. Devotees are reminded that under the Waqf-e-Ardhi Scheme they are responsible for all travel expenses. To begin participating in the Waqf-e-Ardhi Scheme, please contact your local president for further details.

Hosting Jama'ats and National Amila members also have important responsibilities:

- Jama'at presidents should motivate their members to participate in the Waqf-e-Ardhi Scheme and identify members who can devote longer periods of time.
- Jama'at presidents should approve devotees who have made requests to devote time under the Waqf-e-Ardhi Scheme.
- Jama'at presidents and National Amila members should submit needs profiles representing the kinds of help they are looking for. This is essential so that the Waqf-e-Ardhi department can make proper devotee assignments based upon devotee skills and knowledge and the hosting Jama'at or National Amila member needs.
- Hosting Jama'at presidents and National Amila members should develop a detailed plan in advance with each assigned devotee, which must include specifics related to devotee accommodations and meals. This will help to ensure devotees assigned to a Jama'at or National Amila member are able to work effectively and have appropriate accommodations.

For more information about the Waqf-e-Ardhi Application please follow this link <http://wa.dev-altaqwa.us>.

To learn about approving devotee requests and submitting needs profiles Presidents and National Amila members should contact their regional Taleemul Qur'an and Waqf-e-Ardhi secretaries.

Humble Request for Prayers

The Jama'at members are requested to pray for the Waqf-e-Ardhi team and for the success of the Waqf-e-Ardhi Scheme in the United States.

Summer-camp Updates

By: Saba Khan

The summer-camp application is created to gather registration data at the annual summer camps that are arranged by the Taleemul Qur'an and Waqf-e-Ardhi (TaQWA) department. The goals are 1) to automate, simplify, and streamline registration process and 2) enable online sign-up and management of a summer-camp program.

Recently, summer camp application has been successfully integrated with TaQWA-One-Platform (TOP). TOP architecture enables sharing of information between various applications under the TaQWA umbrella. Currently summer-camp application is accessed by navigating to <http://wa.dev-altaqwa.us/sc>. Users create a single account (TaQWA Account) and can use the summer-camp application and the Waqf-e-Ardhi application with the same sign-in information. User Interface and access management has been improved and a separation between the various applications has been established. In line with user demands: 1) single-page registration has been introduced in place of the older 2-step process and 2) an online-option in addition to the email-option for the 'Forgot your password' functionality has been added. Owing to the growing needs of our user community, some administrative features of adding a user and changing access have been added. These changes are in the testing phase and will Insha'Allah soon be available in production.

This application will be enhanced in the coming days as part of our continuous improvement strategy. Application changes are targeted towards improving user experience and are driven by user feedback. The short-term changes are related to acquisition and archiving of the summer-camp data, ease of navigation and addition of some administrative features.

We always welcome volunteers who can help us progress in the cause of Jama'at and share the blessings of this great work by participating in this work for Allah the Almighty. We are using state-of-the-art technologies like PHP, JQuery, CSS, MySQL, Eclipse and Zend Framework. Please come forward to help if you have an interest in web-development. You can volunteer by going to the **"Volunteer for TaQWA"** on our website which is <http://wa.dev-altaqwa.us>. Jazak'Allah! May the new year bring fruit to our efforts for seeking nearness to Allah, and make us deserving of Allah's blessings in abundance. Happy New Year!

**Alfurqan: A Special Program Under the Directives of Amir-ul Mo'minin
Syedna Khalifatul Masih V, Hadhrat Mirza Masroor Ahmad^{aba}**

Department of Isha'at
(Qudsia Shafaq Lone)

Summer of 2012 had special significance for Ahmadies residing in America as our beloved Huzur^{aba}

graced Jalsa Salana USA 2012 with his blessed presence. It was an especially exciting occasion for the Department of Taleemul Qur'an & Waqf e Ardhi, along with its program, Alfurqan.

Preparations for Huzur^{aba}'s visit:

The Department assigned Alfurqan the task of organizing the Ameen ceremony at Jalsa Salana 2012 – an enormous task indeed, especially as the ceremony was to proceed at the blessed hands of Huzur^{aba}.

