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The Ahmadiyya



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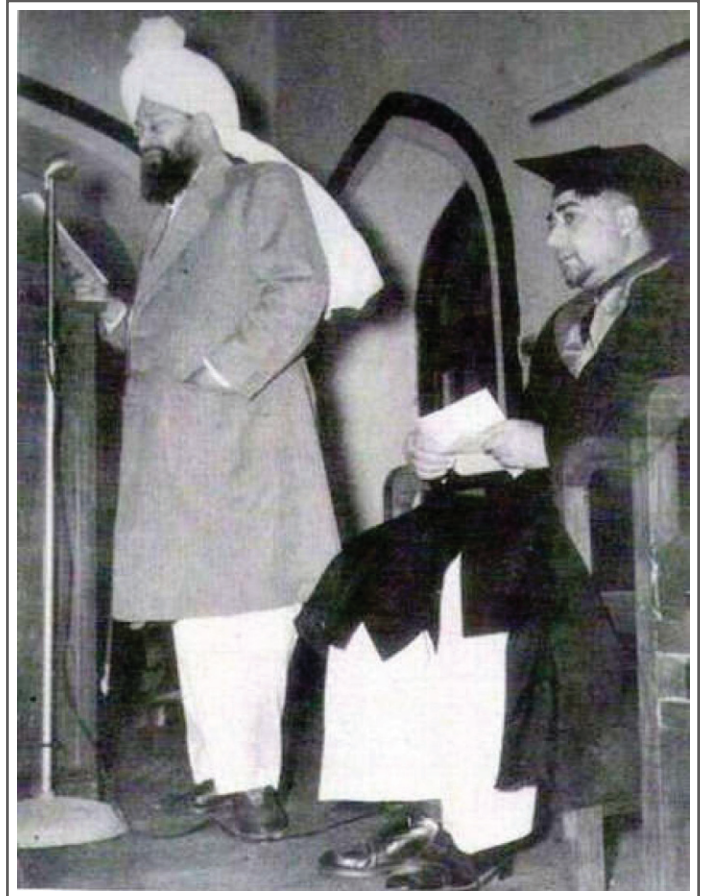
# Gazette

USA



Majlis Ansarullah USA, National Ijtema 2008





*'I confer upon thee a sign of My mercy according to thy entreaties and have honored thy prayers with acceptance through My mercy and have blessed this thy journey...*

*Behold, a light cometh, a light anointed by God with perfume of His pleasure...*

*His fame will spread to the ends of the earth and people will be blessed through him...'*

Green Announcement-2/20/1886



An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

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MOVEMENT IN ISLAM, USA

*February 2009*

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### Acronyms for salutations used in this publication

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

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## Al-Qur'an

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنَّكَ لَهِ ۖ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَأَنِفَضُّوا  
 مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ ۖ وَاسْتَغْفِرْ لَهُمْ ۖ وَ شَاوِرْهُمْ ۖ فِي الْأَمْرِ ۖ فَإِذَا  
 عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۚ

And it is by the *great* Mercy of Allah that you are kind towards them, and if you had been rough and hard-hearted, they would surely have dispersed from around you. So pardon them and ask forgiveness for them, and consult them in matters of *administration*; and when thou are resolved, then put thy trust in Allah. Surely, Allah loves those who put their trust *in Him*. (3:160)

### COMMENTARY:

Besides other things Islam is unique in this respect that it has included the institution of *Mushawarah* (consultation) in its basic principles. It has made it binding upon the Head of the Muslim State that he should consult Muslims in all important affairs of the State. The Holy Prophet used to consult his followers in all important matters, as he did before the battles of Badr, Uhud, and Ahzab, and also when a false accusation was brought against his noble wife, A'ishah. Abu Hurairah says: "The Holy Prophet was most solicitous in consulting others in all matters of importance" (Manthur ii. 90) Umar, the Second Successor of the Holy Prophet, is reported to have said: "There is no *Khilafat* without consultation" (*Izalat al-Khifa' 'an Khilafat al-Khulafa'*). Thus the holding of consultation in important matters is a basic injunction of Islam and is binding on both spiritual and temporal Muslim Chiefs. The *Khalifah* or the Head of the Muslim State must seek the advice of representative Muslims though the final decision may rest with him. The Islamic *Shura* or *Mushawarah* is not a parliament in the sense in which the word is understood in the West. The Head of the Muslim State enjoys a certain discretion in rejecting the advice tendered to him. But he should not lightly use this discretion and should respect the advice of the majority.



## Al-Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا أَظْفَرُ بِذَاتِ  
الدِّينِ تَرَبَّتْ يَدَاكَ -

بخاري كتاب النكاح باب الإكفاء في الدين

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saW</sup> said: "A woman is sought in marriage on account of four things: her wealth, her family, her beauty and her Faith. Seek to marry one for the sake of her religion, otherwise your hands will be covered with dust (you will be a loser)."

(Bukhari kitabunnikah bab al-ikfa' fiddin)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: إِنَّمَا الدُّنْيَا مَتَاعٌ وَلَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلُ مِنْ  
الْمَرْأَةِ الصَّالِحَةِ -

ابن ماجه أبواب النكاح باب أفضل النساء

Hadhrat Abdullah bin Amr<sup>ra</sup> relates that the Holy Prophet<sup>saW</sup> said: "The world is but a provision; the best provision of the world is a virtuous woman."

(Ibni Majah abwabunnikah bab afzalunnisa')

# THE GREAT PROPHECY OF MUSLEH MAU'OOD

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

**In the announcement of February 20, 1886,  
the Promised Messiah<sup>as</sup> says:**

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

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

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

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

مَظْهَرُ الْأَوَّلِ وَالْآخِرِ مَظْهَرُ الْحَقِّ  
وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

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

وَكَانَ أَمْرًا مُفْضِيًّا

(19:22)

# HADHRAT MUSLEH MAU'OOD<sup>ra</sup> THE SECOND SUCCESSOR TO THE PROMISED MESSIAH<sup>as</sup>

Hadhrat Mirza Bashirud Din Mahmood Ahmad<sup>ra</sup>, the second successor of the Promised Messiah<sup>as</sup>, was born on 'Saturday, January 12 1889 at Qadian. He was the eldest of the Promised-Messiah's<sup>as</sup> surviving sons from his second wife, Hadhrat Ummul Momineen, Syeda Nusrat Jahan Begum<sup>ra</sup>. In him was fulfilled the prophecy made by the Holy Prophet<sup>saw</sup> that the Messiah on his second coming would marry and be blessed with children. It signified that his children would follow in his footsteps and serve the cause of Islam. The prophecy was repeated by the Promised Messiah<sup>as</sup> himself and was fulfilled in the person of Hadhrat Mirza Bashirud Din Mahmood Ahmad<sup>ra</sup>. In this prophecy God had promised a son to the Promised Messiah, who would manifest the glory of the Holy Qur'an, with 'whose coming will come truth with all its blessings, and 'falsehood will vanish with all its evils, who will be accompanied by grace and lead the cause of Islam to victory and 'success ; whose advent will be the manifestation of divine power, who will advance with leaps and bounds and whose name will spread to the ends of the

earth and through whom slave nations will receive their freedom. This prophecy 'had been published by the Promised Messiah<sup>as</sup> on February 20 1886.

Hadhrat Mirza Bashirud Din Mahmood Ahmad<sup>ra</sup>, the second successor of the Promised Messiah<sup>as</sup> was the son promised in the prophecy. For 52 years he led the community 'from strength to strength until it achieved its present status in the world of religion.

He was born in 1889 and in the same year the Promised Messiah<sup>as</sup> took the first *Bai'at*. So the birth of the Ahmadiyya Movement in Islam synchronizes with the birth of the Messiah's promised son.

When he grew up he was admitted to the local school. But owing to bad health he could not concentrate on his studies and ended up by failing in his Matriculation examination.

He did not enter any other school. Attending a University was out of question. But as the Promised Messiah<sup>as</sup> had foretold, he yet became educated and informed both in secular and in spiritual sciences.

This is proved by his achievements, by his books and his public addresses, above all by the quality of his leadership and by the quality of character he imparted to the *Jama'at*. It is proved also by his own career and the career of the Community he led, through crisis after crisis. All this is history and history well-known to those who came close to him.

He was endowed with a strong passion for serving Islam. During the lifetime of the Promised Messiah<sup>as</sup>, when he was yet in his teens he prepared himself actively for pushing forward the Islamic cause. He organized a literary association of his friends with the name of "*Tashhizul Azhan*" for practicing the art of public speaking. He also started a magazine of the same name for practicing the art of writing. The speeches he made and the articles he wrote were all directed to a clear, original and living exposition of Islam.

Similarly, at a very early period of his life he took deep interest in the study of the Holy Qur'an. He would become absorbed in it and dig into its hidden meaning bringing something fresh



and meaningful for the modern mind. Hadhrat Khalifatul Masih I<sup>ra</sup>, great lover of the Holy Qur'an was his guide in this study. He taught him the Holy Qur'an and some books on the traditions of the Holy Prophet<sup>saw</sup>. In fact his association with Hadhrat Khalifatul Masih I<sup>ra</sup> forms a most interesting chapter in the history of the Ahmadiyya Movement and personal history of the two first *Khalifahs*.

On May 26, 1908 when the Promised Messiah<sup>as</sup> passed away, he was 19 years old. On that solemn occasion he stood by the Messiah's<sup>as</sup> body and solemnly pledged to Almighty Allah that even if all his followers forsook the Messiah's<sup>as</sup> Mission, he would stand by him for ever and work for it single-handed, if necessary. He lived for 52 years after this undertaking and every moment throughout this period of time is witness to the fact that he stood by his pledge in letter and in spirit.

In 1911, with the permission of Hadhrat Khalifatul Masih I<sup>ra</sup> he set up an association with the name of *Majlis Ansarullah*, (Association of the Helpers of Allah) which did very useful work in spreading education in the community and in the upbringing of its youth. In 1912 he performed *Hajj* and visited the holy cities of Mecca and Medina. In 1913 he started a weekly by the name

of *Al-Fazl*, which in course of time became a daily. During this period, he also toured the country making speeches in places.

At this very time when he was only a youth he was able to perceive that some vocal members of the community were out to disrupt it and to deflect it from the right course. They were dissenting from the institution of *Khilafat* and wanted to undo it. He warned the *Jama'at* accordingly and faced the dissenters with courage and determination. The dissenters failed to corrupt the *Jama'at*. Leaders of this faction were powerful members of the *Sadar Anjuman Ahmadiyya*. They called him a "child". But this "child" saved the *Jama'at*.

