



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

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
القران الحكيم ٣:٢٥٨

# The Ahmadiyya GAZETTE

January-February 2017

Prophecy of Muslih Mau'ud, Outreach, First missionary to the US

USA

لا اله الا الله محمد رسول الله

## THE MOSLEM SUNRISE

EDITED BY  
DR. MUFTI MUHAMMAD SADIQ

شمس الإسلام

DOMINION OF CANADA

UNITED STATES

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PACIFIC OCEAN

ATLANTIC OCEAN

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No. 1—July, 1921

Brief Report of Work for Islam in America During the Last Year  
No Polygamy  
Virgin Birth  
Islam Defended

A Verse from the Holy Quran  
A Page from the Master-Prophet's Sayings

A Quarterly Magazine.

Annual Subscription \$1.00 (England 5/- India Rs. 5/-), Single Copy 25c  
74 Victor Avenue, Highland Park, Mich., U. S. A.

## A Message

From the Leader of the Ahmadiya Community to All American Moslems and Members of the Ahmadiya Movement in Islam. Assalamo-o-Alaikum

## Greetings!

The Pioneers in the Colonization of American land are always looked back upon with great honor and respect. Their work was temporal but now, my dear Brothers and Sisters, Allah the Almighty has made you the Pioneers in the spiritual Colonization of the Western world. If you will work with same love, zeal, sincerity and loyalty as they did your honor and respect and name will be still greater than their's, as you will have moreover the Reward at the Last day and Allah's pleasure, the grandeur and beauty of which no one can estimate there in this world.

**Mirza Mahmud Ahmad**

# Jāmi‘a Ahmadiyya Canada

## ADMISSIONS 2017-18

### Requirements & Procedure



”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، یو کے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاء اللہ۔ لیکن بہر حال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مددگار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” (January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)

#### 1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

#### 2. Age:

17- 20 Years.

#### 3. Medical Report:

Medical Report from a practicing physician certifying good health of the applicant.

#### 4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

#### 5. Application Procedure:

The following documents should be attached to the Jāmi‘a Admission Application Form:

i. Waqf Zindagī Application attested by National Amīr

ii. A copy of educational certificates

iii. A copy of Photo ID (for example, Driving License or Passport)

iv. A copy of valid passport (for non-Canadian applicants only) Three passport-size photographs.

#### 6. General Instructions:

Prospective students, besides reciting the Holy Qur’ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

#### 7. Application Form –

##### Submission Deadline:

Contact information is given below for obtaining the Application Form and submission of completed application.

Original completed application must be received by **April 30, 2017**



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**Acronyms for salutations used in this publication**

- s.a./s: Ṣallāllāhu 'Alaihi Wa Sallam  
(may peace and blessings of Allāh be upon him)
- a.s./a: 'Alaihis-Salām (may peace be upon him)
- r.a./r: Raḍiyallāhu 'Anhu/'Anha  
(may Allāh be pleased with him/her)
- r.h.: Raḥimahullāhu Ta'ālā  
(may Allāh shower His mercy on him)
- a.b.a.: Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz  
(may Allāh support him with His mighty help)

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

**Disclaimer:** The material presented herein reflects the original content of the authors. To the extent possible, Gazette staff has attempted to screen the material for accuracy and appropriateness but some oversights may have occurred. If the reader identifies a mistake and/or would like to comment on some of the material, please contact Gazette staff (gazette@Ahmadiyya.us).

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

Periodical Postage Paid at Chauncey, Ohio  
Postmaster: Send address changes to  
The Ahmadiyya Gazette  
P.O. Box 226, Chauncey, OH 45719-0026

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## Propagation of the Message of Islam

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا  
وَمُبَشِّرًا وَنَذِيرًا ﴿٣٣﴾  
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٣٤﴾

O Prophet, truly We have sent thee as a Witness,  
and Bearer of glad tidings, and a Warner,

And as a Summoner unto Allah by His command,  
and as a Lamp that gives bright light. (33[Al-Ahzāb]:46-  
47)

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ  
رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ  
رِسَالَاتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٥٠﴾

O Messenger! convey to the people what has been  
revealed to thee from thy Lord; and if thou do it not,  
thou hast not conveyed His Message at all. And Allah  
will protect thee from men. Surely, Allah guides not the  
disbelieving people. (5[Al-Mā'idah]:68)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

And let there be among you a body of men who  
should invite to goodness, and enjoin equity and forbid  
evil. And it is they who shall prosper. (3[Al 'Imrān]:105)

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۗ قُلِ اللَّهُ ۗ  
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۗ وَأَوْحَىٰ إِلَيَّ  
هَٰذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ  
أَيْتَكُمْ لِيَتَّسِعُوا وَأَنْ قَدْ آتَىٰكُمْ اللَّهُ  
أُخْرَىٰ ۗ قُلْ لَا أَشْهَدُ ۗ قُلْ إِنَّمَا هُوَ اللَّهُ  
وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٦٤﴾

Say, 'What thing is most weighty as a witness?' Say,  
'Allah is a Witness between me and you. And this

Qur'an has been revealed to me so that with it I may  
warn you and whomsoever it reaches. What! do you  
really bear witness that there are other gods beside  
Allah?' Say, 'I bear not witness *thereto*.' Say, 'He is the  
One God, and certainly I am far removed from that  
which you associate *with Him*.' (6[Al-An'ām]:20)

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ  
عَنِ الْمُشْرِكِينَ ﴿٢٠﴾

So declare openly that with which thou art  
commanded and turn aside from those who ascribe  
partners to God. (15[Al-Hijr]:95)

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿١٥٠﴾  
وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ  
مِنَ الْمُؤْمِنِينَ ﴿١٥١﴾

And warn thy nearest kinsmen,

And lower thy wing of mercy to the believers who  
follow thee. (26[Al-Shu'arā']:215-216)

وَالْمُرْسَلَاتِ عُرْفًا ﴿١٥٢﴾  
فَالْعَصْفِ عَصْفًا ﴿١٥٣﴾  
وَالنَّشْرِ نَشْرًا ﴿١٥٤﴾  
فَالْفُرْقَةِ فَرَقًا ﴿١٥٥﴾  
فَالْمُقَيَّبَاتِ ذِكْرًا ﴿١٥٦﴾  
عُدْرًا أَوْ نُذْرًا ﴿١٥٧﴾

By the angels who are sent forth with goodness,  
And then they push on with a forceful pushing,  
And by the forces that spread the truth, a good  
spreading,

And then they distinguish fully between good and  
evil.

Then they carry the exhortation far and wide

To excuse some and warn others. (77[Al-  
Mursalāt]:2-7)

## Spreading the Message of Islam

حَدَّثَنَا ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ لَمَّا نَزَلَتْ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّفَا فَجَعَلَ يُنَادِي " يَا بَنِي فَهْرٍ يَا بَنِي عَدِيٍّ " . لِبُطُونِ قُرَيْشٍ حَتَّى اجْتَمَعُوا ، فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ فَقَالَ " أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ ، أَكُنْتُمْ مُصَدِّقِي " . قَالُوا نَعَمْ ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا . قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ " . فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ سَائِرَ الْيَوْمِ ، أَلْهَذَا جَمَعْتَنَا فَنَزَلَتْ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ \* مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

Narrated Ibn ‘Abbās (may Allah be pleased with him): When the Verse ‘And warn thy nearest kinsmen’ (26[Al-Shūrā]:215) was revealed, the Prophet (may peace and blessings of Allah be upon him) ascended the Şafā (mountain) and started calling, “O Banī Fihri! O Banī ‘Adiyy” addressing various tribes of Quraish till they assembled. Those who could not come, sent their representatives to checkout. Abū Lahab and Quraish came. The Prophet (may peace and blessings of Allah be upon him) said, “If I told you that there is a cavalry in the valley intending to attack you, would you believe me?” They responded, “Yes, for we have not experienced anything from you other than truth.” He said, “I am a warner to you in face of a severe punishment.” Abū Lahab responded, “May you perish all this day. Did you gather us for this?” Thus was revealed: “Perished be the two hands of Abū Lahab, and he will perish. His wealth and what he has earned shall avail him not” (111[Al-Lahab]:2-3). Bukhārī, Book: Commentary on the Holy Qur’an, Chapter: Commentary on (26[Al-Shu‘arā]:215). (Translation by editors)

وعن أبي مسعود عُقْبَةَ بْنِ عمرو الأنصاري البدرى قَالَ : قَالَ رَسُولُ اللَّهِ : « مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ .

Uqbah ibn Amr Ansari relates that the Holy Prophet said: The reward of one who guides another towards good is equal to the reward of the latter (Muslim). (Translation from “Gardens of the Righteous,” Zafrulla Khan, London, 1975, Entry 175)

وعن أبي هريرة : أَنَّ رَسُولَ اللَّهِ ، قَالَ : « مَنْ دَعَا إِلَى هُدًى ، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا ، وَمَنْ دَعَا إِلَى ضَلَالَةٍ ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا » .

Abu Hurairah relates that the Holy Prophet said: He who calls people to guidance has the same reward as those who follow him without any diminution of the reward of the latter, and he who calls people to error carries the same burden of sin as those who follow him without any diminution in the burdens of the latter (Muslim). (Translation from “Gardens of the Righteous,” Zafrulla Khan, London, 1975, Entry 176)

فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ

Should a single person be guided by Allah through you that would be better for you than a whole lot of red camels (Bokhari and Muslim). (Translation from “Gardens of the Righteous,” Zafrulla Khan, London, 1975, Entry 177)

“ إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا ، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا ، فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا ، فَأَنَا أَخَذُ بِحُجْرَتِكُمْ عَنِ النَّارِ ، وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا ” .

“My example and the example of the people is that of a man who lit a fire. When the fire lighted its surroundings, moths and other insects started falling into the fire. The man strove to save them but they overpowered him and rushed into the fire. I take hold of the knots at your belts to prevent you from falling into the fire, but you insist on falling into it.” Bukhari; Book: To make the heart tender; Chapter: To give up sinful deeds. (Translation by editors)

**Guidance from the Promised Messiah  
may peace be upon him**

## **Only God Opens the Doors of the Heart of a Person**

On May 2, 1908, 24 days before he passed away, the Promised Messiah, may peace be on him, said:

“Until God does not open the doors of the heart of a person, no one can do anything. Only God opens the doors of hearts. When God wishes well for a person, he raises an advisor in his heart. When good days dawn on a person, and God desires man’s reformation and advancement, God raises an advisor in man’s heart. Unless an advisor arises in man’s heart, outside counsel has no effect. But this is God’s work. Our work is only to convey the matter. “On the Messenger lies only the conveying of the Message...” (5[Al-Mā'idah]:100). Change is in the hands of God. We want to have the matter conveyed from our side so that we may not be questioned that why we did not convey the matter adequately. That is why we have conveyed verbally and have completed this job in writing as well. It would be rare that one may say that our message has not reached him or our claim has not reached him.” (Al-Ḥakam, Vol. 12, No. 39, 18 June 1908)

One hundred and three years after him, it is now our responsibility to convey his message to everyone so that no one may say that his message has not reached him or his claim has not reached him.

## **Five Workshops**

In his book *Fath-i-Islam* (Victory of Islam), the Promised Messiah, may peace be upon him, outlines five methods of propagating Islam. He says:

“Truth will prevail. A new bright day will dawn again for Islam same as it did before. The sun of Islam will rise in full bloom same as it did before. But this will not be at once. Imperative it is that this should not happen until we have proved our worth by devoted hard work, by offering our life-blood, by sacrificing our rest and peace, by accepting all indignities for the dignity of Islam.

The new life of Islam demands a great sacrifice from us. What is this sacrifice? It is our lives: on this sacrifice depends now the life of Islam, the life of Muslims, the manifestation of God in our time.

Sacrifice is of the essence of Islam. And this is the Islam that God wants to restore.

To bring about this great transformation, it was necessary that God Himself should establish a workshop, adequate and efficient in all respects. So, He the Most Wise, Most Powerful, let this workshop come into being by sending this humble one to undertake this work of reforming mankind. He has divided this workshop into several branches, all devoted to the dissemination of truth, the propagation of Islam.

Of these branches one branch is concerned with the **preparation of books**, one of the tasks assigned to this humble one. To perform this task, I have been gifted with special knowledge. Knowledge which is not within man’s capacity, which can be acquired only by the Help of God, which comes not of human effort but through the Holy Spirit. Instruction by the Holy Spirit has dissolved our difficulties.

A second branch of this workshop is concerned with the **publication of leaflets** which, also under divine command and for satisfaction and conviction of all concerned, has already been undertaken. More than 20,000 leaflets on Islamic truths and arguments have been published. The process is continuing according to need in the future.

The third branch of this Divine workshop relates to **visitors** and inquires of those who choose to travel and come to me in search of truth or for other purposes: they have heard of this workshop and so they come to me. This branch of the work also keeps growing. The pressure of visitors no doubt varies. Not much on certain days, but very much on other days. During the last seven years there could have been about 60,000 or more visitors. God alone knows what I was able to do: talking to those who were eager to listen, helping solve their difficulties and encouraging them in different ways.

Talking to people and answering their questions sometime proves more useful than reaching them through books and leaflets. The method makes for speedy and effective communication. That is why prophets have relied on this method. Prophets have had their revealed teaching recorded and published, so as to reach all and sundry. Whatever else they had to give was in the form of speeches made by them on different occasions and adapted to

those occasions. What they received as revelation from God was certainly written down and circulated with special care. But the general custom of prophets has always been to speak to those who would listen and speak appropriately. They keep the needs of their audiences in view. They do not speak like the speakers of today, who speak to show how learned they are, or who speak to delude simple folks into accepting all their bad logic and sophistries—making their own passage to hell so much the easier. No, not thus. But rather in a simple and sincere manner, prophets have communicated whatever happened to move their own hearts. Their speeches are clean and holy, suiting the occasion and fitting the needs of listeners. Nor do they speak only to entertain and amuse. Their approach is the approach of those who find spiritually sick persons around them and who then proceed to counsel these listeners suffering delusions of various kinds. In that case they try and remove these delusions by powerful arguments. Always choosing words economically, putting more meaning in fewer words. This is what this humble one also keeps doing. Visitors and inquirers have their needs and their spiritual ailments. Speeches are adapted accordingly also in keeping with their abilities...

The fourth branch relates to **correspondence** with an increasing number of inquirers, truth seekers and opponents. During the years that have just gone by more than 90,000 letters must have been received, all of which had replies written to them. Excepting of course a few which were thought to be of no consequence or meaning. This work continues. Every month a large number of letters, from 300 to 700 or 1000 have to be exchanged.

The fifth branch of the Workshop established by God Almighty through special revelation—as I hope—is **widening stream of initiates**, those who enter Bai'at and make a declaration of affiliation. At the time of introduction of Bai'at God said to me:

The earth is rent by a storm of misguidance. At this time of storm make this boat. So that he who embarks on this boat will be saved from drowning and he who goes on refusing invites death.

And He said: He who slips his hand in your hand slips it not in your hand but in the Hand of God.

Yes, and God also gave me the tidings: I will cause you to die and raise you to Myself. But your true followers and friends will survive till Doomsday, always prevailing over your deniers.

These then are the five branches of this Workshop, which God Almighty has established, so to say, with His own Hand. Those who look at things superficially might say that preparation of books is important, but not so the other parts of this plan and program. But in the eyes of God all branches are important and necessary. The great reform God has initiated cannot be carried through except by putting to use the five parts of the plan.

It is also true that the plan has been promised special assistance. It relies completely on God's special grace and help. But, again, it is with God's command and on hints received from Him that all Muslims are being addressed in this invitation to help; and this is in keeping with the practice of prophets in the past. To meet with difficulties in the way they have always invited people to help in their programs. Following them I say it is obvious what scale of assistance by the general body of Muslims will be required to promote work in the five parts of this plan.

Take the compilation of books, etc., for instance. What size of finance will be required for the publications of books alone? If we are interested in a wide circulation of books, we should see that they reach people who most need them and in as short a time and in as large a number as possible. Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable. If we bind ourselves to this rule we cannot publish our books on any scale, nor make them reach a sufficiently large number of readers in a reasonably short time. As an example, by distributing 100,000 books free, in a matter of twenty days we may be sure that our books have reached far wide and nearly all sections of people, all who are keen to know the truth. This we may not accomplish in twenty years if we put a price on our books. In the latter case, we have to store away our books and wait and look for possible buyers who may or may not turn up. It is possible that during this waiting we may pass away from the world, leaving our books behind. So the method of sales will not work for our purpose. It will restrict circulation of our books severely, ruin our real aim, and spread our program over centuries."

May Allah help us in coming forward to spread the truth in the world using these five methods outlined by the Promised Messiah, may peace be upon him, distributing books and pamphlets, bringing visitors to our centers, writing letters and generating Bai'ats.

# Prophecy of the Muṣliḥ Mau'ūd

## From the Writings of the Promised Messiah

### May peace be upon him

In the announcement of February 20, 1886, the Promised Messiah, peace be on him, 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 journey.

A sign of power, mercy, 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 the truth 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 (on whom be peace) 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 wilt 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 Emmanuel 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 shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder 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, 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 peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

(Tadhkirah, English translation by Sir Muhammad Zafrulla Khan)

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## Advice to A Missionary

Ḥaḍrat Muṣliḥ Mau'ūd, may Allah be pleased with him

These directions were given in writing by Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad<sup>r.a.</sup>, to Maulana Qazi Muhammad Abdullah B.A., B.T., on the occasion of his departure for England as a missionary on 6 September 1915. He returned to Qadian on 28 November 1919. Original Urdu text appears in Al-Fazl, 14 September 1915.



I seek refuge with Allah against Satan the Rejected. I begin with the name of God the Beneficent, the Merciful. We praise and glorify Him and invoke blessings on His Revered Prophet (may peace and blessings of Allah be upon him).

“I commit you to God who is one and who has neither wife nor son. May be your guardian, helper, guide teacher, and leader. Āmīn!

The task with which you have been entrusted is an onerous one, I should say it is beyond the power of man. It cannot be accomplished but with His help. The heart of man is in His hands. Regeneration and purification of heart are then, His work. You should, therefore, repose complete trust in Him.

Never entertain even for a moment the idea that you are capable of doing anything. Your heart should ever be full of Divine love and you should steer clear of pride and boasting. Humiliate yourself before God whenever you meet an opponent. Banish the idea from your mind that you will answer him—nay, even assure yourself that you do not know anything. Forget all that you know; yet at the same time have a firm faith that

God is with you and He will instruct you in all things. Pray to God and do not even for a moment entertain the idea that your adversary will get the better of you. Rest assured that you will be victorious.

But at the same time keep in view the Divine independence (ghina) and bear in mind that He does not stand in need of human help. He who is proud of his knowledge is brought low even though he be working for the Divine cause.

At the same time, Divine help is not extended to him who is over-awed by his enemy. So, there should be neither pride nor boasting nor fear nor again perturbation of mind. Bear yourself with all humility and faith and face the enemy resolutely. None will overcome you. Even if your opponent asks of you what you do not know the angels of God will come to your help and your tongue will flow with truth, and Divine inspiration will instruct you in all that you require. It is a truth. Doubt it not.

The opponent against whom you are being sent is not to be regarded as an ordinary one. For three hundred years, rather more than that, the Muslim missionaries have in vain tried to win him over. He has baffled their attempts at every step. Yet there is no cause for despair, because the Islam that has hitherto fought him was not the real and living Islam. It was only a lifeless skeleton. Who can dispute the fact that even a child can overthrow a skeleton. Attack him with the weapons of the real and living Islam and he will of himself run away.

Europe is now steeped in materialism. She is the mine of all sciences. She is proud of her knowledge. She is puffed up with the thought that what she thinks to be civilization is the real civilization and that all else is barbarism. People, finding her so far advanced in science, are over-awed by her extravagant claims while as a matter of fact the sciences of Europe cannot be put in the balance against the knowledge contained in the Quran. Here theories are subject to constant change while the Qur'anic truths are eternal and unchangeable. Hence, he who believes in the Holy Quran cannot for a second be cowed down before her. If he studies her civilization in the light of the Holy Quran, it will appear to him anything but civilization and its bright pearls will appear no more than mere oyster shells. Therefore, never be dismayed by the theories of Europe. If they ever begin to vitiate your mind, take to the study of the

Holy Quran and the works of the Holy Founder of Ahmadiyya Jamā'at and you will find such knowledge therein as will counteract their unhealthy influence.

Bear in mind that you are going to conquer Europe and not be conquered by it. Do not be afraid of her pretensions for they are utterly baseless. Do not yield to the irreligious influences of Europe. But try to bring Europe round to the civilization of Islam; remembering at the same time the injunction of the Holy Prophet (may peace and blessings of Allah be upon him), i.e., convey glad tidings to the people and scare them not away. Speak gently. I do not mean to say that you should keep back the truth, because that will mean the ruining of your mission. Speak the truth boldly. What I mean to say is that Europe is suffering from certain maladies. It would not do to refuse admission into the fold of Islam to a person who accepts all the fundamental principles of it, but is unable to give up all his weaknesses at once. If he is willing to slowly give up his errors and mend his ways, we should not be uncompromising in our demands.

Do not narrow the bounds of the Divine Kingdom, yet you should never hesitate to speak out the truth and never shrink from the expression of true beliefs. Convey the truth to others and do not for a moment think of others' rejection of it. Let them disbelieve if they choose to do so, but why should you make yourself guilty in the sight of God by concealing the truth? He is a fool indeed who, in order to prevent his comrade from taking poison, himself takes a large quantity of it. Your own self has a prior right to your care. So if people reject the truth, you should not be tempted to so interpret the Word of God as to make it palatable to your audience. Islam does not stand in need of such preaching. This would be victory for Christianity and not for Islam.

Do not swerve even a hair's breadth from the point where Islam has made you stand. Stand your ground firmly and you will find people flocking to you in large numbers. Even an enemy will hate the underhand policy of relinquishing the truth for the sake of making converts.

Observe decent economy in food and dress. It is true, people do not like to see things against their etiquette. But if they once come to realize the fear of God and not a desire to offend their cherished tastes or feeling, they will come to love and revere you.

It is not lawful to eat the flesh of an animal that has been killed from the back side of the neck or suffocated to death. The Quran forbids it and the Holy Founder, on inquiry from the intending passengers for England, also forbade it. But if the Jews or Christians slaughter a clean animal by the throat, whether they recite the name of God or not, it is lawful for you to eat of its flesh. Begin eating it with the name of God. The Jews, I hear, are very careful about the matter of slaughtering

animals for eating. You may eat that flesh without any misgiving. As the Christians slaughter animals from the backside of the neck or kill them by suffocation you should be careful about the flesh procurable at their shops or hotels. It is lawful for you to eat food cooked by them. Flesh of fish as well as that of a clean animal shot with a gun is also allowed.

There is no harm in eating of the same plate with a Christian; for it is not man that is unclean; it is the unclean thing that makes him unclean.

You are not allowed to shake hands with woman; try to explain beforehand in the best possible way. A lady came to see the Holy Founder. He informed her that the Holy Prophet, may the blessings of God be upon him, did not take the hands of ladies in his hand, as it was usual for him to do in the case of men, while performing the initiatory ceremony. This involves no derogation of women; for just as a man is not allowed to shake hands with a woman other than his near relative, similarly, a woman is not allowed to shake hands with a stranger. To remove sin, Islam strikes at the very root. Such precautions are safeguards against evil.

Always speak gently and thoughtfully. Never be in haste. Do not give your answer in a hurried manner; never try to evade the question. Try to make others understand with a sincerity rooted in love. Be gentle even when opposed by harshness. Try to do good to everybody, no matter what creed he professes, so that he may appreciate the beauty and holy character of Islam. Look after those that may, with God's grace, be enabled to accept Islam through you. Take care of them even as a shepherd does of his flock. Help them in their religious and worldly difficulties to the best of your powers. Share all their troubles in a brotherly way. Pray to God for the strengthening of their faith.

Pay special attention to the study of the English language. Maintain a respectful and obedient attitude to Chaudhri Fateh Mohammad. As long as he is there, try to act according to his instructions, consistently with the teachings of Islam. Co-operate with him with love and affection and be not in any way a hindrance in his way. Be an active partner in his labors. Your relations should be governed by such mutual regard and love as may elicit wonder and admiration from the people there."

Study the Holy Quran and the traditions and have a perfect acquaintance with the writings of the Holy Founder. Study the Christian literature and Christian theology thoroughly. It would be an advantage to make a constant study of some of the books on the exposition of the Law, for that is also very important, because you shall have to enlighten people there on the minute practical details of the Islamic Law.

Let the people see and feel the unity of the Ahmadiyya Movement and the need for it. There should be no mincing of matters about the fact that Islam and Ahmadiyya Movement are not two different things. They are but two names for the same thing, try to efface from the minds of the people the idea that the Ahmadiyya Movement is only the name of a Society. Teach them to the people of tenets of Ahmadiyyat, which means Islam, i.e., to give up one's desires and resign oneself to the will of God.

The people of Europe do not hesitate even to question the existence of God. They wish to have religion according to their own way of thinking. With all their legitimate liberty and freedom in worldly concerns they must be made to recognize the necessity for submitting to Divine Law.

Do not be over-anxious about the number of converts but be particularly solicitous for true converts. Try and from words lead them on to actions. You have seldom been across a horse, but you are now going to bestride a lion. Many there are who tried to do so, but instead of getting on its back they were gulped down into its stomach. Pray to God that this lion may tamely submit to you.

Pray to God when ever you are in any difficulty. If your need is immediate and urgent, and the time is too short for a reply from me, then post a letter to me and pray to God fervently. It is possible that you may meet with a solution of your difficulty even before the receipt of a reply from me. The ways of God are wonderful and past finding out. He is omniscient and All-Powerful.

Try to imbibe Sufi ideas. Moderation in food, speech and sleep is a good remedy. Tahajjud (praying in

the latter part of the night) is a good weapon against the materialistic influences of Europe, because people there retire to bed late in the night to wake up when the sun is high up. Go to bed immediately after you have offered the Isha prayers. It would, of course, interfere a little with your missionary work but trust in God; he will make good your loss in another way.

People will be drawn towards you of themselves. Visit the rural population and preach to the poor, the peasants and the laboring classes. These people would readily listen to the Word of God and develop spirituality more rapidly and effectively than the well-to-do classes, because the former are comparatively simpler and quicker to grasp the truth than the latter. Stay for a month or two somewhere near London at some little hamlet and there begin your work with a trust in God and then wait for the result.

It is true they are sometimes harsh even to rudeness, but when they will realize the truth, it will not be a half-hearted affair. Do not lose heart on account of their harshness. A patient never takes a medicine joyfully.

Consult me before you undertake an important task. God be with you and preserve you against every evil influence and give you strength and power to do good deeds. May your words be inspiring.

Bear in mind that England is a land of freedom and liberty. There may be some evil-minded men intriguing against the British Government. See that you not only guard yourself against the evil influence of such men, but try to save others from falling victims to the same influence.

## Ḥaḍrat Muṣliḥ Mau'ūd

May Allah be pleased with him

Zahir M. Ahmad

We commemorate Ḥaḍrat Muṣliḥ Mau'ūd day all over the World every year. This is in fact a celebration of the fulfillment of a grand prophecy of Allah to show the truth of the Promised Messiah (may peace be upon him) and Ahmadiyyat, the true Islam.

We have heard the prophecy and we know how the prophecy has been and continues to establish the truth of Ahmadiyyat as the Jamā'at, continues to grow and strengthen, working on the basis of the genius laid down by Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) known as the Niẓām-e-Jamā'at.

This is a management system that has carried the Jamā'at through thick and thin for decades. It is a system that has enabled the fulfillment of the prophecy:

“I will cause thy message to reach the corners of the Earth.”

Ḥaḍrat Muṣliḥ Mau'ūd was a great administrator with tremendous organizational vision and capabilities. The present Jamā'at organization and structure owes a great deal to his many activities. The Niẓām-e-Shūrā, financial structure, the establishment of the auxiliaries.

Establishment of Taḥrīk Jadīd for the spread of Ahmadiyya Islam in foreign lands and other programs such as Waqf-e-Jadīd are standing monuments to his foresight and organizational capabilities .

To inculcate volunteer work and development of the concept of dignity of labor, Huzoor started organizing Waqār-e-'Amal Days in which the entire

community, young and old, regardless of rank or status in life get together and with manual labor undertake community work like filling ditches, cleaning the neighborhood or build small patches of dirt road for the benefit of the community.

Huzur would join in on Waqār-e-‘Amal carrying a basket full of dirt and throwing it at the designated spot. This motivated and inspired the whole Community and they all joined in the venture with enthusiasm .

Accomplishments of Ḥaḍrat Muṣliḥ Mau‘ūd are countless, but my subject is to talk about his personal traits. How did he live? What did he give? Where was his heart? How did he play his God-given part?

We have to remember that he was an ordinary man made special because of his extraordinary love of Allah, a love that was not only expressed in his speeches, writings and way of life but also in the way he discharged his duties to Allah and His creation. When we talk about his personal traits, we have to begin with his love of Allah. In a speech delivered by him on the 28th of December 1916, he said:

“Remembrance of Allah is vital and of great importance, it is so, because Allah himself has stated it in the Holy Quran when Allah says, Remembrance of Allah is the greatest virtue.” (29[Al-‘Ankabūt]:46)

I share his writing on the Holy Quran that he gifted my mother:

“Amatul-Qayyum, this is the Word of Allah. I don’t know what more to say about it. Whatever I have, I have received through it. May you also receive everything through it. O My Lord!, may Your word find its everlasting place in the hearts and minds of my daughter and her family. O my loved One, through the blessings of the Quran keep her and her family close to You and keep her safe from the ill effects of Satan. May You keep them safe in my life and after I am gone. O My Lord my heart sinks for the love and concern for them, please don’t let them steer away from the expectations that You have placed on the prodigy of Ḥaḍrat Masīḥ Mau‘ūd (may peace be upon him). May we be the ones to give our lives in Your cause and may we be the ones who’s honor is tied strictly with the services to your cause. You are the only savior, O My Lord. Have Mercy on me and forgive my short comings. Do not return this humble one empty handed, have Mercy on me.”

An incident my father, Sahibzada Mirza Muzaffar Ahmad, our former Amir in the US, son in law of Ḥaḍrat Muṣliḥ Mau‘ūd and the son of Huzoor’s younger

brother, Ḥaḍrat Sahibzada Mirza Bashir Ahmad, used to illustrate his devotion to and dependence on Allah. He used to relate this eye-witness account with tears in his eyes. I heard this from him many times and each time he told this story, it was with much tenderness.

It was common in the Punjab to sleep on the roof tops of the houses in the summer months as there was no air-conditioning. Ḥaḍrat Muṣliḥ Mau‘ūd’s home and Ḥaḍrat Sahibzada Mirza Bashir Ahmad’s home were adjacent to each other. One night my father was awakened as he heard someone crying. Upon a closer look, he realized that it was Ḥaḍrat Muṣliḥ Mau‘ūd (may Allah be pleased with him) in prostration praying and beseeching in front of his Lord. He described the intensity of the praying as water boiling in a kettle and the top was about to blow off.

Huzoor’s love for Allah and His word was so strong that it led him to render Tafseer-e-Kabeer. He completed his masterpiece towards the later years of his life. He was unwell and frail for the most part. Expressing his love of God’s word and his intense wish for the people to understand God’s word in the introduction to the Tafseer he writes,

“I am writing this Tafseer for the benefit of those who unfortunately do not have the time to read, understand and ponder over these very important words of Allah.”

Sahibzadi Amatul-Jamil Begum, his youngest daughter, describes the days when he was completing this very important work as follows:

Mostly he was in a small room adjacent to the dining room. He sat on a Dari, a small carpet. Later, a small doughnut type cushion was made for him to sit on as he would get tired. The room was lit by candles, he always had a shawl on. He did all this work in frail health.

Ḥaḍrat Muṣliḥ Mau‘ūd had a special place for the members of the Jamā‘at in his heart. He recognized that these were special people to whom Allah had given the wisdom to recognize the Imam of the time, these were blessed people and each and every one of them were special and the spiritual progeny of Ḥaḍrat Masīḥ Mau‘ūd (may peace be upon him).

He was a leader who knew how to lead, he understood to lead people, one has to love them, mentor them, nurture them, care for them, respect them, protect them and enable them.

He knew that leading is not a privilege; it is a duty and service. He knew that on the Day of Judgment Allah will call on all those who were given the responsibility of leadership about the welfare of those who were placed under their care.

He says in his famous poem, Nau Nihālān-e-

Jamā'at, addressed to the youth of the Jamā'at:

“Service of your faith should be deemed as the blessings of Allah,

One should never expect favor in return.”

He had enormous respect for those who worked for the Jamā'at and he always took care of them and their families. In order to love his Jamā'at, he had to know them, and he knew them personally. Imagine with the responsibilities of being Muṣliḥ Mau'ūd and a Khalifa of the Jamā'at, he took the time to get to know the people, a tradition that has been kept alive by all the Khulafā since him.

During his illness, a woman came to see him. When leaving the residence, she had tears in her eyes and said,

“Look at him, he is so unwell and yet he knew who I was, he knew about my family and asked about the welfare of those relatives of mine that even I had forgotten.”

He cared about the less fortunate, when my father finished his studies and got his first appointment in the Indian Civil Service, he was appointed Deputy Commissioner of Multan district. Huzoor made a stopover at his home on the way to another destination. After lunch he called my father to a separate room and gave the following advice:

“Now that you have joined the prestigious ICS and you will move among important people of the nation, my advice to you is that you never keep items in your home that will intimidate poor people and prevent them to reach you.”

Ḥaḍrat Muṣliḥ Mau'ūd had extraordinary love for the Jamā'at. My father in his article about Ḥaḍrat Muṣliḥ Mau'ūd wrote:

“He had infinite love for the Jamā'at. I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Quran in his hand as soon as a caravan of Aḥmadīs left Qādiān and moved towards Pakistan border. Almost throughout this period he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.

He went on to say,

“It is also in my knowledge that at times of crises for the Jamā'at, he stopped sleeping in the comfort of his bed and would sleep on the floor praying all the time until God assured him of success and resolution of the crisis. In periods of crisis, I have seen Huzoor work throughout the night without a wink of sleep and going from work straight to mosque for

Fajr prayers..”

Obviously, he was very serious and passionate about his work and managed his time very carefully. He worked hard and demanded the same from those who worked with him. One time a member of his staff made repeated mistakes. Huzoor became very angry with him and scolded him. As the gentleman was leaving the office, he ran into Ḥaḍrat Sahibzada Mirza Bashir Ahmad. The gentleman sarcastically referring to the prophecy said:

“He will be meek of the heart.”

Ḥaḍrat Sahibzada Mirza Bashir Ahmad smiled and said:

“You are not paying attention to the detail of the prophecy. It is not stated that he will be meek, it is said that he will be meek of the heart.”

Sure enough, after a short time Huzoor called the gentleman back to his office and showed him affection and appreciation for his work.

Huzoor was a great orator. No one came close to Huzoor's way of speech. He could move mountains and thousands and thousands of Jamā'at members can bear witness to this truth. He kept large gatherings spellbound .

Soon after partition he gave a series of lectures in different cities elaborating what Pakistan needed to do in defense and other fields. A non-Ahmadi professor of Islamia College was sitting close to an Ahmadi friend. The professor on hearing his speech spontaneously stated that Huzoor should have been the prime minister of Pakistan.

His journey to fulfill every aspect of the prophecy began very early in life. He was only 19 when his illustrious father, the Promised Messiah (may peace be upon him) passed away. He stood by his bedside and pledged that he will make the purpose of the Promised Messiah the purpose of his life and even if each and every follower abandoned the mission, he would stand by it and see to it that the mission for which the Promised Messiah (may peace be upon him) was commissioned was accomplished.

His life bears witness that he fulfilled that pledge in letter and spirit. History bears witness that the Jamā'at of the Promised Messiah stood by his mission as well and has passed in flying colors the test of time.

### **His family life**

Despite the fact that he was a Khalifa, he held and displayed special respect, obedience and love for his mother. He always showed utmost respect and affection to Ḥaḍrat Amman Jan<sup>r.a.</sup>. He would, in most of his travels, take her with him. Ḥaḍrat Amman Jan would

affectionately call him Miāñ.

When Ḥaḍrat Amman Jan passed away in Rabwah, Huzoor's desire was to bury her in Qādiān next to her husband, the Promised Messiah, may peace be upon him. My father was posted in Lahore at the time. Huzoor commissioned him to take up the matter with the Indian High Commissioner.

On his request, the high commissioner said that he would get in touch with New Delhi and on the following day informed him that the Government of India has agreed as a special case.

However, it would not issue visas for more than 20 people to accompany the body for burial in Qādiān. Huzoor did not accept this offer and without hesitation told him that in view of Ḥaḍrat Amman Jan's status and position some 10,000 Aḥmadīs were needed to accompany her for burial in Qādiān. Therefore, she was buried in Rabwah.

He also did justice to his children and the children of close relatives. Despite all his responsibilities, all his engagements, and a very busy schedule, he always took time out to spend it with children. He was completely involved with their upbringing. My father once said,

“Despite the extraordinary busy life, Huzoor would find time to spend with his own children and children of his close family. I remember that during winter months, after Ishā prayers, he would collect children in a room and narrate stories to them. The stories were not from any book. Actually, he made them up as he spoke. These stories had some lessons which were woven in. The session ended with mothers or servants carrying some children who had dozed off and were fast asleep.”

Huzoor used to take the time and ask the children how their day was, how their studies were going, both secular and religious. He used to play games with them and at times asked for special foods to be cooked so that they would enjoy them together and bond.

He loved ice cream and he used to have it with the children often which explains why none of his children would ever refuse ice cream no matter how full they are.

He loved Poorees, corn and chickpeas. Often, when among his children, he would take a chapatti (bread) and put his food on it and eat it that way.

Subedar Ghafoor Sahib father of Sher Ali Basharat who recently passed away, may Allah rest his soul, during his last visit to our area was kind enough to visit my home and told me an incident. I had known about it before but listening to it by someone who was present himself was a treat. He said:

“One day when I was on duty, I saw Bibi Jamil running around in circles without her shoes on, then I saw Ḥaḍrat Muşliḥ Mau'ūd running behind her also barefoot and a twig in his hand with no cap or turban. Bibi Jamil then ran in to a room, I said to myself now she is busted as there is no back exit or window. Ḥaḍrat Muşliḥ Mau'ūd also ran in to that room and stood on top of a bed that was in the middle of the room and said to her: “Now tell me where will you run?” Bibi Jamil looked around and then dove to the ground rolled under the bed and ran out on through the door. She stopped to wave her thumb at Huzoor. Huzoor looked up, smiled and walked back in to his room.”

This interaction with the children's lives continued into their adulthood. My father once said,

“I was throughout a recipient of Huzoor's gracious kindness in many ways and recall a long letter of advice from him before I left for England for higher studies. One advice which made a deep and abiding impact was his quotation of the Qur'anic verse, the source of all real honor is Allah. I never forgot it. How true it is, indeed!”

Huzoor's advice to his daughter who became the wife of Sahibzada Mirza Muzaffar Ahmad was:

“Muzaffar is now in service of the Government but you are not. Meet freely the humblest but do not ever call or visit people merely on account of their rank and position.”

In his lighter moments, Huzoor would sometimes go hunting and compete against his colleagues and family members in cooking food and once he competed against a large number of Jamā'at members in swimming in a canal which was at a distance of three miles from Qādiān.

The race was to be from one bridge to another. The test was not to let your feet touch the ground and anyone who touched the ground deliberately or accidentally had to raise his hand and get out of the race. When he reached at the other bridge he was left with only a handful of men with him. Children followed this race along the canal bank. Huzoor at that time wore a home-spun long shorts which were long enough to cover his knees.