Screening each of the 284 registration forms initially received, conducting follow up questions, finalizing the number based on eligibility criteria, assigning mentors, checking status reports, contacting parents about changes in plans etc., all took countless administrative hours and painstaking effort.

In attempts to overcome shortcomings witnessed by Huzur^{aba} during his last visit, special effort was made to help the Ameen children in their recitation, and thus a total of 32 Certified Holy Qur'an teachers were assigned to small groups of Ameen children as mentors. The mentors coached the children four days per week on average, and for about three months, with enormous dedication. Their hard work, along with co-operation of the parents and efforts made by the children, resulted in beautiful Ameen ceremonies.

Altogether there were 5 Ameen Ceremonies held with beloved Huzur^{aba}, in which 137 girls and 99 boys had the good fortune to participate.

Alfurqan running under Huzur^{aba}'s directives:

The Alfurqan team has tried to ensure that according to Huzur^{aba}'s often expressed wishes, our efforts not remain confined to merely presenting a beautiful ceremony before him, but that we in fact make good actions a part of our daily life. And so the Ameen children are being further tutored to advance their level of recitation. **Classes are also being conducted for new children who have yet to finish their first reading of the blessed Qur'an.**

What exactly is Alfurqan?

Alfurqan (web address: www.alfurqan.us) is a Distance Learning system where students are taught in fully interactive online classrooms. It has been serving USA Jama'at since 2003, helping members learn correct recitation and translation of the Holy Qur'an under special directives of Huzur^{aba}.

By the Grace of Allah Ta'ala, Alfurqan now offers more than 50 classes to more than 1,700 students. These classes include Basic Recitation (Yassarnal Qur'an), Advanced Recitation (At-Tarteel), Hifz (Memorization), and Tarjumatul Qur'an (Translation & Comprehension) in English and Urdu. These classes are taught by certified teachers and honorable scholars from Jamia Ahmadiyya Rabwah and Nazarat e Taleem, Rabwah, Pakistan.

Technology pressed in service of the Holy Qur'an:

Just as establishment of MTA made us more cognizant of how modern technology is part of Allah Ta'ala's grand scheme and has been pressed into service to unite people from around the corners of the world under

one Khalifah, we hope that Distance Learning via online technology will also prove to be yet another momentous milestone for our jama'at.

Students reaping the benefits of Alfurqan already feel the power of this blessing as we hope to illustrate in the following story.

A Student's lifelong dream realized:

Rashida Hamid sahiba, who recently graduated from an Advanced Recitation class offered at Alfurqan taught by respected Hafiz Burhan Muhammad sahib of Rabwah expressed how grateful she was at this miraculous chance of being tutored by a Jamia professor of this caliber.

She mentions that during her college days in Rabwah she wished to take part in nationwide recitation competitions but her family would not permit participation in out-of-town college trips. Even though she could not compete, she still wished to learn advanced recitation from Jamia teachers who came to help prepare the participants, but that avenue was also closed to her as those sessions only allowed students who were preparing for the competition.

So at this most unlikely point in her life -- being married, having children of her own in college and living in a country worlds apart from the teachers she wished to learn from -- she feels truly blessed that her lifelong dream has been suddenly realized through Alfurqan. Alhumdolillah.

A Heartfelt Moment:

Alfurqan would not be able to fulfill its goals without our committed students, but this service would not have been available at all without the dedication of its teachers. More than 50 Instructors currently teach at Alfurqan, each sacrificing precious time and energy in service of the Holy Qur'an. At the moment, however, please allow us to share with you our awe of the dedication of a special group of teachers we have been blessed with as a result of Huzur^{aba}'s personal directives -- a gift for which we are humbled and grateful to our dear Huzur^{aba}, and offer praise to our most gracious God. This group consists of the esteemed professors from Jamia Ahmadiyya, Rabwah.

Under Huzur^{aba}'s directives, despite their days filled with full-time service to Jama'at and their job being the education of waqifeen-e-zindagi who will become the future missionaries and educators of our jama'at, these honorable scholars find time to teach part-time students living in the USA, learning the Holy Qur'an out of sheer interest and reverence in order to seek Allah's blessings.