### Election as Khalifah

The first Successor of the Promised Messiah<sup>as</sup> died on March 13 1914 in the afternoon. It was a very critical moment for the *Jama'at*. On the one hand it was overwhelmed by grief at its great loss and on the other the fear of disruption looked large in the horizon. The *Jama'at* was praying tearfully to Almighty Allah for saving it from discord while the factionist minority were out to spread dissensions. Addressing the *Jama'at* at this critical juncture, Hadhrat Mirza Bashir-

ud Din Mahmood Ahmad<sup>ra</sup> told them to face the situation boldly. He exhorted them to keep steadfast in pursuing the Promised Messiah's<sup>as</sup> Mission and to be wary about the machinations of its—witting or unwitting — ill-wishers.

The next day he contacted the leaders of the dissenting group and assured them that if the majority would elect one of their group as *Khalifah* he would be first to pledge his fealty to him. He was only trying to keep them attached to the *Khilafat*. But they refused. They were bent upon destroying the institution.

Maulvi Muhammad Ali, chief spokesman of the dissenters, had published a pamphlet while Hadhrat Khalifatul Masih I<sup>ra</sup> was yet alive. It was circulated to the *Jama'at* centers expeditiously. In the pamphlet he had pressed for the dissolution of the *Khilafat* and exhorted the *Jama'at* to support the dissenters.

After the afternoon Prayer service some 2,000 people coming from various centers of the community gathered in the court of the Nur Mosque. The purpose was to elect the new *Khalifah*. First of all Hadhrat Nawwab Muhammad Ali Khan<sup>ra</sup> read out the will of Hadhrat Khalifatul Masih I<sup>ra</sup> in which he had expressly wanted the *Jama'at* to elect a new successor.

When the assembly heard the will they exclaimed ‘Hadhrat Mian Sahib’, meaning that they voted for Hadhrat Mirza Bashirud Din Mahmood Ahmad<sup>ra</sup>.

An old companion of the Promised Messiah<sup>as</sup>, Hadhrat Maulavi Syed Muhammed Ahsan of Amroha<sup>ra</sup> then came at the rostrum and stressing the importance of the institution of *Khilafat* formally proposed the name of Hadhrat Mirza Bashirud Din Mahmood Ahmad<sup>ra</sup>. “We second it”, “We second it” came the resounding cry from the assembly. They insisted that *Bai’at* should be taken forthwith.

Maulvi Muhammad Ali Sahib, chief of the dissenting group, rose to say something, but the assembly stopped him. He was against the very institution — why should they listen to him?

Then practically all present rose and gathered round Hadhrat Mirza Bashirud Din Mahmood Ahmad<sup>ra</sup> entreating him to take their *Bai’at* there and then. He was reluctant but when the assembly persisted, he agreed, and took the *Bai’at* (formal declaration of loyalty to the *Khalifah*). The people sitting near him got hold of his hand, those behind them put their hands on the backs of those who were grasping his hand. All the back rows did the same.

The formula of *Bai’at* was then repeated by them while they were all hoarse with emotion. The *Bai’at* taking over, the assembly prayed for a long time for God’s blessing upon the *Jama’at* under its new leadership.

Mirza Bashirud Din Mahmood Ahmad<sup>ra</sup>, now Hadhrat Khalifatul Masih II, then stood up and said that though he was a very weak mortal, yet he was fully confident that God will give him the power to fulfill his responsibilities. He called upon the *Jama’at* to rally round the *Khilafat* for the uplift of Islam and Ahmadiyyat.

Maulvi Muhammad Ali and his associates felt dismayed and left the assembly. After a few days they left Qadian itself and established a separate *Anjuman* at Lahore. In the beginning they claimed that the majority of the *Jama’at* was still with them, but with the passage of time they realized that it was not so.

## Principal Events

The blessed period of Hadhrat Khalifatul Masih II<sup>ra</sup> is stretched over a period of 51 years seven months and twenty six days from March 14 1914 to November 8 1965. His achievements in the cause

of Islam and Ahmadiyyat are immeasurable. It is not possible even to touch upon them in a booklet like ours. Giving details is out of question. Only salient features are listed below.

## Missionary System

Very early in his Caliphate (or better *Khilafat*) Hadhrat Khalifatul Masih II<sup>ra</sup> attended to the primary object of the *Jama’at*, i.e., taking Islam to all climes and countries. He started preparing missionaries for establishing overseas missions and producing suitable literature for distribution. To keep this twofold work going he assembled the necessary means. In 1934 he created a completely new organization under the name of *Tahrik-e-Jadid*, to which he entrusted everything connected with missions outside the Indo - Pakistan sub-continent.

The first Ahmadiyya Mission overseas was founded in Europe. Pioneer missionary Choudhry Fateh Muhammad Sayal, reached London in 1913. In April 1914 under instructions from Hadhrat Khalifatul Masih II<sup>ra</sup>. Ch. Fateh Muhammad Sayal set up a mission in London. He purchased a plot of land at Putney, Southfields, on which are now situated the Mission House and the Fazl Mosque (commonly known

as the London Mosque).

Hadhrat Khalifatul Masih II<sup>ra</sup> visited the mission in 1924. He had then gone there to participate in the Conference on Living Religions, organized by the sponsors of the Wembley Exhibition. His paper on Islam, prepared by himself, a resume of his larger work, *Ahmadiyyat or the True Islam* was read in this Conference by Chaudhri Muhammad Zafrulla Khan<sup>ra</sup>.

During his stay in London, he laid the foundation stone of the Fazl Mosque, Putney, Southfields on October 19, 1924. It was completed in 1926 and formally opened in October of the same year by Sir Abdul Qadir, well-known leader and jurist of the Pakistan-India subcontinent.

Starting from scratch he spread out a world-wide network of missions. These missions have preached Islam in its pristine purity and so cleared the way for mankind to come into its fold. They have also carried the name of Hadhrat Khalifatul Masjh II<sup>ra</sup> to the ends of the earth, fulfilling the prophecy of the Promised Messiah<sup>as</sup> about his promised son.

In the time of Hadhrat Khatifatul Masih II<sup>ra</sup> the translations of the Holy Qur'an were produced in different languages. Translations have been published in English, Dutch, German, Danish, Esperanto, Indonesian, Swahili, and Urdu.

Translation in French is in the press and translations in other languages are awaiting publication or are in the course of preparation.

### Moral Education.

Hadhrat Khalifatul Masih II<sup>ra</sup> felt much concerned about the moral education of the community. For years on until he grew weak by illness he lectured on the Holy Qur'an to men and women separately. These lectures, called *Dars*, were later published in book form, his famous *Tafsir-e-Kabir*. *Tafsir-e-Kabir* is his larger commentary spread over 6,000 pages. *Tafsir-e-Saghir* is a 853 page volume of flowing Urdu translation and a shorter commentary in Urdu. These two works contained his exegesis of the Holy Qur'an. Much exegetical material exists in published Friday, 'Id and Nikah sermons and in *Jalsa* addresses. Translations of these writings or parts thereof have since been published in many languages.

His Friday sermons and speeches delivered on various occasions including the Annual Gatherings have contributed largely to the moral transformation of the *Jama'at*. They contain guidance for the *Jama'at* in personal as well as social problems.

He set up Associations of *Ansarallah* (for men

above 40). *Khuddamul Ahmadiyya* (for youth above 15), *Atfalul Ahmadiyya* (for boys up to the age of 14). He gave them constitutions and objectives to help them contribute to their self-improvement as well as to the overall progress of the *Jama'at*. Similarly he organized the womenfolk into *Lajna Imai'llah* (Ladies above 15), *Nasiratul Ahmadiyya* (girls up to the age of 15) and gave them similar constitutions and objectives to keep them always on the move for moral, spiritual, and communal advancement.

All these organizations have gone a long way in taking the *Jama'at* forward in pursuit of their moral and worldly goals.

### Minaratul Masih

The foundation stone of the *Minaratul Masih* had been laid by the Promised Messiah<sup>as</sup> in March 1903. The project had to be deferred for the lack of funds. Hadhrat Khalifatul Masih II<sup>ra</sup> re-started work on its construction in 1914 and it was completed in 1916. It was built to fulfill the prophecy contained in a tradition of the Holy Prophet<sup>saw</sup> that the Promised Messiah<sup>as</sup> will "descend near a white minaret.

### Majlis-e-Shura

In 1922, he set up an assembly of the *Jama'at* (*Majlis Mushawarat*) which, at

the instance of the *Khalifah*, meets at least once a year and more than once if required. It considers the annual budget and sundry proposals placed before it for the advancement of the *Jama'at* and submits its recommendations to the *Khalifah*, who presides over its deliberations. The assembly consists of delegates (a total now of 500 but steadily increasing) of local communities, central officials and some nominees of the *Khalifah*. The *Khalifah* is present in person. The proceedings begin and end in a community prayer. Delegates (and observers) have the opportunity to listen to the *Khalifah* again and again.

### ***Malkana* Apostacy**

In the United Provinces of India, Muslim Rajputs call themselves *Malkanas*. Originally coming from Hindus they followed many Hindu customs. Some of them even practiced idol-worship. In 1922-23, the *Arya Samaj*, Hindu Militant sect, started a campaign to win them over to Hinduism. They perceived that the task was easy. These Muslims were still regulated by Hindu customs offensive to the monotheism of Islam. Many *Malkana* Muslims actually fell a prey to the *Arya Samaj* drive.

When Hadhrat Khalifatul Masih II<sup>ra</sup> came to know of this apostatizing drive among

*Malkana* Muslims, he took immediate steps to stop it. Upon his call hundreds of Ahmadis offered themselves to work in the territory at their own expense. An office was created to arrange their trips and to guide them in their activities. Everyone of them had to spend at least three months among the *Malkanas*. In this period they made them firm in their Islamic faith and resistant to anti-Islamic influences. As a consequence, the *Arya Samaj* drive ended in smoke. This work of Hadhrat Khalifatul Masih II<sup>ra</sup> was especially commended by non-Ahmadi Muslims and their press.

### **Journey to England**

In 1924 during the Wembley Exhibition in London a Commonwealth Conference of Living Religions was also held. Protagonists of different religions participated. Hadhrat Khalifatul Masih II<sup>ra</sup> was also invited. After consulting the *Jama'at*, he decided to participate.

With a party of 12 companions he embarked on his journey via Bombay on July 12, 1924. He stopped in Egypt, Syria and the then Palestine. In London his paper, an abridgement of his larger work, was read in the Conference by Hadhrat

Chaudhri Muhammad Zafulla Khan<sup>ra</sup>. The book was published later entitles, "Ahmadiyyat or the True Islam." During his stay in London he laid a corner stone of the first Ahmadiyya Mosque in the Western World. It was completed and inaugurated in 1926. After a stay of about four months he returned to Qadian. The tour proved very fruitful in introducing Islam and Ahmadiyyat to the West.