Every year we pay homage to Ḥaḍrat Muşliḥ Mau'ūd (may Allah be pleased with him). In my humble view, the best way to pay homage to this great man is to understand what his mission in life was, a mission to which he dedicated every moment of his life. And then, work tirelessly to do our part in accomplishing that mission. Huzoor's vision for this Jamā'at is portrayed in

his sermon of December 8, 1933. Huzoor talks about a vision that the Promised Messiah had seen, a vision that many non-Ahmadis site as, God forbid, a sign of “shirk.” In that vision, the promised Messiah (may peace be upon him) saw that Allah has commanded him to create a new earth and a new heaven. Ḥaḍrat Muṣliḥ Mau‘ūd explained that vision as follows:

“I believe that through this vision was meant to draw attention to the duties and obligations of Jamā‘at Ahmadiyya. Many Muslims have died to uphold the concept of unity of God, they have made many sacrifices to spread Islam, to uphold this concept and they made a difference on earth. But now, the same Muslims are praying to the dead, they go to the graves of their dead leaders and beg for favors. This is shirk. They hear the Azan proclaiming the unity of God, they say their Ṣalāt proclaiming the Unity of God but their hearts are devoid of the same principle and they turn to remains of human beings in their graves and commit shirk. Same was the condition on Earth before the advent of the Holy Prophet of Islam (may peace and blessings of Allah be upon him). People worshiped idols. Ḥaḍrat Muhammad, the Chosen One (may peace and blessings of Allah be upon him) was commissioned to stop the idol worshiping and establish Tauḥīd and to create a new heaven and a new earth which he did. Today the same conditions prevail, only the idols have been replaced by the graves. Therefore, Allah has deputed the Promised Messiah to replace this idol worshiping by the worship of one Allah and establish the unity of God, thus creating a new heaven and new earth. Something that was predicted by the Master Prophet Ḥaḍrat Muhammad Mustafa (may peace and blessings of Allah be upon him).

He goes on to say:

There are two types of signs that Allah shows in favor of the one he sends, some signs that Allah takes upon himself to fulfill and other that are left to be fulfilled by those who are the followers of the one He has sent.

Therefore, it incumbent upon the Jamā‘at of Ḥaḍrat Maṣiḥ Mau‘ūd (may peace be upon him) to persevere and struggle to make positive changes in our lives to the extent that an on looker will say, these people have created a new haven and a new earth for themselves.

What would Ḥaḍrat Muṣliḥ Mau‘ūd Day mean if we were not to draw any benefits from it? How would

Ḥaḍrat Muṣliḥ Mau‘ūd feel if we do not derive any benefits from today and make positive changes in our lives. It would be a hollow slogan if we don’t create the new heaven and the new earth as shown to the Promised Messiah in a dream. So, to pay true homage the Man of the day, we have to:

- Take remembrance of Allah and make it a basic staple of our lives.
- We have to read, understand and follow the words of Allah as given to us in the Holy Quran and explained to us in the Tafseer.
- We have to learn to pray our hearts out.
- We have to follow the examples of the Holy Prophet (may peace and blessings of Allah be upon him).
- We have to take time and teach our children and create a bond of love and respect with them.
- We have to love Allah’s creation. Love for all, hatred for none and include our own Ahmadi brothers and sisters in that love.
- We have to learn to work hard and smart under all odds and circumstances .
- We have to tie our dignity to the service of Islam with humility, compassion and meekness of the heart.
- We have to remember that while Allah is the Master of the day of Judgment, the day of judgment is the accumulation of every second, every minute, every hour, every day, every month and every year of our lives.

Shortly before his passing, Ḥaḍrat Muṣliḥ Mau‘ūd left a message for us with his final advice:

“May God be your protector and helper and keep you from faltering. May the standard of the Jamā‘at always fly high.

Let the voice of Islam be not reduced to a whisper. May the holy name of Allah not fade away.

Study the Quran and the hadith, teach it to others and act upon it yourselves. Exhort others to follow these teachings also.

May there always be people among you who will devote their lives for Islam.

Long live Khilāfat and may there be believers among you who are ready to give their lives for its conservation .

May the truth be your ornament, trust in Allah your beauty and fear of Allah your garment. May God be with you and you be with Him. Amen.” )Al-Fazl November 11, 1965 (

# Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allāh be his Helper

Summaries of Friday Sermons received from

Ch. Hameedullah, Wakīl A'lā, Taḥrīk Jadīd Anjuman Aḥmadiyya, Pakistan

## Friday Sermon 2 September 2016 at Karlsruhe, Germany

**Inauguration of the 41st Jalsa Sālāna of the Aḥmadiyya Muslim Jamā'at at Germany. The purpose of the Jalsa is to reform oneself, progress in knowledge and Divine cognizance and promote brotherhood.**

Huzoor (May Allāh be his Helper) said: For the next three days the Jamā'at Aḥmadiyya Germany will be celebrating its Jalsa Sālāna that is starting today with this Friday Sermon. The institution of Jalsa Sālāna, which the Promised Messiah (peace be upon him) initiated for the sake of the reformation of his Jamā'at, is going to complete 125 years this year. And, today we are witnessing the blessed fruits of that first Jalsa which was held in the corner of a mosque in the small town of Qādiān and was attended by only 75 people, who had gathered there to bring about a pious change in their character, reform the world and propagate the message of the True Faith by becoming helpers of the Promised Messiah (peace be upon him). God, therefore, blessed their work and intentions and has enabled the Jamā'at Aḥmadiyya Germany today to hold its Jalsa Sālāna in this vast complex that is spread over a large area. Considering worldly means, it is not possible for us even today to bear with such huge expenses, but God blesses the resources of the Jamā'at.

Highlighting the objectives of the Jalsa, Huzoor (May Allāh be his Helper) said: The purpose of the Jalsa is to reform oneself, to be attracted towards Allāh, to increase in knowledge and Divine cognizance, bring about a pure change in one's character and make it a permanent part of one's life, to safeguard oneself against the frivolities of this world, to make a pledge to propagate the message of the True Faith to the corners of the world and to fulfill this pledge to the best of one's ability and promote mutual love, harmony and brotherhood. And, this is something, which our elders have done with great success.

Huzoor (May Allāh be his Helper) said: If someone has come here considering this Jalsa to be a worldly festival, such a person is very unfortunate, for he is paying attention to worldly pleasures instead of pursuing the path of righteousness. Make sure you cut off your ties with the worldly pursuits during these three days and make a pledge to yourself that you will make the good deeds you have done here a permanent part of your life. Apart from the obligatory and optional prayers, one should also keep engaged in constant remembrance of Allāh.

Elaborating upon the Qur'anic instruction that "there is to be no foul talk, nor any transgression, nor any quarrelling" (Chapter: 2 Verse: 198) during the days of the Hajj, Huzoor (May Allāh be his Helper) said: The Holy Qur'ān has laid down a guiding principle. If someone attends the Jalsa with a view to act upon the principles God has laid down for us to safeguard ourselves from these vices, we can bring about an extraordinary reformation in our conduct. If we observe these principles when we get together and hold conventions, we will be able to enhance the standard of our reformation. The Jalsa cannot be called an act of worship, but it can surely be called a training camp, which has been initiated to help us advance in spirituality. Hence, one should avoid being involved in frivolous activities here, instead one should submit oneself fully to Allāh and safeguard oneself against mutual quarrels and discord. Huzoor (May Allāh be his Helper) said: Every single person who participates in the Jalsa should remember that he has to pay attention to his reformation in every single act, however minor it may be, and that one should also attend all the programs of the Jalsa. Pay attention to the worship of the Almighty God, so as to enhance your spirituality. It is important to put an end to previous disputes and quarrels and shun one's ego if one has to truly benefit from the Jalsa and become an heir to the prayers of the Promised Messiah (peace be upon him). If someone cannot control his passions, he should not stay in the Jalsa and leave.

Huzoor (May Allāh be his Helper) elaborated upon how we can refrain from indulging in frivolous activities and said: God says that those who humbly worship God refrain from indulging in frivolities. Shedding light on the term 'Ḥaḍrat Khalīfatul-Masīḥ I (May Allāh be pleased with him) said that the term 'Ḥaḍrat encompasses the entire range of absurd activities, such as falsehood, immoral conduct, playing cards, gambling, indulgence in idle talk, and making unnecessary criticism of others. The Promised Messiah (peace be upon him) says: "The believers who have truly obtained salvation are those who cut off their ties with frivolous actions, words, deeds, gatherings,

relationships and passions.’

Huzoor (May Allāh be his Helper) spoke about a picture of people who were playing cards during I’tikāf and said: This amounts to practically ridiculing God. There are people who are not even influenced by holy places and gatherings. Huzoor (May Allāh be his Helper) said: God is close to those who refrain from indulging in frivolous activities and adopt good morals and use civilized language. It is Allāh’s grace that He covers up our faults and does not let our shortcomings be exposed to others. If we are not following high standards of worship to the Almighty God, our morals are not praiseworthy and we are indulging in frivolous

activities, we are becoming instrumental in defaming the Promised Messiah (peace be upon him). Huzoor (May Allāh be his Helper) quoted some extracts from the Promised Messiah (peace be upon him) on the importance of Prayer and improving one’s ties with others.

Towards the end of the Friday Sermon, Huzoor (May Allāh be his Helper) instructed members of the Jamā‘at to fully cooperate with the administration of the Jalsa and pray for the volunteers of the Jalsa and said that may Allāh enable us to truly benefit from the Jalsa. Āmīn

## Friday Sermon 9 September 2016 at Baitus-Subuh Mosque, Frankfurt, Germany

### Expressions of gratitude upon the successful conclusion of Jalsa Sālāna, Germany, and the impressions of the guests. Jalsa Sālāna has countless blessings that are manifested at the Jalsa of every country.

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, Jalsa Sālāna Germany drew to a successful close last Sunday after three days full of programs. Hundreds of volunteers start preparing for the Jalsa many days beforehand, but when the Jalsa starts it seems that it only lasted one day and the time passes in the twinkling of an eye. Some people may think that there is no work for the volunteers since the Jalsa is held in ready-made halls, but they don’t realize that there are still many, many tasks that require a lot of work, such as cooking and serving food, setting up marquees, making seating arrangements, setting up sound systems, and much more. A lot of the work is done by Lajna, Khuddām and Ansār through Waqār ‘Amal. The volunteers do everything from cooking, cleaning, parking and security duties, as well as broadcasting MTA programs live. The participants of the Jalsa and those watching from all over the world should be grateful to these volunteers for enabling them to listen to and watch the proceedings of the Jalsa. I personally extend my gratitude to all the volunteers who made the Jalsa a success and used all their abilities in serving the guests of the Promised Messiah (peace be upon him).

Huzoor (May Allāh be his Helper) said: While the Jalsa serves as training for Aḥmadīs; it also becomes a means of guiding others towards the truth. The Jalsa had a very positive effect on non-Aḥmadīs. Huzoor (May Allāh be his Helper) cited some examples in this regard.

Huzoor (May Allāh be his Helper) said: For the past two or three years, the Bai‘at ceremony is also held during Jalsa Germany. This year 83 new Aḥmadīs were present from 14 countries. Some of these were converted after watching the Jalsa and being impressed by the conduct of Aḥmadīs. A delegate from Bosnia said that he was most impressed by Huzoor’s (May Allāh be

his Helper) address. A delegate from Iraq said that the atmosphere of the Jalsa was astonishing for him, for nowhere else can one see such an atmosphere of humanity, service, and brotherhood between people of every color and race.

Huzoor (May Allāh be his Helper) said: Aḥmadīs should be standard-bearers of moral and ethical values. Our Jalsas are a means of silently guiding people towards the truth. Our actions should in effect be the voice of our hearts. Huzoor (May Allāh be his Helper) mentioned some countries whose delegates were attending the Jalsa and his meetings with them. A young man from Mauritius said: I am attending the Jalsa for the first time, and would tell every young man to come to the Jalsa because it enhances spirituality. Here everyone greets everyone cordially and the atmosphere is very impressive. A journalist said: Many aspects of the Jalsa have positively impressed me. It is the first time to see a large gathering where there was no anger or hatred, and everyone treated me cordially. I was also astonished by the level of cleanliness.

Huzoor (May Allāh be his Helper) said that some people also come for the purpose of testing us. One man said: I came here with the intention of finding faults and then advertising them. I put my mobile on a table but it stayed there for three days and nobody touched it. I watched carefully but found no faults anywhere.

Huzoor (May Allāh be his Helper) said: Some people have also drawn attention to some weaknesses. In the light of these Huzoor (May Allāh be his Helper) instructed that translation devices be improved, food be prepared according to the guests’ dispositions, participants avoid going to the guests’ marquee, and that ladies cover their heads properly when praying. Huzoor (May Allāh be his Helper) also gave instructions about splitting the children’s marquee and

about the prize giving ceremony. Huzoor (May Allāh be his Helper) said that while we offer gratitude to Allāh, we should also securitize ourselves and take a critical look at our weaknesses and try to correct them. All shortcomings should be entered into a red book so that the system can be improved. May Allāh enable us to do so. Āmīn.

Huzoor (May Allāh be his Helper) said: During this tour I was able to lay the foundation stone of a one mosque and opened some mosques. Huzoor (May Allāh be his Helper) related the impressions of the visitors. Huzoor (May Allāh be his Helper) spoke at length about the shaking of hands between men and women and

said: Remember, we are not going to force people to do things our way, but at the same time we are not going to go back on our own teachings. There is no need to be embarrassed when it comes to matters of faith. The teachings of Islām are the most excellent and there is no need for any man or woman to feel inferior. It is our responsibility to act upon the smallest commandment without falling prey to any sense of inferiority. Likewise, ladies should be careful regarding their dress and purdah. Lajna and Khuddām should pay more attention to their own training, and the Anṣār should also not be lax in this regard. May Allāh give us all the strength. Āmīn.

## Friday Sermon 16 September 2016 at Baitul-Futūḥ Mosque, London

**The demise of Raza Saleem, student of Jāmi'a Aḥmadiyya UK, and the impressions of parents, siblings, teachers and fellow students. We should submit to the will of God at every adversity, hardship, sorrow and grief.**

Huzoor (May Allāh be his Helper) said: Every soul that comes into the world has to leave one day. Nothing lasts forever. However, there are some people whose death leaves a lot of people in sorrow. And if such cherished people happen to be young and leave the world suddenly, this further increases the pain and sorrow. But God has taught us to submit to God's will in every adversity, sorrow and grief, and has taught us to pray *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* [To Allāh we belong, and to Him shall we return]. A few days ago a very dear young man by the name of Raza Saleem, a student of Jāmi'a Aḥmadiyya UK, passed away at the age of 20 years. His mother said: "He was my beloved son, but the one Who has taken him is more Beloved." This is the high character of a believer that the Promised Messiah (peace be upon him) has taught us. There is no crying and wailing. Who would be more pained by the death of a young son than the parents. Huzoor (May Allāh be his Helper) said that the father received the news and after a while he recited *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* and became peaceful. This is the greatness of a believer.

Huzoor (May Allāh be his Helper) said that I was in Germany when I received the news, and throughout the journey I could remember his face and had occasion to pray for him. He was a very dear young man. Huzoor (May Allāh be his Helper) said: The last time I met him he was very happy that he had received a detailed answer to his question in the 16-minute meeting. Huzoor (May Allāh be his Helper) said: Love for Khilāfat always shone from his eyes. When he entered Jāmi'a I thought that he would be more interested in sports and would have an ordinary level of devotion, but he proved me wrong and turned out to be excellent in his studies despite his interest in sports, and well as being full of devotion and fidelity. He had a passion to become a defender of Khilāfat and Islām, and, from the

accounts that I have heard; he lived up to this passion. Everyone who wrote about him has listed humility, amiability, and sensitivity for the honor of Islām, love for Khilāfat, hospitality, and being mindful of the feelings of others as his peculiar characteristics.

Huzoor (May Allāh be his Helper) said that Raza Saleem died on 10 September 2016 in an accident in Italy. He was a member of the Waqf-e-Nau scheme. His family entered Aḥmadiyyat through his great-grandfather Allāh-Dīn Sahib who pledged Bai'at at the hand of Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him). Raza Saleem entered Jāmi'a in 2012 and was preparing to become the first missionary in his family. He had already passed the third grade. He was a Mūṣī. He is survived by his parents, two brothers and two sisters.

Huzoor (May Allāh be his Helper) said: Hafiz Ijaz Ahmad, teacher of Jāmi'a Aḥmadiyya UK, and in charge of hiking wrote: We were on the return journey all walking together when at once his foot slipped and he fell on his head. Even though he was wearing a helmet, he suffered head injuries. His breathing stopped or he became unconscious during the fall. Efforts to catch him were futile. The emergency services helicopter arrived in 20 minutes and confirmed the death.

Huzoor (May Allāh be his Helper) said that those who are making negative comments about the incident should abstain from doing so and should instead express their feelings of sympathy. The organizers were not at fault, nor were anyone else, it was God's will, and God had only ordained so much life for him. All his other friends are also in a state of shock. May Allāh enable them to return to normal life. Memories cannot be forgotten.

Citing the impressions of parents, siblings, teachers

and fellow students, Huzoor said: He had a loving relationship with his siblings. He had great love for Khilāfat. His face would become flushed with emotion if anyone said anything against Khilāfat. He was also very patient. He would help his classmates with their studies. He was very punctual in his prayers. He would carry the audiobooks of the Promised Messiah (peace be upon him) in USB drive with him. He was very compassionate. He would remember a lot of things from the Friday Sermons. He would read a new book every week. He also tried to offer Tahajjud prayers punctually. Apart from the Jāmi'a studies, he was also keen at gaining general knowledge and also loved poetry.

Huzoor (May Allāh be his Helper) said: May Allāh grants him a lofty station in heaven, and may Allāh enable all the students in all the Jāmi'as to grow in devotion and fulfill their duties.

Addressing the friends of the deceased, Huzoor (May Allāh be his Helper) said: The best way to do justice to your friendship is to adopt the excellent qualities of the deceased and use them for the service of Islām, so that both me and future Khulafā will always have the best helpers available to them. May Allāh grant his parents and siblings peace of heart. Āmīn. Huzoor (May Allāh be his Helper) led the funeral prayer of the deceased after the Friday prayer.

## Friday Sermon 23 September 2016 at Baitul-Futūh Mosque, London

**Wishing for others what one wishes for oneself is the principle that lays the foundation for fraternity, love and reconciliation at every level in the world.**

**In the life of the Holy Prophet (peace be upon him) we witness the loftiest examples of forgiveness.**

Huzoor (May Allāh be his Helper) said: The Holy Prophet (peace be upon him) says that a true believer is one who desires for his brother what he desires for himself. This is a guiding principle that lays the foundation for peace, love and reconciliation from the level of the household right to the international stage. It does away with quarrels, softens the hearts and reminds us to fulfill our obligations to one another. Others are only impressed by what you practice. You will only be recognized as true believers when you demonstrate lofty morals and empathize and feel for one another. It should not be that while you raise your voices for your own rights, you show apathy when others demand their rights. You should rather abide by the same standards.

Huzoor (May Allāh be his Helper) said: If we desire forgiveness and clemency for ourselves, we should also practice the same towards others and forgive them. But if an offence is such as harms interests of the Jamā'at or the nation, then it will not be a personal matter, rather it becomes a communal offence and it is up to the relevant authorities to decide what to do with him. When it comes society, fulfilling our obligations towards our families, friends, siblings and close relatives forms the basis of our thinking, which will then spread into the society at large. It will end selfishness, there will be more attention to fulfilling the rights of others, the tendency to forgive will grow, and there will be less desire to punish people or have them punished. The Holy Qur'ān, while it stresses the need for fulfilling other people's rights and needs, also teaches forgiveness.

Huzoor (May Allāh be his Helper) said: It is no small matter to remove all thoughts of anger and retribution from one's heart. And to remove such

thoughts and instead be kind to the culprit is even harder. Huzoor (May Allāh be his Helper) cited the incident relating to Ḥaḍrat Hassan and his slave, and said: Such are the attitudes of those who desire Allāh's love and adopt piety.

Huzoor (May Allāh be his Helper) said: The Promised Messiah (peace be upon him) says that anger and wisdom cannot coexist. Anger is half-madness. Huzoor (May Allāh be his Helper) said: There is a great conflict between wisdom and anger. In a state of fury and anger one loses one's reasoning faculties. The teaching of Islām is full of wisdom, for it says that when you make a decision there should not be an element of fury. There are rules regarding punishment. To punish in anger deflects from wisdom and justice. Huzoor (May Allāh be his Helper) said: If you have the authority then you can punish but only with patience and reason. A believer does not decide in haste, rather he delves into the pros and cons of the matter. Huzoor (May Allāh be his Helper) said: Allāh's injunction to suppress anger and to forgive is not without wisdom. There is no doubt that according to law and justice the punishment is equal to the crime, but if someone forgives the wrongdoer, provided that it leads to reformation and not greater transgression, then the forgiver will find his reward with Allāh. The Qur'ān does not command forgiveness nor punishment on every occasion, but it commands us to act appropriately according to the circumstances.

Huzoor (May Allāh be his Helper) said: The philosophy behind punishment and forgiveness is that in both cases reformation should be the aim. The general instruction to the believers is that they should inculcate the habit of forgiving other people's sins. Huzoor (May Allāh be his Helper) said that some

people cite this teaching in order to be forgiven for their own wrongdoings, but when it comes to another person's fault they do not forgive and try their best to have them punished.

In the person of the Holy Prophet (peace be upon him) we see the climax of forgiveness. He even forgave the tormentors of his children. Ḥaḍrat Ayesha says that the Holy Prophet (peace be upon him) never sought retribution for any wrong done to him. He forgave the woman who mixed poison in his food, the woman who chewed upon his dead uncle's liver, the chief of the hypocrite Abdullah bin Ubayy bin Sulool, and he also forgave Ka'b bin Zuhair. And not only did he forgive them but he was magnanimous towards them.

The Holy Prophet (peace be upon him) taught his Companions the highest standards of forgiveness. Once, he said to a Companion who was harsh towards his slave that he should forgive him seventy times a day. Both the master and the servant are instructed to fulfill their respective duties. Huḥoor (May Allāh be his Helper) said: The Promised Messiah (peace be upon him) required of us that we reform ourselves and adopt high moral values that are the hallmarks of a believer. We should strive to keep our environments peaceful, and for this purpose we have been taught to wish for others what we wish for ourselves. May Allāh enable us to live up to these standards. Āmīn.

## Friday Sermon 30 September 2016 at Baitul-Futūḥ Mosque, London

**Inauguration of the Anṣārullāh, Lajna, and Nāṣiraḥ UK Ijtimas, and a reminder of sticking to our pledges and discharging our responsibilities. Praise for late Mazhar Ahsan, of Jāmi'a Aḥmadiyya UK. He was a completely devoted Ahmadi who understood the purpose of his life.**

In the beginning, speaking about the start of the Anṣārullāh, Lajna, and Nāṣiraḥ UK Ijtimas, Huḥoor (May Allāh be his Helper) reminded all the three auxiliary organizations to fulfill their pledges and be aware of their responsibilities. Huḥoor (May Allāh be his Helper) said: The actual spirit of our Ijtimas is that we grow in our love for Allāh and foster mutual love and brotherhood. The purpose of the sport competitions is to improve our spiritual and intellectual abilities. The very name of Anṣārullāh should be enough to remind its members of their responsibilities. Every Nāṣir (or helper of the faith) should strive to grow in conviction, become firmly established upon Aḥmadiyyat, prove himself to be a helper of the faith, help Khilāfat in its objectives, and attach his children with Khilāfat.

Huḥoor (May Allāh be his Helper) said: Lajna Imā'illāh should similarly be mindful of their pledge. The members of Lajna are very strong in belief but they have to bring their practical condition up to the standard laid down by God and His Prophet (peace be upon him). It is part of their pledge to give their children a proper upbringing, guide them towards faith, establish their connection with God, inculcate the spirit of sacrifice for community and nation, teach them to obey the law, and help them distinguish between truth and falsehood. Attaching the children to Khilāfat is as much the mothers' responsibility as the fathers'. Similarly, the Nāṣiraḥ should also live up to the pledge they have made. In this stage of life one has many desires, and if one is inclined towards the world these desires become dominant over the faith. If you make your pledge a part of your life, you will secure your own life as well as the lives of future generations.

Speaking about the sad demise of Mazhar Ahsan,

Huḥoor (May Allāh be his Helper) said: A few days ago a much loved student of Jāmi'a UK who had completed his education died after a period of illness. He had not yet appeared for his final exam, but the way he led his life he was practically a missionary. Allāh had granted him with the zeal to serve the faith. Huḥoor (May Allāh be his Helper) said: I knew personally that he was exemplary in his sincerity, devotion, knowledge and piety. May Allāh raise his spiritual status. His mother has shown great example of being reconciled to the will of God. Mazhar Ahsan also departed from this world urging patience. The parents and siblings are the ones that are most grieved. But by turning this sorrow into prayers we can make it a means of his spiritual exaltation and of peace and contentment.

Huḥoor (May Allāh be his Helper) said: Mazhar Ahsan was the only son with two sisters. He had cancer from which he recovered after receiving treatment. But he then developed a chest infection, which proved fatal. His great-grandfather, Mistrī Niḥāmud-Dīn, was a Companion of the Promised Messiah (peace be upon him). His maternal grandfather, Chaudhary Munawar Ali Khan, and his paternal grandfather, Hajji Manzoor Ahmad, were among Derwesh of Qādiān. The deceased was also a Mūsī. Even during his illness he asked the Amīr Sahīb to give him some work. He designed certificates for the Nāṣiraḥ and Lajna Ijtimā'. When he was diagnosed with cancer in 2015, he asked his sister to be careful in how she broke the news to their mother, because, he said, he could not bear to see her cry.

Citing some memories related by his mother, sisters, teachers and missionaries, Huḥoor (May Allāh be his Helper) said: His mother said that we are content

with the will of God. Our duty is to pray and it is for God whether He accepts or not. Huzoor (May Allāh be his Helper) said: Mazhar Ahsan stayed in hospital alone and sent all his family to attend the Jalsa. He also took part in a five-kilometer charity walk. He was so happy the day he got admitted into Jāmi'a Aḥmadiyya that it seemed he had been given all the bounties of this world. In a WhatsApp message to a missionary, he said that God had blessed him with so many favors that he did not find it difficult to bear the pain. He accepted the illness as a trial. He always did everything with patience and courage. He was never lax or lazy. He loved Jāmi'a. He had a great determination. Right from the first year in Jāmi'a he was a missionary and treaded the fine paths of Taqwa.

Huzoor (May Allāh be his Helper) said: He was a noble person who understood the spirit of Waqf. He died at the age of 26 but he taught and instructed his friends on every occasion. Huzoor (May Allāh be his Helper) said: When I talked to him on the phone, he spoke with great spirit. He demonstrated extreme fidelity and understood the purpose of his life. He was always found to be content with the will of God. May Allāh grant us thousands of similar life-devotees who understand this purpose. Huzoor (May Allāh be his Helper) asked the Jamā'at to pray particularly for his parents and sisters that Allāh may grant them patience and courage. Huzoor (May Allāh be his Helper) led his funeral prayer after the Friday prayer.

## Friday Sermon 7 October 2016 at the International Centre in Mississauga, Canada

**Inauguration of 40th Jalsa Sālāna Canada with the flag hoisting ceremony, prayer, and the Friday Sermon. Among the aims of the Jalsa is to foster our religious knowledge, develop our cognition of God, get to know one another, and progress in Taqwā.**

Huzoor (May Allāh be his Helper) said: Today, by the grace of Allāh, is the start of Jalsa Sālāna Canada. By the grace of Allāh, Jamā'ats all over the world hold their own Jalsa Sālāna every year. The Promised Messiah (peace be upon him), after receiving permission from Allāh, invited his followers to gather in Qādiān for three days every year. Huzoor (May Allāh be his Helper) said that among the objectives of the Jalsa laid down by the Promised Messiah (peace be upon him) is expanding religious knowledge, attaining more information, deepening Divine cognition, and getting to know one another. This interaction should not be just temporary, and all Aḥmadīs should keep strengthening their mutual bonds. Also, growing in piety is one of the objectives of the Jalsa.

Speaking about the 50 anniversary of the Jamā'at's registration in Canada, Huzoor (May Allāh be his Helper) said that this will only have a significance if every Aḥmadī in Canada strives to live up to the pledge he or she has made and to live up to the expectations of the Promised Messiah (peace be upon him). Otherwise, fifty years or a hundred years do not mean anything. Addressing in particular the Aḥmadīs who had migrated from Pakistan, Huzoor (May Allāh be his Helper) said: You migrated for the sake of religious freedom, and this country has given you its nationality so that you can exercise that freedom. You should, therefore, try to fulfill the purpose for which you migrated to this country and also tell your children of the circumstances that forced you to come here. The favorable conditions of this country demand that you be grateful to Allāh and become His sincere servants. Huzoor (May Allāh be his Helper) said: Your purpose of coming to the Jalsa will only be fulfilled when you listen

carefully to the sermon and all the other speeches. There are lots of points in these speeches that strengthen our faith, and we should adopt them in our lives.

Huzoor (May Allāh be his Helper) cited some extracts from the writing of the Promised Messiah (peace be upon him). The Promised Messiah (peace be upon him) said that his followers should read Kashti Nuh again and again and mold their lives according to the teachings contained in it. In your lives you should follow the example of the Holy Prophet (Peace be upon him). Become virtuous and God-fearing and bide your time in prayers and supplication. The Holy Qur'an places faith alongside good conduct. Good conducts mean that even the thought of mischief, aggression, pride, egotism, arrogance or usurping the rights of another should not cross one's mind. Offer Istighfar particularly during these days of Jalsa.

Huzoor (May Allāh be his Helper) said that in these days we should offer this prayer of Ḥaḍrat Adam:

(Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.) We should also recite the prayer:

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنَا وَانصُرْنَا وَارْحَمْنَا

(O' our Lord, everything is Your servant. O' our Lord, protect us, and help us, and have mercy on us). Huzoor (May Allāh be his Helper) said that Allāh does not forbid us from our worldly pursuits, rather he commands us not to remain idle. But the world should not be our main objective. We should pursue worldly affairs in ways that lead to goodness and betterment. Huzoor (May Allāh be his Helper) said that the

situation of the world today is very troubling. Recently a person asked me that what would happen now that the world is fast moving towards destruction? I said that the Promised Messiah (peace be upon him) has answered this question in these Urdu verses:

It is a fire, but all those shall be saved from it who love the Lord of wonders and miracles.

Speaking about the anniversary of Jamā'at Aḥmadiyya Canada, Huzoor (May Allāh be his Helper) said that such things please only worldly people. If we are happy because we have progressed in abiding by Allāh's commandments, then it is right to be thankful. But if we have stopped progressing in every kind of

virtue then it is something to reflect on. We should keep the sayings of the Promised Messiah (peace be upon him) before us and ponder over how far we are acting upon the teachings of Allāh and the Holy Prophet (Peace be upon him), so that when we celebrate the 75th anniversary of Jamā'at Aḥmadiyya in this country we are able to say that we have fully lived up to our pledge of giving precedence to our faith over the world. May Allāh enable us to do so.

At the end of the sermon, Huzoor (May Allāh be his Helper) asked the participants to spend the three days in prayers and to attend all the Jalsa programs, and prayed that Allāh may enable everybody to do so.

## Friday Sermon 14 October 2016 at the Baitul Salam Maple, Ontario, Canada

### Thankfulness on the success of 40th Jalsa Sālāna Canada.

#### Instructions on improving arrangements. Impressions of some guests.

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, Jalsa Sālāna Canada was successfully held last week and it brought many blessings. It is only by the grace of Allāh that, in spite of our limited resources, we are able to hold Jalsas in every country, and it is also by His grace that the arrangements are generally good. During the days of Jalsa everyone tries to serve in a selfless manner. It is Allāh who inspires the volunteers with the drive to serve the guests of the Promised Messiah (peace be upon him) merely for the sake of Allāh, setting aside their personal thoughts or desires. Therefore, first and foremost, we should be grateful to Allāh for blessing the Jamā'at with volunteers who work selflessly in every department, such as washing toilets, cooking and serving food, parking, and many others. Even children fulfill their duties with great zeal.

Huzoor (May Allāh be his Helper) said: While the participants should be grateful to Allāh, they should also be thankful to the volunteers, some of whom left their jobs as they were unable to secure leave for the Jalsa. They work diligently to serve in the best manner. Huzoor (May Allāh be his Helper) said that while I ask the participants to be thankful to the volunteers, I would personally like to thank all the volunteers and guests, whether they are children or girls or women or men, who offered their voluntary services and carried out even minor duties with zeal. In fact, the work of the volunteers is a source of guidance for many.

Huzoor (May Allāh be his Helper) cited the example of a Bengali friend who had come from USA to attend the Jalsa and was deeply impressed by the service of a volunteer. Huzoor (May Allāh be his Helper) said: A simple service done by the volunteer changed his thinking and became a source of spiritual transformation for him. Huzoor (May Allāh be his

Helper) said: The participants of the Jalsa and all those who watched it across the world should be grateful to the MTA team. And the volunteers themselves should also be grateful to Allāh for enabling them to serve. Allāh says: If you are grateful to Me, I will increase and enhance your capabilities. It is the way of believers to be grateful upon every success and upon receiving everything good; and where they find themselves falling short they should seek His mercy and forgiveness.

Huzoor (May Allāh be his Helper) pointed out some shortcomings in the departments of hospitality, toilets, audio and video, and translation, and gave instructions on how to correct them. Huzoor (May Allāh be his Helper) cited the impressions of a Syrian Arab Ahmadi who was attending the Jalsa for the first time.

Huzoor (May Allāh be his Helper) praised the Canadian Press Team for its efforts towards increasing interaction with the media. Huzoor (May Allāh be his Helper) said: I did not know that our young men were playing such a big role, and I was pleasantly surprised to see them working so diligently in contacting newspapers and TV channels. Allāh is causing the Jamā'at to be known on a wide scale.

Huzoor (May Allāh be his Helper) said: Aḥmadīs who are doing voluntary work should work even more diligently and humbly. They should always remember that everything comes from God's grace, and this is what they need to seek. The news about the Jalsa reached millions of people through newspapers and social media. Huzoor (May Allāh be his Helper) praised the role of the media and said that they had conveyed the news honestly.

Huzoor (May Allāh be his Helper) said: We should not rest content with this success, rather we should strive to improve our spiritual condition and foster our relationship with Allāh. If God is giving us an

opportunity to serve, we should consider it His gift. All office bearers and workers of the Jamā'at should abide by Taqwa and fulfill their obligations. All the participants and viewers of the Jalsa should reflect on their own condition. This is true gratitude as compared

to feelings of temporary gratitude, and this is what will invite even greater blessings from Allāh. May Allāh enable every Ahmadī to establish a true relationship with Allāh. Āmīn.

## Friday Sermon 21 October 2016 at the Baitul Salam Maple, Ontario, Canada

### Remembering the late Bashir Ahmad Rafiq Khan Sahib and the gynecologist Dr. Nusrat Jehan Sahiba. Fortunate are those whom Allāh gives the opportunity to serve the faith as well as humanity.

Huzoor (May Allāh be his Helper) said: Today I will speak about two devout members of the Jamā'at who passed away recently. One is Mr. Bashir Ahmad Rafiq Khan, and the other is Dr. Nusrat Jehan, the head of gynecology department at the Fadl-e-Omar Hospital, Rabwah. Huzoor (May Allāh be his Helper) said: Everyone who comes into this world has to leave one day, but fortunate are those whom Allāh gives the opportunity to serve the faith as well as humanity.

Huzoor (May Allāh be his Helper) said: Bashir Ahmad Rafiq Khan was a veteran missionary. He undertook administrative duties very efficiently. He passed away on 11 October 2016 in London at the age of 85 years. He had a BA degree from the university and a Shāhid degree from Jāmi'a Aḥmadiyya. His mother Fatima Bibi was the elder daughter of Ḥaḍrat Maulawī Ilyas Khan a Companion of the Promised Messiah (peace be upon him). His father Danishmand Khan Sahib accepted Aḥmadiyyat in 1921. He was married in 1956 to Saleema Naheed daughter of Abdur Rahman Khan. He has three sons and two daughters. He devoted himself when an appeal was made for Waqf-e-Zindagi. He studied in Qādiān until the partition. Then, according to the guidance of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him), he joined Jāmi'a Aḥmadiyya Rabwah.

Referring to some of the instructions given by Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) to missionaries, Huzoor (May Allāh be his Helper) said: Some time ago I also asked missionaries to have their own personal libraries. Huzoor (May Allāh be his Helper) said: Bashir Ahmad Rafiq Khan had the honor to serve as the deputy Imam of the London Mosque, as editor of Akhbar Aḥmadiyya and The Review of Religions, as Private Secretary to Ḥaḍrat Khalīfatul-Masiḥ III (May Allāh's mercy be upon him) during his foreign tours, and also as Wakālat-Tasneef and Wakūlut-Tabshīr. He also worked in other spheres of life. He served as President of the local Rotary Club. In 1968 he was invited by the President of Liberia and was given the honorary title of Chief. He lived a full and dynamic life. He was also deeply devoted to Khilāfat. He was suffering from heart disease but despite his illness wrote to me regularly and did his best to attend any programs where he knew I would be present. May

Allāh have mercy and compassion on him. And may Allāh enable his children to follow in the same footsteps in terms of sincerity and devotion.

Speaking of Dr. Nusrat Jehan Maalik, Huzoor (May Allāh be his Helper) said that she died on 11 October 2016 in London of a lung infection. She was born in Karachi on 15 October 1951. Her father Maulana Abdul Maalik Khan was also a veteran servant of the Jamā'at. He was from Bijnor, U.P., India. Her grandfather Ḥaḍrat Khan Zulfiqar Ali Khan Gohar pledged Bai'at to the Promised Messiah (peace be upon him) by letter in 1900 and then personally took Bai'at in 1903. He devoted his son to the service of the Jamā'at at the Promised Messiah's (peace be upon him) bidding. Maulana Malik Sahib, at his father's instructions, resigned from his job and moved to Qādiān. This same spirit of devotion and sacrifice was to be found in Dr. Nusrat Jehan. Had she gone anywhere else after her education she could have earned a lot of money, but she chose to live in Rabwah to serve humanity and offer services that were much needed by the hospital. All her life she offered exemplary selfless service.

Huzoor (May Allāh be his Helper) cited the impressions of her daughter, son-in-law, and the doctors and staff she worked with. Huzoor (May Allāh be his Helper) said that many people had written of their feelings and it was not possible to mention all of them. Huzoor (May Allāh be his Helper) said: Extreme faith and trust in God, love for the Holy Qur'ān, deep devotion and obedience to Khilāfat, service to humanity and the comfort and healing of her patients, these were her topmost priorities. She was also very careful about spending Jamā'at's money. She used to say, "I have two daughters, one is the daughter I have, and the other is gynecology department." She always advised married people to preserve their marriage as much as possible.

Huzoor (May Allāh be his Helper) said: Dr. Nusrat Jehan was also very careful about her purdah (veil) and always wore the burka. She was indeed a role model for young women who say they cannot work in purdah. She said to her daughter that her advice to her was the same that her own father had given her: One, to have full trust in God, and, two, to be attached to Khilāfat. May Allāh grant comfort and solace to her only daughter and enable her to live up to her mother's expectations.

Huzoor (May Allāh be his Helper) prayed that Allāh may bless Fadle Omar Hospital with more doctors who serve diligently and are fully devoted to the Jamā'at and to Khilāfat. And may Allāh foster these qualities among

those who are already serving. Āmīn. Huzoor (May Allāh be his Helper) led the funeral prayer of the deceased after the Friday prayer.

## Friday Sermon 28 October 2016 at the Baitus-Salam Maple Ontario, Canada

**A reminder to Wāqifin-e-Nau, their parents, and the administration to realize their responsibilities. If all Wāqifin-e-Nau fulfill their pledge with sincerity, we can bring about a revolution in the world.**

Huzoor (May Allāh be his Helper) said: By the grace of Allāh, the number of Wāqifin-Nau is increasing in the Jamā'at. Sometimes I receive up to 25 letters in a single day in which parents pledge to devote their expected child to the scheme of Waqf-e-Nau. About 12 or 13 years ago our attention was drawn towards fostering this scheme. The number then was around 28,000, and today it is more than 61,000, of which more than 36,000 are boys. And the trend is increasing with time.

Huzoor (May Allāh be his Helper) said: Always remember that every child, and particularly Wāqifin-Nau children are entrusted to the parents on behalf of the Jamā'at. It is the parents' responsibility to make them the best members of the Jamā'at and society as a whole. Huzoor (May Allāh be his Helper) cited Ḥaḍrat Maryam's (Peace be upon her) prayer and said that this prayer has not been related merely as a tale of the past, rather God loves it so much that He desires all mothers to pray likewise and devote their children for extraordinary service of their faith.

Huzoor (May Allāh be his Helper) instructed the administration that the pledge of Waqf-e-Nau should be reaffirmed at every stage. And the Wāqifin-Nau should never think of how they will make ends meet if they offered themselves for Waqf. Huzoor (May Allāh be his Helper) said that the raising of this question shows that the parents did not from the beginning instill in the hearts of these children that you are entrusted to us on behalf of the Jamā'at. I would also like to remind the parents of the Waqf-e-Nau children that it is not enough just to get the label of Waqf-e-Nau, rather it is a responsibility that they have to fulfill until the children come of age and then it becomes their own responsibility.