One of Alfurqan's main translation classes is being taught by one such teacher: Respected Chaudhry Amin-ur-Rahman sahib (Vice Principal, Jamia Ahmadiyya, Rabwah). During the course of the session, "Murabbi sahib" (as respected Amin-ur-Rahman sahib is addressed by his students) informed the class of his father's severe illness and requested prayers. Murabbi sahib's father, Chaudhry Munir Ahmad sahib, resided in Calgary, Canada, and a visit there was not possible due to visa restrictions.

Those days proved especially spiritually uplifting for the class as they witnessed their teacher continue to deliver lessons as his father had to be rushed to the emergency, with his health rapidly deteriorating, and even at the exact time as his father was being wheeled into the operating room.

It had become quite habitual for the students to inquire about respected Murabbi sahib's father's health. It was usually done at the end of the class but sometimes prior to it as well. One day in the same routine a student asked how respected Murabbi sahib's father was doing. He replied something to the effect that, 'Let's finish today's lesson first and then we'll talk.' After going over the day's lesson respected Murabbi sahib informed students that his father had passed away that day, and since his father had

taught him the Holy Qur'an and taught him to teach the Holy Qur'an, he did not want to cancel the Holy Qur'an class on his account. Needless to say the students were speechless and overwhelmed with emotion.

The class Host who is also a student in this class wrote the incident to Huzur^{aba}, requesting prayers, and received an abundance of prayers for Murabbi sahib in response. A translation of Huzur^{aba}'s letter is provided below for the benefit of the readers:

London
28 October 2012

Respected Naimah Ahmad Sahiba

Assalamo-alaikum warahmatullahi wabarakatohu

[I] have received your letter. May Allah the Exalted always shower His blessings on the righteous people and reward those who serve the Holy Qur'an. And may He always cast His ever loving glances on those who sacrifice their feelings for God, and may He be the Guardian of all in both the worlds. Ameen.

Wassalam

Humbly
[Signature: Mirza Masroor Ahmed]

[Stamp: Khalifatul Massihil Khamis]

Having read Huzur^{aba}'s letter, each one of us can realize how we too can become recipients of these prayers by dedicating our time to the service of the Holy Qur'an in our own capacities. Dedicating some time to learn the Holy Qur'an would be a great start. Taking advantage of the knowledge offered by these esteemed scholars as well as many local teachers, would be a most wonderful continuation of our journey through the miraculous Qur'an.

Alfurqan is there to help in this capacity. There are classes for every level of expertise, from the basic to advanced -- classes for all ages; classes for men as well as women; and classes throughout the day to serve different schedules. All that stands between you and further study of the Holy Qur'an is your commitment.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝

And, indeed, We have made the Qur'an easy to understand and to remember. But is there anyone who would receive admonition?" (Ch54, v41)

Opportunity to serve the Holy Qur'an:

If you are already an advanced level student of the Holy Qur'an, please inform us, as you may be able to help us. Alfurqan needs volunteers in many capacities -- as Course Administrators, Syllabus Designers, Graphics Designers, Programmers etc. Training is also available for some jobs.



BOLETÍN AHMADÍA

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Boletín Oficial de la Comunidad Ahmadiya del Islam, USA

Sacrificio financiero y año de Waqfe Jadid

Sermón del Viernes pronunciado por Hazrat Khalifatul Masih V
el 4 de enero de enero del 2013

Hazur comenzó su sermón con la recitación del versículo 263 de Sura Al-Baqara:

"Los que emplean sus bienes en la causa de Al-lah, y a continuación no hacen que lo empleado vaya seguido de burlas o de agravios, son los que tendrán la recompensa consu Señor, y no tendrán temor ni se afligirán."

Hazur dijo: "Los miembros de la Comunidad Ahmadiya hacen desinteresados sacrificios y no hacen preguntas jactanciosas al respecto. Es un grupo de personas singular que encuentra confort y paz a través de sacrificios financieros. Al-lah bendice los sacrificios de la comunidad extraordinariamente."

Hazur dijo que aunque los miembros de la Comunidad nunca preguntan sobre el modo en que se invierte su dinero, los gastos de la comunidad se controlan y administran con mucha cautela por la gracia de Dios. A pesar de ello, los responsables de los gastos deben tener mucho cuidado al respecto y rezar a Al-lah para obtener Su guía y ayuda.