In 1955, largely for reasons of health, Hadhrat Khalifatul Masih II<sup>ra</sup> visited Europe for a second time and sanctioned a number of missions in the continent.

### **Exodus from Qadian**

On the creation of Pakistan, riots broke out throughout the country. Muslims in the Indian part of the Punjab were driven out from their homes and forced to leave for Pakistan. Non-Muslims left in Pakistan were forced to leave for India. Frenzied marauders pounced upon migrating refugees, abducted their women, plundered their valuables and cut their men to pieces. Against the pleadings and arguments of the Ahmadiyya Community, part of the District of Gurdaspur in which Qadian was situated was awarded to Bharat. Qadian was surrounded by Sikh villages. In view of the bands of Sikh bandits who lay in ambush on all roads to Pakistan, the safe evacuation of



Ahmadis to Pakistan was a big problem. More than 70 miles of dangerous route intervened.

Hadhrat Khalifatul Masih II<sup>ra</sup> had realized very early that without providing transport and efficient military guard safe conduct to Lahore would not be possible. It so happened that before rioting had assumed menacing dimensions he left Qadian and reached Lahore. There could be and there was a meeting with Pandit Jawaharlal Nehru who had come to Lahore for a high-level conference. The meeting resulted in nothing. The inevitable took place. It became evident that Hadhrat Khalifatul Masih II<sup>ra</sup> had come to Pakistan 'to stay. But here he worked day and night for the evacuation of Qadian. Finally he was able to arrange for vehicles and military guard. From Qadian Ahmadi men, women and children were transported to Lahore, with a minimum of loss.

Qadian being sacred for us, we could not leave it unguarded. So 313 Ahmadis stayed behind to take care of the sanctuaries. This number later increased as Ahmadi families from parts of Bharat came to settle at Qadian. At present more than 1000 Ahmadis live there. A weekly paper *Badar* is also issued from Qadian. Sahibzada Mirza Wasim Ahmad, son of Hadhrat Khalifatul Masih II<sup>ra</sup>

was (deceased: 2007) settled there. The affairs of the Ahmadiyya Community in Bharat are managed by the *Sadar Anjuman Ahmadiyya*, Bharat, with headquarters at Qadian. Annual Gatherings of the Bharat Ahmadiyya Community also take place. A contingent of Ahmadis from Pakistan participates in these gatherings if permission is forthcoming.

### Rabwah

The establishment of Rabwah in Pakistan as the new Headquarters of the Movement is a grand achievement. The *Jama'at* had come to Pakistan empty-handed. Whatever they had in undivided India had been looted. Ahmadis ousted from Qadian became scattered. Hadhrat Khalifatul Masih II<sup>ra</sup> arranged for their re-habilitation at Rabwah. He laid the foundation of the new center on September 20 1948 and within about 20 years a new little town sprang up. The land on which Rabwah has been built had lain waste, God knows for how long, with not a blade of grass on it. Now it is the headquarters of Missionary Islam, and the headquarters of supporting institutions and associations.

### Opposition

During the time of Hadhrat Khalifatul Masih

II<sup>ra</sup>, the *Jama'at* was subjected to spurts of persecution. Every time it seemed as if the *Jama'at* would be no more. But he faced every situation with faith and courage and proclaimed that far from suffering any loss, the *Jama'at* would only go forward and gain new ground, as a result of persecution. By the Grace of Almighty Allah each time it came to pass exactly as he had foretold. The *Jama'at* was only stronger than before.

We have described how some dissentients wanted to do away with *Khilafat*. Their efforts went in vain. *Khilafat* prospers in the community. In 1927, a group raised an uproar against Hadhrat Khalifatul Masih II<sup>ra</sup>. They spread filthy imputations against him, but could not harm him or the *Jama'at*.

Sheikh Abdul Rehman Misri rose with similar designs in 1937. He had been for some time Headmaster of *Madrassa Ahmadiyya* at Qadian. He claimed great influence in the *Jama'at* and opened his campaign with threats of all kinds. But the *Jama'at* survived stronger than before.

In 1956 another group raised its banner of rebellion accompanied by vicious propaganda. But nothing happened. The *Jama'at* retained its cohesion and its faith in *Khilafat*. This group

more or less slipped into the Lahore party. Some of them just disappeared out of notice.

In 1934, *Ahrar* roused the whole country against the *Jama'at*. They spread hatred and provocative misunderstandings. Some high officials of the then Punjab Government were also at their back. The then British Governor blessed them. This inflated their pride so much that they thought they could humble the *Jama'at*. The high-ups assisted them from behind the scenes. They held a conference — with official connivance — in Qadian itself. The mischief was met by disciplined endurance. Hadhrat Khalifatul Masih II<sup>ra</sup> struck a prophetic note, obviously receiving hints from Almighty Allah. In a Friday sermon he declared that

“The earth is slipping from under the feet of the enemy, their doom is drawing near.” (Al-Fazl May 30, 1935)

Immediately after this proclamation events miraculously changed their course. An old dispute over a mosque— called the Shahid-gunj mosque— somehow became suddenly live. The mosque was in Sikh possession. Muslims claimed it. The *Ahrar* party blundered and sided with the Sikhs. Muslim masses—whom they had roused against Ahma-

dis— turned against the *Ahrar*. The miracle continues. *Ahrar* have not been able to raise their head again. They retain their name and live with unabated unpopularity.

In 1953, anti-Ahmadiyya hostility flared up again. The *Jama'at* had to face a situation, even more serious than in 1934. Country-wide meetings were held and the fire of hatred kindled against the community. The result was that the mob took to rioting and arson. Many Ahmadi houses were looted and burnt. Some Ahmadi were killed. The then Punjab Government sided with the miscreants. The rioting spread in the whole of the province. Hadhrat Khalifatul Masih II<sup>ra</sup> was not deterred. In one of his sermons, he said:

“Ahmadiyyat has been planted by God Himself. If these people win, we are liars. But if we are true, then these people shall be the losers” (Al-Fazl, February. 15 1953).

The mischief-mongers were themselves abased and humiliated. God helped the *Jama'at* miraculously and those who had come out to destroy were themselves destroyed.

### The Tehrik-e-Jadid

The mischief perpetrated by the *Ahrar* in 1934 inspired Hadhrat Khalifatul Masih II<sup>ra</sup> to discipline the *Jama'at* fur-

endure such persecutions in the future. He launched a new scheme for this purpose with the name of *Tehrik-e-Jadid*. It consisted of 19 clauses, things to do for the community. Every Ahmadi was asked to respond, so that the *Jama'at* may remain set on its positive and constructive projects. Some of the clauses are as follows:

1. Young men to volunteer their lives for the missionary programs and community services.
2. The whole *Jama'at* to subscribe to the *Tehrik-e-Jadid* Fund which was opened by Hadhrat Khalifatul Masih II<sup>ra</sup> for establishing and maintaining over-seas missions.
3. All Ahmadi to practice simple living, eat only one dish, wear cheap clothes, abstain from going to movies and do some gainful work in their spare time and things of that sort.

The drive proved very successful. Many new missions were opened in various parts of the world. Thousands of people embraced Ahmadiyyat and joined the world effort for the propagation of Islam. Translations of the Holy Qur'an were published in important languages of the world. The *Jama'at* learnt to make more and more sacrifices. Many young men resigned their earlier occupations and devoted their lives

to community service. *The Tehrik-e-Jadid* Fund became a permanent institution. In its first year, only a paltry sum of Rs. 23,500 was asked for from the *Jama'at* but now *Lakhs* and *Lakhs* of rupees are contributed annually towards this fund. The *Jama'at* subscribes to it as to an institution which has come to stay and keeps growing.

### **Khilafat Jubilee**

Hadhrat Khalifatul Masih II<sup>ra</sup> assumed the office of *Khilafat* in 1914. By 1939, 25 years had passed since his blessed and successful caliphate began. Chaudhri Muhammad Zafrulla Khan<sup>ra</sup> appealed to the *Jama'at* to collect a sum of three *Lakhs* of rupees and present it to him on the occasion of his jubilee for disposal as he liked. This was to serve as a token of their gratitude to God Almighty for showering His grace on them during his glorious caliphate. So his Silver Jubilee was celebrated on the occasion of the Annual Gathering held in December 1939. A purse of two *Lakhs* seventy thousand rupees was presented to him on this occasion. An address was read by Chaudhri Sahib<sup>ra</sup> on behalf of the *Jama'at*.

### **Attempt on life**

In March 1954, an assassin attacked Hadhrat Khalifatul Masih II<sup>ra</sup> when he was conducting the *Asr* Prayers in

the Rabwah Mubarak Mosque. He received a deep knife gash in the neck, which would have proved fatal, had it gone only a little deeper. The assassin was overpowered and handed over to police.

Hadhrat Khalifatul Masih II<sup>ra</sup> was given immediate medical treatment, and he recovered for the time being. But the wound had a serious effect on his nervous system. Even after it had apparently healed, he did not feel at home and could not bring himself to work hard as it was his wont to do. The surgeons could not find out the cause of his persistent feeling of discomfort. He decided in 1956, as counseled by his medical attendants and the *Jama'at*, to proceed to Europe and seek expert medical and surgical help.

So on March 23, 1955, accompanied by his family and some companions he flew to Europe. Chaudhri Muhammad Zafrulla Khan<sup>ra</sup> kept him company during this journey. He was minutely examined by top class physicians and surgeons in Switzerland, Germany and London, who having recourse also to his X-ray photos gave as their considered opinion that the point of the knife had broken at the jugular vein and had got stuck in it. They advised that it had to be left

there for the risk to his life was too serious in case of an operation. They hoped that the pressure on the vein and the nervous system would lessen by the passage of time and he would be able to do some mild work. They were strictly against his resuming his activities on his former tempo.

It was, however, very difficult for him to change the pattern of his life. While in England he held a conference of Ahmadi missionaries from all over the world. Plans were considered for expanding missionary work. He also visited some missions in Europe and gave them on the spot advice. He returned to Rabwah on September 25, 1955. Back in Rabwah he embarked upon some major projects of Qur'an exegesis.

### ***Tafsir-e-Kabir and Tafsir-e-Saghir***

A great achievement of Hadhrat Khalifatul Masih II<sup>ra</sup> is his commentary of the Holy Qur'an. *Tafsir-e-Kabir* is the longer commentary and *Tafsir-e-Saghir* is the shorter commentary. The longer commentary discusses questions of textual meaning, of relation between verse and verse, and *Surah* and *Surah* and answers questions raised by western scholars. The shorter commentary has notes here and there and an interpretative and free-flowing Urdu translation.