Huzoor (May Allāh be his Helper) said: Always remember the saying of the Holy Prophet (Peace be upon him) that in matters of the world look at those below you, but in matters of faith look at those above you. Citing the Promised Messiah's (peace be upon him) saying about Waqf-e-Zindagi (Life Devotee), Huzoor (May Allāh be his Helper) said that Wāqifin-Nau should strive to attain this status more than other Aḥmadīs. Wāqifin-Nau should raise their standards of sacrifice and contentment. If every Waqf-e-Nau boy and girl fulfills their pledge with sincerity, then we can

bring about a revolution in the world.

Speaking about the sacrifice of Ḥaḍrat Ibrahim (peace be upon him), Huzoor (May Allāh be his Helper) said that when man becomes willing to suffer hardship for the sake of God, God does not put him through hardship. This is the criterion for winning Allāh's love, and both Wāqifin-Nau and Wāqifin-Zindagi should keep it in mind. Huzoor (May Allāh be his Helper) prayed that Allāh may enable all Wāqifin-Nau and their parents to realize the essence of Waqf, fulfill their pledges, and raise their standards of devotion.

Referring to some administrative matters, Huzoor (May Allāh be his Helper) said that some people keep telling the Wāqifin-Nau children of how special they are, and they grow up with this mind-set of being superior to others. Huzoor (May Allāh be his Helper) said that, in order to be truly special and distinguished, they have to excel in terms of their relationship with Allāh and their worship, offer Nawafil along with the obligatory prayers, set higher standard in terms of their overall morals, give preference to faith over the world, be exemplary in terms of purdah in case of girls and be modest and keeping their gaze low in case of boys, spend time in gaining religious knowledge rather than wasting it on internet and other frivolities, recite the Holy Qur'ān and reflect upon its commandments, participate in Jamā'at and auxiliary organization's programs with greater zeal than others, be kind to their parents, have greater tolerance and forbearance, be foremost in Da'wat Ilallāh, be foremost in their obedience to Khilāfat, be resilient, be humble and selfless, shun arrogance and carry out a Jihad against it, listen to my sermons and other programs on MTA, and do everything that Allah loves and shun that which He hates. If you do all these things then you are indeed distinguished and special, otherwise there would be no difference between you and others.

Huzoor (May Allāh be his Helper) urged members to offer their services to work in the Jamā'at's various departments. Huzoor (May Allāh be his Helper) said first priority of Wāqifin-Nau boys should be to get admission in Jāmi'as and become missionaries. Then there is a dire need of specialist doctors for our hospitals in Rabwah, Qādiān and Africa etc. Likewise we also need teachers for our schools in different countries. The job of doctors and teachers can be done

by both Wāqifin-Nau boys and girls. Similarly, we need architects and engineers for constructing Jamā'at buildings. Huzoor (May Allāh be his Helper) cited Sayings of the Promised Messiah (peace be upon him)

and prayed that Allāh may enable us to follow them and that we and our future generations should all tread the path of Taqwa and fulfill the mission of the Promised Messiah (peace be upon him). Āmīn.

Full original text of Friday Sermons by the Caliphs of Aḥmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are also available in various languages on alislam.org under Friday Sermons.

## Ḥaḍrat Khalīfatul-Masīḥ V <sup>a.b.a.</sup> on Tablīgh



## Ḥaḍrat Khalīfatul-Masīḥ IV <sup>r.h.</sup> on Tablīgh

Khalīfatul-Masīḥ IV <sup>r.h.</sup> on Tablīgh in USA in Friday Sermon, August 24, 1984.

“Although the United States Jamā'at is quite educated and by Allah's Grace good in number, the United States is nevertheless behind in Tablīgh. Only the Dayton Jamā'at shows some courage and spasmodic arousal from time to time, but then they become drowsy and somnolent for a while. The United States should reflect on this. There are some Americans representatives here today and I request their due concentration to the fact that Pakistanis in the United States are not doing any Tablīgh at all. Meanwhile, even African Americans by Allah's Grace are doing Tablīgh along with Whites as well. Last year, there were some Bai'ats among the white Americans as well. However, they too, like I have just described, at times quicken and at times doze off. The self-determination, which should be evident in the life of a believer, is not there. Moreover, the Pakistani in Tablīgh has proven to be utterly worthless. At best, those considered the most outstanding among them are outstanding with regards to paying Chanda. Some among them do teach the Holy Qur'an, etc. to their children in their homes and train them morally as well. This is fundamental and highly essential. However, in Tablīgh, the United States has been left behind, in particular the Pakistanis. Perhaps this is because Allah the Almighty has provided for them abundantly and raised their financial and social standing they think, “Tablīgh is not our responsibility. Tablīgh is the job of those who are beneath us.” This is utterly wrong. As I have said before, the one who is superior is the one who is superior in Tablīgh and such a person will remain superior. Their descendants too will be made superior. And as for those who fail in this regard will likewise leave no guarantee for their future generations.” Ḥaḍrat Khalīfatul-Masīḥ IV <sup>r.h.</sup>, Khutbat-e-Tahir, vol. 3, page 463.



Link: <https://www.alislam.org/urdu/kt/1984/19840824.pdf>

# Message of Ḥaḍrat Khalīfatul-Masīḥ V to the USA Jalsa Sālāna 2016

May Allah be his helper

29 July 2016

My dear members of Jamaat USA,

Assalamo Alaikum wa Rahmatullahi wa Barakatohu,

With the Grace of Allah, the Jalsa Sālāna USA is beginning today. May Allah the Almighty bless your Jalsa in all respects and may all of the attendees be the true recipients of the prayers of the Promised Messiah (peace be upon him).

Following this year's Jamaat elections a number of changes, including that of the national Amir, have taken place in the administration of the USA Jamaat. I hope and pray that all of these changes prove to be extremely blessed and fruitful for the Jamaat in all respects and I hope that all Ahmadis co-operate and support the new administration and office bearers, regardless of whether they are serving at national, regional or local level.

Always remember that the key to the success of our Jamaat and its future progress is not dependent upon any individual or person, irrespective of whether they are an office bearer or a scholar. As is mentioned in great detail by the Promised Messiah (peace be upon him) in his book 'Al-Wasiyyat' (The Will), the progress of our Jamaat, according to the Divine promises vouchsafed to the Promised Messiah (peace be upon him), is now destined to occur through the blessed institution of Khilāfat-e-Ahmadiyya.

Constantly be mindful of the fact that the Khalifa of the Time is the person who guides our Jamaat and its members at every stage in accordance with the needs of the time. Therefore, I say to all of you that you must stay firmly attached to the institution of Khilāfat and you should seek to understand and follow the guidance and instructions of Khalīfatul-Masīḥ in all aspects of your lives and consider the instructions of Khilāfat to be the code of conduct that underpin your every act.

Certainly, those Jamaats and those office bearers who understand this pivotal principle are the Jamaats who, with the Grace of Allah, are excelling and whose speed of progress is much faster than others.

With the Grace of Allah, the USA Jamaat, collectively, has always maintained a relationship of loyalty and obedience with Khilāfat-e-Ahmadiyya and this spirit continues to increase. In your Jamaat, whilst there are many members of Pakistani-origin, there are also a significant number of local Americans and African-Americans and Al-Hamdu Lillāh the Ahmadis from all of these differing backgrounds have upheld a

bond of loyalty and faithfulness with Khilāfat.

Certainly, I am pleased that many of you have openly and unreservedly expressed your sentiments of love and loyalty to Khilāfat.

I recently sent the editor of the Review of Religions to America to inform the members of the US Jamaat about the importance of the magazine so that more people would become aware of its significance. Similarly, I also recently sent a representative of the Markaz (center) to attend the National Majlis Khuddāmul-Ahmadiyya Ijtimā. Following their visits, I received many letters from members of your Jamaat, in particular from amongst the youth, in which they expressed their sincere love, loyalty and obedience to Khilāfat-e-Ahmadiyya. It is a source of pleasure, that despite the fact that they are living in a worldly and material society and despite the fact that such nations have differing priorities, our Ahmadi youths are still attracted to their faith. Rather than declining, as is seen elsewhere, the interest in religion of our Ahmadis is ever increasing.

Always remember that the stronger your bond with Khilāfat is, the stronger your spiritual progress and the stronger the foundations of our Jamaat. Keep at the forefront of your mind that a great purpose for the advent of the Promised Messiah (peace be upon him) was to unite mankind together at one hand. Following his demise, that hand upon which our Jamaat converges is the hand of Khilāfat and as long as you stay firmly attached to this blessed institution you will continue to advance and succeed. Forever ingrain this principle in your hearts and minds.

Furthermore, with the Grace of Allah, the introduction of our Jamaat to the wider public in the United States has increased through the media in recent years and this will In Sha' Allah continue in the future. This places further burdens and responsibilities upon the members of the Jamaat because the world is now starting to look in your direction. Consequently, it is imperative that every office bearer and indeed every single Ahmadi Muslim sets the highest standards of righteousness, morality and integrity according to the teachings of Islam. You must be proud of your religion and have firm conviction in its teachings and set aside all worldly fears or complexes.

If you act in this pious fashion you will, In Sha' Allah, unlock the doors to the hearts of the people of your nation. You will open new avenues for Tablīgh so that the noble and perfect teachings of Islam can reach every corner and every part of your land. Remember,

this is not only the task of Missionaries but of all Ahmadis.

From time to time in my sermons, I highlight the importance of the personal conduct of both office bearers and other Ahmadis and how their behavior has a great impact upon others. Indeed, it has an affect both within the Jamaat, upon our next generations, and also upon those outside of it and so be mindful of this at all times.

I desire for the United States Jamaat to excel in the field of Tabligh and so make full efforts towards this great objective.

Further, you will only be truly able to understand what I expect of you when you listen to my sermon each week on MTA. Thus, every Ahmadi should pay heed to this.

May Allah enable you to act upon all that I have said and may He bless Jamaat USA in all respects. Ameen.

Khaksar,

Mirza Masroor Ahmad,

Khalīfatul-Masīḥ V

## Responsibilities of a Secretary Tabligh

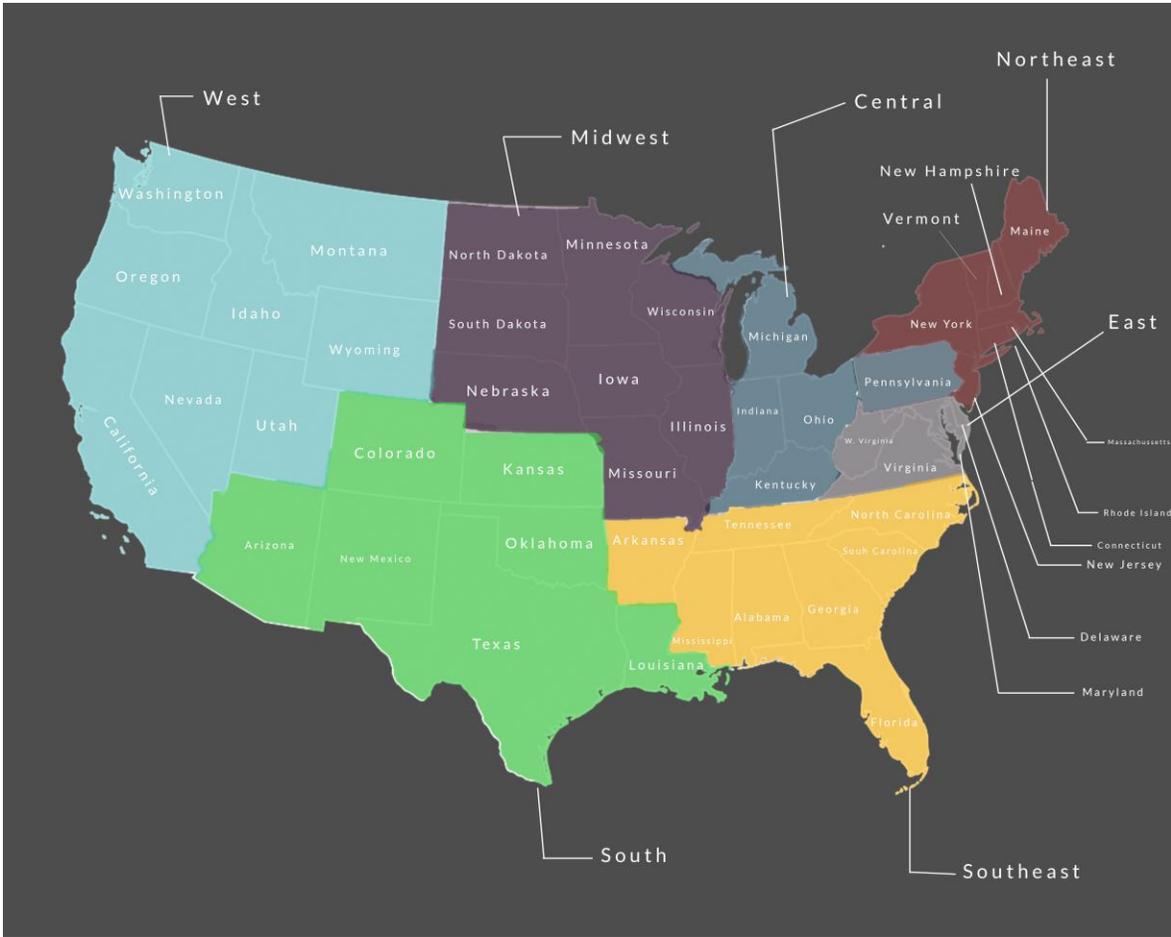
From Taḥrīk Jadīd Rules and Regulations

### Secretary Tabligh

- 326 He shall be responsible for the propagation of Islām as expounded by the Promised Messiah (peace be upon him).
- 327 He shall prepare appropriate programmes for this purpose in the light of the directions given by Ḥaḍrat Khalīfatul Masīḥ and the Markaz.
- 328 He shall try to involve all the members of the Jamā'ats in these programmes and see that every member becomes a Dā'ī Ilallāh.
- 329 In order to achieve this objective, he shall undertake appropriate measures. These measures may be as follows:
- (a) Preparation and distribution of appropriate literature.
  - (b) Organisation of seminars, public meetings, get-togethers and question-answer sessions.
  - (c) Distribution of audio and video cassettes and slides.
  - (d) Special lectures on the Religious Founder's Day.
  - (e) Sīratun Nabī meetings.
  - (f) Projection of Jamā'at's point of view, on matters relating to Tabligh, through media.
- 330 He shall educate the members regarding Jamā'at's beliefs and its stand on various religious and controversial issues and shall take appropriate measures for this purpose.
- 331 He shall keep track of any literature published against the Jamā'at and where necessary, make arrangements to publish an appropriate reply thereof.
- 332 He shall make arrangements for the Annual Jalsa of the Jamā'at.

Respected Amīr Sahib USA asked me to read this out to all Presidents and Tabligh Secretaries. These are in fact our duties—because as is clear from the detailed description above, “Every member must become a Dā'ī Ilallāh,” a “Caller to Allah.” Signed. Waseem A. Sayed, PhD National Secretary Tabligh.

# Tabligh Regions



**Ḥaḍrat Mufti Muhammad Sadiq, may Allah be pleased with him, with members in Kolkata, India.**

# 33rd Majlis-e-Shūrā USA 2016

## Tablīgh Subcommittee Recommendations

### Proposal

Our Tablīgh campaigns (Muslims for Life, Muslims for Peace etc.) have been a huge source of awareness however, in order to gain converts, and Jamā'at Ahmadiyya USA should develop a long-term plan to attract such Americans who are seeking the truth.

Huzur<sup>sa.b.a</sup> Remarks:

Huzoor desired that, “Shūrā should develop a short-term plan along with a long term plan to seek converts.”

### SUBCOMMITTEE RECOMMENDATIONS

Above all else, the Subcommittee felt that our success, both in the short, and the long term, will be based on prayers and on our following the instructions and directions of Ḥaḍrat Khalīfatul-Masīḥ (may Allah support him with His mighty help) in letter and spirit.

### SHORT-TERM \* STRATEGIES:

Local Tablīgh Secretary as the steward of Dā'īn activity should mobilize Jamā'at through inspiration, involvement and facilitation/training with the goal of increasing the number of Dā'īn:

Regional Tablīgh Conferences to be held quarterly in every region to train and assess progress.

Local Dā'īn meeting/training Session to be held monthly in every Jamā'at.

Keep in mind the following direction of Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah be pleased with him) with regard to Da'een: “The job of the Dā'ī Ilallāh is to prepare the crops and gardens of Da'wat Ilallāh. And this does not happen just by a mere piece of advice or a reminder; it needs developing a close attachment with them. Creating a love for this work is an art and upon this the Holy Qur'an has thrown some light, from which we should benefit. Allah gave Ḥaḍrat Ibrahim (may peace be on him) the task of giving life to nations and he was told, ‘Through you nations will get new life.’ Ḥaḍrat Ibrahim (may peace be on him) had a very humble character. He said, ‘Rabbi Arinee Kaifa Tuhyil-Mautaa,’ that is, ‘O God! I understand that you will give life to nations, but how?’ In reply, he was commanded, ‘Take four birds and attach them to yourself. Then send them in different directions and then call them, and you will see how they come flying back to you.’ This was the example of Ḥaḍrat Ibrahim (may peace be on him). So, every Missionary, Amir, President and Office-bearer should get hold of some members of their Jamā'at, and

under ‘Surhunna Ilaik’ (2:261) should attach them to themselves, train them with love and affection, give them a task and spread them in the world.

Likewise, according to one's capability one should get hold of four, eight or 10 members, train them and employ them. In this way this number should increase.” (Friday Sermon, August 28, 1987)

Essential to all our success will be developing love for God and love for our fellow human beings. This must be central to all our endeavors.

Massive ongoing distribution of “World Crisis and Pathway to Peace.”

Massive, regular, flyer distribution with definitive time and convenient place identified for a weekly meeting.

Deploy social media effectively locally and nationally through establishment of a youth task force.

Invite visitors (who attend our events) to our mosque/mission house or any home to ask any questions they may have over a cup of coffee or some other friendly occasion. Proactive and reactive (response to unforeseen events) use of media to enhance the above outreach efforts.

### LONG-TERM\*\* STRATEGIES:

As instructed by Huzoor Aqdas (may Allah support him with His mighty help) hold regular Holy Quran Exhibitions and Seminars/Symposiums in nearby small towns.

Meet and engage with officials, dignitaries in the small towns and where our Jamā'ats exist.

Hold events at universities, colleges and libraries.

Focus Tablīgh efforts around the current pervasive problems affecting our nation and the solutions Islam offers.

Identify and establish activities in communities which are much more receptive to our message.

Consolidate and index Jamā'at Tablīgh Resources in an easily accessible repository.

\*Short-Term strategies are those that we hope will produce immediate results within a year.

\*\*Long-Term strategies are those that we hope will produce results if carried out consistently over several years.

We propose that a Standing Committee may be appointed to prepare a comprehensive long-term plan.

# 32nd Majlis Shūrā USA 2015

## Tablīgh Subcommittee Recommendations

### Shūrā Proposal

How can we replicate the miraculous success in Merida, Mexico, in USA?

### Subcommittee Recommendation

A detailed description of the work done in Merida was provided to all members of the Subcommittee. The Merida Strategy document is reproduced herein below:

### Merida Strategy

This is the strategy for Tablīgh in Mexico. While this is a long-term strategy the focus is on the next three months in Merida, Mexico.

### Audience

Our Target Audience will be 18-35 age group. This is the largest sub-group in Mexico and has the highest propensity to consider another religion. This also allows for alignment with our focus in USA as defined by Shūrā.

### Goal

Merida, Mexico has a population of 1,000,000 and has 16 Universities. Within this population the 18-35 age group comprises of 350,000 people. Our goal is to reach 10% (35,000) of this population during the 12-week pilot project.

### Infrastructure:

The primary form of communication in Mexico is via cellphone/text. Local Merida phone number and 1-800 number with ability to text Waqf-e-Āriḍī program: Program for 12-week pilot project.

Website: a hyper local landing page and [www.Musulmanesporlapaz.org](http://www.Musulmanesporlapaz.org)

### Develop Tablīgh and media materials

### Outreach:

**Flyer Distribution: Print and distribute 350,000 flyers. Use US flyers University and Mission House Lectures**

Advertising: Newspaper, Radio Station, Billboards and Social Media.

### Media: meet local media

Humanity First will arrange introductory community dinner.

### 3-month Pilot Dates: October 15 to January 15

The Subcommittee agreed the Merida, Mexico plan should be replicated in the USA. The Subcommittee identified the greatest challenge with doing this work in the USA is in execution of the plan, not the strategy.

The Subcommittee recognizes, there are various other Tablīgh initiatives in the USA. This plan will not supersede or stop any of those initiatives. All other plans will continue as they are. This plan will focus on the single ethnic group of the Hispanic community.

The Subcommittee proposed the following plan in order to overcome the operational challenges of recreating the Merida model in USA.

Select One chapter to replicate the Merida model. The following criteria be used to approve this chapter:

The President of the Chapter should agree to the challenge and accept this project as a primary priority for the chapter.

Chapter selected should have a population of at least 1 million.

Chapter should agree to following the “playbook” of the Merida plan.

Auxiliaries will be requested to support this effort.

Chapter will have a missionary committed to this effort.

The Merida, Mexico planning team will conduct the training and management of selected chapter. They will be cognizant of local conditions and customize plan accordingly.

The selection of chapter will be based on Huzur’s directive of focusing on locations with a high density of Hispanic population.

Selected chapter will have a dedicated missionary and a Daa’een center in a high density location of that chapter.

There will be a quarterly review of the plan.

Originally five Jamā’at were suggested to be considered for this work in the USA. Later it was decided by majority to focus on just one. Three individuals withheld the right on focusing on a single ethnic population in favor of multi-ethnic focus...

Seven members felt the focus should be on more than one Jamā’at in item above.

# 31st Majlis-e-Shūrā 2014

## Tabligh Subcommittee Recommendations

### Proposal:

Keeping in mind the current pace of people joining our Jamā'at is slow, it is proposed that:

We should carefully explore what are the major spiritual and religious needs of common American men and women;

We develop an appropriate strategy to offer the solutions for these needs.

Huzur's (may Allah support him with His mighty help) Remarks:

Based on their needs, explore possible ways of Tabligh to these segments of the society.

### INTRODUCTION AND CONTEXT

Before considering and evaluating the major spiritual and religious needs of common Americans, the Subcommittee agreed that it was important to frame any analysis by reflecting on the basic foundation for Tabligh. This foundation informs the Shūrā proposal and the Subcommittee's recommendations:

The Holy Qur'an commands Muslims to invite others towards Allah (Da'wat Ilallāh) and to be mindful to the rights owed to Allah (Ḥuqūqullāh) and the rights owed to humanity (Ḥuqūqul-'Ibād). The Holy Prophet Muhammad (may peace and blessings of Allah be upon him)'s Sunnah was to invite others towards Allah and engage in righteous conduct to preserve Ḥuqūqullāh and Ḥuqūqul-'Ibād.

The Promised Messiah stated: "God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers." (The Will, pp. 8-9)

### SPIRITUAL AND RELIGIOUS NEEDS

In light of this context, the subcommittee discussed the best approach to evaluate the spiritual and religious needs of common American men and women. The Subcommittee agreed that a data-driven, quantitative, and neutral assessment provides the most illuminating and reliable insights.

The Subcommittee noted and discussed a study/poll conduct by the Gallup firm (May 20, 1991) (cited in a book about religion in America), which surveyed common American men and women and identified the following spiritual and religious needs of

Americans:

The need to believe that life is meaningful and has a purpose.

The need to have faith in something greater than everyday existence (i.e., to know that God exists).

The need for practical spiritual tools to cope with day-to-day challenges.

The need for a sense of community and deeper relationship.

The need to be appreciated and respected.

The need to be listened to and heard.

The Subcommittee notes that there may be a number of other spiritual and religious needs of common Americans, but the needs listed in 1-6 above provide an adequate starting point by which to craft a meaningful and targeted Tabligh program. The Subcommittee will review and incorporate any available additional data from other independent firms (e.g., Pew Center) to further corroborate the needs listed in 1-6 above.

### SEGMENTS OF SOCIETY

The Subcommittee noted the inherent diversity that exists in America. With over 300 million people spread across 50 states, America comprises of hundreds of ethnicities and races. Any Tabligh program cannot possibly target all Americans and must be crafted based on available resources and high-yielding results.

The Subcommittee recommends focusing on the narrow demographic of adults between the ages of 18-35 (i.e., the adult youth) of America, who, in the Subcommittee's view, are the most open to change and alternative faith perspectives. Of course, not all adult youth possess a sense of open-mindedness, spirituality or godliness (indeed, there's a growing trend of adult youth to be more agnostic), but by and large, they reflect the group that is most likely to be receptive to Aḥmadiyyat.

In order to measure the success of any targeted Tabligh program, the Subcommittee recommends further narrowing and dividing the adult youth group between 18-35 based on select ethnicities and races. The Subcommittee believes that assessing and evaluating the spiritual and religious needs of the adult youth of certain ethnic groups will provide an effective benchmark by which to conduct result-oriented Tabligh.

Ḥaḍrat Khalīfatul-Masīḥ (may Allah support him with His mighty help) has already assigned Tabligh to

various ethnic desks.

These include: African-Americans, African immigrant communities, Hispanic/Latino-Americans, Arab-Americans and Bangladeshi-Americans. The Subcommittee recommends targeting the adult youth of these various ethnic groups.

### **STRATEGY AND PLAN**

Based on the Gallup data and the above-identified segments of society, the Subcommittee recommends implementation of a targeted program, as follows:

Implement a 4-Point Plan to Engage in Tabligh to Adult Youth of Identified Ethnic Groups, as follows:

**College/University Events:** The Subcommittee recommends holding thought discussions and forums at colleges/universities, led by Ahmadi students, that focus on social issues of interest to the identified ethnic groups. (E.g., “Famous Hispanic Muslims and Their Contributions”).

**Seminars/Symposia at Mosques/Centers:** The Subcommittee recommends holding seminars/symposia at our Mosques/Centers that focus on religious topics of interest to the identified ethnic groups. (E.g., “Mother Mary: A Righteous Model for Islamic Women”)

**Social Services (Khidmat-e-Khalq):** The Subcommittee recommends that offering meaningful social services, without any connection to overt religious discussions or dialogue, is a form of Tabligh and fulfills the obligations to fulfill the rights of humanity (Ḥuqūqul-‘Ibād). Example of social services include health seminars, career/vocational seminars, free legal clinics, tutoring/mentoring services, etc.

**Ethnic Holidays/Celebrations:** The Subcommittee recommends holding events at Mosques/Centers and/or joining existing events that honor and celebrate the traditions of the identified ethnic groups (being mindful of the Islamic etiquettes) (e.g., Black History month, Cinco de Mayo, “Sierra Leone” Day, Bangladesh Independence Day, etc.)

Develop and implement a communication plan for local Jamā’ats, as follows:

Develop materials that highlight the spiritual and religious needs identified in the Gallup poll.

Leverage current Tabligh outreach materials (books, flyers, advertisements, op-eds, video clips, etc.)

Develop media advisories for local use (advisories will cater to media outlets covering identified ethnic groups, e.g., Univision)

Identify resources and team leaders, as follows:

Consult with National Secretary Tabligh, Missionary-in-Charge, and Heads of various ethnic desks to collaborate and share resources

Identify Aḥmadīs who speaks the languages of the identified ethnic groups and ensure that these Aḥmadīs are heavily involved in the 4-point plan above

Develop a list of external contacts (using the Sales Force software developed by the National Tabligh Department) and categorize potential Tabligh prospects using the stages of Tabligh identified by the National Tabligh Department: Introduced, Interested, Engaged, Participating, Pre-Initiation, Initiation.

### **SAMPLE PILOT PROGRAM FOR HISPANIC/LATINO ADULT YOUTH (18-35)**

By way of illustration, the Subcommittee recommends the following sample pilot program, which may be considered for other identified ethnic groups with appropriate modifications:

#### **Sample 4-point plan**

**College/University Event:** Hold a forum or dialogue on a social issue affecting Hispanic-American youth (e.g., the benefits of immigration, importance of a path to citizenship, domestic violence and its detriments, etc.).

**Seminar/Symposia:** Hold an event at the Mosque or Center that focus on a religious topic geared towards Hispanic-American youth (e.g., dissecting Catholic faith tenets; revering Jesus and Mother Mary, importance of prayer and direct dialogue with God, detriments and zero tolerance policy for domestic abuse, etc.).

**Social services:** Hold a career/vocational fair or health clinic that focuses on professional, educational and/or health needs of Hispanic-American youth (e.g., holding “English as a Second Language” or ESL classes at the local Mosque/Center).

**Ethnic holidays and celebrations:** Host or participate in an event that honors and celebrates Hispanic-Americans (e.g., honoring Hispanic history and contributions).

#### **Sample Communications Strategy**

Develop and use Spanish-language flyers, books, ads, video clips, etc.

Prepare media advisory to Spanish-language media outlet or newspapers in cities with large Hispanic populations.

#### **Sample Resources:**

Roll-out plan to select large cities with Hispanic populations (e.g., Los Angeles, Houston, Silicon Valley, Washington Metro, Bay Point, Miami and New York Metro) and use Spanish-speaking Aḥmadīs.

Identify Khuddām and Young Lajna who can lead campus events.

## Reserve a day a week for propagation

In his Friday Sermon of April 9, 2010, Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masiḥ V, may Allah be his Helper, said,

Generally speaking, the reason for most Pakistani Ahmadis to be living outside Pakistan is their faith. Therefore, while being grateful, as we work to improve our worldly life, we should at least commit one day a week to summon people to God...

The Promised Messiah, may peace be upon him, has brought this basic point to our attention to utilize prayers as success cannot be ascertained without them, objective cannot be attained without them. The Promised Messiah has clearly mentioned that our victory is to take place only through prayers but also

pointed to engage in propagation. Fruition follows when prayers accompany effort. It also is necessary to look at our conditions along with prayers.

When Allah, the Almighty, brought propagation to our attention, He also brought to attention to set right the practical condition, saying. “And who is better in speech than he who invites men to Allah and does good works and says, ‘I am surely of those who submit?’” (41:34) Thus, Allah, the Almighty says that the best discourse we conduct is to call towards Allah. All other activities are secondary. Whenever you have a chance, utilize the resources at hand and try to join those elite who call towards Allah. Also, mind your actions while calling towards God.

## Tabligh Department Six-Month Report

1. As of Dec 31, 2016 Al-Hamdu Lillāh, I am happy to report that some 68 of 74 Jamā'ats have started their weekly programs of Tabligh or are confirmed of starting in next few days. Of the remaining 6 efforts continue to try and get them to make a start soonest possible.
2. We held a very well received and blessed Tabligh Secretaries meeting simultaneously with the PRC (Presidents' Refresher Course). And now Regional Tabligh Conferences, that were required to be held quarterly by Shoora Approved Recommendations, are starting to be organized – Al-Hamdu Lillāh.
3. With Mukarram Amīr Sahib's approval, Professor Sultan A. Ch. is making plans to begin his visits to Jamā'ats—the aim being to get monthly Dā'in Training classes going and to motivate more and more members to become effective Dā'in Ilallāh. His first visit will be to the Southern California area In Sha' Allah in the coming weeks.
4. Data is being collected more and more efficiently but we still have some way to go before arriving at the stage that every Jamā'at Tabligh Secretary is fully up and running.
5. So far many hundreds of new and old contacts have been entered into our central database, Al-Hamdu Lillāh.
6. Various Campaigns are resulting in more and more leads—people asking for information on Islam—and we are responding with better and better capabilities to handle the larger volume of incoming requests. Al-Hamdu Lillāh.
7. I am happy to submit this six month overall report from the National Tabligh Department with a

- humble request that you may kindly pray that Allah bless all US Jamā'ats in the next three months to become solid in their execution, to realize that we must pray and have firm faith that Allah will come to our help and make us successful and be entering at least two new interested people into the Tabligh Pipeline every week. Then in the final quarter of the year In Sha' Allah we will have some 150 people being entered regularly, weekly, into this pipeline and hopefully and prayerfully we will have some similar number coming out every week, in due course, having embraced Islam-Aḥmadiyyat.
8. Up till now as we have conducted this effort to get the weekly structure of activities up and running nearly 20 Bai'ats have taken place Al-Ḥamdu Lillāh in Los Angeles, Dayton, Oshkosh, New York, Pittsburgh and likely several other places—but we have still some way to go to achieve efficient execution of the plan and overcoming of all obstacles through consistent and persistent effort combined with fervent prayers.
  9. Our prayer is that by the end of June—once we have a full quarter with all Jamā'ats working every week having overcome the obstacles and become constant in seeking Allah's Help through prayers—there may be many Bai'ats from all across the US and that many of these may be able to come to the US Jalsa and also many more from among those who are close to embracing Islam-Aḥmadiyyat.
  10. Finally, of course, we hope and we pray that hundreds may go this year to the UK Jalsa having accepted or being close to accepting the message of Islam-Aḥmadiyyat – In Sha' Allah.

# Basic Tablīgh Plan

1 .EVERY JAMĀ'AT should hold one meeting a week (Coffee, Cake and True Islam) to which efforts will be made to have at least two to three guests interested in Islam to come:

- If you cannot get two guests, then bring two Ahmādīs to the meeting who have become distant and if even this is not possible the meeting must nevertheless be held and the members should discuss ways to improve their methodology and to pray that Allah bless them with success next week .
- Meeting may be held any day. Any time. But Once. Every week. [We discourage weekends and Monday and Friday; Tuesday, Wednesday and Thursday in the evening around 7 PM is our preference]
- Agenda is to get to know the guests, serve them coffee and cake and once you have gotten to know them tell them basic Islamic teachings from “Distinctive Features of Islam” or “Elementary Study of Islam.”
- This may take more than one meeting.
- Offer each attendee a COPY OF THE REVIEW OF RELIGIONS & MUSLIM SUNRISE with a 50% DISCOUNT COUPON TO A ONE YEAR SUBSCRIPTION INSIDE—this can be given to all attendees in each weekly meeting, making sure that a new issue is given each time.
- Sign in Sheet is essential [see item 2 below].
- After every meeting file a Report on Supplied Form. Also essential. Same night. Online [National Data Team will advise how etc. In Sha' Allah].
- REMINDER: All members of the Jamā'at must be regularly encouraged to reach out and do Tablīgh AT AN INDIVIDUAL LEVEL to their friends, acquaintances, co-workers, fellow students, teachers, professors, neighbors, etc. They may invite such people to their homes or to the once a week meeting arranged by the Jamā'at if they like.
- 2. Develop a team of at least five Daa'een Ilallāh.
- Grow this to fifteen (if five Ahmadi ladies also become Dā'īn at a minimum, this would be easiest and best).
- Assign one to get Sign In Sheet [[https://docs.google.com/document/d/1-O62jEDjzGvhkb4Zm9rPXaTSpuuS9u3-\\_fUMO5dZXGU/edit#heading=h.41iegwsqel3k](https://docs.google.com/document/d/1-O62jEDjzGvhkb4Zm9rPXaTSpuuS9u3-_fUMO5dZXGU/edit#heading=h.41iegwsqel3k)] filled by every attendee and to get to know each attendee and file the report at end of night.
- Assign one to cater to them all coffee, cake etc. get

to know.

- Assign one to make sure Facebook work is done [see later—National FB Team to assist] .
- Assign one to make sure flyer work is done. (see items 3 & 4 below—National Team to send Template).
- Even if no one comes to weekly meeting, REMEMBER this is also the Dā'īn Meeting, so they should do a practice run of the meeting and do a mock Question and Answer sitting and study the Tablīgh Guide booklet by Naseem Ahmad Bajwa [soft version supplied already].

3 .With help of Waqf-e-Aarizee flyer distribution on massive scale [National Team to Help Co-ordinate]:

- Start with 1,000 weekly, slowly step up to 5,000 weekly .
- Aim is to get to 4,000 daily and as much as 30,000 a week .
- Find locations where this can be done easily. (Tablīgh Sec local to work with National to have this set up so at least two volunteers show up every week from outside)

4 Facebook advertising \$25/week budget [National FB Team to help]:

- Have one or more of the Dā'īn to handle the response .
- Whole process how it works must be fully understood—how it allows us, at very little cost, to sift through the millions of people in the 18-34 age range who live around our area, to find those interested in Islam and get them to come to our function.
- National FB Team should arrange a Call in Each Region to explain.

5 .Goal is two Bai'ats a week once everything gets going, In Sha' Allah:

- What this goal means must be fully understood .
- Work backwards from this to see what we must do in order to achieve this goal.
- In order to get this many Bai'ats we must continue to have INTRODUCED more and more people to our message every week—through flyers, through Facebook advertising BUT above all through getting a few, one two, three guests to come to our weekly “Coffee, Cake and True Islam” get together.
- Slowly more and more of these who are introduced

will move ahead and become ENGAGED—coming again and again to our get together meetings.

- Then from these we will have, come into being, in time, and with prayers, those who will begin PARTICIPATING in our activities—those how have started joining our Ṣalāt or other Jamā‘at functions—beyond just the weekly get-together meetings.
- And soon enough we will have people in the PRE-BAI‘AT category just waiting for something to happen that will tip them over into wanting to do the Bai‘at.
- This is how we will populate our TABLĪGH PIPELINE. A snapshot of our Tabligh pipeline in every chapter after three months may be that there are 100 people in the INTRODUCED category, 50 in the ENGAGED, 10 in the PARTICIPATING and perhaps 3 in the PRE-BAI‘AT category. And maybe we are getting one Bai‘at every week by week 9, 10 and 11.
- THIS ALL STARTS with us bringing in two to three guests every week to our get-together meeting .
- Now we must think, “What does this require by way of how many thousands we must reach through Facebook and/or flyers?”
- Then we must realize that we have to engage those few who come every week in a loving way so they trust us and fall in love with us, so that they may listen to us and begin to travel on the road to getting engaged with us and even begin to join our functions and so this way we will, after some time of holding the weekly meetings, have a whole long pipeline of people in various stages .

- If we keep track of everyone and keep an eye on their development and cater to them in a loving, wise way we will begin to see the final goal begin to be achieved .
- But all the time, the front end of the pipeline must be continuously filled with more and more new interested people through prayers and perseverance and all manner of wisdom. Not just flyers and Facebook. Also area specific. Ethnic specific, etc.

6 .Jamā‘ats will be divided into Seven Groups. Each will have regular once a month meetings on Saturdays In Sha’ Allah.

7 .Results of work will be monitored by the Data Team .

8 .When needed, a Team of Volunteers would be ready to come and assist in motivating or resolving any issues/obstacles/difficulties In Sha’ Allah.

9 .A Team will work at National level to help provide at least two Waqf e Aarizee volunteers every week from outside to every Jamā‘at. This will start slowly by attempting to provide a limited number of Jamā‘ats and then go on growing In Sha’ Allah.

10 .Team will be available to help you get Started and maintain effort and supply materials [Flyers, Tabligh Guide booklet, “Distinctive Features .... “ “Elementary Introduction ....” COPIES OF THE REVIEW OF RELIGIONS & MUSLIM SUNRISE.. and higher level books].

This is a very easy and very simple plan ... no other activity must be allowed to postpone or cancel the weekly “Coffee, Cake and True Islam” meetings.



**Ḥaḍrat Mufti Muhammad Sadiq started a program at Jalsas where a writing of the promised Messiah was proclaimed in different languages of the world. Here people representing 47 languages at a Jalsa in Qādiān have gathered for a group photo.**

# Bangla Desk USA *Tabligh* Efforts – An Overview

Mirza Ghulam Rabbi & Abdul Ahad Chowdhury

Although the Bangla Desk had operated as an informal group for years, Bangla Desk USA was formally created as a result of a 2009-approved *Shūrā* Proposal to focus *Tabligh* efforts on ethnic communities living in the USA. It has since been holding programs through *Daeen* teams across the USA to reach out to all Bengalis and their friends. In 2011, the Bangla Desk adopted a 17-step plan to obtain 1000 *Bai'ats* in the USA. We Aḥmadīs are gratified to note that people of Bangladeshi/Bengali origin are, in general, quite receptive to new ideas and concepts in matters of faith. Although we have a long way to go, yet by the sheer Grace of Allah, in 2016 we have obtained 16 *Bai'ats*. As was the *Sunnah* of the Holy Prophet (*may peace and blessings of Allah be upon him*), I started preaching by conveying the message of Aḥmadiyyat to his close family members and relatives. Therefore, some of the early new converts who share their moving stories in this article are related to me. In addition, we also share stories of new converts who are the spiritual fruits of Bangla Desk *Tabligh* efforts. Please remember all these new members and their families in your prayers, that

Allah continue to make their relationship grow stronger with Him and His *Jamā'at*.