Hazur dijo: Cuando los contribuyentes hacen sacrificios en el camino de Dios, con fe firme en Él, Al-lah dice que no sentirán temor ni se afligirán, sino que, más bien, les serán concedidas buenas nuevas respecto a la otra vida y Al-lah los bendecirá abundantemente en este



mundo. Hazur expuso diversos casos de áhmadis de distintos lugares del mundo que realizan sacrificios financieros con entusiasmo, describiendo su experiencia y las bendiciones que reciben como resultado de sus sacrificios, así como su amor por Al-lah y su devoción al Khilafat.

El Amir encargado de Nigeria relata que una noche regresaban de una aldea tras la recolectar sacos de grano, cuando, al pasar por una aldea Ahmadi, vieron a unos jóvenes de la comunidad que le estaban esperando. Eran las diez de la noche. Los jóvenes les comentaron que habían estado esperándolo toda la tarde pues la así lo había ordenado la presidenta de la comunidad de mujeres. Las mujeres de la aldea habían trabajado por su cuenta y habían recolectado sus propios granos para entregarlos como chanda.

Anunciando el inicio del año número cincuenta y seis de Waqfe Jadid, Hazur

presentó un análisis del año pasado. Dijo que con la gracia de Dios, la Comunidad recaudó a nivel mundial cinco millones diez mil libras esterlinas (5,010,000) a través de Waqfe Jadid, trescientos diez y siete mil libras esterlinas más que el año pasado. Pakistán mantuvo el primer lugar en contribuciones, seguido por el Reino Unido, Estados Unidos y Alemania, ascendiendo a un millón trece mil ciento doce el número total de contribuyentes. En el aumento de contribuyentes Nigeria figura en primer lugar, seguido de Ghana y Sierra Leona. Ghana figura en primer lugar en África, seguida Nigeria y Mauricio.

Hazur invocó las bendiciones de Al-lah para quienes realizan contribuciones financieras. Dijo: "El Mesías Prometido dijo que cuando los siervos de Dios, dan preferencia a su fe antes que al mundo, El los trata con amor y ternura. Estas personas consideran un honor invertir su vida y sus riquezas en el camino de Al-lah. La fe verdadera consiste en consagrarse en el camino de Al-lah hasta el último aliento. Que Al-lah nos permita continuar realizando todo tipo de sacrificio posible en Su honor."

Al finalizar el sermón Hazur pidió a la comunidad que rezara por la seguridad de los Áhmadis que residen en Libia y por la liberación de aquellos que han sido tomados como prisioneros.

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Clemente, el Misericordioso.*

*Toda alabanza pertenece sólo
a Al-lah, Señor de los mundos.*

El Clemente, el Misericordioso.

Dueño del Día del Juicio.

A Ti sólo Te adoramos y a Ti sólo imploramos ayuda.

Guíanos por el camino recto.

*El camino de aquéllos a quienes Tú has concedido Tus
bendiciones, de los que no han incurrido en Tu enojo y
de los que no se han extraviado.*

(Sura Al-Fatiha, C. 1: V.1-7)



Hadiz (Relatos del Santo Profeta (sa))

"Abdul-lah, hijo de Mas'ud, mencionó: "El Mensajero de Al-lah (la paz y bendiciones de Dios sean con él) dijo:

"Diréis la verdad porque la verdad conduce a la virtud, y la virtud lleva al paraíso. El hombre dice la verdad y se aferra a ella hasta que consta como auténtico virtuoso a la vista de Al-lah. Y precaveos de la falsedad, pues sin duda la falsedad conduce al vicio, y el vicio lleva al infierno. El hombre persiste en la falsedad hasta que es registrado como un gran embustero a la vista de Al-lah".

Ubadah dijo: "El Mensajero de Al-lah (la paz y bendiciones de Dios sean con él) dijo: "Sin la recitación del capítulo inicial del Corán no hay oración, es decir, no se realiza correctamente".

(Bujari)

Escritos del Mesías Prometido

Para una persona justa debería ser suficiente el hecho de que Dios no me ha destruido como a los falsos, sino que ha derramado, interna y externamente, tantas bendiciones sobre mi cuerpo y alma que se hace difícil enumerarlas. Era joven cuando proclamé ser receptor de la revelación divina y ya he envejecido. Han transcurrido más de veinte años desde que hice mi primera proclamación. En este lapso, muchos de mis amigos y compañeros más jóvenes que yo han fallecido. Mas Él a mí me ha concedido larga vida y ha sido mi Sustentador y Protector en las dificultades. Decidme: ¿Son acaso éstas las características de los que imputan falsedades a Dios?