Subtleties are explained, interpolations in the translation are shown within brackets. An English translation of the Holy Qur'an with a commentary based mostly on his commentaries has made the Holy Book accessible to the English reader. This volume edited by Malik Ghulam Farid has about 1500 pages. The General Introduction composed in Urdu by Hadhrat Khalifatul Masih II<sup>ra</sup> and translated into English by Qazi Muhammad Aslam and Chaudhri Muhammad Zafrulla Khan<sup>ra</sup> has been issued as a separate volume.

### **Waqf-e-Jadid**

In 1958, Hadhrat Khalifatul Masih II<sup>ra</sup> set up *Waqf-e-Jadid* Organization for Islamic work in Pakistan villages and for the moral and religious education of the rural population. He called upon Ahmadi youth to dedicate their lives for this purpose. Many young men came forward and after receiving some training were stationed in various villages. A small area consisting of a number of villages is placed under the care of each worker. They have to teach and guide generally and look after the village populations.

*Ahmadi Muslims,  
Historical Outline,  
Nurud Din Munir,  
A Lajna Publication,  
Rabwah, Pakistan, 1983.*

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# **Synopsis of Friday Sermon Delivered by Hadhrat Khalifatul Masih V<sup>aba</sup> at Baitul Mahdi Mosque, Bradford, UK on November 7, 2008**

**Shermeen Butt**

Hazoor<sup>aba</sup> delivered today's Friday Sermon from Bradford, England at the occasion of the inauguration of a new mosque Baitul Mahdi. Hazoor<sup>aba</sup> cited verses 29 to 32 of *Surah Ibrahim* (14:29-32) at the beginning of the sermon.

Hazoor<sup>aba</sup> praised the beautiful mosque and its beautiful elevated location that gives a panoramic view of the city of Bradford. Hazoor<sup>aba</sup> said this was only with the Grace of God. Hazoor<sup>aba</sup> said that he would be inaugurating another mosque in the city of Sheffield tomorrow. In addition two new centers have been purchased in the region Hazoor<sup>aba</sup> is currently visiting.

Hazoor<sup>aba</sup> gave some facts and figures about the new Bradford mosque and remarked on the hard work people had put in its completion.

Hazoor<sup>aba</sup> specifically mentioned the contribution of the UK *Lajna* towards the building of this mosque. He said the UK *Jama'at* is also waking up to the need to have purpose-built mosques, may Allah enable them to achieve their target of twenty five soon.

Hazoor<sup>aba</sup> said recently there has been an inclination among young people specifically in Europe to turn to Islam. It is our responsibility to take care of this leaning and draw people to the true Islam that Ahmadiyyat represents.

Hazoor<sup>aba</sup> said merely the construction of a beautiful mosque is not sufficient. It is imperative to fulfill the objectives of a mosque. That is, turn to Allah with pure intent with a heart that is replete with the desire to seek His pleasure as well as fulfill the rights of fellow mankind.

Hazoor<sup>aba</sup> said he expected each member of the Community of the Promised Messiah to have this fervor, otherwise Allah commanded a certain type of mosque to be razed to the ground. Hazoor<sup>aba</sup> cited verses 107 to 109 of *Surah Tauba* to expound this point.

Hazoor<sup>aba</sup> said it cannot be expected from the Community of the Promised Messiah<sup>as</sup> who was sent in the latter-days so that people may recognize Allah, so that creation may honor creation, that their mosques will be a cause of pain, or God forgive us, be a source of spreading disbelief or that they will give refuge to hypocrites. Therefore we have to spread the message of the Promised Messiah<sup>as</sup> in our surroundings and let the world know that the Mahdi who was to come in subservience of the Holy Prophet<sup>saw</sup> to remove the troubles of the world has indeed come.

The second commandment is to give in the cause of God. The foundations of the Hartlepool mosque and this mosque in Bradford were laid on the same day. However, the Hartlepool mosque, being smaller, was completed two years ago. What Hazoor<sup>aba</sup> wished to mention was that at the inauguration of the Hartlepool mosque Hazoor<sup>aba</sup> had announced the commencement of the new *Tehrik-e-Jadid* year. It was the first time Hazoor<sup>aba</sup> had announced the new *Tehrik-e-Jadid* year outside London. By chance, today once again it was the occasion to announce the new year for *Tehrik-e-Jadid*.

The scheme of *Tehrik-e-Jadid* was initiated by Hadhrat Musleh Mau'ood<sup>ra</sup> when the enmity of the opponents was at its peak. However, with the launch of this scheme the *Tabligh* of Ahmadiyyat increased dramatically and today the mosques and the centers that we are making are in fact the fruits of this *Tehrik*. Giving in the way of Allah facilitates publication of literature, construction of mosques, training of missionaries.

Previously we had just two *Jami'as*. Now, with the growing need for missionaries many *Jami'as* have been opened in the world. Britain is among the fortunate countries to have a *Jami'a*.

Just as regular *Salat* is needed, similarly constant giving is required. A one-off giving does not fulfill one's obligations. Now Allah has opened new ways and means of *Tabligh*, like MTA. Today the world is listening to this Friday Sermon live through MTA. We now have to take our message to each city, each town, each street of the world and for this financial giving is needed. Indeed, we also affirm giving in our pledge.

It is the blessing of Allah that He Himself puts the passion of giving in the members of the Community. In these times of global economic crisis Allah assures believers that their worship and their giving will protect them from the bad effects of this crisis. This is because a believer has his/her sight on the final objective for which, i.e. for seeking the pleasure of Allah worship and financial giving is of avail. It is Allah's grace that Ahmadis comprehend this matter. At times one feels that maybe the financial commitments are a lot but Ahmadis continue to spend in the way of Allah.

Many await the announcement of the commencement of the *Tehrik-e-Jadid* year with their saved up contributions. They do not keep their account with Allah in debit. Some have to be reminded by Hazoor<sup>aba</sup> that their families also have a right, to which they respond that this is why they are 'making a deal with Allah.'

The giving of Ahmadi women is greater than those of men. UK *Lajna* has participated in the construction of this mosque as well as the Berlin mosque. A wave of giving seems to have taken course in Britain and UK *Lajna* has a part in it.

Hazoor<sup>aba</sup> said the registers/accounts of those belonging to *Daftar Awwal* of *Tehrik-e-Jadid* (the original contributors of the first 19 years) have been restored, some by their families, others by the Central *Jama'at*.

In Pakistan the first three big contributors are the *Jama'ats* of Lahore, Rabwah and Karachi.

In the UK, among the large *Majalis* the positions are as follows: London Mosque, Worcester Park, West Hill, Tooting, Sutton, Bradford, Manchester, Gillingham and Inner Park. The smaller *Majalis* stand as follows: Scunthorpe, Wolverhampton, Bristol, Spen Valley, Leamington Spa, Bournemouth, North Wales, Woking, Keighley and Devon and Cornwall.

In USA the first four *Jama'ats* are; Silicon Valley, Chicago West, North Virginia and Detroit.

At the end of the 74th financial year for *Tehrik-e-Jadid* the contributions made stand at £4,102,792.00. This amount, despite the global economic crisis, is £500,000 more than last year.

This year once again Pakistan stands first in making the biggest contribution, second is USA, then the UK, Germany, Canada, Indonesia, India, Belgium and Australia in joint eighth position, Switzerland, and the joint tenth position goes to Nigeria and Mauritius. Hazoor<sup>aba</sup> said USA has secured the second position but their total contribution is less than last year's while the exchange rate of US dollar has been better this year. The contribution of UK is £74,000.00 more than last year.

Nigeria has made a significant improvement and has joined the first ten *Jama'ats* thus being the first Africa country to join the rank of the first ten.

The total number of contributors to *Tehrik-e-Jadid* is 500,000 which Hazoor<sup>aba</sup> deems is still insufficient.

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## **Evils of Associating Partners with God**

I regret that I have not found words in which I should set out the evils of leaning towards anyone except God. People go to others and flatter them and supplicate them which excites the jealousy of God Almighty. This is the Prayer of these people from which God withdraws and which He casts aside. I set out the matter in a crude way, though it is not its true reality and yet it is easy to follow. A self-respecting man's jealousy would not tolerate another person establishing a relationship with his wife, as in such a case, he would consider his wretched wife worthy of being killed and very often that is what happens in fact. Similar is the jealousy of the Divine. Servitude and prayer are reserved for His Being. He does not approve that anyone else should be worshipped or should be called on in supplication. So remember well that to lean towards any beside Allah is to cut asunder from Him. Prayer and Unity--for Prayer is the name of the proclamation of Unity in practice--are without blessing and vain when they are empty of humility and nothingness and are not pursued with a single-minded heart !!!

[Malfoozat, Vol. I, pp. 167-168]

# MUSLEH MAU'OOD<sup>ra</sup>, THE PROMISED SON A Bright Sign, to Prove the Truth of Masih Mau'ood<sup>as</sup>

**Dr. Muhammad Sharif Khan, Philadelphia**

## Background History

Hundreds of years ago the Holy Prophet Muhammad<sup>saw</sup>, foretold that Promised Messiah<sup>as</sup> will marry and have progeny:

*Yatazavvajohu wa  
Yooladu lahu*

“He shall marry and have children,”

Similarly in Talmud, the authentic book of Jewish diction, carries news of the promised son of the Promised Messiah<sup>as</sup>. Moreover, a prominent Muslim Saint Nematullah Shah Wali, prophesied in the 6<sup>th</sup> century of *Hijra* that after 1200 years elapsing wondrous signs will appear, indicating the advent of the Messiah. Shah Wali Ullah Muhaddith Dehlvi (12th century *Hijri*) said that he was told by God that the Day of Judgment was nigh and the advent of the Messiah was near. Nawwab Nur ul Hassan quoted Imam Jaffer (1st century *Hijri*) that Imam Mahdi shall rise in the 12th century *Hijri*.

Birth of children to a married couple is a day to day natural phenomenon. Apparently there is some

thing specific in the marriage of Promised Messiah<sup>as</sup> to which this tradition of the Holy Prophet<sup>saw</sup> and other prophesies refer.