It is appropriate that at the beginning we share the five easy steps to be followed to win divine support in achieving the first *Bai'at*:

- 1) Write to *Huzoor Aqdas* for prayers for success in *Tabligh* efforts;
- 2) Reach out to your interested friends and colleagues; include their names on a central *Tabligh* contact list to be sent to *Huzoor Aqdas* for prayers;
- 3) Invite them to your home and local programs and develop a sincere relationship with them;
- 4) For those who continue to show interest, invite them, and make arrangements for them, to come to the USA *Jalsa*, National MKA/*Ansar Ijtimā* and even the UK *Jalsa*;
- 5) Constantly pray to Allah, make your conduct a source of *Tabligh*, and increase your knowledge of Islam-Aḥmadiyyat through books, videos, MTA and righteous company!

## My Journey to Aḥmadiyyat – Converts' Own Stories

### Hosne Ara Choudhury

In the Holy Quran, Allah says:

But as for those who believe and do good works and believe in that which has been revealed to Muhammad – and it is the truth from their Lord – He removes from them their sins and improves their condition. [47:3]

I am grateful to be able to share with my *Jamā'at* my journey to Aḥmadiyyat and how I found myself and peace.

When I was a child, I observed my mother and father pray regularly. I would follow their movements and pray as well. They even assigned an Islamic teacher to teach me. My mother used to tell me often that I should pray and fast, often, however, without any explanation as to why it was mandatory. I remember asking my Islamic teacher the meaning of *Surah Fātiḥah*, but I never received an explanation.

Many years down the line, as an adult, I became involved with social work and serving my community. I came to the United States of America in 1983. I engaged myself in community activities, social events and cultural programs. I was also involved with professional acting groups. In the 80s, I received much recognition from communities in Washington, Boston, Florida, New Jersey, New York and Canada for my cultural arts

contributions and well as social work.

Although, to those I surrounded myself with, it seemed like I was living a fulfilling life, but I knew my soul was always restless and without peace. I searched for ways to find solace and the proper direction to finding peace. At times, I would even go into denial and would avoid admitting that there was something wrong. I was not regular in my prayers and when I engaged in prayer I often asked for worldly success.

In 1992, I received a phone call from my son, Mirza Ghulam Rabbi; he informed me that he had decided to accept Aḥmadiyyat. In 1997 my daughter, Homaira Khandakar, joined the *Jamā'at* as well. I had heard of Aḥmadiyyat and I had always voiced my opinion against persecution and in support of religious freedom; however, my knowledge was still limited.

In 2007, I was in a terrible car accident where a New York city bus hit and dragged my car for a few blocks. With Allah's grace I survived; however, I was in pain and immobilized for the better part of a year. My husband and children would have to assist me, my daughter-in-law would drive me back and forth to and from therapy; and with all the extra time, I found myself feeling lonely and depressed. During this time, I remembered the piles of books my son and daughter

had given me over the years. I had never made time to read them; I simply had collected them and put them away. So, during this time, I began reading the books on Ahmadiyyat. I truly believe the accident was a blessing in disguise; I started to go through all the books, one after another. The path that I was longing for, the peace I eagerly yearned for, the unanswered questions that I lived with for so many years all began to resolve themselves. I was given another chance to truly know myself and was granted a path to find God. Soon after, I dreamt of two groups of people, divided. One group was composed of Ahmadīs and the other, of non-Ahmadīs; I was standing in between the two groups, feeling the pressure of having to choose one group to follow. In the dream, my son held my hand and pulled me in the direction of someone he wanted me to see. I followed his lead and saw *Khalīfatul-Masīh* IV looking at me, smiling and waving in my direction. This dream assured me that I was going in the right

**Soud Ahmad Choudhury**

At the outset of my story on my acceptance of Ahmadiyyat, I beg for the forgiveness of Allah for taking so long to embrace the truth. Also, I humbly request all readers to pray for me, that I may be forgiven. It, unfortunately, took a really long time for me to accept the truth. I took *Bai'at* in 2010, despite my awareness of Ahmadiyyat since my childhood.

Ahmadiyyat came to my family with all its sanctity in 1957, when I was only seven. My first cousin's husband, the late Ahmad Taufiq Choudhury (who was also a cousin of mine), accepted Ahmadiyyat, and was followed by my cousin Rehana Choudhury that year. In 1967, I entered college and began to live with my cousin's Ahmadi family in a distant district. From time to time, I had to live with other members of the Ahmadi *Jamā'at*, including new converts and at least one very respected learned *Maulana*. My interaction with them enriched me spiritually. I used to join congregational prayers with all of them whenever time permitted. The idea of accepting things only after proper research was instilled in me during that time.

The Liberation War in Bangladesh broke out in 1971. I had keenly observed the proper instructions and guidance of the third *Khalīfa*<sup>r.h</sup> given to the Ahmadi community, communicated from Rabwah, during the 1970 National Election and then the nine-month-long war. Before the army crackdown in our town, we took refuge with Ahmadi families in a remote village. A couple of years after liberation, I had to move away to enter Dhaka University. From that time on, I lost my close contact with Ahmadiyyat. After graduation, I worked for four years and left Bangladesh in 1979 for Germany. Over there, my Ahmadi co-worker Sultan Malik took me to *Jalsa Sālāna* Germany in 1980. He

direction and inspired me to *continue* reading further. I felt the transforming of my heart, experiencing peace like I never had before. I felt that Ahmadiyyat really affirmed what I already felt in my core, the belief in human rights and the slogan "Love for All, Hatred for None"! I knew I was home. As a social worker, my values and beliefs were already embodied in true Islam; in fact, now I had real purpose for the work I did: to please my Creator! With the Grace of Almighty Allah, I signed the *Bai'at* during the month of Ramadan, 2008. I had the privilege of visiting Qādiān and praying at *Bait-ud-Du'ā*. With Allah's mighty blessings, my husband, my friend, my younger daughter and younger son-in-law signed the *Bai'at* in the following years.

I struggle daily to be a better servant of God and a righteous Ahmadi, and I humbly request your prayers that my family and I continue to serve in our highest capacity, *Amen!*

introduced me to the fourth *Khalīfa*, *Ḥaḍrat* Mirza Tahir Ahmad<sup>r.h</sup>. His highly-knowledgeable answers, based on logic and scientific information, in the Q&A session were very impressive to me.

Since 1984, I have been living with my small family in the US. Our son, Mirza Ghulam Rabbi, was a practicing Muslim from a very early age. He was very inquisitive about religion, which led him to accept and bring Ahmadiyyat to my small family in 1993.

He succeeded, with the Grace of Allah, in converting his older sister Homaira in 1997, followed by her husband Sazzad Khandakar. My wife Hosne Ara Choudhury, took *Bai'at* during Ramadan 2008. Forgive me, Allah, as I was the last one to take *Bai'at*.

Without justifying my delay in taking *Bai'at*, I would like to mention, using this opportunity, the following factors which helped prepare me to meekly accept the truth, albeit gradually: (1) my childhood experience of living in a liberal nonsectarian atmosphere in the family and in the larger society as well; (2) my country's struggle for independence, culminating in the War of Liberation, and the impression left on me by the *Khalīfa's* reasonable guidance on that issue; (3) adjustment and compromise necessitated by living in a different culture; (4) raising kids, learning from their attitude towards life and the greater society around us – especially my interaction with our youngest child, Sadia, who was born in the United States, which helped me to continue upholding 'humanity first' and letting go of my prejudices; in 2013, Sadia accepted Ahmadiyyat, followed by her husband, Reza Mohammed Islam, in 2015; and (5) my passionate reading of writers' expositions from the leftist ideological school which helped me develop a

habit of judging things using a scale of reasoning, resulting in my final acceptance of the truth.

To conclude the story of my journey to Ahmadiyyat, I would like to state that, in a nutshell, Ahmadiyyat is the refuge from the deluge of fundamentalism all over the world. It is the only

### **Sadia Sarwat Choudhury**

I humbly share with you the story of the greatest journey of my life, the journey to becoming a member of the Ahmadiyya Community and practicing True Islam. Allah says in the Holy Quran:

“And know that among you is the messenger of Allah; if he were to follow your wishes in many manners, you would surely come to trouble. But Allah has endeared the faith to you and has made it look beautiful to your hearts, and he has made disbelief, wickedness, and disobedience hateful to you. Such, indeed, are those who follow the right course, by Allah’s grace and His favor; and Allah is all knowing, wise.” (49:8-9)

I am eternally grateful and changed since Allah gifted me with the opportunity to discover the righteous path. My journey was filled with challenges and obstacles. I was not born into the Ahmadiyya Community but felt reborn when I signed the *Bai’at* and professed my intentions before God.

My first experience with the Ahmadiyya Community occurred very early in my life. It happened long before I was capable of conscious thought. In 1986, my parents were faced with the difficult task of entrusting my well-being to another family when I was just a baby. As some of you might know, a one-year-old child needs constant nourishment and care. It is a delicate and fragile time in a child’s life, and in my case it was made even more difficult because my mother urgently needed to travel to Bangladesh for a family matter. My parents sought help but it was difficult to find someone capable and responsible enough to care for me. In our most desperate time of need, Allah sent us an Ahmadi couple from Texas. For six months they raised me and cared for me as their own. I took my first steps in their home. Looking back, I now believe it was my first steps toward Islam-Ahmadiyyat.

Many years later, as I grew up surrounded by Western civilization with all its temptations and diversions, I sadly found myself growing up and apart from God. I was your average teenager, assimilating the cultural norms and ideals around me while forgetting He who truly provided and watched over me. However, Allah was never far from my family even if I was far from him. In 1992, my elder brother, Mirza Ghulam Rabbi, took the *Bai’at*. He was the first in our family. He set an example for me by always acting as a humble servant of the *Jamā’at* and being ready to sacrifice

platform that functions for the well-being of humanity. It is the only organized Islamic community which works under the divine guidance of a single leader. It is the only way to establish relationship with the Creator, the living God. Finally, it is the true Islam.

everything in the name of Allah. Allah continued to grace my family with His mercy and benevolence. In 1997, my elder sister, Homaira Khandakar, took the *Bai’at*. She was able to see past the superficial aspects of Western culture and immerse herself in the teachings of the Holy Quran, the Prophet Muhammad (*may peace and blessings of Allah be upon him*), and the Promised Messiah (*may peace be upon him*). I am grateful to Allah for gifting me with my elder siblings. Their guidance is priceless. They broke through many barriers and paved the way for me, even though it took me many, many years to start my own journey.

Meanwhile, my parents were both very active in the Bengali community. My mother founded the Bangladesh Theater of America in the 80s, and, before that, she was a renowned actress in Bangladesh. My parents traveled the nation, producing award-winning cultural and performing creations. They gave many new and young Bengali immigrants a platform to share their talents and hold onto the values from our motherland. However, although my parents identified themselves as Muslims, we were not an actively-practicing family. By God’s mercy and with His guidance, this later changed. My mother accepted Ahmadiyyat in 2008, with my father following in 2010.

Now, you would think that coming from a family of converts and seeing their inspiring transformations, I would quickly join the Ahmadi Community. That could not be further from the truth. I would regularly tell my family and siblings that I was not interested. Life became a series of self-gratifying experiences that took me further and further from God. Looking back, I now understand how easy it is to get caught up in this world and lose sight of pleasing Allah first.

I grew up in a household that embraced art, creativity, and free-thinking. My family gave me great latitude in my religious choices. As you may know, the Quran says, “There should be no compulsion in religion” (2:257). This core teaching was prevalent in my family. I had friends of all different faiths and backgrounds. I even attended church with my friends as a child because my parents wanted me to respect all faiths equally.

In 2009 I married a man who also came from a multi-faceted background. Married life brought along new opportunities and challenges. He was the type who tests the limits and sees past the stereotypes that often

divide humanity. I fell in love with his “freedom for all” mindset and cherished how he viewed me as his equal in all matters. Despite his positive qualities, he was unaccepting when initially introduced to Aḥmadiyyat. He allowed me to freely walk my own path but made it clear that should my path differ from his, I would find myself walking alone. I attribute his initial mindset toward Aḥmadiyyat to his upbringing. I also learned that when a person refuses to take a stance and walks the line of so-called “neutrality,” it is neutral only in name. In actuality, it is usually a method some employ to avoid asking the hard questions about faith, God, and looking beyond the self.

So, here I was, married to a handsome, enthusiastic, and proactive-thinking man who refused to open his eyes and heart to issues beyond the micro-scale. While he continued to be supportive, the same could not be said for everyone else. Before I go further, I want to assure you this is not a ‘jilted daughter-in-law’ story. My in-laws are hard-working and educated people who have done well for themselves. They treated me with respect and admiration and threw one heck of a wedding reception to celebrate my joining their family! They provided for my husband and myself as we completed our postgraduate curriculums. Unfortunately, they were firmly set in their religious practices and strongly against any mention of Aḥmadiyyat under their roof. They considered themselves practicing Muslims, but deep down I saw inconsistencies in their actions that made me question my own Islamic beliefs. Although I had a husband, home, and financial support, my life was anything but fulfilling. I started facing great pressure to denounce Aḥmadiyyat, even though I had never even understood it. My family converting to Aḥmadiyyat only led to increased tension and I slowly became lost. Before I knew it, I was becoming someone I could not recognize. I was unhappy with my actions but I feared my husband would dislike me otherwise. I failed to understand the consequences of my actions and would focus on the immediate here-and-now. Even worse, I had begun to fear individuals more than I feared God. I felt that I was committing a grave sin by viewing people and my love for them as equal to my love for Allah.

One day, while driving in Long Island on a road I had traveled countless times, I became lost in thought. I sat at a traffic light and time seemed to stop. I questioned who I had become and what was going on in my life -- questions such as: would I lose my husband? Could I continue living in spiritual isolation surrounded by intolerance? Could I force myself to accept sitting on the false fence of neutrality? What would happen to me when I met the Creator? Was I ready to be judged? All of a sudden, I heard a strong voice repeatedly say one word, “*Shirk, shirk, shirk.*” For a brief moment, I was

shaken up. My vision was slightly blurry. These few seconds felt like hours. Then the light turned green. Not only did I proceed down the street, but I had achieved a moment of clarity. The fear was replaced with relief and a sense of serenity. All of a sudden I knew what I had to do. I knew which of life’s roads to take and I knew the risks that would follow.

I began to earnestly research Aḥmadiyyat, and everywhere I looked and read I saw signs that this was indeed True Islam. Reading *The Philosophy of the Teachings of Islam* helped guide me on my knowledge quest. The Promised Messiah’s remarkable essay appealed to my logical side and made absolute sense. As I continued reading *The Philosophy of the Teachings of Islam*, I was astonished how everything I read applied to me personally. I began to view my life, my decisions, and my potential *vis-a-vis* the teachings of the Promised Messiah (*may peace be upon him*). I have read many books since, but reading the grand essay of the Promised Messiah (*may peace be upon him*) opened my heart and showed me that Islam-Aḥmadiyyat was indeed True Islam. Aḥmadiyyat guided me to the path of righteousness I had been longing for. Still, I wasn’t without fear. My perspective on life and how I wanted to spend it was rapidly changing and my husband watched me evolve into a true believer. Many times I wondered how he would react once I told him I intended to take the *Bai’at*. To his credit, he supported my decision, although, sadly, he remained closed and continued to feign neutrality. I later discovered that, secretly, he was extremely distraught and feared that he would lose me because of my decision. In the winter of 2013, I took the *Bai’at* surrounded by my family and loved ones. I remember an overwhelming sense of solace and confidence because I felt Allah’s hand and presence in my decision.

While signing the *Bai’at* is just a signing – a physical act, the real change occurred within, and I knew I was a different person. I felt rejuvenated but knew that I would now face great challenges and tests from Allah. Taking the *Bai’at* and committing myself to the Aḥmadiyya community reinvigorated my religious practices. Although I had learned *Ṣalāt* and how to read Arabic early on in life, I had treated my religious duties as chores, rather than gifts. I came to understand how some of the practices I had previously performed were more grounded in cultural practices rather than in Islamic teachings. After taking the *Bai’at* it felt as if I had relearned how to perform *Ṣalāt*. I began to teach myself the meaning of everything I recited in Arabic. I began to talk to Allah when I was fully-prostrated in *Ṣalāt*, in both English and Arabic. This particular practice, of directly speaking to Allah during *sujud*, was such a gift to me, I often wonder, why didn’t I start this before? The ability to talk to God when I was fully–

physically and mentally—submitted to him in prostration gave my *Ṣalāt* purpose and a depth it never had before. I found my prayer mat routinely soaked with tears from talking to Allah during my *Ṣalāt*. I begged Allah for the opportunity to be His servant and a servant of the *Jamā'at*. I also prayed that Allah open the eyes, ears, and hearts of my loved ones, especially my husband. In the months and years after taking *Bai'at* I often found myself feeling sad for those dear to me who were missing out on being guided by the living *Khalīfa* of our time. This sadness only energized me in my efforts to serve and continue my prayers. I began reading *Huzoor Aqdas'* sermons aloud in the presence of my husband and others. I would enthusiastically read them and discuss what I found as fascinating and at times obvious, as if what *Huzoor Aqdas* was saying was just common sense. Although my journey was personal and change was occurring from within, the truth inherent in *Aḥmadiyyat* was not something I wanted to keep a secret. I stopped caring about backlash and refused to be insulted by the ignorance of non-believers. My faith grew stronger and there was conviction in my belief. In October 2015, my husband accepted *Aḥmadiyyat* and signed the *Bai'at*, *Alhamdulillah!*

Recently, my brother shared a message from *Huzoor Aqdas* with an American *Khādim*. Another *Khādim* had requested Amir Safir, Editor-in-Chief of *The Review of Religions*, to ask *Huzoor Aqdas*, “How

## Muhammad Reza Islam

My journey toward the *Aḥmadiyya* Community was a long one. I was raised in a “Muslim household” where I was taught the fundamentals of Islam. My parents made sure I learned how to read the Quran, perform *Ṣalāt*, and have a general understanding of the Faith. However, I always felt that their rigid representation of Islam was more of a burden than a way of life. Through my teenage and early adult years I moved away from my avowed faith and became increasingly disenchanted with all religions. Moreover, I grew up in an anti-*Aḥmadi* family, even though I did not know what *Aḥmadiyyat* was. I was conditioned to reject *Aḥmadi* Muslims and was warned that they would try to “seduce” me. I married into a family where my brother- and sister-in-law were very active in the *Aḥmadiyya* Community, but I still maintained my indifference and borderline hostility. In 2012, during one of the most strenuous times of my life, studying for the New York State Bar Exam, the opportunity arose to meet *Khalīfatul-Masīḥ* V<sup>a,b,a</sup> in Silver Spring, MD. I was set on not going; however, Allah has a greater plan for us all. At the very last minute I volunteered to pause my studies and drive my wife and my in-laws to meet *Huzoor Aqdas*. I still recall sitting outside the room

can I become *Huzoor's* favorite?” *Huzoor* responded: “Transform your state and condition according to the teachings of Islam. Serve the *Jamā'at* with humbleness and humility. Most of all, strive to attain the pleasure of Allah the Almighty. And write to me regularly, so I can remember you.” I’ve often found these messages in fragments throughout various sermons of *Huzoor Aqdas* in the past, and I began making these changes. I believed that my self-reformation would enlighten those around me; if I want to see change in them, I must lead by example. I believed this was my *jihad*. One of the obvious changes I underwent after signing the *Bai'at* was observing *ḥudūd*. Many were taken aback by this drastic change. Nonetheless, I gained tremendous confidence because now I understood the value, purpose and sacrifice *ḥudūd* represented when undertaken in the name of Allah.

I often become astonished by how different I have become and how my life has so much more meaning and purpose. We are all put on this world to serve Allah, and the way that we achieve closeness to Allah is through service to humanity.

We each have our own testimonial on how Allah guided us to *Aḥmadiyyat* and made it a part of our lives. My journey to *Aḥmadiyyat* will always be a turning point in my life. I am eager to work together with others and spread the message of the Promised Messiah (*a.s.*) and I pray that Allah give me the privilege to serve Him by serving his creation. *Amen!*

wondering how this meeting would go, while still remaining semi-hostile. Upon my entering the room, *Huzoor Aqdas* looked at me and made a joke. In a simple sentence he disarmed all my hostility and caused me to let down my walls. His humility, patience, and compassion left a lasting impression. Still, it would be many years until Allah would guide me to the *Aḥmadiyya* Community.

I began my research, looking for flaws in the teachings of the *Aḥmadiyya* Community. As a practicing attorney, I prided myself on discovering the flaws, mistakes, and shortcomings in my adversary. I looked everywhere, searching for the common social and economic flaws I had seen in every other religious institution I had ever visited. I spent close to four years looking for flaws while regularly attending the mosque as a “guest.” Over time, I became the guest who never went home. I made many new acquaintances and friends who served as incredible role-models for me. Their passion for the Community and for Islam set examples of how one could find true meaning and happiness by dedicating one’s life to God. At no time was I ever pressured, questioned, or remotely forced into joining the *Aḥmadiyya* Community.

Over time, it became obvious that all the dedicated members of the Community had a special light in them. They were indeed the true servants of God and were practicing True Islam. Gone were the social and economic cliques that plagued every other religious institution. Here, every individual was treated as an equal, all working together toward a common goal.

I beg Allah every day for His forgiveness. My fear of this materialistic world had kept me from seeing the gift that Ahmadiyyat truly is. My life changed as soon as I dedicated myself to Ahmadiyyat. Life took on a larger

### **Nabila Kermani**

Growing up, I always heard that Ahmadi Muslims were disbelievers and that they were not Muslims. I was not allowed to go to the mosque that my cousin visited and would rarely be allowed to go to his house, because he was Ahmadi. As a result of having no central faith or relationship with Allah, I started going astray, and was diagnosed with severe depression. In October 2013, after my grandmother passed away, I hit rock-bottom and believed that I would never be okay. But a question also lingered in my mind: "If Ahmadi Muslims are disbelievers and my grandmother was an Ahmadi, what will happen to her now that she is dead? Will such a caring and generous woman be sent to hell simply for being Ahmadi?" That is when my cousin's wife, Farhana Rabbi, started caring for me and talking to me about Ahmadiyyat.

Whenever she prayed, she would ask me to join her and to sincerely ask Allah to help me get better. I started praying with her and eventually went from saying one to saying all five daily prayers. I started studying Ahmadiyyat and I wrote letters to *Huzoor Aqdas* asking for prayers for my treatment. As months went by, I slowly started to feel better and more in control of my feelings. Ahmadiyyat also made much

### **Ruksana Kermani**

My mother, Rowshan Ara Ahmed, taught me to pray since I was a young child. Ever since then, I have made sure to observe the five daily prayers and to maintain my relationship with Allah. My mother had converted to Ahmadiyyat in the 1990s and before passing away in October 2013, she had asked me to accept Ahmadiyyat and to accept the Promised Messiah. Up until then, I had never thought about converting, and my husband was also against it. I kept praying to Allah and slowly learning more and more about Ahmadiyyat through my daughter, who was studying it as well. In December 2014, my daughter Nabila, who was 18 at the time, signed the *Bai'at*. She did not inform her father, but both of us kept praying that Allah change his heart. I wrote many letters to *Huzoor Aqdas*, asking for prayers that my husband and I accept Ahmadiyyat together.

meaning; serving humanity became a calling. I am a completely different person than I was before; sure, I maintain my hobbies but my priorities have changed. I now know every second is both a gift from God and a test. Through Ahmadiyyat and the teachings of the Promised Messiah (*may peace be upon him*) I understood that this life is not to be wasted and surely we will all be held accountable. This experience and discovery continue to be a life-altering moment. May Allah grant us all the strength and ability to serve humanity in His Name.

more sense to me than anything else I had been taught before. Eventually my therapist told me that I was doing great and that I no longer had to go to therapy or take medications. That same day when I came home, I got a letter back from *Huzoor Aqdas* saying that he had prayed for me that Allah make my treatment successful. After that, I had no doubt that this was truly the right path for me.

I told my cousin that I wanted to accept Ahmadiyyat; I was only 17 years old at that time. He made me read books and study for a year. As soon as I turned 18 in December 2014, I took the *Bai'at*. I told my mom but I didn't tell my dad, because he was originally against it. At first he would not let me go to the mosque, but once he saw that my cousin's wife, who was an Ahmadi, was helping me get better, he allowed me to go to the mosque. Eventually, he even started offering to drop me off there. By God's Grace, he himself drove my mom, my aunt, and me to the US East Coast *Jalsa* in 2015. Then, after incessant prayer, he agreed to attend the 2016 UK *Jalsa* with my mom and me, and it is there that both of my parents took the *Bai'at* together. *Alhamdulillah!*

Two years later, in August 2016, my daughter was going to the annual UK *Jalsa*, and asked both of us to attend with her. A few weeks before the *Jalsa*, I had a dream that my mother was very upset with me; she asked me to go stand in the dark, away from her. After having that dream, I was very restless but I did not tell anyone. However at the UK *Jalsa*, I was deeply moved at seeing the undying love for the *Khilāfat* and the Promised Messiah (*may peace be upon him*) in the hearts of the thousands of people gathered there. The day before the International *Bai'at*, I gathered all my courage and I told my husband that I could not wait any longer and that I would convert the next day. I expected him to be angry with me, but by God's Grace, he did not stop me. The next day, after my taking *Bai'at*, I found out that my husband also had taken *Bai'at* without telling our daughter or me. Allah answered my prayers

and we had both taken *Bai'at* together at the hands of *Huzoor Aqdas!* After returning to the US, I had yet

### Syed Kermani

I had the blessed opportunity to attend the UK *Jalsa* with my wife and daughter in August 2016. I had known about Ahmadiyyat for a long time but had never paid heed to it. However, I once did go to a *Jalsa Sālāna* in Baltimore, Maryland during the time of the 4th *Khalīfa*. After the *Jalsa*, I had a dream in which the 4th *Khalīfa* was leaving his tent and walking to the mosque. Still, I paid no heed to it. However, at the UK *Jalsa*, my wife approached me and told me she planned to take *Bai'at* the next day. I remained silent and did not say a word. Later on that night, I spoke to my niece regarding my wife's *Bai'at* and she told me, "Uncle, we will all die one day." And for some reason, that really affected me. I thought, "Yes, we will all die one day. Then how will I

### Rokeya Hamid

My mother, Rowshan Ara Ahmed, was a devout Ahmadi Muslim. I came to America in 2013, shortly before she passed away. I started going to the nearest Ahmadi mosque after her death and I felt peace. I started learning more about Ahmadiyyat from my Ahmadi family members and it made sense to me that the Promised Messiah (*may peace be upon him*) had come. I wrote letters to *Huzoor Aqdas* asking for

### Mohammad Shaniul Huq Bhuiya

I was born and raised in Bangladesh and after earning my Master's from Dhaka University I got married and got an opportunity to come to the United States. All my life I lived as a Sunni, even though my elder brother Shahidul Alam, who resided in the USA, had joined the fold of Ahmadiyyat a long time ago. Obviously, I had fear and misconceptions about Ahmadiyyat, because my brother and many members of this community (Ahmadīs) were persecuted by other Muslim groups, and often it seemed as if the whole of Islamic society of Bangladesh were against the Ahmadiyya Muslim Community. In brief, after I migrated to the USA, I had the opportunity to meet my brother's family and other members of the Miami *Jamā'at*. In the beginning, my brother did not mention anything about Ahmadiyyat or religion; rather, he handed me some books and asked me to read them. I

### Ethan Gottschalk

I will keep this short and to the point, but during my conversion to Islam, I have been very enlightened as well as perceiving a feeling of sincere love and purity throughout my journey. Giving up pork, as well as learning the basic fundamentals of *Wudū*, has not only made me feel more pure, but has also made me more disciplined in establishing a relationship with Allah. Throughout my journey, I have acquired a loving

another dream of my mother, but this time she was very happy with me!

face Allah?" That night I was in deep thought and remembered that many years ago in India, my cousin had once mentioned Qadianis to me. He had said that Qadianis were correct, and their faith was true and firm. At that time religion was not so important to me, but that particular night it made sense: Ahmadiyyat truly was the True Islam and I should not wait to accept it any longer. The next day, I also took *Bai'at*, and I was blessed with the opportunity to meet with the 5th *Khalīfa*. He held my hand for a long time and I felt a sincere love and appreciation for him. It has been four months since I have accepted Ahmadiyyat, and I feel a true sense of bliss and progress in my life. *Al-Ḥamdu Lillāh!*

prayers so that I could accept the True Islam without any doubt in my mind. I used to feel very anxious all the time and I would continuously pray to Allah to show me the right path. In October 2016, I accepted Ahmadiyyat, and I continue to pray that all my children may accept it, as well. Now I am no longer anxious and I feel at peace that I have accepted the Promised Messiah (*may peace be upon him*).

read some of the books and started to visit the Ahmadi mosque to closely observe their religious practices. As I was going through the books, I became more interested, but also had more questions about the *Jamā'at*, so I kept on debating with my brother and with other *Jamā'at* members about Islam and the *Imam Mahdī* (*may peace be upon him*). Then one night in a dream I saw the present *Huzoor, Khalīfatul-Masīḥ V (at)* giving a speech among us about the blessings of Ramadan. I was surprised by the dream and I thought it must be a blessing for me! Yes, indeed it was! The dream led me to the True *Jamā'at* of Islam led by the *Imam Mahdī* (*may peace be upon him*), whose advent was prophesized by the Holy Prophet (*may peace and blessings of Allah be upon him*) more than 1400 years ago. *Al-Ḥamdu Lillāh*, I feel myself very proud and fortunate to be an Ahmadi Muslim!

support system and I feel as if I am not in my walk alone. I have met brothers who bring a wealth of knowledge not only pertaining to the Quran, but also of ideal living as a Muslim. The feeling of purity I experienced increased during the month of Ramadan, as well. Ramadan has also brought me closer to Allah in my walk. I have, however, experienced some opposition during my conversion, as colleagues may not

understand that we are adherents of a religion that promotes peace. But as I have increased in knowledge and wisdom, I know in my heart what is right and that I will not let anything or anyone deter me from this

beautiful walk.

*And our final prayer is: All Praise belongs to Allah, the Lord of the Universe!*

## Periscope

**Imam Rizwan Khan, Virginia**

Periscope is a platform that allows a person to publicly host a video chat, and people from all over the world can anonymously join and interact with the host and one another through chat messages that appear at the bottom of the screen for everyone to see. The host interacts with the audience through video and audio, and the audience interacts with the host and each other through text in an open chat room format. Most users join for a few minutes and then leave, so the total number of participants throughout the whole session is much higher than the number of participants who are in the session at any single time.

I use Periscope to host regular 'Ask a Muslim Imam' sessions where people ask any questions they have on Islam. Periscope creates an environment conducive for open question and answer sessions. This is of value from both a Tabligh and Tarbiyat perspective

From the perspective of Tarbiyat, there are Ahmadiis who join and anonymously ask questions that they ordinarily would not feel comfortable standing up and asking in a question and answer session in the Masjid. In this way, this platform removes a barrier that may exist between members of the Jamā'at and missionaries by taking away the inhibition that exists in asking a question in person .

From the perspective of Tabligh, people of all

religious backgrounds join and ask questions about Islam. There are non-Ahmadi Muslims who ask about Ahmadiyyat, Christians who ask about Islam, Atheists who ask about religion, etc. Some sincerely seek to have misunderstandings cleared, some seek to test their objections to see what kind of an answer they receive, and others simply seek to oppose Islam. If anyone becomes vulgar or abusive, the host can block that person or the participants can vote to limit that person's messages. In this way, the messages from the audience remain civil for the most part.

I have not been able to transition Periscope participants into actual Tabligh contacts. Out of the thousands of people who have joined, I have only made individual contact with a small percentage, and sustained contact with even fewer.

Personally, Periscope has provided me opportunities to improve myself. Always having a platform where I can have people challenge me without restraint helps me in being aware of different perspectives and in improving my knowledge. It also provides regular exercises in humility .

Overall, it is a great platform to give large numbers of people a brief glimpse of the teachings of Islam. It is an effective tool for Tabligh and Tarbiyat, and I have found it to be a useful tool for personal growth.

## Holy Quran Exhibitions in the US

**Imam Faran Rabbani, Muhtamim Tabligh MKA USA**

On September 11, 2010, Dove Outreach Centre of Florida, USA wanted to organize "Burn a Koran Day." The leaders of this church wanted to burn the copies of the Holy Quran because they believed that the Islamic scripture incites violence and hatred against Christians and other religious and non-religious communities. Truth be told, the reality is far from what the leaders of that church believed about the Holy Quran. This was an outright display of ignorance and hatred against Islam and the Holy Quran. To counter this Anti-Islam and Anti-Quran rhetoric, the Ahmadiyya Muslim Community all across the Globe was told by our beloved Khalifatul-Masih (May Allah be His Helper) to organize Holy Quran Exhibitions where people could

come and be educated about the Holy book that they previously might not have any knowledge about, or had been misinformed about it. Following the call of the Imam, Ahmadiyya Muslim Community in all the different parts of the world mobilized and started holding these exhibitions.

The Ahmadiyya Muslim Community in USA was no different. In the year 2016 alone, more than 100 Holy Quran exhibitions under the banner of Majlis Khuddāmūl-Ahmadiyya and National Jamā'at Tabligh Department were organized from coast to coast. Several of these exhibitions were covered by the local newspapers, TV channels and radio stations. Our efforts were focused on smaller towns where people

devote time for religion and not so easily swept away by the hustle and bustle of life, as is often times the case of those who chose to reside in big metropolitan cities.

Prior to each of these Holy Quran exhibitions, our youth went out and distributed flyers in the neighborhoods of the respective assigned towns to each chapter. As a result tens of thousands of flyers were distributed. Al-Ḥamdu Lillāh

Holy Quran exhibitions receiving television media included Tucson, AZ, Sherman, TX, DePere, WI, Eureka, IL, Sacramento, CA, Ankeny, IA, Chicago, IL and Detroit, MI with the latter also having a radio interview. All of these television stories included interviews with local Khuddām who were part of the

## Dr. Waseem A. Sayed

### National Secretary Tablīgh

I was blessed to work with Ḥaḍrat Ch Muhammad Zafrulla Khan (may Allah be pleased with him) from 1973 to 1976 on and off—taking dictation while I undertook my BSc in physics studies at Imperial College in London, England. Then I worked for my PhD, from 1976 to 1980, in Theoretical Physics under Professor Abdus Salam, of blessed memory. During this time, I published several research papers in leading scientific journals. I have been involved in Jamā'at work since the earliest age I can recall—taking classes for children as early as 1970 or thereabouts in Croydon, England, briefly serving as Acting President of that Jamā'at. Then I served as Assistant Editor of the Ahmadiyya Bulletin in the UK from 1973 to 1976.

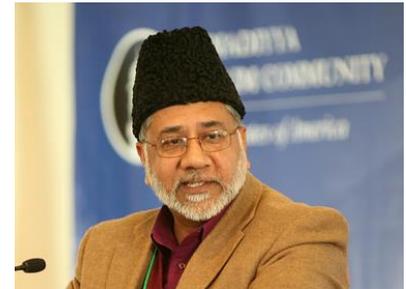
In 1982 I was asked to work on the Italy Mosque Project briefly before leaving for Canada in 1983 where I served as local and Regional Qā'id Majlis Khuddām-ul-Ahmadiyya, Edmonton, Alberta Canada for several years. In 1987 I was sent to Bolivia for six months on a Jamā'at assignment from May to November. In 1988 I was given the task of executing the work of building of the first mosque in Guatemala and in 1991 the Jamā'at Clinic. Both were inaugurated by Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah be pleased with him) and I was made in-charge of Huzoor (may Allah support him with His mighty help)'s both visits and arrangements.

I moved to Calgary in 1989 and was appointed President Jamā'at Ahmadiyya Calgary in 1990. I moved to Dallas, TX in 1991 taking classes for children and moved to Los Angeles in 1992 where I assumed similar duties and served as Qā'id and later as various Jamā'at positions in the local Jamā'at—eventually Vice President of LA East Jamā'at till 2012. I served as National Secretary Waqf-e-Jadīd, a position I was blessed with the first time in 1994 till June 30, 2016. In

Tablīgh effort.

Holy Quran exhibitions receiving print media included but were not limited to Tucson, AZ, Paola, KS, DeSoto, MO, West Chester, PA, De Pere, WI, Alvin, TX, Eureka, IL, Carver, MA, Cincinnati, OH, Bastrop, TX, Sycamore, IL, Martinsville, IL, Akron, OH, Paris, IL, Watertown, WI, Rockton, IL, Sterling, VA, Largo, MD, Shorewood, IL, Ankeny, IA, Greensburg, PA, Logan, OH, and Chantilly, VA. As a result of these 100+ Holy Quran Exhibitions nationwide, more than 50 different Newspapers and media outlets covered these events and the message of Islam Ahmadiyyat resonated from coast to coast. In Sha' Allah, this year, we intend to hold more than 200 Holy Quran Exhibitions nationwide.

1991 our Respected Amir Sahib, of blessed memory, had expressed the desire of the US Jamā'at to become #1 in the field of financial sacrifices towards the Waqf-e-Jadīd Scheme.



Ḥaḍrat Khalīfatul-Masīḥ IV, rahimahullahu ta'ala, welcomed this idea and prayed and watched, with loving affection, as the US Jamā'at made strides towards this goal.

I was appointed Administrative Liaison for the USA Jamā'at by Amir Sahib and in that capacity assist wherever assigned any job by the Tablīgh, Media and Finance departments since 2010 till July 1, 2016 when I assumed the duties of National Tablīgh Secretary USA. During this period I was directed to go to Mexico in November 2014 and for almost eighteen months thereafter to help establish the Jamā'at in that country. I worked for a year in Merida and then went to the city of Mexico where I assisted in the work of establishing a center in that city and also assisted in the acquisition of our first property. Al-Ḥamdu Lillāh.

I also served for a while as Country Director for Guatemala with Humanity First USA—establishing a branch in that country in record time. In this capacity, I assisted with fundraising efforts and in the execution of our Humanity First USA's Water for Life, Gift of Sight and other programs. I was given responsibility early in the project to build the hospital in Guatemala and worked on that project for some two years. I was bestowed the National Secretary Tablīgh office as of July 1, 2016. I am involved with the USA Translation Team that works under the guidance of Markaz in UK. I also assist in coordinating the weekly translation of Friday Sermons of Ḥaḍrat Khalīfatul-Masīḥ, may Allah be his Helper.

## In the Loving memory of Ḥaḍrat Mufti Muhammad Sadiq

Here, on the desire of the Secretary Tablīgh, we reproduce contents of the special issue of Al-Nahl on Ḥaḍrat Mufti Muhammad Sadiq, may Allah be pleased with him, published in 1996.

Sahibzada M.M. Ahmad was the Amir of the US at that time.

We have tried to keep most of the material as it was published at that time.

Some of the authors, including the then Amir, have since passed away.