Rohani Jazain, Vol. 11, pág. 50; Anyame Atham)



Mirza Ghulam Ahmad
(1835-1908)



LA COMUNIDAD AHMADÍA DEL ISLAM

La Comunidad musulmana Ahmadía fue fundada por Hadhrat Mirza Ghulam Ahmad de Qadián, India, en 1889. Él declaró que era el Mesías Prometido y el Imam-al Mahdi cuyo advenimiento se producía en cumplimiento de múltiples profecías referentes al Reformador Prometido de los Últimos Días. El fundó el Ahmadiyat, que no es una religión nueva, sino que representa al Islam original en su esencia y en su pureza, tal como había anunciado el Santo Profeta Mohammad.

La Comunidad establecida por Hadhrat Ahmad es un compendio del mensaje benevolente de todas las religiones del mundo: la paz, de la fraternidad universal y la sumisión a la Voluntad de Dios y a Sus Mandamientos. La Comunidad musulmana Ahmadía cree en todos los profetas y maestros religiosos enviados por Dios. Por lo tanto, busca establecer la paz entre las religiones, dando testimonio de la verdad de las enseñanzas originales de los diversos credos. Los seguidores de todas las grandes religiones aguardaban el advenimiento de un enviado Prometido, en los Últimos Días, tal y como habían predicho sus Escrituras Sagradas. Inspirado por la guía Divina, Hadhrat Ahmad hizo la declaración transcendental de que, en realidad, sólo había de aparecer una única persona representando a todos los enviados Prometidos y que, finalmente, la humanidad se reuniría bajo el estandarte de una religión Universal.

Hadhrat Ahmad, el fundador de la Comunidad musulmana Ahmadía, declaró que él era el Prometido esperado en todo el mundo por las diversas religiones.

Jalifa del Islam pronuncia un discurso histórico en el Parlamento Europeo



El 4 de diciembre de 2012, el Jefe Internacional de la Yama'at musulmana Ahmadía y Quinto Jalifa, Hazrat Mirza Masrur Ahmad pronunció un discurso histórico en el Parlamento Europeo en Bruselas para una audiencia de más de 350 invitados que representaban a 30 países. El evento fue organizado por el nuevo Grupo Parlamentario Europeo "Amigos de los musulmanes áhmadis". Martin Schulz, diputado y Presidente del Parlamento Europeo también acudió al encuentro con Su Santidad.

Durante su discurso de treinta y cinco minutos, Hazrat Mirza Masrur Ahmad pidió a la Unión Europea que preservara su unidad; abordó el tema de aumento de la inmigración en los países occidentales; abogó por la igualdad en las relaciones internacionales, y habló acerca de las enseñanzas fundamentales del Islam en relación con el desarrollo de la paz mundial.

Hazrat Mirza Masrur Ahmad, dijo que en el mundo moderno hay mucha gente que ve al Islam como una religión que promueve la violencia y el extremismo y lo culpa de muchos de los conflictos que tienen lugar en distintas partes del mundo. Dijo que tales acusaciones eran particularmente injustas ya que "el significado mismo de la palabra Islam es "paz" y "seguridad". El Jalifa habló después de la preocupación general existente por los niveles progresivos de inmigración en los países occidentales. Sobre la Unión Europea, Hazur dijo:

"La formación de la Unión Europea ha sido un gran logro por parte de los países europeos, ya que ha servido de medio para unir a este continente. Debéis hacer todos los esfuerzos posibles para preservar esta unidad ... Recordad que la fuerza de Europa reside en que permanezca unida. Tal unidad

no sólo beneficiará a todos los que aquí vivís, sino que será el medio por el que este continente mantenga su fuerza e influencia a nivel mundial". El Jalifa dijo que no sólo era necesaria la cooperación dentro de Europa, sino que era precisa una unidad global. Dijo:

"Hablando desde el punto de vista islámico, debemos esforzarnos para que el mundo entero se una. El mundo debe unirse en érminos monetarios así como en términos de negocios y comercio; y en cuanto a la libertad de movimientos e inmigración se deben desarrollar políticas prácticas de cohesión, para que efectivamente el mundo pueda llegar a unirse".