When opponents of Masih Mau'ood<sup>as</sup> demanded Hazoor to show some miracle to prove the truth of his claim, the Promised Messiah Hadhrat Mirza Ghulam Ahmad Qadiani<sup>as</sup> visited Hoshiarpur to pray in seclusion. There he confined himself in a room and prayed for four days undisturbed. He asked from Allah the Almighty to grant him a vivid sign to prove the truthfulness of his claim as Masih Mau'ood and Mahdi. In response he had a great revelation on 20<sup>th</sup> February, 1886. Allah Almighty gave him glad tidings of the birth of an illustrious son, of unusually high status, qualities of character and actions. It was prophesized to resurrect falling Islamic values and pull Muslims out of decline and depression. The prophecies were fulfilled on 12<sup>th</sup> January, 1889 in the birth of Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup>, the eldest son of the Promised Messiah<sup>as</sup>

from his second wife.

Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> joined Primary School Qadian and Talimul Islam High School, Qadian for early academic education. However, as a student, he was never interested in routine knowledge rather he had a natural inclination to religious studies. It was not merely coincidental, but a great miracle of Divine Destiny, his knowledge not acquired from books proved that Allah Almighty Himself wanted to be his teacher. Soon world witnessed that he, who could not complete his formal education, mastered not only intrinsic and spiritual knowledge but his insight into basic wisdom was so vast and deep that a learned scholar armed with whatever worldly knowledge, when he questioned Islamic principals before Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup>, invariably proved a mere academic novice, when answered in depth by Hazoor<sup>ra</sup>.

Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> delivered countless speeches and wrote several books expounding the beauties of Islamic



teachings and inculcating the love of knowledge in Muslims. His philosophy about the acquisition of knowledge was that merely the usual worldly knowledge is not sufficient to make one a perfect human being unless it is accompanied by religious knowledge. Hazoor's<sup>ra</sup> addresses were full of wisdom and knowledge, infusing awareness and love of knowledge in the *Jama'at*.

Hazoor<sup>ra</sup> took a personal interest in reopening Talimul Islam College on 4<sup>th</sup> June, 1944, and took a keen interest in college affairs. Under his able guidance the college within a few years stood among the well-known institutions in the subcontinent. Its good performance drew students from all over the subcontinents. Again after the partition of India into two states, he reestablished the college in Lahore, Pakistan. Hazoor<sup>ra</sup> presided over the first convocation of the college on 2<sup>nd</sup> April 1950, in the college hall in Lahore.

Hazoor's<sup>ra</sup> convocation address carries lasting advice to the outgoing graduates. As one reads through these wisdom-filled salient points of the address, one cannot help wondering how truly the prophecy of a promised son filled with knowledge is fulfilled in his person, as has been predicted: "He will be filled with wisdom of

explicit and intrinsic knowledge."

Reading through these simple and straight-forward advises to new graduates Hazoor<sup>ra</sup> in a unique way, reminded us our duties, obligations, and sets our course towards progress and dignity, leading to the glory and love of Allah Almighty. We need to read these few lines again and again to set our clocks right. May Allah help us! Amen.

### **Salient Points of the Convocation Address**

Hazoor<sup>ra</sup> pointing to the outgoing graduates said:

- Don't think that you have finished your education; rather you have started it now. Continue increasing your knowledge by further study. You see there is nothing at rest in nature, so never be at rest. From now on you should ready yourself for a continuous and constant struggle, as the Holy Qur'an teaches us. Continue trying to step forward and forward.
- Always keep seeking the help of Allah Almighty, to enable you to do correct deeds at the correct time by using the correct means, leading to correct and higher and higher results.
- Remember! You are not only responsible for yourself; rather you are responsible to keep up the good name of this institution, where you have been educated. You are responsible for your family that supported you with money. You are responsible for your country that, directly or indirectly, provided you with the means to get higher education. Also, your responsibility is towards your religion, because it guided and encouraged you to acquire knowledge.
- Your alma mater expects that you will use your knowledge in a better way. It should not be your only motive to get university level education, rather consider it the first step to achieve your goal in life. The degree that the university has awarded you, is in itself of no value, rather you make it valuable by your subsequent deeds and actions.
- The degree that you have been awarded is just an estimation of you're the university's estimation that you have acquired that much knowledge which your degree indicates. It does not mean that actually you have that much knowledge,

unless you prove in your future life, that you have more knowledge than the university estimated. It will establish the credibility and stature of your university. If a degree holder falls short of the estimated value of the degree, naturally people will think that the university erred in estimation of the degree of your knowledge.

- Remember universities do not shape students; rather students establish the credibility of their universities and shape them. In other words degrees do not make a student creditable. You should keep increasing your knowledge; never think that your college education is the last fruit of your studentship. Rather you should consider it a seed for the furtherance of your education. Employ all of your energies to make your education as fruitful as possible, so that the credibility of the degrees that you are receiving today is increased, and your nation takes pride in you.
- You are citizens of a newly created country. She is rather a small country among the big countries of the world. Your country is not rich; rather it is a poor country. You are in the habit of living in peace and tranquility under foreign rule. Now you are to change

your habits, understanding and consciousness. You would have to work hard to establish the credibility and honor of your country in the world.

- You are the introduction of your country, and are to establish its honor among the rest of the countries. It is really a hard work and to establish honor is even harder, for which nature has designed you.
- You are the first generation of a newly established country. Your responsibilities are greater than the citizens of already established countries. They have inherited well-established morals and legacies from their ancestors. Your condition is different; you are to establish your country as well as your traditions, which will be refined by future generations, making your nation more and more majestic and honorable.
- People of established countries are descendants of already well established nations, comparing to them, you are the father of the generations to come. Peoples of established countries trace the foot steps of their ancestors and go on progressing. You are to keep in view your coming generations, while establishing

ancestors and go on progressing. You are to keep in view your coming generations, while establishing a bright legacy of your own.

- It is a tough but magnificent task entrusted to you. If you will sacrifice your self, only then will you be successful to establish Pakistan on a sound base. You will be remembered with love and honor that nobody in the future will share with you.
- In short I say to you: "March towards your new goal with determination, perseverance, and courage. Always keep in mind that for courageous young men there is a first goal, also a second goal and a third goal, but no last goal! When their life ends and they return to their Creator successful and honored, they receive acknowledgement only from Him. He is the only one to justly reward for one's services.
- Hence, O you the Allah's chosen young men! Courageous soldiers of Islam! O you the pivots of your country's expectations! O dutiful sons of your nation! March forward, your Allah, your religion, your country, and your nation are all looking at your future with love and expectations!"

(Translated from a report published in Al-Fazl, 15<sup>th</sup> March 1950)

# THE PROPHECY OF THE MUSLEH MAU'OOD<sup>ra</sup> IN THE LIGHT OF ITS DETERMINANTS

**Lutfur Rahman Mahmood**

## **Background of the Prophecy**

The prophecy of the Musleh Mau'ood<sup>ra</sup> is one of the prominent prophecies announced by the Promised Messiah<sup>as</sup>. After forty days of seclusion for prayers, in Hoshiarpur, the prophecy was published on 20<sup>th</sup> February, 1886. The Promised Messiah<sup>as</sup> has referred to this prophecy in some of his books, pamphlets, and other pronouncements. It may be noted that this prophecy was announced a few years prior to his claim to be the awaited *Mahdi*, and the Promised Messiah. Even at that time he was recognized by the Muslim elite and masses as a successful champion of Islam. With reference to Hazoor's<sup>as</sup> well published invitation to show signs in support of the truthfulness of Islam, the Holy Qur'an, and the mission of the Holy Prophet<sup>saw</sup> ten representatives of the *Arya Samaj* Movement in Qadian, presented a written petition to Hadhrat Mirza Ghulam Ahmad<sup>as</sup> to show them a similar sign within a year starting from September 1885. That letter can be pe-

rused in the first volume of the *Majmooa-e-Ishtiharaat*, pages 92-94. The Promised Messiah<sup>as</sup> accepted that request and conveyed to them his approval (see page 95-96 of the same collection). It appears that the *Arya Samajists* originally were genuine seekers after truth but later on Pundit Lekh Ram, a pungent *Arya* preacher, poked his nose in the matter and polluted the existing peaceful atmosphere. Although the *Arya Samajists* failed to benefit from the faith inspiring prophecy, the group can be credited for being instrumental to its pronouncement.

The prophecy announced that a son would be born, within nine years starting from February 20<sup>th</sup>, 1886. According to the prophecy the illustrious son would be equipped with about fifty extraordinary characteristics including long life, leadership qualities, worldly success, depth of secular and religious knowledge and spiritual nearness to God. At the very outset of the text of the

prophecy the Promised Messiah<sup>as</sup> made it clear that the prophecy was a divine answer to his supplications spread over forty days and nights. A month later he reiterated the same theme in another pronouncement published on March 22<sup>nd</sup>, 1886.

## **Contents of the Prophecy**

The birth of a son to a married couple in itself is not an outstanding development however, some points are particularly noteworthy. At that time the Promised Messiah<sup>as</sup> was in his fifties. The average age at that time in rural India was roughly forty-five. The Promised Messiah<sup>as</sup> had two sons from the first marriage who were in their twenties. There was no issue from the second marriage, which was contracted in 1884. Long before that time he had been blessed with the gift of communication with God. Already he had written four volumes of his first book *Braheen-e-Ahmadiyya*. It is obvious that he wished to have pious children who should continue his services in defense of Islam. The critical analysis of the prophecy

reveals about fifty characteristics. Some of them are given below:

### **Physical Characteristics**

- (1) Remarkable and rapid growth
- (2) Sheltered under shadow of Allah
- (3) Would be the likeness of the Promised Messiah in charm and grace
- (4) Long life

### **Intellectual Characteristics**

- (1) Highly talented and gifted
- (2) Extremely intelligent
- (3) Exceptionally brilliant
- (4) Saturated with secular and spiritual knowledge
- (5) Sharp in understanding

### **Spiritual Characteristics**

- (1) Invested with the Holy Spirit
- (2) Free from all impurity
- (3) Word of Allah
- (4) Light of Allah
- (5) Anointed with the perfume of Allah's pleasure
- (6) Helper of Allah's religion
- (7) Blessed with Messianic breath

### **Temporal Characteristics**

- (1) Sign of power
- (2) Key to victory
- (3) Man of nobility, grandeur

- and wealth
- (4) Sign of grace and beneficence
  - (5) High ranking

### **International Characteristics**

- (1) Means for the freedom of those in bondage
- (2) Nations will be blessed through him
- (3) His fame will spread to the ends of the earth

The great variety of the above characteristics and their literal fulfillment, spread over eight decades and manifesting even afterwards, establishes that the prophecy was indeed the Word of God and not a mere biological calculation. It is difficult to pack all these attributes in a single individual. It can happen only with the will of God. If the prophecy is the result of biological calculation then other people should come forward and announce a similar prophecy prior to the birth of a son who is assured to be equipped with these attributes.