### Companions are Guiding Stars They Illuminate the Path of Others to Divine Heights

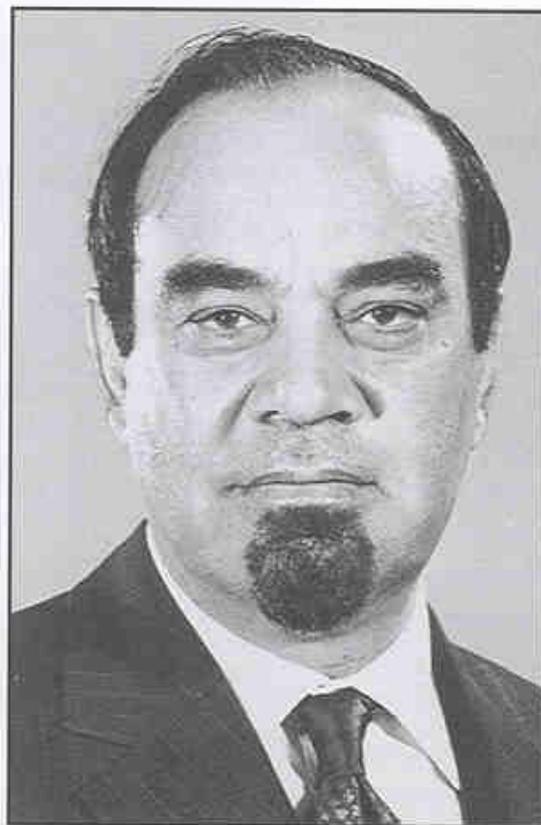
Message from  
Sahibzada M.M. Ahmad  
Amir Jamā'at Aḥmadiyya USA

Anṣārullāh U.S.A.'s initiative to devote the next issue of their magazine "Al-Nahl" on Ḥaḍrat Mufti Muhammad Sadiq (may Allah be pleased with him) is to be warmly acclaimed. The new generation of Aḥmadīs must know intimately how the Promised Messiah's companions lived a model life reflecting in their person the highest virtues, teachings and traditions of true Islam. Their lives were magically transformed by their close contact and Tarbiyat of the Promised Messiah and for ever became the guiding stars for the coming generation. The Holy Prophet's (May peace and blessings of Allah be on him) tradition proclaims that his companions are guiding stars and illuminate the path of others to divine heights for all who chose to follow them. Surah Al-Jumu'a (Chapter 62) tells us of those in the image of the Holy Prophet's companions who have not yet joined them and are yet to follow. The Promised Messiah himself refers:

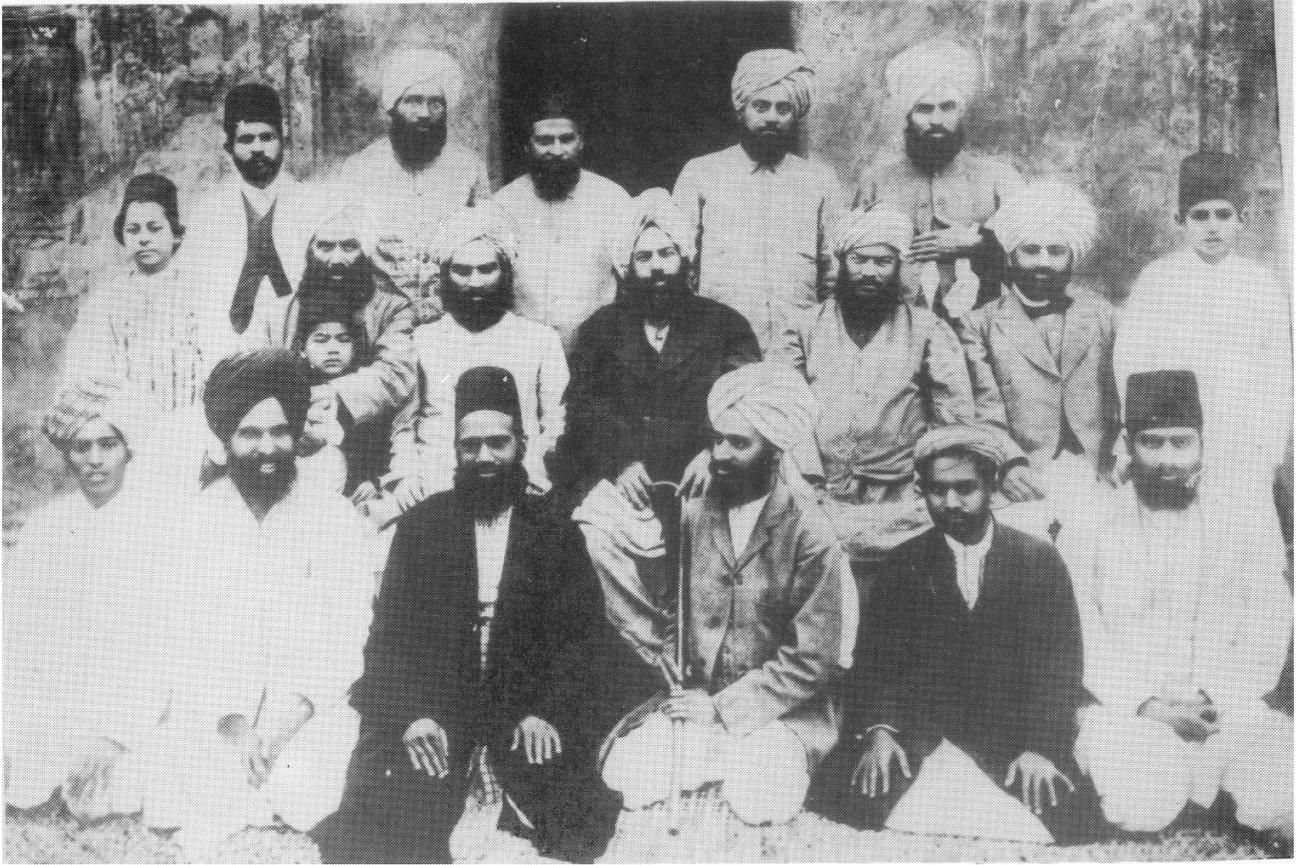
صحابہ سے ملا جب مجھ کو پایا

Sahaba Sai Mila Jab Mujh Ko Paya, i.e., those who cement their relations with me will attain the status of the Holy Prophet's companions.

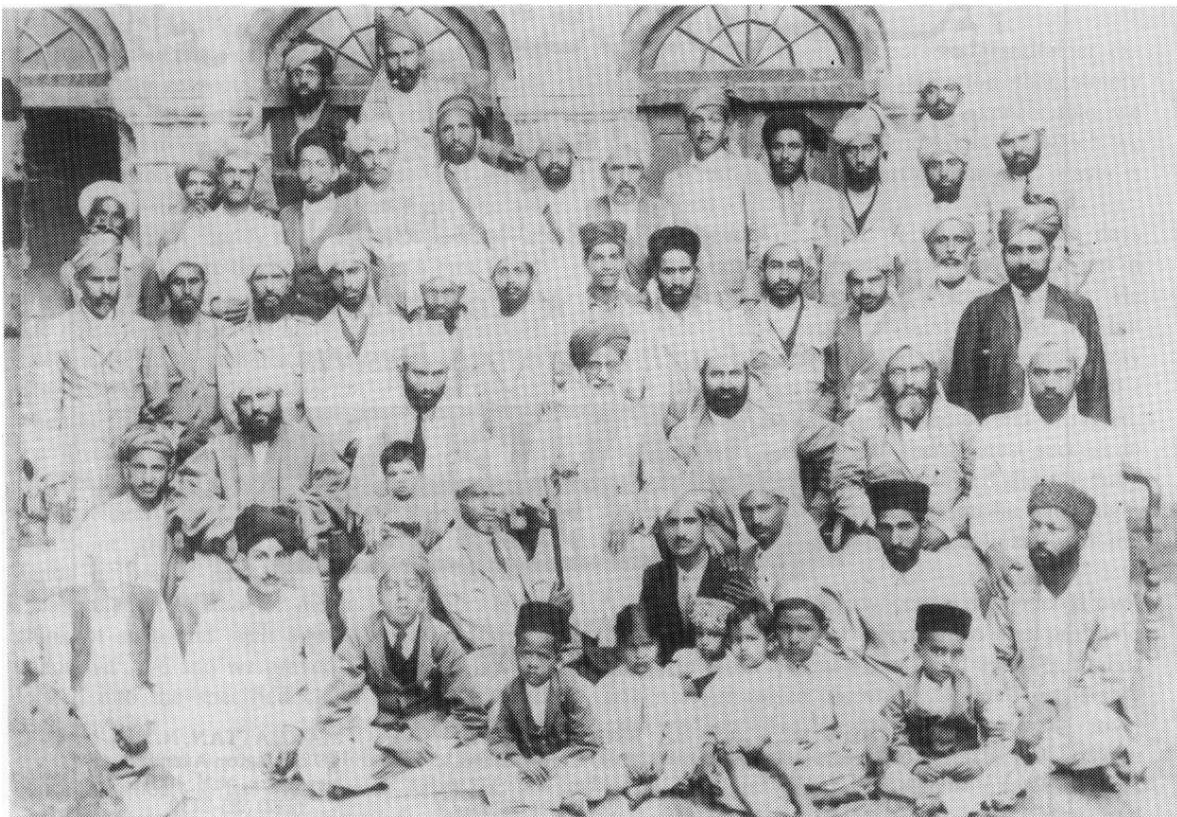
My own recollections and fond remembrance of Ḥaḍrat Mufti Sahib is linked with his addresses at Jalsa Sālāna in Qādiān and Rabwah when his popular topic



of Zikr-i-Habeeb was listened with rapt attention. He was a saintly figure with a Chogha (robe), green turban, spoke softly, tenderly and lovingly as he narrated, with tears in his eyes, stories of his association and personal experiences with the Promised Messiah. This was always an inspiring experience lifting our spirits and the memory of which does not fade with passage of time and remains fresh even 60 years or so later. It should be our endeavor to know more about the divine giants and try to seek inspiration as we try to walk in their footsteps.



**Ḥaḍrat Mufti Muhammad Sadiq, may Allah be pleased with him, with his spiritual master, the Promised Messiah, may peace be upon him, holding his walking stick.**



**Dr. Mufti Muhammad Sadiq with Peshawar Jamā'at in northwest Pakistan.**

# Missionary

Dr. Rasheed Syed Azam

Come, see the human face,  
Of an angel on earth!  
Dedicated servant of God,  
In the service of humanity.

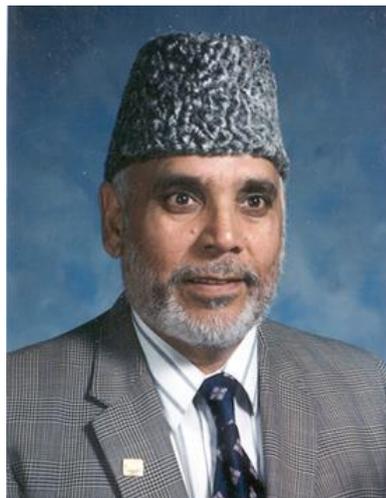
Seeking the purpose of life,  
Through the worship of One God,  
Unity of man kind,  
Through love and sacrifice.

On call day and night,  
Calling people to light  
Of God, the Holy Quran,  
The true Islam, His Might.

No ego and no vain talk,  
His pen is his sword,  
His thoughts are pure and boundless,  
His speech eloquent and fair  
He toils day and night  
To conquer hearts for God.

Righteousness, mirror of his life,  
Volition, preference *deen* over *dunya*,  
Seeking the pleasure of Allah,  
Drinking cups of *kafoor* and *zanjabeel!*

He is the bearer of good news,  
In a confused misguided world,



With a torch light in the dark night  
For, Allah's plan will succeed.

May Allah be thy Guide,  
Hoist thou the flag of victory,  
Send countless blessings of God,  
Day and night,  
Upon the Holy Prophet and his servant  
The Mahdi, the Promised Messiah.

Commander of the faithful is pleased,  
(May Allah be his Helper always),  
To appoint thee as a Missionary,  
I WANT TO BE THAT MISSIONARY!  
Would that I were that Missionary!

## Instructions for Waqf-e-Aarizee Application

Waqf-e-Arizi in Huntington Beach, CA consists of an exciting Tabligh plan to convey the message of Islam Ahmadiyyat to the people of Huntington Beach, CA, a predominantly Hispanic area.

We plan on using every possible mean, which include distributing flyers, open houses, lectures, media, billboards, and social media.

The minimum commitment needed is set at one week. We would like people to come for 10 days. You may choose to sign up for a longer period if you wish .

The airfare varies, depending on where you are coming from in the USA but could be in the \$150—

\$300 range return. You will need perhaps \$150 cash for food, drink and transport for the period of one week to ten days stay. Accommodation, food and drink for the duration of your stay will be provided .

If you are interested, please complete the "Application for Waqf-e-Arizi in Merida and Mexico City" form here:

[https://docs.google.com/a/ahmadiyya.us/forms/d/e/1FAIpQLSd9ddX7FfFhZ6UN4oj-L6T8Fkx3Tx9\\_d9MMJ4VEUoX2W750OA/viewform](https://docs.google.com/a/ahmadiyya.us/forms/d/e/1FAIpQLSd9ddX7FfFhZ6UN4oj-L6T8Fkx3Tx9_d9MMJ4VEUoX2W750OA/viewform)

Jazakumullahu Ahsanal-Jaza.

### AHMADIYYA MISSION FOR AMERICA.

To  
THE EDITOR, 'REVIEW OF RELIGIONS', QADIAN.  
DEAR SIR,

Will you be so kind as to publish the following announcement in your esteemed paper.

On the occasion of the last special Muslim Conference at Lucknow held to express the views of the Muhammadan Community regarding the future of Turkey, the Head of the Ahmadiyya Community at Qadian addressed an open letter to the Secretary of the said conference. In the said letter it was shown that the only chance of success in obtaining considerate and fair treatment for Turkey lay in removing the prejudices against Islam universally prevalent in the Western countries, specially in France and America. The Khalifa-tul-Masih—as the Head of the Ahmadiyya Community is styled—therefore suggested the immediate despatch of two Islamic Missions to America and France. The letter was widely distributed among the gentlemen assembled in the Conference.

The Conference authorities did not choose to take any formal notice of the letter. But from letters received from private gentlemen it appears that there is a considerable body of Mussalmans outside the Ahmadiyya Movement, who appreciate the usefulness of the suggestions, and heartily wish to see the same carried out. The Khalifa-tul-Masih has therefore decided without waiting for the co-operation of any other association, to despatch at once an Islamic Mission to Ame-

rica. It may not be generally known that three of his representatives are already employed upon a similar work in England under the lead of Mufti Muhammad Sadiq, M.R.A.S., Phil. B., A. S. P., F. P. C. (London), and have already, through God's grace, met with a very satisfactory degree of success both among the resident Englishmen and foreign visitors. An urgent telegram has been sent to Mufti Mohammad Sadiq Sahib to proceed at once to the United States of America. In making the present announcement our object is to make it known to the Mussalman public that the suggestions embodied in the Khalifa-tul-Masih's letter referred to above are now being practically carried out and thus to satisfy the curiosity and interest naturally awakened by the said letter in many a sincere and pious heart.

The present mission, it may be understood, is being despatched agreeably to the long standing plan of His Hazrat the Khalifa-tul-Masih, and shall be like the Ahmadiyya Mission in England and elsewhere, purely religious in its aim. We will however be prepared to co-operate with any other association on the principles outlined in the letter to the Secretary, Lucknow Conference.

Yours faithfully,  
RAHIM BAKHSH M. A.

*Secretary for Mission Work  
to*

*His Hazrat the Khalifa-tul-Masih, Qadian.*

*Qadian,*

25th November 1919.

Information about mission in America published in the Review of Religions.



Dr. Mufti Muhammad Sadiq during his youth.

## Upcoming Topics for Al-Hilal

Topic: Huzoor Says....

Deadline: March 31

The Best Things I've learned  
from the Holy Quran

(Please do not mention more than three)

Deadline: June 30

My Most Memorable Jalsa...

Deadline September 30

Send articles to [al-hilal@ahmadiyya.us](mailto:al-hilal@ahmadiyya.us)

# Dr. Mufti Muhammad Sadiq

Dr. Syed Rasheed Azam, Staley N.C.

How is it? I see today your foot-prints So vividly on  
the sand of shifting time,

When Dowie is no more, and generations before  
him

Have vanished without a trace of memory!

Is it not the truth? the eternal Law of Almighty

That he who is from God lives and the false die  
ignominiously.

Mufti Sahib was young, unique and righteous in his  
ways,

Born in Bhera, under Allah's special plan

His quest for knowledge and love for the truth,

Led him to Qādiān, under the canopy of Angels'  
wings.

This loving and caring son of a very pious mother,  
Was dear to the Messiah and Mahdi of our time.

His days and nights were filled with love of God

And devotedly serving His Mahdi in the heavy task

To bring back the faith to Earth from the Pleiades

For glory of God, with message of hope and joy in

The True Islam, given to our Lord and Master  
Muhammad

The Greatest Prophet of Allah, a mercy for man-  
kind.

Like a moth attracted to the lamp of spiritual light

Ready to serve and ready for the ultimate sacrifice,

Calling the world to God, in travels, day and night,

Reaching the shores of England in search of noble  
souls

Yearning and seeking to be rescued from

The Dajjal of sharp tongues and twisted arguments.

His mission, to conquer the hearts and minds,

Of the world, old and new, and render the storms

Harmless, fearlessly he travelled on ocean waves

To the Americas. Beware! here cometh a servant of  
the servant

Of the servant of God with speech so eloquent and

Thoughts so pure for guiding the souls back to God.

“Jesus was a man, a Prophet from God, died like all



Of them a natural death; died but not on the cross.”

He proclaimed, giving the glad tidings “the  
Promised

Messiah has appeared in India

With a message of peace and hope for all mankind,

Fulfilling the prophecy of a prophet in Islam

Guided by Allah, humble like Jesus, a true servant  
of

God and our blessed Holy Prophet and the perfect  
Quran.”

Wake up New York, Philadelphia, Chicago,  
Washington

Wake up America! No time to slumber! Have you  
heard not

Have you not seen a man of God, calling brothers to  
God,

A SADIQ, Raḍiyallahu ‘Anhu,

Truthful as his name, devoted to the service of  
Islam?

Wake up America! Power and wealth will not last  
long,

Be a missionary, call the world to our ONE  
CREATOR GOD,

Allah, the Almighty, the Gracious, the ever  
Merciful.

# Mufti Muhammad Sadiq

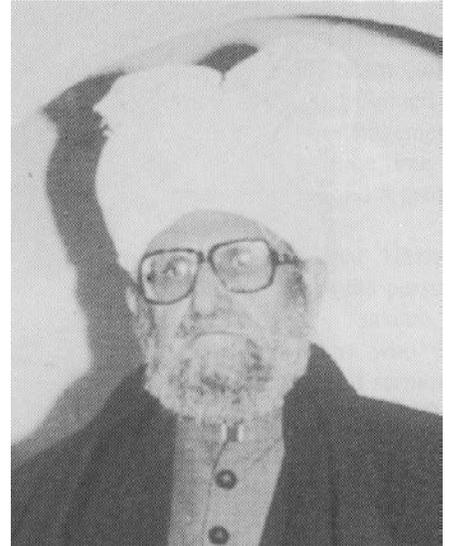
## Founder of

### Ahmadiyya Muslim Mission in USA

**Dost Muhammad Shahid**

(As Jamā'at Historian, the author compiled a multivolume history of Aḥmadiyyat in Urdu, *Tarikh-i-Aḥmadiyyat*)

**English Translation by Dr. Rasheed Syed Azam, Staley, N.C**



Sayyidina Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him), the second successor to the Promised Messiah (may peace be upon him), peace be upon him said:

“Mufti Muhammad Sadiq Sahib is also a very loyal devotee who has rendered innumerable services to Aḥmadiyyat. He was

very dear to the Promised Messiah (may peace be upon him), peace be upon him and was considered among the elect servants of Allah. God Almighty blessed him with the opportunity to propagate Islam during this period also.”  
(Al-Fazl, July 24, 1924)

## Family

Ḥaḍrat Mufti Muhammad Sadiq Sahib was a highly noble and godly personality in Aḥmadiyyat. He was a descendent of Ḥaḍrat 'Usman (may Allah be pleased with him), son of 'Affan, [1] the third Caliph of the Holy Prophet, peace and blessings of Allah be upon him. His ancestors migrated from Arabia to Iran and then reached Punjab during the reign of Sultan Mahmood Ghaznavi and settled in Multan and Pakpattan and served as *qazis* under the then Government. During the reformation reign of Ḥaḍrat Aurangzeb, a religious scholar of his family was appointed *mufti* in the ancient city of Bhera [2] in Northern Punjab and consequently the family

came to settle there.

His father, Mufti Inayatullah Sahib, had passed away before Ḥaḍrat Mirza Ghulam Ahmad proclaimed to be the Promised Messiah (may peace be upon him). His mother, Faiz Bibi Sahiba, joined Aḥmadiyyat during 1896-97. After her Bai'at when she was returning to Bhera from Qādiān, Ḥaḍrat Aqdas walked up to Tonga stand to bid farewell to Mufti Sahib and his respected mother. Ḥaḍrat Aqdas had ordered some food for their journey but it was brought unpacked. Huzoor tore-up a yard of cloth from his turban and gave them the food wrapped in it. [3]

## Birth, Early Education, and Bai'at

Ḥaḍrat Mufti Muhammad Sadiq was born on January 11, 1872, at Bhera in Mufti Mohallah. After completing his Matriculation (Entrance Examination) in his hometown, he was appointed as an English teacher in Jammu High School in 1890 with some assistance from Ḥaḍrat Maulana Noor-ud-Din Bhervi (may Allah be pleased with him). He visited Qādiān for the first time at the end of the same year and was initiated at the sacred hand of Masīḥ-i-Muhammadi on January 31, 1891. Mufti Sahib himself writes:

Masjid Mubarak, known also as 'small mosque.' Huzoor's face looked bright. He was wearing white turban, his beard was dyed with

Hanna and he was holding a walking stick in hand.

Next morning, when Huzoor came out of his living quarters, all three of us (Syed Fazl Shah Sahib, Hafiz Hamid Ali Sahib and myself) went out for walk with Ḥaḍrat Aqdas in the open through the growing crops towards the East side of the village. During this first walk, I asked Huzoor how can one be protected from a sinful living? Huzoor said that one should always remember one's death. When man forgets that he has to die one day he becomes intoxicated with high hopes about the future and begins to dream that he would do this and he would do that. He becomes lax and fearless to commit sins.

Syed Fazl Shah asked what is meant by the saying that the Promised Messiah (may peace be upon him) would appear at a time when the sun will rise from the West? Huzoor said that it is a Law of Nature that the Sun rises in the East and sets in the West and this can't be changed. It simply means that the people in the West will begin accepting Islam. We have heard that some English in Liverpool have joined Islam.

Although I can recall only these two exchanges during this walk yet there was some special force attracting me towards Huzoor to accept the truth of his

## Love and Devotion for the Promised Messiah (may peace be upon him) in His Youth

Ḥaḍrat Mufti Sahib stayed in Jammu for five years. He started teaching Mathematics in Islamia High School at Lahore in August-September, 1895, before joining the Office of Accountant General as a clerk, where he worked till 1901. [5]

During his stay in Jammu, Mufti Sahib had been preparing to take B.A. Degree Examination in English, Arabic and Hebrew but after his Bai'at, he was so enamored with love and became so dedicated to the Promised Messiah (may peace be upon him) that he spent all his school vacations at Qādiān. While he was employed in Lahore, he was visiting Qādiān almost every Sunday to see the Promised Messiah (may peace be upon him). He meticulously noted Huzoor's sayings and shared with others at Lahore and with friends' abroad which enlightened their hearts and increased their faith manifold. Ḥaḍrat Mufti Sahib writes:

"It became my routine to carefully note down all the sacred sayings of the Promised Messiah (may peace be upon him) from the day of my Bai'at. These collected notes were then sent to kind friends in Kashmir, Kapoor Thala, Anbala, Lahore, Sialkot, Africa and London to nourish their faith and to attain my requital. Friends at Lahore used to gather around me for spiritual nourishment when they heard that I had returned from our Imam in Darul-Aman.

## Services During the Blessed Life of the Promised Messiah (may peace be upon him)

Ḥaḍrat Mufti Sahib was fortunate to serve Islam in several ways during the times of the Promised Messiah (may peace be upon him):

Bishop George Alfred Lefroy gave a public lecture in Lahore on "Living Messenger and Innocent Prophet" (Zinda Rasool and Ma'soom Nabi) on May 18, 1900. The public was given the opportunity to ask questions after the speech. Ḥaḍrat Mufti Sahib stood up and

claim and offer myself for Bai'at. His face looked so holy: His claim could not be false.

On the second or third day I told Hafiz Hamid Ali Sahib that I would like to be initiated. Those days all Bai'ats were conducted individually. I followed Huzoor into a separate room with a charpai (cot) in it. I sat next to Huzoor on this charpai (cot) and Ḥaḍrat Aqdas held my right hand in his right hand and asked me to affirm the ten conditions of Bai'at. Each condition was not separately repeated, Huzoor only referred to them as the Ten Conditions.

Thirsty souls were satiated with the pure and wholesome spiritual water which further increased their thirst and longing for our Beloved. [6]

Ḥaḍrat Maulana Abdul Kareem (may Allah be pleased with him) of Sialkot in January 1900, wrote the following, citing the noble example of Ḥaḍrat Mufti Sahib's devotion:

"I see Mufti Muhammad Sadiq here on every day he has leave from work. He, like an eagle, is ready to pounce upon any spare moment to snatch it away from the powerful worldly forces to be in the company of his beloved Master. O my dear brother, may Allah bestow upon you steadfastness and bless your efforts and make you a worthy model for others in our Jamā'at. Ḥaḍrat Aqdas has also said 'Mufti Sadiq Sahib is the only one given to us from Lahore.' Mufti Sahib is a young man with meager income and has other responsibilities. If he is not a perfect picture of devotion then how can it be that like mad he has broken all chains to reach Batala not caring whether it is day or night, summer or winter, rain or storm, and sometimes arriving here at Qādiān on foot in the middle of the night. Jamā'at should learn a lesson from the character of this young devotee." [7]

rendered the Bishop speechless. [8]

The Arch Bishop of Lahore arranged another public lecture on May 25 to avenge his prior defeat. The Promised Messiah (may peace be upon him), peace be upon him wrote an article at the request of Ḥaḍrat Mufti Sahib that was read by him with great enthusiasm to the audience after Bishop's lecture. The city of Lahore became alive with the slogans of

Allah-o-Akbar by Muslims. The Bishop was overwhelmed and said: “My addressees are for other Muslims only. You are an Ahmadi and I will not talk to you.” [9]

At the time when the book ‘Minanur-Rahman’ (Bounties of the Gracious God) was being composed by the Promised Messiah (may peace be upon him), Ḥaḍrat Mufti Sahib was directed to learn Hebrew. He learnt enough Hebrew from a Jewish scholar at Lahore to prepare a list of words for Huzoor to provide proof that Hebrew also had its origin in the Arabic Language.

Mufti Sahib also researched the Hebrew Bible to identify the prophecies related to the advent of the Holy Prophet of Islam and the Promised Messiah (may peace be upon him) and some of those are recorded in Hebrew on pages 111 and 138 of Tohfai-Golarviyya (A Gift for Golarvi). He also used to copy-write the text of Hebrew extracts (as included in Ḥaḍrat Aqdas’ booklet Arba’een IV, Page 8,

## Migration to Qādiān: Headmaster of Talim-ul-Islam High School, and Editor, Al-Badr

Mufti Sahib migrated to Qādiān, July, 1901 to settle permanently near his Spiritual Master, the Promised Messiah (may peace be upon him). He served as Second master in the beginning but became Head-master of Talim-ul-Islam High School in 1903. He was appointed Manager and superintendent and Professor of Logic when the college was opened on May 24, 1903.

After their migration to Qādiān, for one year Mufti Sahib and his family were provided meals of Langar Khana (public dining hall) as directed by the Promised Messiah (may peace be upon him). Mufti Sahib’s request to cook his own meals was turned down several times. After one year he wrote again:

“I would like to reduce my burden on the Langar Khana and receive requital from God Almighty.”

Ḥaḍrat Aqdas (may peace be upon him), in response to this request, wrote:

“Permission is now granted as you have been insisting on this again and again although you would not have received less requital if you were eating from Langar Khana.” [12]

Mufti Sahib became very ill in 1904. His respected mother was in Qādiān and asked Huzoor to pray for his recovery. Huzoor said:

“We always pray for him. You think you love Sadiq because he is your son. The fact is

related to the prophecy of false Prophets). [10]

Mufti Sahib was deeply committed to spreading the truth right from the beginning. He started propagation of Islam in 1900 through letter writing to famous personalities of the time in England, America, Japan, etc., including Mr. James L. Rogers (California), A. George Baker (Philadelphia), Mr. Alexander Webb (America), Russian reformer Count Tolstoy, Mr. Piggot of London. The Urdu translation of his letters to the Congress of European Free Thinkers (held in Italy 1904) is included in his book “Zikr-i-Habeeb.”

He continued his ‘Jihad’ with pen all the rest of his life.

Mufti Sahib wrote all the pamphlets on behalf of Jamā’at Aḥmadiyya, Lahore, in 1900 to provide true facts about Peer Mehr Ali Shah of Golra. His booklet entitled “The Actual Facts” is a memorable publication of this period. [11]

that we love him more than his mother.” [13]

He was appointed the Editor of Al-Badr in 1905 and the following announcement which appeared in Al-Badr was written by Ḥaḍrat Aqdas himself:

Bismillah-ir-Rahman-ir-Raheem.

We praise Him and pray for His Noble Prophet.

### Announcement

I am pleased to write these few lines to state that Mufti Muhammad Sadiq Sahib Bhervi is now appointed the Editor of Al-Badr in place of the late Munshi Muhammad Afzal. Munshi Sahib passed away according to the Laws of God Almighty and we are ever thankful to Him for His blessings and the rewards. He has provided the newspaper with good substitute. He is a well-known member of our Jamā’at and is a pious and able young man and we cannot find words to describe all his qualities. I feel that with blessings and mercy from Allah, it is a good fortune for this newspaper to get such an able and pious editor. May Allah bless his work and make good his performance. Āmīn, Thumma Āmīn.

Humble,

Mirza Ghulam Ahmad

23 Moharramul-Haraam, 1323 Hijri;

March 30, 1905 A.D. [14]

Mufti Sahib continued as Editor of ‘Al-Badr’ till

1915. ‘Al-Badr’ like ‘Al-Hakim’ is a historical chronicle of the early History of the Aḥmadiyya Movement in Islam and its splendid services can never be forgotten. These newspapers were regarded as two hands of the Promised Messiah (may peace be upon him).

Ḥaḍrat Mufti Sahib was included as a member in the deputation dispatched by the Promised Messiah (may peace be upon him), in 1908 to Guru Har Sahai in District Ferozepur to investigate the existence of a *pothy* (a small book), which was said to have been used by Guru Baba Nanak Ji. The members of deputation discovered that the ‘pothy’ was the Holy Quran in miniature used by Ḥaḍrat Baba Nanak Sahib. Mufti Sahib presented the complete report to Ḥaḍrat Aqdas, which is also included in Huzoor’s book “Chashma-i-Ma’rifat” (The Fountain of Knowledge), page 337. [15]

Mufti Sahib had the added responsibility of handling all correspondence for Ḥaḍrat Aqdas after the death of Ḥaḍrat Maulana Abdul Kareem in 1905. Just before his demise, Huzoor wrote the following note on April 12, 1908, to Mufti Sahib summoning him to come to Lahore from Qādiān:

“Please come for a week to answer all these

## Important Services Rendered During the First Khilāfat

Ḥaḍrat Mufti Sahib besides his editorial responsibility of Al-Badr undertook travel throughout India to propagate Aḥmadiyyat, the True Islam, during the Khilāfat of Ḥaḍrat Maulana Noor-ud-Deen Bhervi (may Allah be pleased with him), Khalīfatul-Masīḥ I. He visited many Jamā’ats in the Punjab in addition to his travels to Aligarh, Muzaffarnagar, Meerut, Kanpur,

large number of letters. I would also like to see you. It is urgent.” [16]

This was the last letter Ḥaḍrat Aqdas wrote to Mufti Sahib from Aḥmadiyya Buildings, Lahore. (A copy of this letter is given on the opposite page.) Mufti Sahib arrived immediately and set up a temporary office of Al-Badr in Lahore and stayed there till Huzoor’s departure from this world.

Ḥaḍrat Mufti Sahib was described as ‘sincere friend,’ ‘truly affectionate’ and ‘a noble member of Aḥmadiyya Jamā’at’ for his utmost love, dedication and enthusiasm for service. Ḥaḍrat Aqdas in a poster dated October 22, 1899, wrote:

“Mufti Muhammad Sadiq is one of the sincere friends in my Jamā’at. Like his name he is ‘Truly Affectionate.’”

It was narrated by Ḥaḍrat Maulana Sher Ali Sahib that: “Ḥaḍrat Aqdas had great affection for all his Khuddām but I had the feelings that Huzoor had a special affection for Mufti Sahib. Whenever he mentioned Mufti Sahib, Huzoor would say ‘Our Mufti Sahib.’” [17]

Etawa, Lukhnow, Shahjahanpur, Jamalpur, Munger, Sarangarh, Bhagalpur, Banaras, Chiraiyakot, Shahabad, Agra, Lucknow, and states of Kapurthala and Jammu. He also made every effort to establish Aḥmadiyya Press on firm footing and make it stronger. (Details are a public record published in Al-Badr and Al-Fazl)).

## Some Important Services Rendered During Second Khilāfat

In the reign of Second Khilāfat, he rendered religious services in many ways. During the first three years, he was actively involved in Jihad through speeches. He delivered deeply thoughtful and full of

guidance lectures to audience in big cities like Banaras, Calcutta, Songra, Dacca, Hyderabad Deccan, Madras, Delhi and Lahore.

## Departure for England

Mufti Sahib left for England on March 10, 1917, [18] as a missionary. He remained involved in the propagation of Islam during his voyage. He reached London on April 17, 1917, [19] and joined Ḥaḍrat Qazi Muhammad Abdullah Sahib who was already active in spreading the message of Islam. Mufti Sahib spent about two and a half years in England and published many tracts during his stay. [20] He preached message of Islam to important personalities including King George V and the Queen of England, Secretary of State, Lord Montego, the British Prime Minister, Lord Mayor of London, and Prince Yori Hito Hakashi Foshi of Japan. [21] Mufti Sahib delivered public speeches in Hyde Park, Central Hall, Mission House, and in various

churches in London. He was awarded honorary degrees and diplomas for his contribution to religious knowledge. [22]

He debated with Christian Preachers and planned to convey the message of the Holy Quran in churches in every possible way. About one hundred noble souls entered the True Islam. Mufti Sahib wrote the following letter from England, which was read at Jalsa Sālāna Qādiān:

“The objective for which I was despatched to England by our Imam, Khalīfatul-Masīḥ II, is being achieved during the last two and a half years with the joint efforts of my dear brother

Qazi Abdullah Sahib. Almost one hundred individuals have accepted Islam and the flag of Ahmadiyyat is now hoisted in the center of London. Lectures were delivered in and around London, thousands of pamphlets and booklets have been distributed, debates were held and the opponents were challenged and the message of Islam has reached the kings, and the rich and the poor of England. Many reports have been published by the newspapers with our pictures. All of this has happened because

of Allah's grace and help in spite of the difficulties created by the World War. Our hope is Allah and our success in the future is in Allah's hand. When I was directed by Khalifatul-Masih II, in Qadiān, to travel to England, I spent the night before departure in reciting *la haula wa la quwwata illa billah* (there is no protection and there is no power but of Allah). This prayer is the most appropriate summary of our efforts and success in England."

## Mission in the United States of America

When Mufti Sahib was in England, the Commander of the Faithful, Ḥaḍrat Muṣliḥ Mau'ūd, directed him to establish the first Ahmadiyya mission in America. Mufti Sahib sailed from England on January 26, 1920, and reached Philadelphia in the second week of February. The immigration department blocked his entry into the U.S.A. on the grounds that he was not allowed to preach the message of God. He faced the whole situation with great courage and patience and filed an appeal to the Department of Justice in Washington for entry. He also informed Khalifatul-Masih who prophesied that 'America cannot and will not stop our entry into the country to establish our mission.' [23]

Mufti Sahib's appeal was granted. He had started preaching on the coast even before he was granted entry into the country. The newspapers, including the *Public Religions*, had already begun to publish reports on Ahmadiyya Muslim beliefs, and objective and purpose of Tabligh (preaching) in Islam. [24]

After nearly two months Mufti Sahib came to New York. He rented a room but was given a notice by the landlady to vacate it because of some instigation by some Christian preachers. He found another place and continued 'Jihad-e-Akbar,' the greatest Jihad of preaching, with all the vigor and dedication, the message of Islam for three and half years, the period of his stay in America. The Ahmadiyya Muslim Mission was established on strong footings and he soon started the Muslim Sunrise, the voice of true Islam. The first issue was published in July 1921, and 3,000 copies were printed and distributed free from 74 Victor Avenue, Highland Park, Mich., U.S.A. This issue had the full size picture of Muṣliḥ Mau'ūd (may Allah be pleased with him) and his message for local Ahmadi Muslims.

The first House of Allah for Prayer was established in Detroit. A dedicated and sincere Jamā'at began to emerge in response to Mufti Sahib's prayers and efforts. He wrote:

"I prayed for three things when I left England for America: a sincere Jamā'at of Ahmadi Muslims, construction of a Mosque

and starting a new Journal. In spite of all the difficulties, God Almighty has answered my prayers and gave me a sincere Jamā'at during the first year. 'The Muslim Sunrise' was started in the second year and a Mosque and a house were constructed during the third year." [25]

In one of his reports from America, Mufti Sahib wrote:

"I am not worried about facing big opposition because God is with me and I am supported by the prayers of Khalifatul-Masih and pious and noble members of our community. Almost every night I meet with the Promised Messiah (may peace be upon him), peace be upon him or Khalifatul-Masih I, or Ḥaḍrat Fazl-i-Umar: My days are spent with strangers but my nights are with my owns." [26]

Chicago and Highland Park were established as the centers of his preaching efforts during 1920-21. One day, he was passing through a street in Chicago when a small girl with great joy pointed to her mother, "Look, Mother, Jesus Christ has come." Mufti Sahib, when interviewed by the parents of the little girl said: I am a mere servant of the Promised Messiah, not a Christ." [27]

Every Sunday afternoon at 3 O'clock Mufti Sahib had a regular general meetings scheduled to deliver lectures on specific subjects and then answered questions from the audience. He was also invited by different societies and churches to talk about the True Islam. Reports of these educational lectures were being published in the press all over the country in America. He was awarded an Honorary D.Litt. Degree by the Jefferson University of Chicago for his contribution to education and services to human welfare. He was also elected as a member of The Press Congress of The World. [28]

In a public lecture on February 15, 1921, Mufti Sahib challenged the Christian World to follow the noble example of love and religious tolerance set by the

Holy Prophet of Islam (may peace and blessings of Allah be upon him) who had allowed the Christian deputation from Najran to conduct their religious services inside his Mosque. Are the Christians so tolerant to let me say my Prayer in their Church? The Christian clergy absolutely refused to allow this. This news was well covered by the national press reporters.

Mufti Sahib gave a talk on Islam to a gathering of respectable citizens at the invitation of a French Bishop. Someone in the audience commented, 'we used to send

## Return to Qādiān Dārul-Amān

Ḥaḍrat Mufti Sahib after successfully completing his mission in America left for Qādiān on September 18, 1923 [30] and arrived in Qadian, Darul-Amān, on December 4, 1923 in the afternoon. He was received by Ḥaḍrat Muṣliḥ Mau'ūd along with a large number of people who greeted him with resounding welcome sounding welcome words of *ahlan wa sahlān wa marhaba* and *mubarakbad (felicitations)* in this sacred city of Qādiān.

After Maghreb Prayer, Huzoor led the congregation in a long silent prayer to thank our Almighty God. A

## Exemplary Services Rendered for Sadr Anjuman Aḥmadiyya

Mufti Sahib was appointed as Secretary of Anjuman Aḥmadiyya after his return from America. He very ably discharged his responsibilities. Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him), appointed Ḥaḍrat Sahibzada Mirza Bashir Ahmad and Ḥaḍrat Mufti Sahib local Deputy Ameer at the time of his departure to Europe in 1924. Huzoor said:

“Mufti Muhammad Sadiq Sahib is an old devotee who has rendered many services to Aḥmadiyya Movement. He was considered a very close and affectionate Khadim of the Promised Messiah (may peace be upon him), he was blessed by Allah with an opportunity to spread the message of True Islam in the life time of the Promised Messiah (may peace be upon him), too.” [33]

Different Nizārāt were joined together with Sadr Anjuman Aḥmadiyya in 1926 and Mufti Sahib served as Nazir, Foreign Affairs, and later as Nazir, General Affairs, sometimes supervising both divisions. He also continued to pursue writing and public speaking.