Su Santidad dijo que los países del mundo moderno ya no podían permitirse el lujo de permanecer aislados, pues incluso las potencias mundiales como Estados Unidos dependían del comercio internacional y de las relaciones exteriores. Dijo que los países desarrollados no deberían explotar a las naciones más débiles, sino que deberían ayudarles a desarrollarse y a progresar.

Hazur también se refirió a los conflictos en el mundo árabe y Oriente Medio. Dijo que aunque el mundo occidental había expresado abiertamente su "indignación y preocupación" por la situación en Siria y Libia, no parecían tan preocupados acerca de la difícil situación del pueblo palestino.

El Jalifa también criticó el principio del poder de veto dentro de las instituciones internacionales. Dijo que el historial de voto de los miembros permanentes del Consejo de Seguridad muestra cómo en ciertas ocasiones el poder de veto ha sido mal utilizado para apoyar la crueldad, en lugar de prevenirla. Hazur concluyó haciendo un llamamiento por la

justicia y la igualdad:

"Recordad siempre que la paz sólo puede establecerse ayudando tanto al oprimido como al opresor de una manera completamente imparcial, sin intereses ocultos ni enemistad. La paz se crea ofreciendo una plataforma de igualdad a ambas partes".

Previo al discurso de apertura algunos diputados subieron al estrado y hablaron de su admiración por el Islam pacífico propugnado por la Yama'at Ahmadía.

El Dr. Charles Tannock M.P.E., Presidente del Grupo Parlamentario Europeo de "Amigos de los musulmanes áhmadis" dijo que "los musulmanes áhmadis son un ejemplo admirable de tolerancia en el mundo". Tunne Kelam M.P.E., Vicepresidente de Grupo Parlamentario Europeo de "Amigos de los musulmanes áhmadis", elogió a la Yama'at musulmana Ahmadía por "rechazar toda forma de violencia y terrorismo" y se comprometió a apoyar a la Yama'at a nivel mundial. La Baronesa Sarah Ludford M.P.E., Vicepresidenta del Grupo Parlamentario Europeo de "Amigos de los musulmanes áhmadis", dijo que el lema de la Yama'at era "una inspiración que necesitamos desesperadamente en el mundo moderno".

Claude Moraes M.P.E., Vicepresidente del Grupo Parlamentario Europeo de "Amigos de los musulmanes áhmadis", dijo que el evento había atraído "una participación mayor de la que existe en cualquier otra reunión del Parlamento Europeo".

El evento histórico concluyó a las 16:35 con una oración en silencio dirigida por Hazrat Mirza Masrur Ahmad.

Llalsa Salana de Guatemala

De los días 30 de noviembre al 2 de Diciembre del 2012 se celebró la convención anual Jalsa Salana No. 23; en la cual participaron miembros de la Comunidad Musulmana Ahmadía de Guatemala, Panamá y Estados Unidos y el representante de Hazur, Maulana Mubarak Nazir, Vice-Presidente de la Comunidad Musulmana Ahmadía de Canadá y jefe misionero de Canadá.

El viernes 30 de noviembre, se leyó el mensaje de Hazrat Khalifatul Masih V. El día sábado 01 de diciembre, Darío Samayoa habló de la importancia del tabligh; David Gonzalez trató sobre las Pruebas de la veracidad de la Comunidad Ahmadía y de las Diez Condiciones del Baiat. Abdul Sattar Khan, presidente de la Comunidad Ahmadía de Guatemala, disertó sobre la Vida del Mesías Pro-

metido. Maulana Mubarak Nazir Sb trató de la importancia, necesidad y bendiciones del Jalifato. Al tercer día, los temas a tratar fueron: Islam una religión de paz y amor, Humanity First y el Profeta Mohammad, príncipe de la paz. Asistieron al Jalsa Salana un total de 120 personas entre los que se contaban intelectuales, profesores, médicos y abogados.