### **The Promised Messiah's<sup>as</sup> Decisive Writings**

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was the recipient of this prophecy. His understanding of the prophetic revelation and its

interpretation are of pivotal importance. These pointers serve as decisive determinants.

- a. Hazoor<sup>as</sup> wrote *Siraj-e-Munir* in 1897, two years after the end of the deadline for the birth of the Promised Son. He recorded the following remarks:

"I had announced a prophecy regarding the birth of my eldest son, Mahmood. That prophecy was published on green leaflets (some of them are still available) and were circulated among thousands of people. That son was born within the limits highlighted in the prophecy. He is now nine years old." (*Siraj-e-Munir, Roohani Khazain* Vol. 12 p. 36)

It may be noted that the Promised Son was born on January 12, 1889, six years prior to the deadline.

- b. *Taryaqul Quloob* is another important book of the Promised Messiah<sup>as</sup> which was compiled in 1889, but was published a couple of years later. Hazoor<sup>as</sup> has cataloged important signs in support of his claim. He refers to the prophecy of the Illustrious Son under sign



number 22:

“My son, by Allah’s Grace, is alive and his name is Mahmood. I received in a *Kashf* (vision) glad tidings about his birth and saw his name, Mahmood, written on the wall of a mosque. Thereafter I published that prophecy on December 1<sup>st</sup>, 1888.” (*Taryaqul Quoob, Roohani Khazain*, Vol. 15, p. 214)

This is a very powerful *Kashf*. ‘Mosque’ in the spiritual science of interpretation of dreams, always signifies the ‘*Jama’at*’ (Muslim Community). Writing of the name on its wall clearly foretells the leadership role for that person i.e. in this case, role as *Khalifah* of the Promised Messiah<sup>as</sup> *Jama’at*. That *Kashf* was literally fulfilled in March 1914, twenty-eight years after the publication of the original prophecy, and continued to manifest its fulfillment for fifty-one years. Allah be praised for His all-encompassing Knowledge.

- c. The Promised Messiah<sup>as</sup> wrote another book titled *Nazoolul Masih* in 1902, and enlisted 123 prophecies which have been fulfilled up to that time. The prophecy of the Musleh

Mau’ood<sup>ra</sup> is mentioned under number 49.

“Allah the Almighty conveyed to me the good news concerning the birth of a son. This prophecy was given a wide publicity. Thereafter the Promised Son was born, who was named Mahmood Ahmad, in accordance with that vision. He is the eldest son.”

(*Nazoolul Masih, Roohani Khazain* Vol. 18 p. 570)

- d. *Haqiqatul Wahee* is the Promised Messiah’s<sup>as</sup> famous book which was penned in 1907. Maulavi Abdur Rahman of Lakhookay, a bitter enemy of Ahmadiyya *Jama’at*, published his revelation: “*Inna shanooka howal abtar*” and deduced from it that Mirza Ghulam Ahmad would die without progeny or descendants. (The original letter in the handwriting of the said Abdur Rahman can be seen on page 430 & 431 of *Haqiqatul Wahee*). The Promised Messiah<sup>as</sup>, in his rejoinder, under sign number 160, commented on the so called *Lakhookay* revelation. Referring to the prophecy of the illustrious son the Prom-

ised Messiah<sup>as</sup> elaborated:

“He was born in January 1889 according to the prophecy mentioned in *Sabz Ishtihar* (Green Leaflets). He was named Mahmood Ahmad. He is alive and is 17 years old.”

(*Haqiqatul Wahyee, Roohani Khazain*, Vol. 22, p. 374)

The writings of the Promised Messiah<sup>as</sup> confirm that Sahibzada Mirza Mahmood Ahmad<sup>ra</sup> is the promised son. It is noteworthy that he has been mentioned in the Promised Messiah’s folders and tracts before and after his birth, in 1886, 1888, and 1889 and in his books (written in 1897, 1889, 1902, and 1907) as one of the supporting sign of the truth of his claim as the *Mahdi* and the Messiah. His name, age and original pronouncement on green colored pamphlets have been repeatedly mentioned, in addition to the declaration of being the eldest son among the living sons from the second marriage. What else is needed to identify him?

### Claimant’s Repeated Declaration

Another important determinant is the person about whom the prophecy is

made, the claimant himself i.e., the very son of the Promised Messiah<sup>as</sup>, Hadhrat Mirza Mahmood Ahmad. He was nineteen years old at the time of the Promised Messiah's<sup>as</sup> sad demise. He was twenty-five when he was elected as Khalifatul Masih II in March 1914. Many companions of the Promised Messiah<sup>as</sup>, including Hadhrat Khalifatul Masih I<sup>ra</sup>, considered Sahibzada Mahmood Ahmad as the fulfillment of that prophecy but Hadhrat Khalifatul Masih II<sup>ra</sup> remained quiet about the prophecy until January 1944.

After a spiritual vision, coupled with a revelation vouchsafed to him on January 7/8, 1944, he made a declaration about this prophecy. On January 28<sup>th</sup>, 1944, in the Friday sermon in Qadian, he announced that the prophecy of Musleh Mau'ood<sup>ra</sup> had been fulfilled in his person. He made similar declarations in Hoshiarpur (20<sup>th</sup> February, 1944), Lahore (12<sup>th</sup> March, 1944), Ludhiana (23<sup>rd</sup> March, 1944), and Delhi (16<sup>th</sup> April, 1944). It is noteworthy that Hazoor<sup>as</sup> made these declarations in public on oath in Allah's mighty name. Hazoor<sup>as</sup> even invited any opponent or doubter to come forward and contest with him on the subject, in the form of *Mobahala* (prayer duel). He is the only son of the Promised Messia-

h<sup>as</sup> who claimed to be the Musleh Mau'ood.

### Followers Dedication and Devotion

Theoretically the claimant of the Musleh Mau'ood prophecy can be either true and genuine or false and an imposter. The true and genuine Musleh Mau'ood<sup>ra</sup> being God's chosen one would certainly be supported by Him as a proof of Divine protection and help. Hadhrat Khalifatul Masih II<sup>ra</sup> launched many schemes, introduced new departments in the *Jama'at* administration and guided the *Jama'at* to higher heights in the field of moral and intellectual growth, preaching and expansion in foreign countries. The opponents threw great challenges in the form of formidable opposition but Hazoor<sup>as</sup> succeeded in leading the *Jama'at* to safety and victory. Hundreds of thousands of followers loved him dearly and believed in him as the fulfillment of the prophecy of Musleh Mau'ood, before and after his claim. The *Jama'at's* love, devotion, and readiness to make great sacrifices on his call can be accepted as the secret of success of those schemes, projects and repeated defeat of the opponents. The *Jama'at* survival in extremely

difficult situations was not possible without the sacrifices and unflinching cooperation of the followers. Even a highly talented general, without the zeal and sacrifice of the rank and file, cannot be successful. This determinant, which cannot be ignored, proves that the claimant was true in his declaration.

### Other Claimants

Hadhrat Sahibzada Mahmood Ahmad was the only claimant from the progeny of the Promised Messiah<sup>as</sup>. However, some individuals came forward with the claim to be the Musleh Mau'ood, on account of mental predilection, constitutional makeup leading to perhaps an honest mistake, or lack of spiritual nearness to God resulting in building of the castles of wishful thinking which is a common disease of traditional imposters.

Yar Muhammad Hoshiarpuri, Muhammad Siddique Bihari, Sheikh Ghulam Muhammad constitute the list of pseudo-claimants. Non Ahmadi critics have referred to these claimants in order to discredit the belief of the Ahmadiyya Muslim *Jama'at* in revelations and other forms of divine communication. Nobody took these claimants seriously and they died without generating an

impact. Their story is the story of a one man army. They are alive only in the literature of the opponents of the Promised Messiah's *Jama'at*. We do not find in the prophecy words like this:

"That he would serve as the tool of the enemies of Ahmadiyyat."

The existence of imposters is a common phenomenon. Many people have claimed to be the awaited Messiah among the Jews. We have at least two or more fake *Mahdis* in every century of the Islamic calendar. Likewise we have many imposters among the Christians. False claimants only confirm the existence of the true and genuine claimant. I cannot say much about the above mentioned pseudo-claimants of this prophecy. I have been told about one living claimant, Mr. Abdul Ghaffar Jamba, a Pakistani living in Germany who claimed to be the '*Zaki Ghulam*' (purified son) another attribute of the Musleh Mau'ood<sup>ra</sup> mentioned in the pronouncement of February 1886.

May Allah grant Mr. Jamba correct understanding of the prophecy of Musleh Mau'ood<sup>ra</sup>. Addressing the Promised Messiah, God Almighty has added the following words to the term *Zaki Ghulam*:

"He would be from your seed and progeny"

The Promised Messiah<sup>as</sup> has given the Arabic version of the same prophecy in his book *Aaina Kamalat-e-Islam*:

"His fame and blessings would reach to the ends of the earth. Nations would be blessed by this courageous and glorious Imam." (*Aina Kamalat-e-Islam, Roohani Khazain*, Vol. 5, p. 578)

Mr. Jamba has written a book in Urdu titled *Musleh Mau'ood*. He laments that no nation has benefited from the blessings of Khalifatul Masih II<sup>ra</sup> because Ahmadis do not have a state of their own (*Musleh Mau'ood*, p.12). This critical stance does not auger well with Mr. Jamba who himself is living as a refugee or an asylum seeker or perhaps as a naturalized citizen in Germany. He has a golden opportunity to extend his 'blessings' at least to Germany and the German nation in support of his claim as *Zaki Ghulam*.

### Fulfillment of the Prophecy

The prophecy mentions about fifty characteristics of the unborn Illustrious Son. The Promised Messiah<sup>as</sup> added a few more

attributes in his writings and pronouncements. A voluminous book is needed to do justice to the fulfillment of these aspects. The following five characteristics are being selected to serve as an example:

- a. His fame will spread to the ends of the earth
- b. Saturation of secular and religious knowledge
- c. Manifestation of the dignity of the Word of God
- d. Emancipation of captives
- e. Rapid growth and stature

### His Fame will Spread to the Ends of the Earth

The prophecy foretells that the name and fame of the Musleh Mau'ood<sup>ra</sup> would reach to the farthest ends of the earth. A man becomes famous in the world for earning global fame in the field of politics, film, art, learning, invention, or recognition as a Nobel Laureate. The Promised Son did not belong to any of these sectors yet his fame spread to the farthest corners as a spiritual leader of a preaching community. Mission houses, mosques and other institutions were built by his missionaries, representatives and followers who conveyed the message Islam wherever they went. He led the *Jama'at* for fifty-one years and left an indelible mark on the minds and souls of people. After

examining the world map in the light of *Jama'at* installations in the shape of mosques, clinics and schools, one is convinced his name and fame indeed has reached to the ends of the earth. Any book, note, or an article on Ahmadiyyat in the Encyclopedic series essentially refers to Hadhrat Khalifatul Masih II<sup>ra</sup> with reference to the growth, work, and impact of the *Jama'at*.