He visited Ceylon (now Sri Lanka) in 1927 [34]. A Christian priest had challenged the Muslims in Colombo for a debate and Muslims asked Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him), for help. Mufti Sahib was dispatched for the purpose. He received a joyous welcome from the Muslims in Colombo but the Padre had fled the area before his arrival. His lectures were arranged in the local town Aḥmadiyya Gazette USA

missionaries to India, now India has sent one to America.' “India does not need missionaries nor can they be effective there in the presence of a Reformer chosen by God Almighty Himself,” Mufti Sahib replied. [29]

An American lady wrote to Mufti Sahib that in a dream she saw herself being guided by a pious man from India. Mufti Sahib sent her some photographs. She identified the picture of the Promised Messiah (may peace be upon him), as her noble guide. [30]

brief but very moving address was then delivered by Mufti Sahib with Huzoor's permission:

“I could never imagine that I would be able to deliver the Message of Islam in Western countries in my old age and survive with all my human weaknesses. Long journeys and difficult living conditions did not affect my health adversely and certain plans to kill me also failed with Allah's help and protection. My success is a miracle; it is a miracle of *Mahmood's prayers*. “[32]

hall and colleges and widely covered by the newspapers “The Daily Ceylon” and “The Daily News.” The Ceylonese were greatly impressed by his spiritual person guided by Allah's light. He also visited Kandy to deliver more lectures on Islam. [35]

Mufti Sahib returned to Qādiān on November 6, 1927, after completing his mission in Ceylon. [36] He then visited several cities in India (including Kinnaur Cant., Payangadi, Calicut, Bangalore, Calcutta, Brahmanbarya, Dacca, Rangpur) at the direction of Ḥaḍrat Muṣliḥ Mau'ūd for Tabligh purposes. During 1928, he visited Karachi and Calcutta. He travelled to Sri Lanka once again to introduce the teachings of True Islam. [37] Mufti Sahib visited Kashmir in 1934 [38] and with hard work and diligence collected historical information about the grave of Ḥaḍrat Masīḥ (may peace be upon him). He published one of his educational masterpieces under the title: “Tehqiq-i-Jadīd Muta'allāq Qabr-i-Masīḥ” (Modern Research About the Grave of Masīḥ). He became Private Secretary to Ḥaḍrat Muṣliḥ Mau'ūd in 1935.

He conducted the Nikah ceremony of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him), with Ḥaḍrat Syeda Maryam Siddiqā on September 30, 1935, and delivered a faith-inspiring address at the time. [39] He retired himself from the day-to-day duties of Sadr Anjuman in 1937 because of ill health but continued to render religious services as usual.

## Addresses at Jalsa Salana

Mufti Sahib was a bright star of the sacred stage of Jalsa Sālāna. He effectively expressed his true sentiment of dedication and stirred the empathy of the listeners. He used to speak at length on his favorite subject “Zikr-i-Habeeb” (Talk about the Beloved), a very

## Death

Ḥaḍrat Mufti Muhammad Sadiq Sahib Bhervi (may Allah be pleased with him) passed away on January 13, 1957. [40] Ḥaḍrat Muṣliḥ Mau‘ūd (may Allah be pleased with him) lead the Funeral Prayer of

## Tributes of Approbation

Qamar-ul-Anbiya, Ḥaḍrat Mirza Bashir Ahmad (may Allah be pleased with him) wrote about Ḥaḍrat Mufti Sahib at the time of his demise:

“Iman (Faith) is of two kinds: First is the Iman that stems from the brain and acceptance is based upon intellectual and logical arguments. Second is the Iman that flows from the depth of the heart and is born of love and devotion. The latter is considered superior to the former. However, the best Iman is the one, which has its roots both in the heart and mind drawing sustenance and strength both from the love and devotion of heart and logic and reason.

## Spiritual Status of Ḥaḍrat Mufti Sahib

Ḥaḍrat Mufti Sahib is ranked very high among those companions of the Promised Messiah (may peace be upon him) who were naturally inclined towards Allah from their very childhood. He witnessed many signs of acceptance of prayer of the Promised Messiah (may peace be upon him), in his life. His life was a sign itself. The Promised Messiah (may peace be upon him) writes:

“I see a remarkable change in thousands of my followers and consider them far superior in faith to those who followed Moses in his life time. Their faces reflect the light of faith of the *Sahaba*. It would be very unusual for my companions not to achieve spiritual heights. I know it is a miracle that my Jamā‘at excels in piety and spiritual progress.” [41]

مسیح وقت اب دنیا میں آیا  
خدا نے عہد کا دن ہے دکھایا

## Publications

popular and well liked title. His lustrous delivery always created a living link between the listeners and the time and days of the Promised Messiah (may peace be upon him) and Mahdi, peace be upon him warming the hearts and drowning the eyes in tears.

this devotee of the Promised Messiah (may peace be upon him). He was buried in Behishtī Maqbarah, Rabwah, Pakistan.

“Ḥaḍrat Mufti Sahib had attained this highest kind of faith. He remained in the vanguard of Jihad-i-Akbar with other companions of the Promised Messiah (may peace be upon him), all his life. People were naturally attracted towards the magnetic personality of the Reformer of the age through Mufti Sahib’s intellectual arguments and the conviction of heart. ‘Zikr-i-Habeeb’ was his favorite subject and he had a special talent in presenting small incidents from the life of the Promised Messiah (may peace be upon him) in a most effective way that was the joy of Jalsa Sālāna participants.”

مبارک وہ جو اب ایمان لایا  
صحابہؓ سے ملا جب مجھ کو پایا  
وہی مے ان کو ساتی نے پلا دی  
فسجان الذی الخزی الاعادی

Now the Messiah of the time has appeared in the world,

God has shown us the day of the fulfillment of his promise.

Blessed is he, who believes right now,

For he joins the ‘Sahaba’ when he joins me,

And drinks of the same wine that was served to them.

So, Holy is He Who brings disgrace to my enemies.

(From a poem of the Promised Messiah (may peace be upon him), published in 1901)

Ḥaḍrat Mufti Sahib has left for us the following high quality literature, written in Urdu except for 9, 11 and 17, which are in English and Hebrew:

1. Waqi'at-i-Sahiyya (True Facts).
2. Tahdith Bin-Ni'mat (Narration of Rewards).
3. Maqsad-i-Hayat (Purpose of Life)
4. A'eena-i-Sadaqat (Mirror of Truth)
5. Kaffara (Atonement)
6. Tahqiq-i-Jadid Mut'allaq Qabr-i-Masih (Current Research About The Grave of Masih).
7. Bible Ki Basharat Ba-Haq-i-Sarwar-i-Ka'inat (Biblical Prophecies About the Holy Prophet).
8. Tahniyat Nama Mujtaba Sadiq (Felicitation Letter for Mujtaba Sadiq)
9. How To Save The World.
10. Pir Mehr Ali Shah Sahib Ko Aik Registered Khat (A Registered Letter to Pir Mehr Ali Shah)
11. Christian Doctrine.
12. Tuhfa Banaras (Gift for Varanasi)
13. Ham Ahmadi Kyun Hoo'e? (Why We Became Ahmadi?)
14. Zikr-i-Habeeb (Remembering the Beloved)
15. Sadāqat Ḥaḍrat Masīḥ-i-Mau'ūd Az Roo'e Bible (Truth of the Promised Messiah from the Bible)
16. Lata'if-i-Sadiq (Anecdotes of Sadiq). Compiled by Sheikh Muhammad Isma'il of Panipat.
17. Qa'ida 'Ibrani (Hebrew Primer, Written in Mufti Sahib's Own Hand).

## References in the Text

1. See details of genealogy published in Al-Badr (addendum), Qādiān, September 26, 1912.
2. This town was at first in Shahpur District, now it is part of Sargodha District.
3. Zikr-i-Habeeb by Ḥaḍrat Mufti Muhammad Sadiq Sahib, page 45, Nashir Book Depot, Published in Qādiān, 1936.
4. *ibid*, page 8.
5. *ibid*, page 26.
6. *ibid*, page 103 (from Mufti Sahib's Essay 1902)

7. Al-Hakam, January 24, 1900. (Also, Zikr-i-Habeeb, page 334)
8. *Ibid*
9. *ibid*, May 31, 1900.
10. Al-Fazl, January 3, 1945.
11. Zikr-i-Habeeb, Pp. 78-79.
12. *ibid*, Pp. 330-331
13. *ibid*, Page 325
14. Al-Badr, April 6, 1905.
15. Al-Fazl, January 5, 1945.
16. Zikr-i-Habeeb, Pp. 192-193 (Photo copy of letter).
17. *ibid*, page 337, Seerat Al-Mahdi.
18. Farooq, April 19, 1917.
19. Al-Fazl, April 24, 1917.
20. *ibid.*, June 2, 1917.
21. *ibid*, July 28, 1917.
22. *ibid*, February 11, 1919.
23. *ibid*, December 18, 1923.
24. *ibid.*, April 15, 1920.
25. Tahdith-i-Ni'mat, page 10.
26. Al-Fazl, 1920.
27. Seerat Ḥaḍrat Mufti Sahib by Mufti Ahmad Sadiq, Pp. 467-468.
28. Al-Fazl, March 28, 1921.
29. *ibid.*, November 16, 1922.
30. Zikr-i-Habeeb, page 344.
31. Al-Fazl, October 30, 1923.
32. *ibid.*, December 4, 1923. Pp. 2-3
33. *ibid.*, July 22, 1924
34. *ibid.*, October 11, 1927.
35. *ibid.*, November 18, 1927.
36. *ibid.*, June 22, 1928.
37. *ibid.*, May 21, 1929.
38. *ibid.*, May 27, 1934.
39. *ibid.*, October 2, 1935.
40. *ibid.*, January 15, 1957.
41. Al-Zikr Al-Hakam, Pp. 16-17.

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# Remembering Ḥaḍrat Mufti Muhammad Sadiq

Shaikh Mubarak Ahmad

Former Missionary In-charge, East Africa, England, and USA

Ḥaḍrat Mufti Muhammad Sadiq, may Allah be pleased with him, hailed from Bhera, District Shahpur of the Punjab province of India. He was introduced to Ḥaḍrat Promised Messiah (may peace be upon him), by Ḥaḍrat Hakim Nur-ud-Din, may Allah be pleased with him. Ḥaḍrat Mufti Sahib had convinced of the truth of Ḥaḍrat Promised Messiah (may peace be upon him) through the persuasion of Ḥaḍrat Maulana Nuruddin, may Allah be pleased with him, and also through pondering and study of the books of Ḥaḍrat Promised Messiah (may peace be upon him). He is ranked one of the pioneer members of the community. In a list of 313 companions handwritten by Ḥaḍrat Promised Messiah (may peace be upon him) appended to two of his books entitled *Aina Kamālāt-e-Islam*, and *Anjaam-e-Aatham*, Ḥaḍrat Mufti Sahib's name appears at number 65. After some time of his entering into the Bai'at, Ḥaḍrat Mufti Sahib, by grace and blessings of Allah found a lucrative offer at the Accountant General's Office in Lahore, the capital of Punjab. While in Lahore, Mufti Sahib not only found himself in the company of some of the senior members of the Jamā'at of Lahore but now he could also visit Qādiān more frequently. He had always craved to spend as much time in the company of Ḥaḍrat Promised Messiah (may peace be upon him), translations of important articles from foreign newspapers. This special service of Ḥaḍrat Mufti Sahib has been frequently mentioned in the Malfūzāt. Similarly, whenever an English speaking or a European scholar visited Qādiān, Ḥaḍrat Mufti Sahib would become an instant interpreter. Several of these incidents have also been reported in the Malfūzāt.

One good fortune to come to Ḥaḍrat Mufti Sahib was that when the Talim-ul-Islam college was inaugurated in Qādiān, he was appointed both on its teaching as well as its management staff. Ḥaḍrat Mufti Sahib was at the same time the college manager, superintendent, and a professor of Logic.

Another notable blessing that Ḥaḍrat Mufti Sahib received, was that through the persuasion of Ḥaḍrat Promised Messiah (may peace be upon him), he was appointed to write down the revealed sermon known as Khutba Ilhamiyya, on April 11, 1900, as the Promised Messiah (may peace be upon him) spoke eloquently in Arabic. He was also appointed as one of the teacher of Sahibzada Bashir-ud-Din Mahmud (Ḥaḍrat Muṣliḥ Mau'ūd, Khalīfatul-Masiḥ II), Ḥaḍrat Mufti Sahib was completely devoted to Ḥaḍrat Promised Messiah (may peace be upon him) and displayed immense love for

him. He used to consider a great blessing to remain in Messiah's blessed company. This he did without regards to his personal needs or comfort. Ḥaḍrat Promised Messiah (may peace be upon him) was fully aware of that fact. Once during a visit to Lahore, when Ḥaḍrat Promised Messiah (may peace be upon him) did not find him among those who had come to meet with him, he inquired about Ḥaḍrat Mufti Sahib. On being told that he was too ill to even get up from his bed, Ḥaḍrat Promised Messiah (may peace be upon him), immediately proceeded to visit Ḥaḍrat Mufti Sahib. He stayed with Mufti Sahib for some time, prayed for his health, and before leaving said to him, 'The prayers of a patient are also heard. Kindly pray for our success.'

A unique incident of his love for Ḥaḍrat Promised Messiah (may peace be upon him), was observed during one of the court proceedings where Ḥaḍrat Promised Messiah (may peace be upon him), was present. Ḥaḍrat Mufti Sahib noticed that the feet of Ḥaḍrat Promised Messiah (may peace be upon him) had grown tired for continuously sitting in a chair, a long time. Ḥaḍrat Mufti Sahib calmly proceeded to take his coat and turban off, stuffed the turban inside the coat, then neatly folded the coat into a cushion and quietly placed it under Promised Messiah's feet. Ḥaḍrat Promised Messiah (may peace be upon him), was also particularly very kind to Ḥaḍrat Mufti Sahib. Once after a short visit to Qādiān, when Ḥaḍrat Mufti Sahib was preparing to leave, Ḥaḍrat Promised Messiah (may peace be upon him) himself brought him some food for the journey. Ḥaḍrat Promised Messiah (may peace be upon him) folded the food in his own turban and handed it to Mufti Sahib, who was curiously watching all this with tears in his eyes.

Once Ḥaḍrat Mufti Sahib had just arrived from Lahore. Ḥaḍrat Promised Messiah (may peace be upon him), asked him to relax inside Masjid Mubarak and that he would soon be back with meals for him. In a short time, Ḥaḍrat Promised Messiah (may peace be upon him) returned with a tray, and while offering it to Ḥaḍrat Mufti Sahib said, "While you have your meals, I will fetch you some water to drink."

Once during the winter months, Ḥaḍrat Mufti Sahib was on a visit to Qādiān. He happened to mention to Ḥaḍrat Promised Messiah (may peace be upon him) about a previous night's unusual cold. Upon this, Ḥaḍrat Promised Messiah (may peace be upon him), sent for a quilt and a blanket. While offering these items to Ḥaḍrat Mufti Sahib, Ḥaḍrat Promised

Messiah (may peace be upon him), said, “The blanket is mine and the quilt is that of Mahmood. You may keep what you like.”

During the earthquake days of 1905, Ḥaḍrat Mufti Sahib was staying in the orchard of the Behishtī Maqbarah. He came to see Ḥaḍrat Promised Messiah (may peace be upon him), who handed him a note on a piece of paper asking him to deliver that note to someone in Lahore. One of the companions has stated that Ḥaḍrat Mufti Sahib proceeded straight towards Lahore without even blinking an eye.

Ḥaḍrat Mufti Sahib was so much in love with Qādiān that except for Jamā‘at’s work, he did not wish to leave that sacred place for any other reason. Once in March 1908, he had to visit his home town of Bhera after a considerably long time. After he reached there, he felt a strange mental anguish. The people were welcoming him to his home town but he himself thought that it must be a punishment for his (may peace be upon him) sins as he had been thrown away from Qādiān and had been removed from the blessings of Ḥaḍrat Promised Messiah (may peace be upon him).

On Ḥaḍrat Promised Messiah (may peace be upon him)’s appeal for devotees, Ḥaḍrat Mufti Sahib presented himself without hesitation and thus joined the very first rank of the devotees. He undoubtedly carried that pledge of devotion to the last breath of his life. He turned out to be an exemplary devotee through the strength of his character and his pious nature.

On the sad demise of Ḥaḍrat Promised Messiah (may peace be upon him), the elders of the Jamā‘at gathered in Masjid Noor on May 27, 1908. They unanimously elected Ḥaḍrat Hakim Nur-ud-Din as the first Khalīfa. At this occasion, Ḥaḍrat Mufti Sahib read out a hand-written script that stressed the need for unity, after which followed the famous heart rendering address of Ḥaḍrat Khalīfatul-Masīḥ I, may Allah be pleased with him. Bai‘ats were then taken after that address.

In December 1916, Ḥaḍrat Mufti Sahib dedicated the whole collection of his valuable personal library to Sadr Anjuman Aḥmadiyya. Later on books from the collection of Ḥaḍrat Khalīfatul-Masīḥ I, the collection of *The Review of Religions* and *Tashheez* were merged together to form what became known as *Sadiq Library*. This was considered to be the library with the largest collection of books and therefore became the central library.

This devoted companion of Ḥaḍrat Promised Messiah (may peace be upon him), received the special honor to serve Islam in countries outside of India. He served as a missionary in England and the United States for seven years. In fact the first Muslim mission in the US was established by Dr. Mufti Muhammad

Sadiq. He had established very warm relationship with African-Americans, and those Arabs and Lebanese who lived here. Ḥaḍrat Mufti Sahib’s green turban, green robe, and a towering, kind personality had an unusual effect on these people. They not only attended his meetings but also made special arrangements to hold these meetings. As a result of his untiring efforts, several hundred pious souls were blessed to enter the fold of Islam during his time as a missionary to the United States. He was the one who started *The Muslim Sunrise* for the propagation of Islam. He established the first mission house at Wabash, near Chicago. Recently, a brand-new building has been erected over the same old foundations. The mosque is now known as *The Sadiq Mosque*, or, *Masjid Sadiq*.

On his return from the US, Ḥaḍrat Mufti Sahib became a beloved personality in Qādiān. I remember well as he used to live in our neighborhood. Observing him coming and going through the street, was a wonderful spiritual experience. He was assigned to a number of Jamā‘at offices at the same time. These included, *Nazir Umoor-e-Aamma* and *Nazir Umoor-e-Kharija*. He was also appointed to represent the Jamā‘at at various conventions and conferences. These appointments were made directly by Ḥaḍrat Khalīfatul-Masīḥ II. One of these occasions was, the historical *All Parties Convention* in Calcutta. In 1927, violence erupted in Lahore during which many innocent Muslims were killed ruthlessly. Ḥaḍrat Khalīfatul-Masīḥ II, may Allah be pleased with him, sent a delegation to help provide necessary information and guidance to the people of Lahore. Ḥaḍrat Mufti Sahib was one of the leading members of this delegation.

On January 29, 1926, a multi-lingual meeting was arranged in Qādiān, for the first time. In this meeting, speeches in 24 languages were to be made. This historical meeting was held at the behest of Ḥaḍrat Mufti Sahib and all its arrangements were made under his guidance.

Ḥaḍrat Mufti Sahib also received the honor to pronounce the Nikah of Ḥaḍrat Umm-e-Matin, daughter of Ḥaḍrat Mir Muhammad Ismail, to Ḥaḍrat Khalīfatul-Masīḥ II, may Allah be pleased with him.

When the editor of Al-Badr passed away, Ḥaḍrat Promised Messiah (may peace be upon him), appointed Ḥaḍrat Mufti Sahib as the new editor. Ḥaḍrat Promised Messiah (may peace be upon him), wrote the following note for the readers of Al-Badr and members of the community:

I write these few lines with great pleasure that although Munshi Muhammad Afzal, editor of Al-Badr, has passed away as Allah had willed but with grace and blessings of Allah, the newspaper has found a substitute. He is a

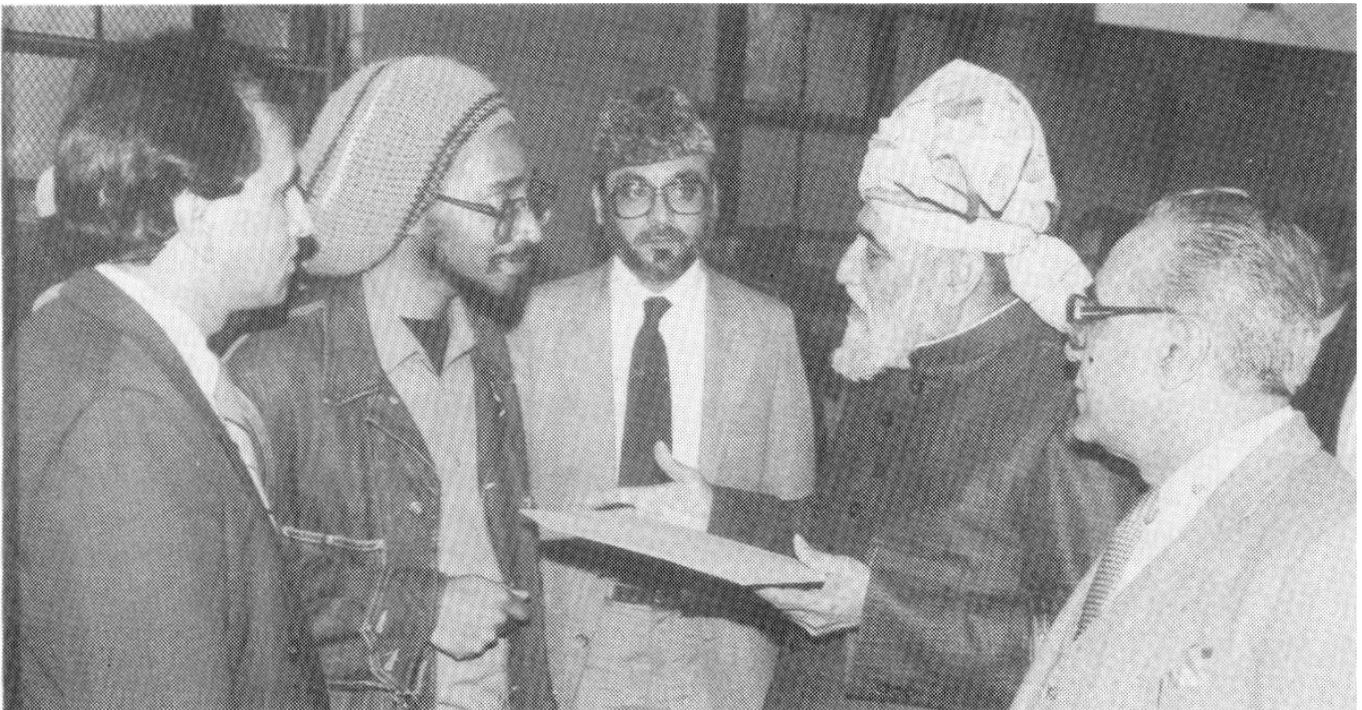
learned man of our community, with a young heart, and a well-rounded, able personality, and whose qualities I cannot express in words. This person is Mufti Muhammad Sadiq Sahib who has replaced the deceased Munshi Muhammad Afzal. In my opinion, by the grace of God, this newspaper has hit upon a good fortune in having such an able-bodied and righteous editor. May God Almighty bless this work for him and grant increase in his endeavor. *Āmīn, Thumma Āmīn.* (Malfūzāt Volume 7, pages 227-228)

On October 2, 1902, Ḥaḍrat Promised Messiah (may peace be upon him), dispatched the wedding party of Ḥaḍrat Sahibzada Mirza Bashir-ud-Din Mahmood Ahmad to Roorkee. This party included personalities like Ḥaḍrat Hakim Nur-ud-Din, Ḥaḍrat Maulana Muhammad Ahsan, and Ḥaḍrat Mir Nasir Nawwab, may Allah be pleased with them. Ḥaḍrat Mufti Sahib was also one of the members of this blessed

party.

In the end, speaking about Ḥaḍrat Mufti Muhammad Sadiq, this article would remain incomplete without mentioning the meetings of *Zikr-e-Habib*, or *Remembrance of the Friend (meaning, Ḥaḍrat Promised Messiah (may peace be upon him))*. Today meetings are held under this title in the Jamā'ats all over the world but perhaps not many people know that this title was actually given by Ḥaḍrat Mufti Sahib. Whenever he would mention in his addresses unusual events from the life of his blessed master, and beloved of God, Ḥaḍrat Promised Messiah (may peace be upon him), he would entitle them as *Zikr-e-Habib*. Ḥaḍrat Mufti Sahib also wrote a book under the same title consisting of several hundred pages. In this book, he has included numerous events about the beautiful character and high moral qualities of Ḥaḍrat Promised Messiah (may peace be upon him).

May Allah rest in peace the pious soul of Ḥaḍrat Mufti Sahib (may Allah be pleased with him), *Āmīn.*



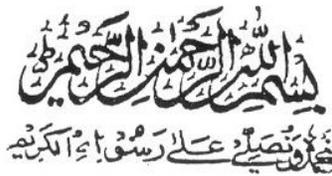
**Maulana Shaikh Mubarak Ahmad served as Chief Missionary In-Charge in East Africa, England, and the United States. While he was stationed in Kenya, Billy Graham visited that country. Maulana challenged him to prayer competition. The American Evangelist refused to accept the challenge.**

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ABDULLAH DIN MUHAMMAD  
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September 30th 1924.

To

His Holiness Mirza Bashaerud Din  
- Mahmud Ahmadi

Khalifatul Masif 11.,  
London, England.

Assalam-o-Alaikum!

Esteemed Sir:-

Being unable to go to London, England., to pay my respects and to renew my allegiance in person, I take this means to felicitate you upon your safe arrival in the great city of London, and to wish you and your retinue a most enjoyable and profitable sojourn in the metropolis of Great Britain, and especially to call your distinguished attention to the possibility of 'spreading the Faith' and establishing the great and beneficial Ahmadiya Movement in Islam upon a permanent foundation throughout this great and glorious country, AMERICA! You, and your suite, are respectfully and most cordially invited to come to the United States of America and remain with us as long a time as may be consistent with your manifold duties at headquarters in Qadian, Punjab, India.

The splendid work and the great 'mission' inaugurated in Chicago, Illinois., by that estimable gentleman and profound scholar, Dr. Mufti Muhammad Sadiq, and which is now being ably conducted by the gentle Maulvi Muhammad Din, would receive 'new life' and a dynamic impetus in you, the leader, the Hazrat Khalifa-Tul-Masih, would make it convenient to come.

I would be very happy to greet you here in my native city, the metropolis of the South, and I venture to say that you would be agreeably surprised at the many citizens who are seriously interested in the Ahmadiya Movement; the people who I have in mind are not included in the few hundred Indian Moslems who constitute our Moslem colony, they are Americans who are not afraid to accept Truth in whatever guise it may present itself. Instead of taking up time to describe or comment upon the multifarious attractions, social and commercial, of dear old New Orleans, I will have the Association of Commerce mail you some printed matter which will cover the ground far better than I could hope to do in one or more letters.

With affectionate regards and best wishes to you and yours and hoping to hear from you at some early date, I am,

Fraternally yours,  
Abdullah Din Muhammad  
(J. L. Mott)

Address:

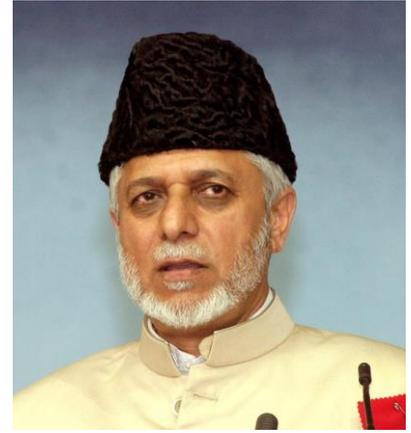
J. Livingston Mott,  
1313 Coliseum Street,  
New Orleans, La.  
U. S. A.

**A letter from the United States of America commending  
the propagation efforts of Hazrat Mufti Muhammad Sadiq, razi Allah anho.**

# Biography of Dr. Mufti Muhammad Sadiq

Ataul Mujeeb Rashed  
Imam Masjid London

**A gold-medalist in Arabic, has served as missionary in-charge In Japan and has been missionary in-charge UK for decades**



## Introduction

Whenever Allah Ta'ala raises a Prophet for the spiritual rebirth and development of mankind, He Himself provides him with unusual support and success in his mission. It is thus stated in the Holy Quran:

Allah has decreed: 'Most certainly I will prevail, I and My Messengers.' (AI-Quran,

58[AI-Mujadilah]:22)

Allah's Messenger may apparently look weak in the eyes of the world but ultimately he is made victorious. When Allah's chosen one stands firm and proclaims His message, he is provided with helpers who are willing to sacrifice their lives like moths around a candle light.

## The Promised Messiah and His Companions

The Promised Messiah (may peace be upon him), was provided by God Almighty many loving and faithful companions who were his true helpers. They are recognized as the bright stars of Ahmadiyyat, the true Islam, and their pious character is guiding light for all of us today. Among these fortunate and select group was a great companion of the Promised Messiah (may peace be upon him), Hadrat Mufti Muhammad Sadiq, may Allah be pleased with him. It is a great honor for me (but not an easy task by any means) to talk about the life and character of this very unique personality. The Promised Messiah (may peace be upon him), on one occasion mentioned about Hadrat Mufti Sahib:

"He is young, pious, a very able and respected member of our Jamā'at and his good qualities cannot be fully expressed in words."

## Brief Life Sketch: Early Life

Hadrat Mufti Muhammad Sadiq, may Allah be pleased with him, was born at Bhera on January 11, 1872. His father, Mufti Inayatullah, had passed away before Huzoor's claim to be the Promised Messiah (may peace be upon him) was made public. However, his mother, Hadrat Faiz Bibi, accepted Ahmadiyyat in 1897 in the presence of Hadrat Mufti Sahib. When the requested permission to go back home, Huzoor graciously accompanied them to the Tonga (horse carriage) station and asked that some food should be brought for their use during their journey. When Huzoor observed that the food was not properly packed, he tore a piece without any hesitation from his

(Zikr-i-Habeeb, by Hadrat Mufti Sahib, page 332)

It was great honor and good fortune for Hadrat Mufti Sahib what the Promised Messiah (may peace be upon him), himself said about him. On another occasion, Huzoor, is reported to have written to Mufti Sahib's respected mother when she requested for prayer for his recovery from illness:

"I regularly pray for him. You think you love Sadiq because he is dear to you as a son but in this case my claim is that I love him even more than you do." (Zikr-i-Habeeb, page 325)

Brothers, I will attempt to present to you, in brief, the life story of this beloved companion of the Promised Messiah (may peace be upon him),

turban he was wearing and gave them the food suitably wrapped in his turban cloth. The expression of this natural love and respect for them had such a deep effect on Mufti Sahib that he chose Qādiān for his life-long stay after that.

Muhammad Sadiq was the first child of this name born in the city of Bhera and was brought up by pious parents. Prayers became part of his life at an early age because of his mother's devotion. At age 13 in 1885, he heard the name of the Promised Messiah (may peace be upon him) for the first time through Hakeem Ahmad Jan Sahib and this seed of love and dedication

developed into a fruitful tree later. He also met Ḥaḍrat Hakeem Maulana Noor-ud-Deen during this period of time. This bond became stronger when his father left him with Maulana Noor-un-Deen Sahib in 1888 at Jammu to learn from him the translation of the Holy Quran. This early religious education in the holy company of Hakeemul-Ummat provided this diamond a spiritual cut to turn him into a shining and precious jewel of the house of Muhammad's Messiah (may peace be upon him).

During this period, the Promised Messiah (may peace be upon him) visited Jammu to enquire about the illness of Ḥaḍrat Hakeemul-Ummat. Huzoor had

## Initiation at Qādiān in 1891

His devotional love for the Promised Messiah (may peace be upon him) brought Mufti Sahib to Qādiān for his first meeting with Huzoor in December of 1890. He was riding along with an introductory letter from his teacher, Ḥaḍrat Maulana Noor-ud-Deen Sahib, in his horse carriage from Batala. On his arrival, Huzoor came out of his house immediately after receiving the message and met Mufti Sahib. Huzoor asked about his journey and food was served after that. There was another meeting after the prayers and he joined Huzoor in the early morning walk the following day.

These short meetings changed Mufti Sahib's life and filled his heart with light and devotion and he decided to take Bai'at immediately. In a separate room

## Some Important Events During 1891-1901

After his Bai'at in 1891, Ḥaḍrat Mufti Sahib had to work and stay in Jammu and Lahore for ten years. However, during this period he very often visited Qādiān for his sincere love and deep desire to be in the company of the Promised Messiah (may peace be upon him), to serve Islam. He would often return to be with Huzoor, but found every time harder to leave. Ḥaḍrat Maulvi Abdul Kareem Sahib on one occasion encouraging others to come to spend time in the beneficial company of the Promised Messiah (may peace be upon him), cited the noble example of Ḥaḍrat Mufti Sahib:

“I see Mufti Muhammad Sadiq here on any leave day he has from work. He, like an eagle, is ready to pounce upon any spare moment to snatch it away from the powerful worldly forces to be in the company of his beloved.” (Al Hakam, January 24, 1900)

And he further wrote:

“If Mufti Sahib is not a perfect picture of devotion then how can it be that like mad he has broken all chains to reach Batala not caring whether it is day or night, summer or winter,

sent a message to Hakeem Sahib that he will get better after his intended visit. It happened exactly like that. However, Mufti Sahib arrived there when Huzoor had already left. After witnessing this miracle of acceptance of Huzoor's prayer, Mufti Sahib became very desirous to meet Huzoor. Mufti Sahib narrated one of his dreams and Maulana Sahib's interpretation indicated the birth of a great reformer during these times. He wrote the very same clear dream to Huzoor but the Promised Messiah (may peace be upon him) refrained from immediate interpretation. This further increased his faith and closeness to the Promised Messiah (may peace be upon him).

Ḥaḍrat Aqdas sat on the same bed (charpai, a cot with four legs) and took Mufti Sahib's hand in his own hand for his pledge to adhere to Ten Conditions of initiation. After this simple ceremony, this 19-year young man Muhammad Sadiq resident of Bhera joined the servants of Ghulam-i-Ahmad, the true lover of Muhammad-i-Arabi (may peace and blessings of Allah be upon him). January 31, 1891 was the brightest day in his life, the day he received a new life. He truthfully (like his name Sadiq: the truthful) fulfilled his pledge of love and devotion and truthfulness made at the hands of the Promised Messiah (may peace be upon him), so much that his life became a living sign of Aḥmadiyyat, the true Islam.

rain or storm sometimes arriving here in the middle of night on foot. Jamā'at should learn a lesson from this young devotee.” (ibid)

It is not possible here to give a detailed account of all the benefits this young and fortunate devotee may have enjoyed in the spiritual and purifying company of the Promised Messiah (may peace be upon him). Only a few instances are presented:

- I have already narrated the incident of farewell of the mother of Ḥaḍrat Mufti Sahib in 1897 after her Bai'at in Qādiān. During the same year when Mufti Sahib was in Qādiān, he was asked by Ḥaḍrat Aqdas to make a copy of Huzoor's manuscript. Huzoor was writing in longhand and Mufti Sahib was making a neat copy. This task was begun after Isha Prayers and lasted till morning. It was a candle lit for a moth to circuit it the whole night. What a blessed night of remembering for this fortunate moth. Such favor can only be bestowed on select ones when Allah so wills.
- Once Ḥaḍrat Aqdas assigned all his Khuddām to write an essay on the topic: “Need for an

Imam and a Reformer.” Mufti Sahib also responded to this command of the Master. All essays were read out before Huzoor. Ḥaḍrat Munshi Zafar Ahmad of Kapurthala stated that Huzoor Aqdas was very pleased and liked Ḥaḍrat Mufti Sahib’s essay.

- There was a unique bond of love and devotion between this servant and Master. Once Ḥaḍrat Mufti Sahib presented to Huzoor his pocket watch as a gift. Ḥaḍrat Aqdas spoke very frankly and with kindness gave Mufti Sahib two of his watches for his use. What an act of graciousness from Master to a devotee.
- Once Ḥaḍrat Mufti Sahib arrived in Qādiān and had only three leave days. He fervently prayed to Allah from the deep of his heart to transform those three days into three years. It so happened that for those three days Mufti Sahib was assigned to read out to Huzoor a new commentary of the Bible. He had the good fortune to spend three days in the company of Ḥaḍrat Aqdas working and praying and eating together. Three days passed quickly but his devotion was now stimulated to a degree that it became impossible to leave. He resigned from his employment and permanently came to settle in Qādiān in 1901.
- Migration to Qādiān itself presents an interesting story of devotion of a faithful. Mufti

Sahib had a respectable position in the office of Accounted General at Lahore. In 1898 he had made up his mind to migrate to Qādiān but asked for Huzoor’s permission to do so. Huzoor advised him to stay at his position for the time being as Allah will start rewarding him for his intention. There was a need for Second Master at Qādiān High School, which was filled by Mufti Sahib on leave from his office for three months. At the direction of Ḥaḍrat Aqdas, Mufti Sahib applied for further leave of absence for six months but was granted only three months’ leave. After Istikhara prayer he felt inner satisfaction and with Huzoor’s permission resigned his position in A. G. Office, Lahore. A delegation of other Muslim office workers came to request his stay in Lahore but their plea was not accepted by Ḥaḍrat Aqdas.

After the acceptance of his resignation this devotee of the Promised Messiah (may peace be upon him), abandoned all worldly pursuits and settled in Qādiān proclaiming his commitment of giving preference to *deen* (religion) over *dunya* (worldly affairs). His heartfelt longings became reality as he joined the spiritual ocean at place of peace, Qādiān. This young devotee from Bhera after many years in Jammu and Lahore with Allah’s blessings attained the rightful position as a precious pearl of the Promised Messiah’s collection of spiritualjewels.

## Life Dedicated to The Service of Aḥmadiyyat, the True Islam

Ḥaḍrat Mufti Muhammad Sadiq Sahib (may Allah be pleased with him) was dedicated to be among the first to respond to any call to serve Islam any place any time. He fulfilled his pledge, all his life to his best taken at the hands of the Promised Messiah (may peace be upon him), the pledge to give precedence to faith over this world.

During the life of the Promised Messiah (may peace be upon him), he had the unique honor to become Huzoor’s right hand in the propagation of Islam throughout the world. He had excellent command of Urdu, Arabic and English languages and later also learnt Hebrew as directed by Ḥaḍrat Aqdas. When Huzoor presented the theory of Arabic being the ‘Mother of all Languages,’ he prepared a list of Hebrew words and traced their origin in Arabic. He was also able to look up the references in Hebrew Bible for inclusion where needed in the writings of the Promised Messiah (may peace be upon him) which are great source of continuing benefits even today.

Another service which Ḥaḍrat Mufti Sahib performed with great skill and zeal was to gather and provide information to Ḥaḍrat Aqdas about any new

publication or movement in religious field. Thus, he had the distinct honor to be Huzoor’s ‘eyes and ears.’

He had great passion to announce to the whole world about the appearance of the Promised Messiah (may peace be upon him) and his mission. He was regularly writing to people in Britain, America and Russia besides India. Thousands of people heard about the Promised Messiah (may peace be upon him) and many were lucky enough to accept Aḥmadiyyat this way through Mufti Sahib.

In addition to his personal pursuit of communicating with others, Mufti Sahib also used to prepare summaries of all letters for Huzoor and used to take notes from Ḥaḍrat Aqdas for replies. This huge task was handled by Mufti Sahib all alone after the passing away of Ḥaḍrat Maulvi Abdul Kareem Sahib.

Mufti Sahib had a natural ability to be an effective writer and a reader would always feel as he was there with him. His diaries are now well preserved and are great contribution to our knowledge about the times and life of the Promised Messiah (may peace be upon him). His writings provide wealth of information for the benefit of all generations to come.

Mufti Sahib also used to serve as an interpreter for any English speaking guest visiting Huzoor. It was a great favor from Allah for Ḥaḍrat Mufti

Sahib to benefit constantly from the blessed company of Ḥaḍrat Aqdas and thus also becoming very dear and near to Huzoor.

## Zikr-i-Habeeb: More Delightful Memories

Readings of Ḥaḍrat Mufti Sahib's life story provides very clear and strong evidence of his deep love and dedication to the Promised Messiah (may peace be upon him). Huzoor in return also showed great affection and kindness towards Mufti Sahib. Some instances are selected as a sample presentation from the life history of Mufti Sahib:

- Ḥaḍrat Mufti Sahib was in Qādiān on leave from his job in Lahore and one day was called in to see Huzoor. Ḥaḍrat Aqdas told Mufti Sahib after pointing towards a basket in the room:

“Mufti Sahib, I have acquired this mango-basket for you to eat as much as you can.”

Ḥaḍrat Mufti Sahib ate just a few mangoes and Huzoor with tender surprise said: “You have eaten only so few!”