Actividades Humanity First Guatemala

Tras una intensa planificación e investigación, Humanity First Guatemala acaba de inaugurar la academia "Learn and Help Spanish" en Antigua. El objetivo de la academia española es recaudar fondos que permitan que la academia informática Learn and Help consiga autoabastecerse. Profesores con unos 15 años de experiencia impartirán clases en Antigua. También se han editado libros específicos para este programa.

El equipo de Humanity First Guatemala pide humildemente sus oraciones y apoyo

para el éxito de este programa inshallah. Para mayor información, visite <http://www.learnandhelp.org.gt/> o envíe un email a info@learnandhelp.gt.

En Marzo, un equipo de estudiantes y médicos voluntarios de los EEUU viajará a Guatemala para participar en el segundo campamento de asistencia médica de Humanity First. El año pasado, unos 1400 pacientes recibieron medicinas y servicios gratuitos durante una semana en Masagua. Este año esperamos poder causar un

impacto incluso mayor en las comunidades marginadas de Guatemala.

El programa Agua para Vivir tiene como objetivo suministrar acceso a agua potable en comunidades marginadas a través de la instalación de pozos de agua en comunidades extremadamente empobrecidas de Guatemala. Gracias a los donativos se han construido unos 150 pozos para familias, un colegio e incluso una clínica. Si desea colaborar para esta causa envíe un email a info@humanityfirst.gt para más detalles.

Plan de Tabligh para la Sección Española de EEUU 2013

El objetivo de la sección española de EEUU, dirigida por el Dr Waseem Sayed y el Imam Naseem Madi, es mantener contacto con todos los latinos e hispanoparlantes que residan en los Estados Unidos para transmitirles el mensaje del Islam Ahmadía. El fin es implementar una estructura de Tabligh que permita atraer a al menos 1000 miembros latinos nuevos a la Jama'at Ahmadía, inshaal-lah.

El plan incluye la participación en eventos latinos en los Estados Unidos, contactar con gente y organizaciones latinas, invitar a dignatarios a eventos locales de tabligh de la Yamaat y Llalsas, organizar eventos de la Jama'at en español o dirigi-

do a gente hispana. Este programa se llevará a cabo a través de entrevistas personales, llamadas telefónicas, envíos de publicaciones, contactos con la prensa, y a través de programas en español que se emitirán en la MTA u otros canales públicos de la televisión. Para ello se tiene previsto preparar material de tabligh al español, como folletos, comunicados de prensa, boletines, entrevistas, etc.

Además, el plan recoge acciones para buscar a miembros de la Yamaat hispano parlantes para trabajos voluntarios en Guatemala; y contiene distintas iniciativas para poder establecer una presencia online tales como promocio-

nar distintas páginas web, publicar citas de Hazur en twitter, subir videos en YouTube, etc.

Por todo el país se está llevando a cabo la campaña "I Love Muhammad" bajo la cual los miembros de la Comunidad están organizando conferencias sobre *Muhammad el Mensajero para la paz* para los días 5, 6, 7 de Marzo 2013 o bien los días 12, 13, 14. Debemos hacer lo posible para el éxito de este evento invitando a hispanos a tal evento y ayudando a traducir los discursos.

Si desea colaborar en estos esfuerzos puede enviar un email al Dr. Waseem Sayed a wsayed@gmail.com, o llamar al teléfono 909-636-4397.

جو لوگ قرآن کو عزت دینگے وہ آسمان پر عزت پائیں گے

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in the heavens.**

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IMPORTANCE OF THE HOLY QUR'AN

‘Say, if the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.’

(Al-Kahf, 18:110)

“The Holy Qur’an is an ocean of eternal truths, insights and prophecies.”

(Chashma-e-Ma‘rifat, Ruhani Khaza’in, Vol. 23, pp. 271-272)

“The Qur’an is my sustenance and is the source of my soul’s refreshment. I read it a number of times a day, but my soul never has its fill. It is healing, it is mercy, it is light, it is guidance.”

(Hadhrat Maulawi Nur-ud-Din ^{ra} Khalifatul Masih I, Second Edition, by Muhammad Zafrullah Khan ^{ra}, p.104.)

A true believer proves the superiority of the Qur’an by practicing its beautiful teaching.

(Hadhrat Khalifa V ^{at} Friday Sermon March 25th, 2011)