### **Saturation of Secular and Spiritual Knowledge**

God is an inexhaustible source of knowledge. Who bestows it upon His chosen ones and the best example is recorded in the Holy Qur'an. God Almighty has referred to the Holy Prophet<sup>saw</sup> as an *Ummi* i.e., an unlettered prophet who was blessed with extraordinary knowledge and wisdom. In our time, we have an astonishing example in the person of the Promised Messiah<sup>as</sup> as an extension of the blessings of the Holy Prophet Muhammad<sup>saw</sup>. The Promised Messiah was given the knowledge of forty thousand roots of the Arabic language in a single night in 1893 (*Hayat-e-Tayyiba*, by Abdul Qadir Saudagar Mal, p.135). He authored twenty books in Arabic some containing long poems which can be considered as the fine specimens of Arabic poetry. The same God honored His promise of satu-

rating the Musleh Mau'ood<sup>ra</sup> with secular and spiritual knowledge. His younger brother, Hadhrat Mirza Bashir Ahmad<sup>ra</sup> did his masters, but the elder brother passed the Entrance Examination (school leaving certificate) only partially. It was Divine wisdom so that the God-given knowledge could not be attributed to university degrees. God empowered him to write many books and deliver thousands of sermons and speeches. More than 250 books and pamphlets have been published and others will be made available. Hadhrat Khalifatul Masih II<sup>ra</sup> led a very busy schedule yet he was able to produce that much published, written and spoken material. A prolific author can write scores of novels and books in his particular field. The variety of subjects and topics which Hazoor<sup>as</sup> has dealt with is astounding. He writes with a masterly command on the Holy Qur'an, *Hadith*, history, politics, economics, metaphysics, Sufism, comparative study of religion, current affairs, and many other fields.

He had a great aptitude for journalism. He edited a magazine known as *Tasheetul Azhan* when he was in his teens. He launched the weekly *Al-Fazl* in 1913. Once, in his early youthful days, he de-

livered a speech in *Jalsa Salana*. Maulvi Muhammad Ali Sahib (who later on headed the Lahore *Jama'at*) paid glowing tributes to the young speaker and even referred to his eloquence and depth of knowledge as a sign of the truthfulness of the Promised Messiah's<sup>as</sup> mission.

### **Manifestation of the Dignity of the Word of God**

The Word of God here refers to the Holy Qur'an. The prophecy foretells that the Promised Son, unborn at the time of prophecy, would render great services to the Holy Qur'an. By word, deed, and by personal spiritual example, he would propagate the message of the Holy Qur'an. This part of the prophecy has been fulfilled to the hilt. The following points are particularly noteworthy:

#### **i. Contribution in the form of Tafseer**

Hadhrat Khalifatul Masih II<sup>ra</sup> compiled *Tafseer-e-Saghir*, which is the translation of the Holy Qur'an with important explanatory notes. *Tafseer-e-Kabir* is spread over 7000 pages and is the detailed commentary of the Holy Qur'an. It has been translated into English and work is in progress to render it into Arabic. Hazoor<sup>ra</sup> has de-

defense of Islamic philosophy, honor and innocence of the prophets, and refutation of the criticisms of the Orientalists.

## ii. Translation of the Holy Qur'an in European Languages

Hazoor<sup>ra</sup> launched and supervised the project of translating the Holy Qur'an into widely spoken languages of Europe so that the message of Islam could be delivered to the people in their own tongues. His zeal for this project continues to inspire the succeeding Caliphs. The *Jama'at* is very close to its target of presenting the Word of God in at least one hundred languages. It is a noble legacy of Hadhrat Musleh Mau'ood<sup>ra</sup>.

## iii. Introduction to the Holy Qur'an

Hadhrat Khalifatul Masih II<sup>ra</sup> wrote this book to serve as a preface or introduction to the Holy Qur'an. The book contains valuable information on the revelation, preservation, and compilation of the Holy Qur'an, life of the Holy Prophet Muhammad<sup>saw</sup> and the comparative study of religions. This useful book has been translated into English and other languages.

## Emancipation of Captives

The prophetic words of the prophecy are multifaceted in their application. Essentially this emancipation is of souls from the bondage of sin, doubt about the existence of God, disbelief regarding Islam and the Qur'anic teachings and their wisdom and blessings. Winning of a soul for Islam and enriching him with a living faith is tantamount to the freeing of a condemned prisoner from his death cell. This refers to preaching of Islam in near and distant lands. Large numbers of people have embraced Islam during his caliphate. The writer of this article personally knows two sons of European Christian missionaries who joined the fold of Ahmadiyyat and died as dedicated missionaries of Islam (Bashir Ahmad Archard and Abdus Salam Madison, may Allah elevate their ranks in paradise). This emancipation is a true example of the resurrection of the spiritually dead!

The prophecy was manifested in 1930's when Hadhrat Khalifatul Masih II<sup>ra</sup> headed and supervised the movement for the civil rights of the Kashmiri people, who were maltreated by the autocratic Maharaja

of Kashmir. That was a very successful campaign resulting in promulgation of new rules and regulations which recognized the rights of the down trodden masses.

The other aspect is of international import. This aspect can be understood in the light of the following prophecy: 'Nations will be blessed through him'. The many nations of Asia and Africa were under the yoke of colonial powers. The prophecy refers that such nations as a result of his Messianic Spirit and fervent prayers would attain status of independence from their colonial masters. Ninety percent of these nations won their independence during the period of 1944 to 1965. This manifestation is spread over twenty-two years, two continents and an area covering hundreds of thousands of miles. We can not brush it away as mere coincidence. If it is a coincidence then it has been orchestrated by God Almighty to substantiate his work.

## Rapid Growth and Stature

The prophecy announces that the Musleh Mau'ood<sup>ra</sup> would grow rapidly under God's shadow, which means Divine protection. These words apply to his person as well as the *Jama'at* under his leadership. It

has been mentioned that he edited a magazine when he was in his teens, and launched a newspaper a couple of years later, and toured India in 1912 to observe the curricula and instruction methods in Islamic institutes. In 1913 he performed *Hajj*. At the age of twenty-five the *Jama'at* elected him as *Khalifatul Masih*, the highest office in the *Jama'at*. Thereafter he led the *Jama'at* for half a century. His period of *Khilafat* (March 1914 – November 1965) is the period of the *Jama'at* growth in every respect. Increase of numbers, development of organizational setup, financial and budgetary expansion, opening of missions, construction of mosques, publishing of newspapers, periodicals and literature, and translations of the Holy Qur'an. The schemes of *Tehrik-e-Jadid* and *Waqf-e-Jadid* are milestones of the rapid growth of the *Jama'at*. The other aspect is equally interesting and faith inspiring. It appears that at every dangerous juncture, when the very existence of the *Jama'at* was challenged by internal and external opponents the Mighty Hand of God miraculously protected the *Jama'at*. The *Jama'at* witnessed these miracles in 1914, 1927, 1934, 1947, and 1953. It is noteworthy

that after every threat, the *Jama'at* emerged stronger and always leapt forward.

### Significance of the Prophecy

We read and hear with consuming amazement the stories of earlier prophets who were given miracles and signs in the past. Father of the prophets, Abraham (Hadhrat Ibrahim)<sup>as</sup>, was given the glad tidings of the birth of Ishmael and Isaac<sup>as</sup> which were literally fulfilled. About two thousand years later, God repeated the same miracle in the House of Zachariah when he was given the prophecy about the birth of John (Hadhrat Yahya)<sup>as</sup>. Another close relative of Zachariah, Mary (Hadhrat Maryam)<sup>ra</sup> was conveyed the news about the birth of Jesus (Hadhrat Isa<sup>as</sup>). In all the above signs miraculous elements enhance our faith. An identical miracle portraying the power and knowledge of God Almighty has been shown to us in the prophecy of the Musleh Mau'ood. The sign given to the earlier prophets has been repeated which certainly strengthens our faith.

We are unfortunately living in an era of Atheism, Satanism, and disbelief. We need powerful

signs which should serve as proofs for the existence of a living God. The prophecy of Musleh Mau'ood is such a faith inspiring sign. The appreciation of the prophecy requires that we should thank God Almighty for showing us a great sign in support of Islam and the Holy Qur'an. The prophecy should strengthen our faith in the acceptance of prayers. Supplications are granted by God Almighty, who may even convey their acceptance in advance. Thousands of Ahmadis have experienced it.

The prophecy also demands that as Ahmadis, we should play our humble role in the realization of the real purpose of the prophecy i.e. "superiority of Islam and the dignity of the Word of God may become manifest" in the world. Our love for the Hadhrat Musleh Mau'ood<sup>ra</sup> requires that we should benefit from the literature produced by him, not forgetting the pieces of advice he has given the *Jama'at* from time to time, in addition to participating in all the schemes and organizations launched by him for the progress of the *Jama'at*. That is the best homage we can pay to his blessed soul.

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# ISLAM AND CHASTITY

**Nasir Mahmood Malik, National Tarbiyyat Secretary**

*(Speech delivered at the USA West Coast Jalsa Salana, Milpitas, CA on 11/28/08, Editor)*

Islam is based on the laws of nature. Allah has not only created our universe but has also provided Islam as guidance for us to properly and maximally benefit from His creation without getting hurt. Islam provides us a system of norms and values, a code of conduct, to not only live a healthy, productive and peaceful life in this world but also earn the forgiveness, mercy and pleasure of Allah along the way.

In our secular and emancipated society, people seem to have difficulty in seeing the significance and relevance of various Islamic norms and values, like chastity and modesty. Islamic mores seem antiquated and impractical. This is partly due to a lack of understanding of specific Islamic teachings, but mostly it is due to the lack of proper comprehension of the overall objective and the philosophy of Islamic teachings.

Dear brothers and sisters, the topic of my speech is Islam & Chastity. We live in a promiscuous society where we need to continually remind ourselves about the pivotal role chastity plays in our daily lives and how at risk we are if we are not diligent in guarding our chastity.

We routinely observe how dangerous it is to drink and drive. Yet, when people are warned about its dangers, they just laugh it off thinking that they can handle it or that nothing bad can happen to them. One of the effective ways to get their attention is to show them the mangled bodies and vehicles after fatal accidents.