- On one occasion, Ḥaḍrat Aqdas had a jug of milk in his hand and after filling a big tumbler, Huzoor, like a caring mother, said to Mufti Sahib: “I will pour some more after you finish drinking this.” When Mufti Sahib could not finish even the first glass, Huzoor, with a loving smile on his face, remarked: “You drink so very little!”
- On another occasion, Mufti Sahib was seated in Masjid Mubarak after his arrival from Lahore when Huzoor said with great kindness: “Please just wait here, I will get some food for you.” Mufti Sahib was thinking that Huzoor would send some servant with food but was pleasantly surprised to see Ḥaḍrat Aqdas himself carrying the food-tray. Huzoor said: “You start eating but he was unable to control his tears of joy to witness his treatment at the hands of Mahdi (may peace be upon him), the beloved of God Almighty.

## Nobility and High Moral Character

All the companions of the Promised Messiah (may peace be upon him), occupy high status in terms of their total dedication and spirit of sacrifice for Islam and deep love for Huzoor. Ḥaḍrat Mufti Sahib was one of those fortunate and great devotees who was specially blessed with very sincere heart and was brightly guided in the service of True Islam.

Ḥaḍrat Mufti Sahib once was present in the company of Huzoor in a court of law where Huzoor was offered a chair to be seated. Mufti Sahib realizing that it would be tiresome for Ḥaḍrat Aqdas sitting long in that court room, made a footrest with his coat and turban

- I am reminded of another incident when Ḥaḍrat Mufti Sahib was looking for a Khādim near Masjid Mubarak to bring him some water for ablution. Huzoor came out of his house at that moment unexpectedly and said: “Do you need water?” When Mufti Sahib replied in the affirmative, Ḥaḍrat Aqdas himself took the water jug and brought it back filled with water for Mufti Sahib.

- There are countless incidences, one better than the other, expressing Ḥaḍrat Aqdas' affection for his companions without much formality. One Winter Ḥaḍrat Mufti Sahib came to Qādiān to see Huzoor and had nothing warm for cover at night. When Ḥaḍrat Aqdas learnt about this, Huzoor sent out two coverings (one belonging to Mahmood and the other used by Huzoor) for Mufti Sahib to choose from or keep both if needed. Mufti Sahib kept Mahmood's comforter only. This incident is just one illustration of Huzoor's motherly love for his spiritual son, Ḥaḍrat Mufti Sahib.

- Ḥaḍrat Mufti Sahib would not miss a single opportunity to be close to Huzoor at his feet. His dedication and affection was boundless and Ḥaḍrat Aqdas appreciated his devotion to Islam. Once, Huzoor, on his way back from Multan, broke his journey at Lahore but Mufti Sahib was not able to leave his sick-bed to come to visit Huzoor. Ḥaḍrat Aqdas himself went to enquire about his illness at his place and prayed for his speedy recovery. At the time of leaving, Huzoor said: “You are ill. Allah grants prayers in illness. Please pray for the success of our mission, too.”

and placed under Huzoor's feet.

Obedience and prompt response to the commands of Ḥaḍrat Aqdas provided spiritual nourishment for Mufti Sahib. During earthquake days in 1905, when Huzoor was residing in the garden next to Behishtī Maqbarah, Ḥaḍrat Aqdas gave a letter to Mufti Sahib and said: “Please take this letter to Lahore.”

It is narrated by another companion who was standing nearby that Mufti Sahib took that letter and left for Lahore at once without asking any further question.

## Some Other Characteristics and Contributions

Ḥaḍrat Mufti Sahib's high moral character and noble personality is clearly reflected in the expression of his thoughts and feelings in an informal way. He was blessed with a very useful habit of recording his ideas and emotions in his regularly maintained diary. He was also an avid writer of letters and essays. His writings have a unique quality and attractive beauty of their own as purified expressions of heart.

Ḥaḍrat Mufti Sahib joined the System of Waṣīyyat (Will) as soon as it was established under the Divine guidance by the Promised Messiah (may peace be upon him), in 1906 at Qādiān. Expressing his deep and sincere emotions, Mufti Sahib wrote in his Will that all his property after his death shall be given to the Aḥmadiyya Movement for the propagation of Islam. He further wrote to highlight his feeling of devotion:

“It should be noted that bequest for my entire property is not contingent upon my burial in the Behishtī Maqbarah; it is to be given in the way of Allah anyway no matter where I am buried. I consider myself nothing but Allah's useless, worthless, weak and humble human being. I shall leave my burial matter to my Gracious and Kind God Almighty; He is also forgiving and one who covers my failings.” (Badr, Feb 28, 1907).

## Ḥaḍrat Mufti Sahib's Passion for Tablīgh, Propagation of Islam

Ḥaḍrat Mufti Muhammad Sadiq, may Allah be pleased with him, had an outstanding ability and effective approach for introducing people to Aḥmadiyyat. He had great passion, stretched to its highest limit of sanity, for Tablīgh and always endeavored to utilize every situation appropriately to convey the message of Aḥmadiyyat, the True Islam.

Once he entered a railway compartment for travel and saw all seats were occupied by other passengers. He stood at a spot where he was visible to everybody and began to address the passengers as soon as the train started:

“Gentleman! I am standing before you because there is no empty seat for me to sit. However, I would like to make the best use of this opportunity to convey something very important to you... Thus all the passengers were introduced to Aḥmadiyyat.” (Zikr-i-

## Blessed Time of His Birth

No one has any control or choice as to when one should be born. However, it be stated with certainty that some fortunate souls are born during blessed times. For this reason, the companions of the Holy

People show a natural attachment to their native place. Ḥaḍrat Mufti Sahib was born in Bhera but he had deep love and emotional attachment with Qādiān, Dārul-Amān, place of peace. He had to visit Bhera in March of 1908 for some necessary business but his heart was at Qādiān. He wrote about these experiences and feelings:

“Others say to me, this is your home, place of your parents and forefather, your native land and you should stay here at least for a while longer. They say this with love and concern but I feel lost and confused and pray to Allah to be back near the feet of the Promised Messiah (may peace be upon him) at Qādiān.” (Badr, March 26, 1908)

He expressed similar sentiments in an earlier letter:

“I am here in my native land but I feel far away from my real place. My native folks are rejoicing to see me but my moon is hidden from my eyes.” (Badr, April 2, 1905)

Ḥaḍrat Mufti Sahib's sentiments were sincere reflection of his love for Qādiān and his dedication to ‘the king of Qādiān,’ the Promised Messiah (may peace be upon him).

Habeeb)

Once Mufti Sahib accompanied by another friend was passing through a Bazaar in Bombay and was asked to preach to a scrivener who looked very busy writing petitions. Mufti Sahib sat in front of the scrivener and asked him to write an important letter for him to Honorable Nizām, the Ruler of Hyderabad, Deccan:

“According to the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, about the Promised Messiah (may peace be upon him), that he will gather all Muslims under one flag of Muhammadiyyat, he has now appeared in Qādiān and I invite you to accept his call.” (Zikr-i-Habeeb)

Mufti Sahib in this wise manner introduced the scrivener to Aḥmadiyyat and at the same time sent the invitation to Nizām of Hyderabad in India.

Prophet, upon him be peace and blessings of Allah, were the best and the most fortunate followed by those born during the life and time of the Promised Messiah (may peace be upon him), the greatest spiritual son of the Holy Prophet (may peace and blessings of Allah be upon him).

Ḥaḍrat Dr. Mufti Muhammad Sadiq was one of those fortunate and unique individuals who were born during the blessed times of the Promised Messiah (may peace be upon him). He was the lucky one who not only derived full spiritual benefits from the times of the Promised Messiah (may peace be upon him) but also had the great honor to enjoy the first two periods of the Second Manifestation, i.e., of Ahmadiyya Khilāfat and rendered invaluable services to Islam during his life with total dedication and devotion.

He regularly toured pre-partitioned India to promote moral training and Tablīgh activities among the Jamā'at throughout the country. He conveyed the

## Hoshiarpur Visit

Ḥaḍrat Mufti Sahib was a renowned speaker with a style of a teacher and a preacher reaching the hearts and minds of his audience. There were many who responded to his call and were given life with guidance from Allah. He visited Hoshiarpur in 1913. He personified the city and addressed the residents as follows:

“O Hoshiarpur! Listen to the call of this traveller and ponder over the message carefully so that you may prosper. I am not one of your residents, I am just a visitor but I have not come here to ask for anything of you. There is no selfish motive in my visit. If you are a

## Dedication to Tablīgh

Our beloved Imam, the Promised Messiah (may peace be upon him), in 1907, said that the task and responsibility of our Jamā'at has increased so much that I would like to see some young men dedicate their lives for Tablīgh wherever needed. Ḥaḍrat Mufti Sahib immediately presented himself before Ḥaḍrat Aqdas and said:

“I should be sent to any part of the world if considered appropriate.” (Zikr-i-Habeeb, page 148)

In response to this offer, Ḥaḍrat Aqdas himself

## Golden Age of Tablīgh

Ḥaḍrat Mufti Sahib started his voyage to England in 1917 and thus began the golden period of Tablīgh activity in foreign lands. The journey was begun with prayers expressing deep and sincere emotions and dedication. Just before his departure, he wrote in a

good news of the coming of the Promised Messiah and Mahdi (may peace be upon him), in every city and every town and every village he visited. His calling had such a profound effect on people in India that many were fortunate enough to readily accept the message and joined the Ahmadiyya Movement in Islam. Ḥaḍrat Mufti Sahib was specially gifted by God Almighty in effective conveyance of the Message of Islam to people. He was sincere, alert and was able to apply appropriate style with wisdom to win the hearts and minds of his audience. It is not possible to draw a complete picture of Mufti Sahib's achievements in this field here but I will contend with one example of his forceful style.

wealthy and rich city, I have no desire for your wealth or riches. Yes! I have heard that you are ‘Hoshiyar’ (literal meaning: sensible or clever) and that is why I thought I should tell you something, which would benefit you. This call is for you from a humble servant of Allah for your own good. O Ye the Clever One! Listen and wake up! If you are not listening then I am calling on your ‘Doors and Walls and your Earth and your Sky’ so that they should stand as witnesses that I conveyed my message to you but you did not heed and you did not wake up to my call.” (Badr, November 13, 1913)

wrote with his pen: ‘accepted.’ Accordingly, Ḥaḍrat Mufti Sahib spent seven golden years of his life in the United Kingdom and United States of America with great success in Tablīgh, calling people to One God Almighty. Details of his mission and accomplishments are well documented in our Ahmadiyya literature. His life had become a living commentary of one couplet of the Promised Messiah (may peace be upon him):

“Our task today is to give call in every direction (in the world) and all who are pure of heart will ultimately join us (in Islam).”

letter:

“I am now prepared for the ultimate sacrifice. My objective should be considered achieved, if my life is given in the way of Allah.” (Al-Fazl, March 22, 1917)

## Personal Qualities Reflected Allah's Blessings

Maddened with the love of Islam and the Promised Messiah (may peace be upon him), Ḥaḍrat Mufti

Sahib's achievements stand as a witness to prove his truthfulness in word and deed. He used all his God

given abilities to make the best use of every situation as Tabligh provided him with needed spiritual nourishment for purposeful life. He was an effective communicator. He was a great scholar and Tabligh activities were conducted with supreme wisdom according to the teachings of Islam. His personality also reflected natural aura of authority and dignity in conveying the true message of Islam.

## Tabligh and Other Signs During Voyage

His Tabligh started as soon as he boarded the ship from Bombay and one Englishman accepted Islam within three days. There was also number of other conversions during this voyage.

Every sincere Dā'ī Ilallāh (caller to God) is supported by Allah's signs and success. Ḥaḍrat Mufti Sahib witnessed many such signs all his life. During the voyage, Mufti Sahib was confronted with a situation where he needed some money. He had no friend to turn to on board the ship but Allah. When the ship anchored at the next port, an Ahmadi friend suddenly came to see him and, when leaving, left some money in his pocket. The amount of money was exactly the same what Mufti Sahib needed.

Ḥaḍrat Mufti Sahib was given the glad tidings right from the beginning of his journey that he will reach his destination in safety. There was an alert on the ship that she was going to sink. There was lamentation on board and every passenger was in panic. There were arguments as to who will be given priority seating on

## Jihad-i-Akbar in America

Ḥaḍrat Mufti Sahib's next stop was the United States of America. He boarded a sea ship in 1920 for America and witnessed a great sign from Allah in his support. The ship was caught up in fierce and dangerous storm and passengers were heard lamenting for fear of drowning. When the ship was at the mercy of the furious waves, Mufti Sahib, a gallant champion of Masīḥ-i-Muhammadi, addressed the sea in a majestic tone:

“O Ocean! Don't you know that a servant of the Promised Messiah (may peace be upon

## Initial Hurdles

Ḥaḍrat Mufti Sahib had a very busy schedule in America. He faced many challenges and difficulties but at the same time he witnessed the bright glimpses of Allah's support and favors all the way. When his ship docked at Philadelphia, the U.S. Government refused his entry into America. After two months' delay, he was permitted to enter. His case was widely publicized and this exposure through media provided opportunities for Tabligh and Allah rewarded him with immediate fruits.

On top of all these qualities, he was a recipient of revelation and was guided through 'visions' from God Almighty. He was always inclined towards Allah and used to begin all his activities, including and specially Tabligh, with prayer (Du'ā) to achieve successful results. His Tabligh springing from his heart deeply affected other hearts.

small rescue boats.

Ḥaḍrat Mufti Sahib offered his own seat assigned to him on a rescue boat and tried to assure everybody to have no fear because God had told him that this ship will not sink because a humble servant of the Promised Messiah (may peace be upon him), was also on board. This was a clear sign in favor of Islam and was a God given opportunity for Tabligh. Ḥaḍrat Mufti Sahib as a successful Dā'ī Ilallāh utilized fully every opportunity presented to him and intelligently explored new ways for Tabligh purposes. He wrote a 'thank you' letter to the King of England who just glanced at Mufti Sahib with curiosity while riding through an open procession. A speaker in London Park invited audience to ask questions. Mufti Sahib was ready to oblige. He attended open meetings at various churches and introduced people to Islam. He delivered lectures on Islam and partook in debates. He invited rich and poor to Islam and hundreds of good souls accepted Aḥmadiyyat.

him) is riding on you not for any personal reason but in the service of Allah's Islam? Will you then hurt him?" (Al-Fazl, Jan 11, 1924)

Ḥaḍrat Mufti Sahib narrates that he being an ordinary servant of the Promised Messiah and Mehdi (may peace be upon him) has himself seen the sign of the love and kindness of God Almighty. My humble prayer was heard in Heaven and it seemed to me that God's Angels were descending to calm down the waves of the unruly ocean.

In the beginning numerous hurdles were overcome with Allah's help and his cheerfulness. Ḥaḍrat Mufti Sahib wrote about these early days:

“Almost every night I meet with the Promised Messiah (may peace be upon him), or his First Khalīfa or Ḥaḍrat Fazl-i-Umar. I am with my own family at night and my days are spent among strangers.” (Al-Fazl, April 29, 1920)

Ḥaḍrat Mufti Sahib was an exemplary Dā'ī Ilallāh. He walked on the roads and streets of America and men and women, attracted by his personality and dress, would stop and say:

“Look, Jesus Christ has come.”

## Later Successes

Ḥaḍrat Mufti Sahib successfully established Tabligh centers in New York, Philadelphia and Chicago and conveyed the message of True Islam individually as well as collectively. He published articles in newspapers and reached people through advertisements and personal letters. He delivered lectures on Islam far and wide. He started the Journal “The Muslim Sunrise” in America and the First Aḥmadiyya Mosque was

## Returning Home

A dedicated Dā'ī Ilallāh always remains humble and does not attribute his successes to his knowledge or personal efforts. Ḥaḍrat Mufti Sahib in all humility used to express his gratitude for the blessings of Allah as a true believer and His dedicated servant. He introduced a religious revolution in America and facilitated hundreds of lucky individuals to join Islam. There were tears in his eyes when his ship was about to depart: not because he did not want to leave. He cried in humility before God Almighty, as he wrote:

“I have not been able to do full justice to my assigned duty and I confess my failing in my service.” (Al-Fazl, October 30, 1923)

## Blessed Life of Ḥaḍrat Dr. Mufti Muhammad Sadiq

Blessed was the life of Ḥaḍrat Mufti Sahib dedicated to the service of Islam. He was very dear and near to the Promised Messiah (may peace be upon him). He successfully delivered the message of Aḥmadiyyat, the True Islam, in India, Britain and America. He continued his Tarbiyat and Tabligh activities after his return to Qādiān from America at the end of 1923. He also served as the Private secretary of

## Concluding Remarks

The companions of the Holy Prophet, peace and blessings of Allah be upon them, are like stars of spiritual heaven and similar status was accorded to the companions of the Promised Messiah (may peace be upon him), during the latter days. (Al-Qur'an, 62 [Al-Jumu'ah]: 4.). Ḥaḍrat Mufti Sahib's life will continue to serve as a beacon of guiding light for young and old in

This comment would usually serve as the starting point for Tabligh. Mufti Sahib would explain to the audience that he was not Jesus but an ordinary servant of the Promised Messiah (may peace be upon him).

constructed in Chicago during his blessed stay.

He was awarded Honorary Doctorate in recognition of his services and a Muslim leader named him ‘Khalid of this New Age.’ He was denied entry when he first arrived in America but before his return home his services were widely appreciated and recognized by many newspapers.

Ḥaḍrat Mufti Sahib returned to Qādiān after his successful mission. He used to say that he had firm faith in God Almighty Who always shows miracles in support of His servants:

“However, it is not my miracle, it is a miracle of our leader Ḥaḍrat Mahmood (may Allah be pleased with him), that his determination enabled me to fulfill my mission. It was his determination, his attention, his prayers and grace of Allah descending upon him and upon us through him that resulted in success.” (Al-Fazl, December 4, 1923)

Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him). He distinguished himself as a speaker, a writer and a debater.

He was a pure soul, which reflected the attributes of God Almighty. He stands as a unique and exemplary shining star in the History of Aḥmadiyyat. May Allah be pleased with him. Amin.

the service of Islam. He was a true pioneer in so many ways and his example will always present a challenge to young men of today who wish to learn how to give precedent to ‘deen’ (faith) over ‘dunya’ (world) for gaining the pleasure of Allah.

And the end of our prayer shall be: ‘All praise be to Allah, the Lord of the worlds.’

Love for all, hatred for none

# Mufti Muhammad Sadiq, First Muslim Missionary in USA

## A Historical Perspective

Al-Haj Dr. Muzaffar A. Zafr, Dayton



Author awarding prize to Dr. Yusef Latif.

The Aḥmadiyya Movement in Islam gained prominence in the United States press in 1907 when Dr. Alexander Dowie, a self proclaimed Messiah from Zion, Illinois, perished exactly according to the prophecy of Ḥaḍrat Promised Messiah (may peace be upon him). On May 15, 1911, *The Indianapolis News* carried an article that stated in part, “The Aḥmadiyya Movement in Islam reprimands Americans for the fanatical intolerance of Islam.” It also cited Islam as one of the great Monotheistic religions of the world. However, it was not until 1920 that the first missionary of Islam, arrived in this country.

On January 24, 1920, Dr. Mufti Muhammad Sadiq left England on the S.S. Haverford for the U.S.A. He arrived in the Philadelphia port on February 25, 1920, but was detained by the immigration authorities. The reason for this detention was: He represented a religious group that practiced polygamy.

The events that took place during Dr. Sadiq’s confinement demonstrated the dynamic force that Islam was to become in American history. Nineteen persons were converted in the Philadelphia House of Detention.

The first convert was Mr. R. J. Rochford. Unfortunately Mr. Rochford was sent back to England. He adopted the name, Hamid. The other converts were

from Jamaica, British Guyana, Poland, Russia, Germany, Azores, Belgium, Portugal, Italy, and France.

These converts were from all races, which refutes any claim that Islam was only preached to African-Americans.

This article will depict the early history of Islam in America and the contributions of its first missionary, Dr. Mufti Muhammad Sadiq of the Aḥmadiyya Movement in Islam. The impact of Dr. Sadiq’s work was so great that it can be felt even today and will continue to be felt for a long time to come.

The first problem Muslims had to overcome was discrimination. Many Muslim immigrants from the Middle East were refused entry into the because they were neither Caucasian nor African. The American press questioned the race of the Middle Eastern Muslims because of the shape of their noses and heads.

Yvonne Haddad wrote an article entitled, *Muslim Experience in America*, published in *The Link* in October, 1979 (p. 2). She says:

“In 1907, there were several anti Hindu riots on the West Coast. These racially oriented uprisings were directed against immigrants from the Punjab, who were perceived as an employment threat to the American worker. All Indians were viewed as Hindus by White Americans. In 1917, widespread hostility against Asians resulted in the passage of the Oriental Exclusion Act.”

These were difficult times for all Asians. This atmosphere and the issue of polygamy led to the detention of Dr. Sadiq. Jamā‘at Aḥmadiyya expressed its outrage at the detention of Dr. Sadiq. In an article published in *The Review of Religions, Volume 19 (April and May 1920, pp. 158-160)*, Maulana Sher Ali cited the gap between American ideas of freedom, justice, and equality, and their actual practice. Maulana Sher Ali proposed that if Dr. Sadiq could not preach Islam in the United States, then American missionaries should be expelled from India. He also warned the United States that Islam would soon spread throughout the world, with or without her cooperation. How prophetic were these words! Today, we are a worldwide Movement, by the Grace of Allah.

After Mufti Sahib’s release from detention in April, 1920, he set up his Headquarters at 1897 Madison Avenue in New York City. During the month of May, he

made twelve new converts. Six were Christians and the other six, Muslims. Two of the converts were Dr. George Baker, and Mr. Ahmad Anderson. The first woman converted was Mrs. S.W. Sobolewski. She was given the Muslim name, Fatima Mustafa, in fulfillment of a dream Mufti Sahib had in England about an American female convert.

In October 1920, Dr. Sadiq moved the Jamā'at Headquarters from New York to Chicago because of its central location. During Mufti Sahib's first year in the U.S.A., he gave fifty lectures on various topics in American cities, to name a few: Chicago, New York, and Detroit. Furthermore, Ḥaḍrat Mufti Sahib did much of his preaching in the news media. He contributed twenty articles on Islam to various newspapers and periodicals, among them *The New York Times*.

Illinois is significant because it was one of the states that many Syrian and Lebanese had settled in during the period between 1875 and 1912, according to Yvonne Haddad. The majority of these Muslims were Sunni. These Muslims had an organized community in Ross, North Dakota, in 1900, and in 1920, they built a mosque there. A Muslim Association was established in Highland Park, Michigan in 1919, and in Detroit in 1922. The Young Men's Muslim Association was founded in Brooklyn in 1923. The Rose of Fraternity Lodge was founded in Cedar Rapids, Iowa, according to Yahya Fossey Jr., in his *Fifty Years of Islam in Iowa, 1925-1975*. There was a significant Sunni Community in Toledo, Ohio, according to Abdo Elkholy's *The Arcib Muslims in the United States*.

These Muslims believed Mufti Sahib to be a pious Muslim. Today, our opponents do not tire of accusing us of having created a new Sharia, a new Kalima, etc., but not a single accusation from those Muslims against Ahmadiyyat or Ḥaḍrat Mufti Sahib was ever leveled. Surely, if our Movement had done any of the outrageous acts we are being accused of, those Muslims would have made some mention of it.

Some opponents, while tacitly admitting the services of Ḥaḍrat Mufti Sahib for the cause of Islam, falsely accuse him of not presenting himself as an Ahmadi. Mufti Sahib was not a man who hid the fact that he was an Ahmadi. In a speech delivered by Mufti Sahib and recorded in the October, 1921, edition of *The Muslim Sunrise*, entitled, *My Advice to Muhammadans in America*, Mufti Sahib stated: "There were thousands of Muslims in the United States who had come from Albania, Bosnia, Serbia, Syria, Palestine, India, Kurdistan, and Turkey. However, most of these people were Muslims in name only, because Islam had ceased to play a practical role in their culture. However, they must do the following things:

1. Retain their Muslim names

2. Say their daily prayers
3. Read, write, and speak Arabic, the common language of Islam
4. Teach their children to be good Muslims
5. Donate the interest earned from their savings bank accounts to the propagation of Islam
6. Build mosques in every town
7. Propagate Islam in America
8. Join the Ahmadiyya Movement

Does this sound like a man who was afraid to mention he was a follower of The Promised Messiah, peace be on him?

After his speech in the fall of 1920, Mufti Sahib and Mr. Mohni, the editor of the Arabic newspaper *Alserat*, formed the Society for the Protection of Islam in the United States. Mufti Sahib was elected President and Mr. Mohni was elected Secretary of the newly formed organization.

Once again, Mufti Sahib moved the Headquarters. This time to Highland Park, Michigan, a suburb of Detroit. This new location was named the Karoub House, one of the first mosques built in America. It was built by Mr. Hussain Karoub at the cost of \$55,000. Mr. Karoub was a Syrian Muslim. Later, he became the Imam of this mosque.

In July, 1921, Ḥaḍrat Mufti Sahib started *The Muslim Sunrise* as a quarterly journal for the purpose of refuting misrepresentations of Islam that appeared in the American press, and for the preaching of Islam.

Khalīfatul-Masīḥ II, may Allah be pleased with him, compared the mission in U.S.A. to the original American pioneers and called his Missionaries here in America the pioneers in the spiritual colonization of the Western world.

During the first three months of the publication of *The Muslim Sunrise* (July to October 1921), our Movement received 646 communications and mailed out 2,800 pieces of mail. Five hundred letters about Islam were sent to Masonic Lodges in the U.S., along with copies of *The Muslim Sunrise*. Some of the noted personalities who received correspondence from Mufti Sahib were, Thomas Edison, Henry Ford, President Harding, the Prince of Wales, and I. Bonomi, Premier of Italy. These efforts resulted in thirty-one new converts.

One controversy dealt with in *The Muslim Sunrise* was entitled, "Warm controversy on Muhammadanism." This article dealt with Mufti Sahib's exclusion from preaching in Detroit churches. He stated:

"If the Detroit churches are not open to

me to preach in, I do not care a bit. No Muslim cares to see me preach in the churches. Moreover, the churches are not suitably furnished for our services. My challenge was to the broadmindedness of the Christian pastors in comparison with that shown by our Holy Prophet, peace and blessings be upon him. I was sure that the Christian statement, "Love your enemies," was only to preach and not to practice. But I wanted to get it out of their mouths. I have got it.'

From 1921 to 1925, 1,025 persons became Ahmadi. It was during this period that many African-Americans became Ahmadi. They were residents of Chicago, Detroit, Gary, Indiana, and St. Louis, Missouri.

In 1922, Mufti Sahib moved the Jamā'at Headquarters to 4448 Wabash Avenue, in Chicago. This house was renovated to become a mosque. A small dome and Minarets were placed on the roof. Much of the money for this project was donated by Ahmadi's in India.

Three Chicagoans whose efforts are worthy of prayers are Muhammad Yaqoub (Mr. Andrew Jacob), Mrs. Ghulam Rasul (Mrs. Elias Russell), and James Sodick, a Russian Tartar.

## The Real Solution to the Negro Question

"My Dear American Negro ...The Christian profiteers brought you out of your native lands of Africa, and in Christianizing you, made you forget the religion and language of your forefathers, which were Islam and Arabic. You have experienced Christianity for so many years and it has proved to be no good. It is a failure. Christianity can not bring real brotherhood to the nations. So now leave it alone and join Islam, the real faith of universal brotherhood, which at once does away with all distinctions of race, color and creed."

In the April, 1923 edition of the Muslim Sunrise, there appeared an article believed to be directed to the U.N.I.A. It read:

"Apart from the confederation of African tribes or people of African origin, the possibility of which is an awful nightmare to the white man, he lives in fear and trembling that El Islam may become the religion of the Negro. And should it not be? "El Islam" would be a wonderful spiritual force in the life of the colored race, uniting us in a bond of common sympathy and interest. We could then add to our motto of "One God, one aim, one destiny,"

Not only did Mufti Sahib preach to African Americans, but spoke out against the treatment of African-Americans in this country. It is sad that Mufti Sahib and Ahmadiyya Movement are not recognized for the contribution made to the Civil Rights struggle of African-Americans. Some of the heretofore unknown facts about the Ahmadiyya Movement and Mufti Sahib's contribution are mentioned as follows:

In 1923, Dr. Mufti Muhammad Sadiq gave five lectures at the United Negro Improvement Association hall in Detroit (U.N.I.A.) This was Marcus Garvey's Movement. Mufti Sahib converted forty Garveyites. One prominent convert was Sheikh Abdus Salam. Brother Salam was made the leader of the Detroit Jamā'at .

The Muslim Sunrise carried several articles in 1923 that captured the attention of African Americans. One article entitled, "Crescent or Cross?," quotes:

"A Negro may aspire to any position under Islam without discrimination. The teachings of the Holy Prophet, peace and blessings of Allah be upon him, are being profitably imbibed with millions of Muslims the world over, pressure can be brought to solve the race question."

I shall cite the text of another article published in *The Muslim Sunrise* (January 2, 1923 p. 184):

the words "one language," which would remove the barriers which now face us in the intercommunication of the different tribes in Africa. Arabic is already spoken by millions of Negroes ..."

"Yes, El Islam is spreading fast, and spreading fast not only in Africa, but also in these United States. Within three months, over 100 converts have been made to the cause of Muhammadanism in America. The spreading of El Islam cannot help but benefit the U.N.I.A., for they are desperately engaged in preparing for That Day-the day for which we of the Universal Brotherhood, are also preparing for."

"Great Britain, France, Spain-in fact all the White powers-fear Muhammadanism. None of them can afford to offend El Islam. With millions of Muslims in India, China, Arabia, Persia, Afghanistan, Turkey, Negroes would find valuable allies."

These contributions by the Ahmadiyya Movement spearheaded by Dr. Mufti Muhammad Sadiq, did not escape the notice of Dr. W.E.B. Dubois, noted African-

American scholar, historian, and one of the co-founder of the N.A.A.C.P. In an essay entitled, "India's Relation to Negroes and the Color Problem," he indicated that the racial problems that existed in America and India were parallel. These parallels were the reasons why the Ahmadiyya Movement in Islam was able to relate so well to blacks in the United States.

Throughout his stay as a missionary of Islam in America, Ḥaḍrat Mufti Muhammad Sadiq, may Allah be pleased with him, worked untiringly for the propagation of Islam. He not only successfully

planted the sapling of Ahmadiyyat in this country but also very carefully nurtured and tended it. As a result of his work, hundreds of people were converted to Islam. He had well prepared the American soil for the crop of Islam. His successors must have, undoubtedly, found their work made much easier for them by this pioneer missionary. May Allah lay in peace the blessed soul of Ḥaḍrat Dr. Mufti Muhammad Sadiq, may Allah be pleased with him. Amin. May Allah grant us the opportunity to follow that great soul in letter and spirit. Amin



**Ḥaḍrat Mufti Muhammad Sadiq (left), may Allah be pleased with him, established the first Ahmadiyya mosque in North America at Chicago (right). It was demolished due to its frailty and replaced by a new building.**

## Selling your books through amibookstore.us

The US Jamā'at bookstore is allowed to sell only the books published or approved by Wakālat Tasnīf.

Authors who want to sell their books through amibookstore.us need to provide a copy of the letter of approval of their work by Wakālat Tasnīf.

They also need to fill a consignment form available from [incharge@amibookstore.us](mailto:incharge@amibookstore.us).

Books need to be delivered much in advance of an event for sale.

The bookstore needs time to catalog and place barcodes on the books before they can be sold.

Authors wishing to sell their book at the US Jalsa Sālāna should have the paperwork completed and books delivered a few weeks ahead of the event so that the books can be cataloged and barcodes placed for sale at Jalsa.



## The First Muslim Missionary to America:

### His Influence on the Spread of Islam in the United States

**Al-Haj Dhul Waqar Yaqoob, Milwaukee**

Dr. Mufti Muhammad Sadiq, who came from India, was the first Muslim Missionary to America. His purpose, as a representative of the Aḥmadiyya Movement in Islam, was to convert Americans to the religion of Islam. On January 24, 1920, Dr. Sadiq left England on the S.S. Haverford headed for the United States, where he intended to establish a mission. On board the ship, Dr. Sadiq succeeded in converting six Chinese passengers to the Aḥmadiyya Muslim faith.

When the S.S. Haverford arrived in Philadelphia on February 15, 1920, the United States Immigration authorities refused to allow Dr. Sadiq to enter the country. After the authorities had interrogated him for several hours and had established that Dr. Sadiq was a representative of a religious group that practiced polygamy, they asked him to leave the United States. Dr. Sadiq refused to go and asked for an appeal to the Secretariat in Washington, D.C. He was confined to the Philadelphia Detention House until the decision of the appeal was handed down.

Mr. R. J. Rochford, who was also in the Detention House, became Dr. Sadiq's first convert to Islam in the United States. During those weeks of confinement, Dr. Sadiq made nineteen other converts. These men were from Jamaica, British Guyana, Poland, Russia, Germany, Azores, Belgium, Portugal, Italy, and France.

After seven weeks of confinement, Dr. Sadiq was finally allowed to enter the United States in April of 1920 on the condition that he would not preach polygamy. In order to convince the federal authorities that he could preach Islam in the United States without preaching polygamy, Dr. Sadiq made a distinction between commandments and permissions in Islam. He stated that all Muslims must follow the commandments of their religion, but may avoid the permissions. For instance, no government can persuade a Muslim to worship more than one God, since the worship of one God is a commandment of their religion. However,

polygamy is permitted only in countries whose laws sanction its practice. In countries that prohibit polygamy, permission for its practice is disallowed under the commandment that all Muslims must obey the laws of the country in which they live. This response enabled Dr. Sadiq to begin his work in the United States.

A dark skinned man with a heavy gray beard, wearing a bright green turban and a gray coat with flowing sleeves, Dr. Sadiq presented quite a striking picture to the American public. He came at a time when race riots against black Americans rocked the nation's cities. Racial discrimination against Indian and Asian immigrants was also at an all time high. Many racially oriented uprisings were directed against immigrants from the Punjab, whom white Americans called "ragheads" because they wore turbans. This was the challenging climate into which Dr. Sadiq came to win the people's hearts to Islam.

Dr. Sadiq set up his first headquarters in April, 1920 at 1897 Madison Avenue in New York City. By the end of May, he had made twelve new converts to the Aḥmadiyya movement, six from the Christian community and six from the Muslim immigrant community. Mrs. S.W. Sobolewski was the first American woman converted by Dr. Sadiq to Islam in New York. He named her Fatima Mustafa, in fulfillment of a dream he had had in England about an American female convert.

During his three years tenure in America, Dr. Sadiq converted over seven hundred to Islam, from all racial, ethnic and religious groups. His missionary work was done through preaching and writing. By May 10, 1920, he had contributed twenty articles on Islam to various American periodicals and newspapers, among them the *New York Times*.

In October, 1920, Dr. Sadiq moved the headquarters of the Aḥmadiyya mission to Chicago

because of its central location. He purchased a house in an affluent area of Chicago, at 4448 S. Wabash, and converted it to a mosque. In July 1921, he published the first issue of the *Muslim Sunrise*. This journal appeared every three months. Its purpose was to teach Islam and to refute the misrepresentations of Islam that appeared in the American press.

Like many immigrants from the “darker races,” Indian Muslims suffered discrimination in the U.S. The Ahmadi Muslims pointed to the race problem in the United States as proof that America needed Islam. They said that it was pitiful that the Christian teachings of brotherhood and equality had not been able to eliminate the evil of racism. Furthermore, the Ahmadi claimed that in Muslim countries people of all colors worshipped together, also that there were no seats in the mosques, or mosques that separated people based on race.

Because of its teaching and practice of universal brotherhood, the Ahmadiyya Muslims attracted many black Americans, who assumed leadership roles within the Movement. During this period, Dr. Mufti Muhammad Sadiq became friends with Jamaican born Marcus Garvey, the founder of the Universal Negro Improvement Association (U.N.I.A.).

Marcus Garvey had captured the imagination of millions of black people around the world, in the 1920s. He had the distinction of starting the first extensive movement among the black Americans. In America, hundreds of thousands became dues paying members of U.N.I.A. His concepts of race pride and self-help, as they were embodied in the U.N.I.A., led to the establishment of the largest international racial movement in the history of black culture.

In 1923, Dr. Sadiq gave five lectures at the U.N.I.A. meetings in Detroit. Eventually, he converted forty Garveyites to the Ahmadiyya Muslim faith. The most noteworthy of these converts was a former Christian minister, Reverend Sutton, who was renamed Sheik Abdus Salaam and appointed the leader of the Detroit congregation.

Black Americans were told that Islam was the religion of their fore parents before slavery. Apparently, through connection with the U.N.I.A.’s international perspective, the Ahmadi Muslims had acquired a keen understanding of the ordinary black man that enabled them to connect Islam with Pan-Africanism and race pride. The adoption of Muslim names by all new converts was a further commitment to the Islamic world view as was the wearing of veils by some of the female converts.

A number of Islamic oriented organizations sprang up among black Americans in the 1920s and 30s, apparently influenced by both Dr. Sadiq’s teachings and by the philosophy of the U.N.I.A. The Honorable Elijah Muhammad, leader of the most successful of these organizations, the Nation of Islam, is stated to have been a corporal in the uniformed ranks of the Chicago U.N.I.A. division.

During his time in the United States, Dr. Sadiq had made many devoted friends. The Muslims in Chicago were so attached to Dr. Sadiq that they sent a letter to the international head of the Ahmadiyya Movement, requesting that he be allowed to stay in the United States indefinitely. However, at the end of September, 1923, Dr. Sadiq left the United States and stayed in Paris, France, for several weeks, where he lectured and secured converts. Finally, he returned to India.

At the time Dr. Sadiq began his missionary work in the United States, most Americans had never heard of Islam or the name “Muslim,” and had never seen a mosque. Today, Islam is the fastest growing religion in the United States, with millions of converts to various sects.

The Ahmadiyya Movement in Islam is continuing its missionary efforts across the United States and around the world. It has established missions in more than 150 (now around 200) countries. It has chapters in forty-four (now over 70) US cities, where new mosques and mission houses have been established. Dr. Sadiq’s work has grown from one small seed of faith into a tree whose branches are spreading from coast to coast in America.

### Contributing to the Ahmadiyya Gazette

Type and send a soft copy of your English or Urdu contribution through e-mail to [publications@Ahmadiyya.us](mailto:publications@Ahmadiyya.us).

Please provide your name and phone number on the contribution.

Please indicate in the email if you want to see the edited version before its publication.

Please provide references for quotes from the Holy Qur’ān, Ḥadīth, Malfūzāt, any quotations and other sources.

# Reflections of Mufti Muhammad Sadiq

Amtul Hayy Yahya

(The author of this article is a maternal granddaughter of Ḥaḍrat Mufti Muhammad Sadiq, and paternal granddaughter of Ḥaḍrat Khalifatul-Masīḥ I, may Allah be pleased with them. This article was first published in The Aḥmadiyya Gazette, August, 1990. -Editor)

I was about three or four years old. I remember very well our respected grandfather, Ḥaḍrat Mufti Muhammad Sadiq (may Allah be pleased with him) coming to our home every Friday. On one of these occasions, he pulled me aside and asked, "Would you like one *Anna*?" At that time, one *Anna* coin was a lot of money to us children because we never received more than one *paisa* at a time (there were four *paisa* in one *Anna*). And I could stretch one *paisa* to buy four delights: roasted chick peas, sweet anise seed, peanuts and on the typical Punjabi sweet dishes such as *riyorian*. For this reason, when he asked if I would like a whole *Anna*, I was overjoyed and quickly answered, "Yes, sir" – all of us children had been carefully taught to respond to our elders with a polite "sir" or "ma'am." At that point, grandfather instructed me to raise my hands in prayer and say, "O Great Sustainer! Please place one *Anna* for me in such and such a chink of such and such a wall." He raised his hands with me and we prayed. Then, I went and looked into the specified chink in the wall and found an *Anna*!

I was at such a young and tender age that this caused my heart to fill with love of Allah and assurance of prayer. He had, with such a trivial example, taught a lesson: no matter what one requires, it is important to first seek help from Allah through prayer. I immediately began prayer that an *Anna* should appear in various chinks of the wall. When I got tired of this pursuit, grandfather explained with the greatest affection that simply wanting is not enough; Allah expects that we should also work towards the goals for which we pray. Without fervent effort on our part, prayer is ineffectual.

On another occasion, only ten of fifteen days remained until I was to take an important exam in school. I asked him to pray for my success. He responded that he would certainly pray for me, but that I should study hard and also personally pray for Allah's help. He taught me to pray: "O God! I have tried as hard as I could, studied and struggled. Now, please bless me with the greatest success in these exams. Amin." At that time, I did not fully understand how important a lesson he had taught me, both with the example of the coin and with my exam preparations.

When I grew older, whenever I pondered over these two instances, I appreciated the profound nature of those lessons for us children. Yet, grandfather never

raised his voice, scolded or harshly criticized us. He taught through patience, love, and gentle persuasion. He taught us: (1) to love Allah; (2) to trust in the efficacy of prayer; (3) that our own efforts are necessary to earn the desired results of prayer; and, (4) for everything we might require, there is an appropriate Divine attribute to which we should appeal just as he had taught me to say "O Great Sustainer!" when I asked for the one *Anna* coin).

Whenever I remember Ḥaḍrat Mufti Muhammad Sadiq Sahib, I picture him in his typical almond colored or deep green robe. In such a dress, and wearing a green turban, he would leave the house. Sometimes he wore a white turban.

Our grandfather performed Tahajjud prayers every day. Whenever I spent the night in his home, my eyes would open to his words, "O Beneficent and Merciful! Have mercy on us. I am a humble sinner. You are the Provider and Sustainer of All. O You who are the Most Forgiving, the Most Merciful, please forgive our sins." Always, with this plea would come the sound of crying. When I would arise and check, I find our grandfather prostrate in his Tahajjud prayers, tearfully occupied in supplication.

It was also his habit to read the Holy Qur'an to us children. He usually attended Fajr prayers at the mosque; and at times when my brothers, sisters and I were present, he would take my brothers with him for Fajr prayers at the mosque. Afterwards, he would gather all the children together to read the Holy Qur'an.

Without fail, during the month of Ramaḍān, preparations in his home for breaking fast included cooking a variety of foods; pakoras, dahi bhalley, chana ke chat, tamarind chutney, mint chutney, tea and sherbet. In addition, he would order special delicacies from the bazaar, sometimes jalebi, sometimes ras gula, sometimes samosas, and always namak pari. Sometimes there would be sweets such as bundian or laddoo. Tea would be made in a huge stainless steel container (called a hamam). Hordes of children and poor people would participate in this breaking of the fast at grandfather's house. I can also remember rice pilao, tandoor bread, potato and meat curries, and the like. Perhaps there was also an intentional lesson for us children in the inviting of so many children and poor people to the breaking of the daily fast.

It was also his wont to personally attend to the sick

instantly upon hearing news of a person's illness. Often, he would pick me up on the way to the sick person's house. I always noted that after a short period in which he inquired after the person's condition, he would offer a prayer. He would raise his hands in prayer and, after praising Allah, he would offer a special prayer for the sick person. Afterwards, he would be silent for a few moments and then say "Amin," he would necessarily convert his prayers for blessings by blowing softly over the sick person.

Once, grandfather told us a humorous but true story about himself. He said he had traveled somewhere to preach about Islam. An Arab invited him into his home for dinner, offering a most excellent fare. He ate gracefully and with enjoyment. When it came time to leave, he sought to honor his host and respectfully said, "Jazakumullah," Upon hearing these words, the Arab flew in anger. "Do you curse me?" the Arab asked. Grandfather, surprised, replied that he had said the words at the door of the Arab's house out of sincere respect and appreciation. The Arab explained that the expression he had used has two meanings: one is a wish for the best, and the other is a wish for the worst. He explained further that, if the desire is to express good intentions, then, the proper way to say it is, "Jazakumallahu Ahsanal-Jaza." Grandfather then instructed that we children should always say "Jazakumallahu Ahsanal-Jeza" when showing appreciation and gratitude to others.

He once told us another humorous story about himself. At that time in Qādiān there was a tradition during cold days of placing tealeaves in a large pot on a big stove. People would sit around the stove and be served piping hot tea to drink. In order to cool the tea so that it would not scold them, they would take a deep breath and sip the tea by slurping. In this manner, everyone really enjoyed their tea. However, once, when grandfather was in London on a preaching mission, he took shelter from the severe cold by entering a hotel and ordering hot tea. He slurped the tea as he had always done in Qādiān. He began to notice that, one by one, people were getting up from their tables and leaving the hotel. By the time, he had finished his tea,

nearly half the hotel was empty. When the bill arrived, it was exorbitant. Surprised and confused, he asked the waiter to explain how one cup of tea could cost so much. The waiter responded that so many others had become disgusted with the manner in which he had slurped his tea that they had left without paying their bills. Those bills must then be paid by him! After narrating this humorous story, our grandfather warned us that some things which we do among ourselves innocently can appear ill-mannered to others. For this reason, he instructed us to always remember our manners and deportment. In every act of drinking and in every gathering we should be conscious of our manners. See how, by getting us to laugh at his humorous predicament, he had conveyed a most important lesson to us children. By shedding light on how London's society had become offended by his own innocent actions, he taught us the importance of our manners. I cannot help but appreciate how much he seemed concerned about the training and discipline of children.

I recall one time when I was distressed about an upcoming exam. It was grandfather's habit to take walks early in the morning. Always upon returning from these walks, he would inquire after our mother's health and our health. On this occasion, he noted my distress and comforted, "There is no reason to be upset. Write down this prayer, carry it with you as a reminder, and repeat after praising Allah." He wrote:

"O my Lord! Make this (exam) paper easy for me. Remove all difficulties and let me complete it in the best of ways."

After a few days, he came to me and told me that this prayer is not just for exams. Whatever difficulty I face, I should substitute the word "paper" with the name of that difficulty. Allah will ease every trouble in the way.

I pray that Allah Almighty will grant him a high rank in Paradise! I pray that He will raise him higher and higher. Amin. And, may we always remember him lovingly in our prayers. Amin

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## Birth Announcement

**Saeed Mustafa, Publication secretary Connecticut Jamā'at)**

Name of the new born: Muhammad Ali Shah

Date of birth: 15 September 2016

Father's name: Ahsan Ullah Shah

Mother's name: Amna Sarwar

Grandfather's name: Syed Mahmood Ullah Shah

Grandmother Name: Durasameen Khan

Maternal Grandfather: Muhammad Sarwar Bhatti

Maternal Grandmother's: Bushra Sarwar

# Rules and Regulations Qaḍā Board USA

## Dispute Resolution and Jamā'at Involvement

(Mubarik Ahmad Malik, Nazim Qaḍā Board Jamā'at-e-Ahmadiyya USA)

### □ General:

Information in this section is provided for the members to strictly adhere to these guidelines before approaching the Qaḍā. The information details the process to be followed by the members at Local and National Headquarter (NHQ) level:

1. If the parties involved cannot resolve the dispute among themselves, an effort (as applicable) must be made to resolve it at the Local Level, i.e. by parties' elders, by Jamā'at President/Secretary *Umoor Amma*/Secretary *Tarbiyat* etc.

2. If there is no dispute resolution at the Local Level, the dispute must be sent for arbitration/resolution at the National Level for this purpose. Complete written correspondence must be sent to the attention of respected Amīr Sahib at 15,000 Good Hope Road, Silver Spring MD 20905, Fax 301-879-0115.

3. Every appropriate effort will be made at the National Level for an amicable resolution, and/or arbitration, through the Secretary *Umoor Amma*/Secretary *Tarbiyat* or other available means as decided by respected Amīr Sahib.

### □ Ḥaḍrat Khalīfatul-Masīḥ<sup>a.b.a</sup> V's Directive:

1. Ḥaḍrat Khalīfatul-Masīḥ *Vaba* has totally restricted Ahmadi's to take any dispute of a routine nature before a worldly court. If there is a hindrance in bringing a dispute to the *Nizām-i-Jamā'at*, and respected Amīr Sahib USA's written permission has been obtained in advance, only then can a dispute be taken to a worldly court.

2. If a party takes a dispute to a worldly court without respected Amīr Sahib USA's prior written permission, Ḥaḍrat Khalīfatul-Masīḥ has barred acceptance of Chanda and any volunteer work from those members. In such cases, the *Jamā'at* will not hear that dispute, regardless of dispute to be dealt by the *Umoor 'Amma* or the Qaḍā.

3. Based on this directive of *Huzur<sup>n.b.a</sup>*, the Presidents of Jamā'ats are the eyes and ears of the *Nazam-i-Jamā'at*. They are required to report to Amīr Sahib USA such cases after full scrutiny. A lack of action or overlook by a President in such cases can create severe problems.

### □ Cases which cannot be heard by the Qaḍā:

1. If any of the parties refuse to sign the "The Qaḍā

Board USA Arbitration Agreement," Qaḍā cannot accept that case.

2. If any of the parties have taken their dispute to a worldly court, the Qaḍā cannot hear that case.

3. If a dispute has reached the level of police intervention, the Qaḍā cannot hear that dispute.

4. The cases of limited companies cannot be heard by the Qaḍā.

5. No complaint/appeal of an ex-communicated *Jamā'at* member against another *Jamā'at* member or department can be heard by the Qaḍā without Ḥaḍrat Khalīfatul-Masīḥ's (may Allah support him with His mighty help) special permission.

6. The Qaḍā cannot interfere in Jamā'ats administrative affairs.

7. An issue between husband & wife cannot be heard by the Qaḍā.

### □ Qaḍā Disputes:

1. Matrimonial disputes such as *khula/talaq* (divorce), domestic disputes, financial disputes etc. of a routine nature are some of the examples that can be requested for a Qaḍā decision.

2. Any complaint/correspondence pertaining to Qaḍā issues should be sent directly to the *Nazim Qaḍā* Board at the following address:

Mubarik Ahmad Malik

1705 Kiva Road

Silver Spring MD 20905

Phone: 301-879-0703

Email: mubarik.malik@ahmadiyya.us

### □ Process of Arbiters "hakaman":

After the receipt of request for *khula* from a member, it is mandatory to complete the "Process of Arbiters "hakaman," as explained below:

○ The Process of Arbiters is commanded in the Holy *Quran*, *Sūrah Al-Nisa*, verse 36 (4:36) and is undertaken before the start of Qaḍā process.

○ In light of this injunction of the Holy *Quran*, if a request of *khula* is made after the marriage (wedding) has taken place, the process of arbiters (*hakaman*) is completed by the Qaḍā Board.

○ There is a possibility of reconciliation through this process

## □ Processing of Complaint:

After the receipt of dispute complaint/correspondence from a member (the plaintiff), the Nazim *Qaḍā* Board will send that complaint/correspondence to the other party (defendant) for written response (*jawab da'wa*) within a reasonable time frame. The response (*jawab da'wa*) from the defendant will be shared with the plaintiff. The Nazim *Qaḍā* Board will also send "The *Qaḍā* Board USA Arbitration Agreement" to both parties for signature. Both parties will also be provided with a copy of "Rules & Regulations *Qaḍā* Board USA, Dispute Resolution & Jamā'at Involvement." 3

1. After the receipt of information in 1 above, the Nazim *Qaḍā* Board will then appoint a *Qāḍī Awwal* (judge) as appropriate from among the pool of *Qāḍīs* approved by *Hadhur<sup>h.b.a</sup>* to hear the dispute.

2. The appointed *Qāḍī Awwal* will set up an appropriate date and location for a hearing of the case to take place at the earliest convenient time. Disputing parties will be allowed to bring any witness(es) to the hearing as they wish. The parties must submit names of all such witness(es) to the *Qāḍī Awwal* in advance of the hearing date and get their approval.

3. The *Qāḍī Awwal* shall inform the parties in writing (email/postal mail) regarding hearing date of the case. A gap of at least 3-4 weeks for the parties, who have to travel by air to attend the hearing and at least one week otherwise, shall be given between the notice of hearing and its actual occurrence.

4. After receipt of the case from the Nazim *Qaḍā* Board, the *Qāḍī Awwal* shall inform parties about his plan for processing the case.

5. If a party cannot attend the hearing based on a reasonable excuse (only decided by the *Qāḍī Awwal*), the party can send a representative/*Wakīl* (attorney)/*Wali* (guardian) to attend the hearing. *Wakīl* (attorney)/*Wali* (guardian) can also accompany the parties at the hearing if the parties choose to bring them along at the hearing. The parties must submit names of all such persons [representative/*Wakīl* (attorney)/*Wali* (guardian)] to the *Qāḍī Awwal* in advance of the hearing date and get their approval.

6. In matters of *khula/talaq*, no *Wakīl* (attorney) is allowed to represent either party to plead their case. According to *Ḥaḍrat Khalīfatul-Masīḥ II<sup>ra</sup>*, it is the duty of *Qāḍī Awwal* that he should try to resolve the matter as a father to both parties. He should consider husband of the girl as his son and the girl as his daughter. Just as father admonishes his children, similarly *Qāḍī Awwal* should exhort the parties to adhere to moral values. Every effort should be made by the *Qāḍī Awwal* that the parents of either party do not interfere in the case.

7. The *Qāḍī Awwal* will render his decision in the most reasonable time frame and provide the decision to the Nazim *Qaḍā* Board who will then inform the disputing parties.

8. For necessary facilitation in reaching a decision to the case, it must be understood that if any of the disputing parties choose not to provide any written response (*jawab da'wa*) or response to the correspondence sent by the Nazim *Qaḍā* Board or appointed *Qāḍī Awwal*, or does not attend any of the hearing(s) without a reasonable excuse (only decided by the *Qāḍī Awwal*), an ex parte (one sided) decision is very likely.

## □ Appeal Process:

1. The *Qāḍī Awwal's* decision can be appealed by informing the Nazim *Qaḍā* Board within 30 days of receipt of the decision (within USA) and 45 days (outside USA).

2. In case of an appeal, parties shall be advised that the appellate hearing is not a retrial. Therefore, the only testimony that will be heard is which is relevant to the items being appealed. The appealing party will have to clearly point out the items in the decision being appealed and the logic behind each item being appealed.

3. Again, in case of an appeal, none of the parties are entitled to introduce any new material except in a case where the new material was not available earlier, or, if it is considered by the Appellate Board that it is necessary to enter the new material in the case file in order to meet the demands of justice.

4. The parties shall not be allowed to repeat testimony already presented before the *Qāḍī Awwal* since the appellate board has already read the original testimonies.

5. A copy of the appeal will be provided to the other party in all Appellate Board cases.

6. In the case of an appeal against the decision of *Qāḍī Awwal*, the case will be referred to First Appellate Board called "Muraafi'a Oula," consisting of 2/3 members of the *Qaḍā* Board as appointed by the Chairman *Qaḍā* Board.

7. After receipt of the case from the Nazim *Qaḍā* Board, the Chairman Appellate Board shall inform parties about his plan for processing the case.

8. An appeal to the decision made by the First Appellate Board ("Muraafi'a Oula") can also be lodged within 45 days of receipt of the decision, by informing the Nazim *Qaḍā* Board.

9. The "Muraafi'a Oula" decision can be appealed to the Highest Appellate Board called "Muraafi'a Aaliya" with the Nazim *Darul-Qaḍā*, *Sadr Anjuman Ahmadiyya*

Pakistan, Rabwah. The time frame of the appeal against “*Muraafi’a Oula*” decision is within 45 days of receipt of the decision, by informing *Nazim Qadā* Board. If the decision of this board is unanimous, then that decision will be final and cannot be appealed. If the decision of the board is not unanimous, then the verdict of the majority will be the final decision but an appeal/review against the decision may be lodged with *Ḥaḍrat Khalīfatul-Masīḥ<sup>n.b.a.</sup>*.

10. According to *Ḥaḍrat Khalīfatul-Masīḥ<sup>n.b.a.</sup>*’s latest directive, any appeal against the decision of the *Qāḍī Awwal* in case of a *khula/talaq* (divorce) issue, must be sent directly to the Highest Appellate Board “*Muraafi’a Aaliya*” with the *Nazim Darul Qadā, Sadr Anjuman Ahmadiyya Pakistan*, Rabwah, thus bypassing the Appellate Board within the country. *Ḥaḍrat Khalīfatul-Masīḥ (may Allah support him with His mighty help)* has done so to complete *khula/talaq* cases as early as possible.

### □ Implementation of *Qadā* Decisions:

1. The *Qadā* office does not deal with implementation of a decision after the verdict has been issued.

2. Implementation of the decision is the responsibility of the National *Umoor Amma* department. If the National *Umoor Umma* department feels there is any vagueness in the decision, the National *Umoor Amma* department can get clarification from the *Nāzīm Qadā* Board.

### □ Non-implementation of *Qadā* Decisions:

1. Any disputing party who does not abide by the decision of the *Qadā*, goes against the *Nizām-i-Jamā’at*.

2. *Ḥaḍrat Khalīfatul-Masīḥ (may Allah support him with His mighty help)* is to be informed about the party not abiding by the decision of the *Qadā*.

3. *Ḥaḍrat Khalīfatul-Masīḥ (may Allah support him with His mighty help)* may take action against the party as he deems fit according to the nature of the case.

### □ Miscellaneous:

1. If the disputing parties belong to different states of residence, their cases may be heard at the NHQ.

2. If the disputing parties belong to the same state, normally their cases will be heard by a Regional *Qāḍī* residing in the same state. Cases may also be heard at the NHQ based on circumstances of the parties and the case, as decided by the *Qadā* Office.

3. None of the parties or their representative/*Wakīl/Wali* will be reimbursed by the *Qadā* Board for any expenditure incurred, or compensated for the time spent to attend the *Qadā* hearing.

4. The *Qadā* Board, *Ahmadiyya Jamā’at USA* ensures to be just, fair, honest and diligent in a quest for a quick resolution of the dispute and requests full cooperation from *Jamā’at* members in all aspects of the dispute

## Our Revered Brothers Ahmad Haleem and Bashir Rana Pass Away

Respected **Ahmad Haleem**, former President of Washington, DC and a long-time convert to Ahmadiyyat, passed away after a protracted illness **إنا لله**

**وإنا إليه راجعون.** He was about 93 years old.

Respected Ahmad Haleem was one of the eldest African American of Washington, DC *Jamā’at*. He also served Washington D.C *Jamā’at* in many other capacities. He was one of the pioneers of Anṣārullāh USA. He served National Anṣārullāh as *Qā’id Finance* for many years during 1980s.

He worked for Washington, DC government as well. He retired many years ago. He left behind Hameeda Haleem, his wife, Ismail Hashim, son of Hameeda Haleem, his daughter-in-law, Aisha and grandchildren. He had an amazing quality of befriending one and all, young and old and always used these qualities to convey the message of Ahmadiyya Islam. May Allah bestow a lofty station in Paradise upon him and enable us all to be content with Allah’s

decree.

Ismail Hashim, his son, is an active member and Tabligh Secretary of Laurel *Jamā’at*.

Please keep the deceased and his family in your prayers.

Viewing and Funeral Services were held on Friday 4 November 2016 at Bait-ur-Rahman Mosque. He was placed to rest at Maqbratus-Salam, Sykesville MD.

Respected **Bashir Rana** passed away on Thursday, 3 November 2016. Inna Lillahi Wa Inna Ilaihi Raji’oon. He was the father of Hafeez Bhatti, Saeed Bhatti, Mumtaz Bhatti and Imtiaz Rana of Central Virginia *Jamā’at*. May Allah grant him high status in Paradise and patience and perseverance to the family (Amen).

He was the paternal uncle of our very dear members of Laurel *Jamā’at*, Rab Nawaz Khan, Shafiq Ayaz Rana, and Shahzad Ahmad Rana, and Khalid Mahmood Bhatti and Rana Mubarak Fayyaz of Potomac *Jamā’at*.

## Ahmadiyya Muslim Community USA National Calendar 2017

January 7-8 Sat-Sun.....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
January 8 Sun.....	Review of 2016 Activities and Plan for 2017 Activities.....	Jamā'at/Local
January 13-15 Fri-Sun.....	Anṣār Leadership Conference	
January 22 Sun.....	Siratun-Nabī Day .....	Jamā'at/National
January 27-29 Fri-Sun.....	Majlis-i-Şihhat Event	
February 4-5 Sat-Sun.....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
February 11 Sat .....	National Āmilah Meeting (Los Angeles, CA) .....	Jamā'at/National
February 11 Sat .....	Regional Refresher Course (Los Angeles, CA) (Afternoon)	
February 17-18 Fri-Sat .....	Public Affairs Seminar 2017 (Bait-ur-Raḥmān, MD) .....	Jamā'at/National
February 26 Sun.....	Muṣliḥ Mau'ūd Day .....	Jamā'at/Regional/Local
March 4-5 Sat-Sun .....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
March 18 Sat.....	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring MD) .....	Jamā'at/National
March 18-19 Sat-Sun.....	National Tarbiyat and Tahir Academy Meeting (Bait-ur-Raḥmān, MD) .....	Jamā'at/National
March 25 Sat.....	Masiḥ Mau'ūd Day .....	Jamā'at/Regional/Local
March 31-April 2 Fri-Sun.....	Lajna Mentoring Conference	
April 1-2 Sat-Sun .....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
April 2 Sun.....	Taḥrīk Jadīd Day.....	Jamā'at/National
April 8 Sat.....	Qaḍa Orientation Seminar (Bait-ur-Raḥmān, MD).....	Jamā'at/National
April 9 Sun.....	Waqf-i-Nau Evaluation & Parents Day Jamā'at .....	/Regional/Local
April 14-16 Fri-Sun.....	Marital Matters Awareness.....	Jamā'at/National
April 14-16 Fri-Sun.....	12th Boys Trip to Jāmi'ah Canada.....	Jamā'at/National
April 22-23 Sat-Sun .....	Local Qur'ān Conference.....	Jamā'at/National
April 28 – 30 Fri-Sun.....	National Majlis-i-Shūrā .....	Jamā'at/National
May 6-7 Sat-Sun .....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
May 12-19 Fri-Fri .....	Humanity First Awareness Week	
May 13-14 Sat-Sun.....	Anṣārullāh Regional Ijtimā'	
May 20 Sat.....	National Āmilah Meeting (Oshkosh).....	Jamā'at/National
May 21 Sun .....	Khilāfat Day.....	Jamā'at/Regional/Local
27 May 25 June Sat-Sun .....	Ramaḍān	
June 3-4 Sat-Sun.....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
June 26 Mon.....	Eid-ul-Fitr	
30 June – July 2 Fri-Sun .....	Jalsa Sālāna Germany	
July 1-2 Sat-Sun .....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
July 5-12 Wed-Wed.....	3rd Waqf-i-Nau Training Camp 2017 (Bait-ur-Raḥmān, MD) .....	Jamā'at/National
July 7-9 Fri-Sun.....	Jalsa Sālāna Canada.....	
July 7-9 Fri-Sun.....	Spiritual Fitness Camps .....	
July 14-16 Fri-Sun .....	Jalsa Sālāna USA	
July 16-23 11th .....	Waqf-e-Nau Boys Jāmi'ah Orientation Camp (Hādī Mosque, Harrisburg, PA) .....	National
July 28-30 Fri-Sun.....	Jalsa Sālāna UK.....	
August 5-6 Sat-Sun .....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
August 5-20 Sat-Sun .....	Ḥifẓ-ul-Qur'ān Class .....	Jamā'at/National
August 12-13 Sat-Sun .....	Spiritual Fitness Camps .....	/
August 12 Sat .....	National Āmilah Meeting (New York, NY).....	Jamā'at/National
August 12 Sat .....	Regional Refresher Course (New York, NY) (Afternoon).....	/
September 1 Fri .....	Eid-ul-Aḍḥā .....	/
September 2-3 Sat-Sun .....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
September 8-10 Fri-Sun .....	Marital Matters Awareness.....	Jamā'at/National
September 15-17 Fri-Sun.....	Lajna East Coast Ijtimā' .....	/
September 23 Sat .....	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring, MD) .....	Jamā'at/National
September 23-24 Sat-Sun.....	National Anṣārullāh Ijtimā' .....	/
September 24 Sun .....	Taḥrīk Jadīd Day.....	Jamā'at/National
October 7-8 Sat-Sun.....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
October 13-22 Fri-Sun .....	Taḥrīk Jadīd Collection Week.....	Jamā'at/National
October 15 Sun .....	Religious Founders Day .....	Jamā'at/National
October 27-29 Fri-Sun .....	Lajna Majlis-i-Shūrā	
October 28 Sat.....	National Āmilah Meeting (Detroit, MI) .....	Jamā'at/National
October 28 Sat.....	Regional Refresher Course (Detroit, MI) (Afternoon)	
November 4-5 Sat-Sun.....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
November 4-5 Sat-Sun.....	West Coast Qur'an Conference .....	Jamā'at/West Coast
November 19 Sun .....	Sirat-un-Nabi Day .....	Jamā'at/Regional/Local
November 25 Sat .....	Humanity First National Annual Telethon .....	
December 2-3 Sat-Sun .....	Local Jamā'at/Auxiliary Activities .....	Jamā'at/Local
December 9 Sat .....	National Āmilah Meeting (Bait-ur-Raḥmān, Silver Spring, MD) .....	Jamā'at/National
December 22-24 Fri-Sun .....	West Coast Jalsa Sālāna	
December 26-28 Tue-Thur .....	Jalsa Sālāna Qadian	



# BOLETÍN AHMADÍA

Boletín Oficial de la Comunidad Musulmana Ahmadiya de EE.UU.- Una publicación bimensual, espiritual y educativa

## El modo islámico de celebrar el Año Nuevo

Resumen del sermón del viernes del 30 de diciembre del 2016

“De acuerdo con el calendario gregoriano, el Año Nuevo comenzará si Dios quiere dentro de dos días. La gente mundana pasa el año sumida en placeres mundanos, comenzando el año nuevo con actividades inútiles y vanas. Lo hacen por haber perdido su sentido espiritual. Los verdaderos creyentes permanecen apartados de tales acciones.

El Mesías Prometido nos ha expuesto la esencia del Islam y nos ha ofrecido las condiciones del Bai'at para guiarnos. Por lo tanto, solamente conseguiremos mejorar en el futuro si comenzamos el Nuevo Año a través de una evaluación interna y a través de las plegarias. Si a pesar de todo nuestra debilidad prevalece y nuestro análisis interno no nos depara paz, entonces debemos pedir a Dios que el año venidero no aminore nuestro ascenso espiritual. Nuestra vida cotidiana debe reflejar el modelo perfecto del Santo Profeta<sup>saw</sup>. Debemos pasar los días y noches demostrando el cumplimiento del pacto hecho al Mesías Prometido<sup>as</sup>. Una forma de evaluarnos es preguntándonos si hemos intentado mantenernos alejados del *shirk* durante este año. El Mesías Prometido dice que la unidad de Dios no significa solamente declarar *La ilaha* verbalmente, mientras se



albergan miles de ídolos en el interior. *Shirk* significa otorgar un rango divino a cualquier otra cosa en vuestras vidas. ¿Nos hemos mantenido apartados de la falsedad durante este año? ¿Nos hemos apartado de todo aquello que induce a pensamientos indecentes? En la actualidad existen muchos programas obscenos en la televisión e internet, que constituyen un tipo de adulterio. ¿Hemos intentado evitar las miradas licenciosas? ¿Hemos evitado todo tipo de disputas con otros creyentes? ¿Nos hemos apartado del *zulm* u opresión, es decir, de usurpar ilegalmente la riqueza ajena? ¿Hemos evitado ser motivo de discordia para los demás? También constituye *fasad* o disensión aconsejar mal a una persona que sigue su fe y el *nizame yamaat* con fidelidad. ¿Ofrecemos las oraciones y el *Tahayyud* según lo prescrito por Al-lah y el Santo Profeta<sup>saw</sup>? El Santo Profeta<sup>saw</sup> ha dicho que el abandono de la oración conduce al *shirk* y al *kufr*.

¿Hemos recitado *istighfar* con regularidad durante este año? El Santo Profeta<sup>saw</sup> dijo que Al-lah aleja las dificultades de aquel que recita regularmente *istighfar*. ¿Hemos mantenido una relación de amor y afecto con Al-lah durante el año y hemos intentado en lo posible seguir el Santo Corán y las ordenanzas del Santo Profeta<sup>saw</sup>? ¿Hemos cumplido la promesa de dar prioridad a nuestra fe sobre todos los asuntos mundanos y obedecer al Mesías Prometido en todos los asuntos? ¿Hemos mantenido relación con Hazrat Jali-fatul Masih durante este año y aconsejado a nuestras familias a hacerlo? Si la respuesta es afirmativa a muchas de estas preguntas, entonces hemos ganado mucho este año a pesar de nuestras debilidades. Si la respuesta es negativa, entonces debemos preocuparnos por nuestro estado y comenzar el Año Nuevo con plegarias para que Dios elimine nuestra debilidad.

Que Dios nos ayude a vivir nuestras vidas de conformidad con los deseos del Mesías Prometido. Que Dios cubra nuestras debilidades y muestre las victorias destinadas a esta Comunidad en nuestras vidas y que destruya los planes malvados de nuestros enemigos y mantenga a todos los áhmadis a salvo en todo el mundo, especialmente en Pakistán y Argelia.

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## Del Sagrado Corán

“¡Él es Quien envió a Su Mensajero con la guía y la Religión verdadera, para hacerla prevalecer sobre todas las demás religiones. Y Al-lah es suficiente como Testigo. Muhammad es el Mensajero de Al-lah. Quienes están con él son severos para con los incrédulos, pero compasivos entre sí. Los ves inclinándose y prosternándose en la oración, buscando la gracia de Al-lah y Su agrado. En sus rostros están marcadas las huellas de la prosternación. Esta es su descripción en la Torah. Y su descripción en los Evangelios, es como la simiente que echa su brote, se robustece, se desarrolla y se afirma en su tallo, complaciendo a los sembradores. Y Él hace que los incrédulos enrojezcan de ira ante su contemplación. Al-lah ha prometido a aquellos que creen y hacen buenas obras, el perdón y una gran recompensa.”

(C.48Vs: 29-30)

## Hadiz (Relatos del Santo Profeta<sup>sa</sup>)

“No encuentran satisfacción dos personas codiciosas. Una es la que busca conocimiento, que nunca le satisface, y la otra es la que persigue los bienes mundanos con sus adquisiciones mundanas”.

(de Anas bin Malik, Baihaqi)

“La búsqueda de conocimiento es obligatoria para todo musulmán, sea hombre o mujer.”

(de Anas, Ibne Mayah)

## Malfudat (escritos del Mesías Prometido)



Hazrat Mirza Ghulam Ahmad  
1935-1908

### APARTAOS DE LA ARROGANCIA

Exhorto a mi Comunidad a apartarse de la arrogancia porque es uno de los vicios más abominables a la vista de Dios, el Señor de la Gloria. Sin embargo, quizá no comprendáis perfectamente lo que es la arrogancia: Sabedlo de mí, que hablo con el espíritu de Dios:

Todo el que desprecia a su hermano por considerarse más instruido, inteligente o hábil es arrogante, porque en lugar de considerar a Dios la Fuente de todo conocimiento y sabiduría, se atribuye a sí mismo estos méritos. ¿Acaso Dios no tiene poder para privarle de sus facultades mentales y agraciarse al hermano que consideraba inferior con un conocimiento, inteligencia y destreza superiores? De igual modo, es arrogante la persona que pensando en sus riquezas y en su alto estatus desprecia a su hermano, por olvidar que, en realidad, es Dios quien le ha favorecido con este privilegio; está ciego, porque no se da cuenta de que Dios tiene el poder de azotarlo con la desgracia y hundirlo, de la noche a la mañana, en la ruina más absoluta y de proveer al hermano que desprecia de mayor riqueza y prosperidad; e igualmente es arrogante la persona que se enorgullece de su salud física, belleza y buena apariencia, y de su fuerza y valor, y ridiculiza desdeñosamente a su hermano, haciéndole objeto de mofa, llamándolo con nombres irónicos y poniendo en evidencia sus defectos físicos. Este individuo ignora la existencia de Dios, que posee el poder de causar en él defectos físicos que podrían dejarle en peor estado que a su hermano.

(Rohani Jazain, Vol. 18, pág. 402; Nuzul Masih (El Advenimiento del Mesías), pág. 26)

## EL PAPEL DE UN JADIM

Extractos del discurso de Hazrat Jalifatul Masih V en la sesión de clausura de la Reunión Nacional de Juddamul Ahmadía de Inglaterra, el 29 de Septiembre del 2016



“Las oraciones en congregación se convierten en un símbolo de la fuerza de una comunidad. Los miembros de Juddamul Ahmadía tienen una edad en la que gozan de la máxima fuerza física y poseen un gran potencial para progresar y avanzar en todas las esferas de su vida. No debería resultarles difícil cumplir con las obligaciones de la adoración a Allah, por lo que todos los Juddam y Atfal deberán mantener regularidad en sus oraciones, que deberán ofrecer en congregación en lo posible. Dios dice: “Que rechazan todo lo que es vano”.

En esta época, la inmoralidad y el vicio se ha extendido por doquier y ha adoptado muchas formas diferentes. Un ejemplo es cuando la gente se reúne en grupos para perder el tiempo en actividades inútiles y charlas vanas. Tristemente, en nuestra comunidad hay gente que tiene la mala costumbre de realizar comentarios innecesarios, criticar al *Nizame Yamaat* (sistema administrativo de la Yamaat) o exponer sus quejas personales. Esto no es propio de un creyente, por lo que lo que nuestros hombres y chicos áhmadis deben evitar tal ignorancia y ociosidad y ser un ejemplo de virtud y piedad. Cuando os reunáis, debéis hacerlo con el fin motivaros unos a otros hacia la virtud y la piedad en lugar de descarriaros mutuamente.

Los Juddames jóvenes y los aftales de más edad también deben tener presente esto y mantener buenas amistades y buena compañía en todo momento. También existen otros muchos vicios y enfermedades que propagan la inmoralidad en la sociedad de hoy y que tristemente aumentan día a día. Por ejemplo, el uso indebido del internet y las redes sociales

son cada vez más comunes, y esto incluye conversaciones inapropiadas online entre chicos y chicas jóvenes.

Igualmente, el internet se utiliza para ver películas indecentes e inmorales, incluyendo pornografía. El consumo de tabaco o el empleo del *shisha* son también ejemplos de vicios que se están en boga. Además, incluso las cosas permitidas pueden perjudicar cuando se abusa de ellas. Un ejemplo de ello es cuando la persona permanece despierta a altas horas de la noche viendo la televisión o navegando por internet y no consigue levantarse para la oración de Fállar. Aunque lo que vea no sea inadecuado, el resultado final es que se aparta de la virtud, convirtiéndose de esta forma un acto permitido en inmoral, opuesto al rango de un auténtico musulmán. En resumen, cualquier cosa que tenga un efecto pernicioso o nocivo sobre la mente de una persona se incluye en lo que el Santo Corán considera vano. Dios dice en el Santo Corán: “Y quienes preservan su castidad”.

La salvaguardia y protección de la propia castidad y modestia no incumbe solamente a las mujeres, sino que también es obligatorio para los hombres. La protección de la propia castidad no significa solamente que la persona deba evitar relaciones sexuales fuera del matrimonio, sino que significa, según nos ha enseñado el Mesías Prometido, que un creyente debe mantener siempre puros sus ojos y oídos de cualquier cosa que sea indecente o inmoral. Como ya he mencionado, la pornografía es algo totalmente obsceno, y verla es despojar de castidad a los propios ojos y oídos. También es erróneo y opuesto a la enseñanza islámica de modestia la mezcla libre de chicos y chicas jóvenes así como el establecimiento de relaciones mutuas o amistades inapropiadas.

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## EL PAPEL DE UN JADIM

A las mujeres áhmadis se les insta a observar el pardah y a preservar su modestia. No obstante, en el Santo Corán, incluso antes de prescribir Al-lah a las mujeres la observancia del pardah, ha prescrito a los hombres creyentes recatar sus miradas y mantener los corazones y mentes libres de pensamientos o intenciones lascivos. Por ello, Dios explica muy claramente en el capítulo 24, versículo 31: “Di a los hombres creyentes que recaten su mirada y guarden sus partes privadas. Esto es más puro para ellos. En verdad, Al-lah sabe lo que hacéis”.

Este es el pardah que se requiere del hombre y el medio para proteger a la sociedad de la impureza, indecencia y peligro. Ninguna enseñanza del Islam puede ser considerada hueca o superficial, pues cada una de sus enseñanzas posee una gran sabiduría y profundidad. Por lo tanto, al decir a los hombres que recaten su mirada, el Islam enseña el autocontrol ya que, por lo general, las pasiones y deseos del hombre se incitan a través de la mirada. Para proteger a la sociedad de indecencias y actos indebidos el Islam ha prescrito a hombres y mujeres bajar la mirada ante el sexo opuesto, o abstenerse de cualquier cosa que pueda aumentar la lujuria, fuera de los límites prohibidos. Recordad que la modestia es un rasgo característico de un Jadim, por lo que debéis evitar todas las cosas que violen el mandamiento Islámico de la castidad. Si lo lográis, podéis afirmar haber conseguido un verdadero progreso y prosperidad espiritual.

Otros dos graves vicios que predominan en la actualidad son el alcohol y los juegos de azar. Aquí en Occidente se consideran normales. Sin embargo, el Corán los ha prohibido expresamente pues los dos vicios tienen repercusiones negativas y de largo alcance. En el capítulo 2, versículo 220 del Santo Corán, hablando de estos vicios, Dios el Todopoderoso dice: “Te preguntan sobre el vino y los juegos de azar. Diles: en ambas cosas hay un gran pecado y también algunas ventajas para los hombres; pero su mal es mayor que sus ventajas”.

Dios el Todopoderoso ha prohibido el alcohol y los juegos de azar por ser instrumentos que alejan a la persona de la virtud. Efectivamente, no es posible que por un lado Al-lah prescriba a los musulmanes adoptar la piedad y, por otro, les permita utilizar libremente aquello que les arrastre a la dirección contraria.

Respecto al alcohol, en aquellos casos que existe un beneficio legítimo, como en el caso de ciertas medicinas, puede utilizarse hasta cierto punto. De lo contrario, está totalmente prohibido en el Islam, pues aleja a la persona de la moralidad, virtud y piedad. Por ejemplo, una persona que se halla bajo la

influencia del alcohol no estará en condiciones de ofrecer las oraciones o progresar espiritualmente.

Sin vacilar un momento, los compañeros que antes se dedicaban a beber alcohol destrozaron los recipientes que contenían su licor. Ya he hablado de los efectos perniciosos del alcohol. Los médicos y científicos de la actualidad también reconocen abiertamente sus efectos perniciosos. Se afirma que al beber alcohol se destruyen miles de células cerebrales de la persona, y sus efectos corrosivos sobre el hígado también son bien conocidos.

En cuanto a los juegos de azar, se prohíben por contribuir al derroche imprudente del propio salario o riqueza adquiridos con justicia y honestidad. Apostar por la propia riqueza, ya sea en casinos o de otro modo, como en máquinas de juego, estaciones de servicio, comercios o apostar con cartas es convertir una riqueza legal y legítima en un medio de inmoralidad y maldad. Es, como hemos afirmado anteriormente, una barrera hacia la piedad. En el capítulo 5, versículo 91, Dios también dice: “¡Oh vosotros, los que creéis! Los intoxicantes, el juego de azar, los ídolos y las flechas de la suerte no son más que una abominación de las obras de Satanás. Absteneos, pues, de cada una de ellas para que prosperéis.”

Por lo tanto, todos los hombres, mujeres o niños áhmadis deben alejarse con firmeza de tales cosas. En lugar de pretender conseguir “dinero fácil” a través del juego, debéis aspirar a ganar vuestro sustento de forma justa y honesta. Recordad que un verdadero Jadim es aquel que trabaja arduamente con honestidad e integridad en todo momento. Si en verdad deseáis vivir vuestras vidas de acuerdo con las enseñanzas islámicas, debéis absteneros de todo aquello que advierte y prohíbe el Corán. Las recompensas para tal obediencia son inmensas. De hecho, el mismo Dios dice que aquellos que renuncian a lo que es ilícito alcanzarán el verdadero “falaah”, que significa “éxito”, “prosperidad”, “felicidad” y “tranquilidad”. Cada persona desea por naturaleza la tranquilidad y estar libre de todo tipo de ansiedad y preocupación, por lo que Dios nos ha hecho un gran favor al revelarnos el Santo Corán para desvelarnos el modo de lograr la verdadera felicidad y prosperidad.

Aquí sólo me he referido a temas que afectan a la sociedad y a los jóvenes de hoy en día. Sin embargo, existen muchas otras ordenanzas en el Santo Corán y debemos prestar mucha atención a cada una de ellas. Debemos intentar adoptar todo lo que establece el Corán y debemos rechazar todos los actos pecaminosos que no se atienen al rango de un creyente y que nos alejan de Dios el Todopoderoso y de Su culto”.

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