Similarly, it is ironic that, living in this society, people routinely see the inevitable devastating consequences of unchaste behavior, yet most of them don't take chastity seriously.

Let me share with you one NBC report about the aftermath of careless behavior. Sex is a biological necessity that humans are supposed to desire but be able

to control. However, according to this report, for many, the urge for sex is an addiction. A growing number of medical experts say that compulsive sexual behavior is a real disorder that an estimated 16 million Americans, both men and women, or about 5% of the US population, are fighting.

According to this report, such addicts don't get that way in one day. They begin on this path with easy access to risky material like 'soft porn' in magazines, movies, and internet, etc. Unrestrained, they develop the natural urge to act out what they see and thus the visuals progressively become practical experiences. Over time, those experiences become addictions. Those people lose their peace of mind, their jobs, their families, and their dignity. They suffer from diseases, shame and guilt. They become frightened and many even become suicidal.

Even if you consider such an addiction as an anomaly, we commonly observe how unchaste behavior results in life alter-



ing consequences like unwanted pregnancies, infanticide in the form of abortion or abandoned babies, premature marriages of the unwilling and the unprepared, broken families, shortened careers, shattered dreams, personal shame, embarrassment for the family and the friends and so on. All this is happening around us to the religious as well as the secular, to the rich and the poor, to the ordinary and the powerful, and to the simple and the celebrities, alike.

No wonder Islam puts a high emphasis and special premium on chastity. Islam wants to protect us from any such nightmares by admonishing us to not even have unchaste thoughts.

In general, the objective of Islamic teachings is to guide and enable mankind to lead a purposeful life, the ultimate purpose being to recognize, serve and worship our Creator. Allah says in the Holy Qur'an:

*Ma khalaqtul jinna wal insa illa li ya'bodoon*

I have not created the Jinn and the men but that they worship Me. (*Al-Dhariyat*, 51:57)

To accomplish this purpose, Islam teaches us a set of dos and don'ts and our obligations to Allah and Mankind. Both of these obligations arise out of Love. A cursory reflection on the manifestations of Allah's Grace and Mercy evokes a natural Love of Allah. This Love is called *Taqwa*. This Love naturally evolves into the Love of His Creation, Mankind, because when you truly love someone, you begin to love everything about that person. Our success lies in winning the pleasure of Allah through the adequate discharge of these obligations. However, the proper discharge of both these obligations requires piety of mind and purity of nature, that is, chaste mind and chaste behavior.

We commonly observe that when people meet their beloved, they prepare themselves physically – they wash up, don good clothes, wear good fragrance and put on a smile. In short, they do everything they can to accentuate their physical appearance and attraction. Similarly, to fulfill our obligations to Allah and Mankind, we need to enhance not only our physical but moral and spiritual attraction, in part by nurturing

chaste mind and chaste behavior.

The philosophy of Islamic teachings is continuous self-improvement through self-restraint and discipline. Allah has endowed us with wonderful faculties. However, it is the proper use of these faculties, in the right measure and at the right time, that makes us better. For example, sexual urges are natural and by themselves are neither good nor bad, but proper response to these urges is meritorious and separates us from animals. The Promised Messiah<sup>as</sup> has succinctly explained that Islam wants us to progressively move from our natural state, to the moral state, and ultimately to the spiritual state. It is this progression wherein lie our success, peace of mind and the ultimate mercy and pleasure of Allah.

If we look at various Islamic teachings through this prism of lifelong physical, moral and spiritual progress, all Islamic teachings and expectations become significant and relevant. Let us study the fundamental Islamic expectation of chastity through this prism.

Arabic words like *iffa*, *isma* and *ihsan* collectively

describe the Islamic concept of chastity. The Promised Messiah<sup>as</sup> explains chastity as *ihsuan* (with a *suad*) and writes:

This expression connotes the virtue that is related to the faculty of procreation of men and women. Those men and women would be called chaste who refrain altogether from illicit sex and all approaches to it, the consequences of not doing so are disgrace and humiliation for both parties in this world and chastisement in the hereafter, and dishonor and grave harm for those related to them.

Various other scholars have also translated the Qur'anic phrase *forooj* (private parts) as chastity. Thus, that person would be deemed chaste who has a clean mind and body, high integrity and self respect, modest appearance and composure, unquestionable behavior, legitimate sexual relationship, and nothing to hide.

Explaining the significance and critical nature of chastity in his Commentary on *Surah Al-Noor*, Hadhrat Khalifatul Masih II<sup>ra</sup> writes:

Chastity as a moral virtue holds a very high

place in the code of Islamic laws that govern relation between sexes. This *Surah* has laid down comprehensive commandments to safeguard and protect it. Islam views even the slightest breach of these laws with extreme disapprobation.

Given the lure of unchaste behavior and the human propensity to fall for it, Allah has repeatedly admonished both men and women to guard their chastity. For example, Allah says in the Holy Qur'an:

Surely, men who submit themselves *to God* and women who submit themselves *to Him*, and believing men and believing women, and truthful men and truthful women, and steadfast men and steadfast women, and humble men and humble women, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember *Him* – Allah has prepared for *all* of them forgiveness and a great reward. (*Al-Ahzab*, 33:36)

In this verse, Allah has grouped the distinctive features of those men and women whom He is prepared to forgive and reward. They are submissive, truthful, steadfast, humble, sacrificing and fasting believers who actively guard their chastity and continuously remember Allah. Here actively guarding chastity would imply being proactive and diligent in following Islamic teachings about chastity and modesty like separation of genders, men restraining their eyes and women covering their physical attractiveness, etc.

If chastity is a healthy virtue, then unchaste behavior is a cancerous vice. And, this disease is better prevented than cured. The Islamic principle of preventing unchaste behavior is to avoid the activities and the company that may lead to unchaste tendencies. Admonishing us to avoid any path that may lead us astray, Allah says:

*La tattabe'oo khotowaatish-shaitaan*

Follow not the footsteps of Satan. (*Al-Baqarah*, 2:209)

Here, the footsteps of Satan (*khotowaatish-hai-*

*taan*) are all those activities and temptations that may take us away from Allah. As Satan beckons us to follow him, he does not expose the ultimate destruction he is leading to; rather he entices us to only take one baby step at a time. These baby steps seem so benign and inconsequential that we take them mindlessly without much concern. Once we take a few steps on that slippery slope, Satan's job is done and we keep sliding towards the abyss on our own. So, we have to be watchful to not take even the first step. Thus, it is necessary to be deliberate in our lifestyle and keep a keen eye on the long term consequences of our choices rather than be dazzled by their instant pleasure or be swayed by the vain trends around us.

Loneliness and idleness are the two states of hearts and minds that render people vulnerable to unchaste tendencies. Similarly, the veil of darkness and seclusion from the public eye tend to incite risky behavior in people. Therefore, we should keep ourselves occupied with good pursuits, conduct our affairs in broad daylight in the open, and avoid going out after sunset. Allah has made the night for rest and

worship not for partying and indulging in illicit relations.

When we study the *Hadith* of Holy Prophet<sup>saw</sup>, we find profound guidance to avoid the *khotowatish-shaitaan* and cultivate a chaste culture. For example, the Holy Prophet<sup>saw</sup> admonished: Beware! Avoid sitting by the road sides. The people said, O Messenger<sup>saw</sup> of Allah! We cannot avoid sitting there as we have talks there. The Prophet<sup>saw</sup> said, If you insist on sitting there, then give the roads their rights. The people asked, What are the rights of the road? He said, Lowering your gaze, refraining from harming others, returning greetings, and enjoining what is good and forbidding what is evil. (*Bukhari*)

So, Ahmadi Muslim boys and men should internalize this *Hadith*. In today's speak, it admonishes against hanging out, whether it is physically hanging out on a street corner, gossiping on the phone, or chatting on the internet because that is when you are at risk of indiscretion. When you connect with each other, connect for good purposes, not for gossiping about girls or other vain talks.

Similarly, the Holy Prophet<sup>saw</sup> said: A man shall never be alone with a woman except that the third party between them is Satan. (*Tirmidhi*)

This *Hadith* warns against the risky behavior and satanic inclinations if and when you visit the opposite sex in seclusion, whether it is on phone, in chat rooms, or in person for any purpose. Even if you want to do one-to-one *Tabligh*, do it to your own gender. The keyword in this *Hadith* is 'alone' and does not preclude any legitimate interaction for study or work in public.

Addressing the pious wives of the Holy Prophet<sup>saw</sup>, Allah says: You are not like any *other* women if you are righteous. So, be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech. (*Al-Ahzab*, 33:33)

So, Ahmadi Muslim girls and women should recognize their identity. If they are righteous, they can not be like other women. They should be modest and decent in their appearance, conduct and demeanor. They should not behave like other women in the use of cell phones, chat rooms,

web-cams, FaceBook, and MySpace.

Modern society and technology offer many conveniences but they also entice the weak and the vulnerable to easily fall for bad company and risky temptations. They can inconspicuously pull the careless to uncharted waters. Therefore, to guard our chastity, we need to evaluate these conveniences carefully, avail them responsibly, and protect our youth from their risks.

Chastity also comprehends a semblance of truthfulness and trustworthiness. Reflect upon your obligations to fellow human beings. The first and foremost in this category is your spouse, present spouse if you are married or future spouse if you are single. How can you be truthful and trustworthy to your spouse if you are not chaste? Your chastity is the best gift you can give to your spouse.

Now, take this mindset further and apply it to your obligations to Allah. How can you be truthful and trustworthy to Allah if you are not truthful and trustworthy to your spouse? How can you be pure and sincere in your worship and

necessary steps, we must also take sufficient steps. So, while avoiding the satanic footsteps is necessary to be chaste, it is not sufficient to be successful in this endeavor. Allah says:

*Qad aflaha mun tazakkaa*

Verily, he *truly* prospers who purifies himself. (*Al-A'la*, 87:15)

Thus we need to explore the path that leads to self-purification. This means we need to follow the footsteps of the Holy Prophet<sup>sa</sup>. Today, those purifying footsteps are shown to us by the Promised Messiah<sup>as</sup> and his *Khulafa*. As Ahmadi Muslims, it is incumbent upon us to pay heed to the guidance provided by Hadhrat Khali-fatul Masih<sup>aba</sup>.

Let us apply these steps of self purification to preserving chastity. First, let us be honest with ourselves and take stock of our lifestyles. Literally, make a list of how we spend our lives. Are our careers, our friends, our pass-time activities conducive to preserving our chastity? If not, then we not only need to stop following the *khoto-waatiss-shaitan* (the satanic footsteps) but replace such activities with those that

lead to self-purification.

So, we need to replace our mundane and superficial pass-time activities with something more sublime and substantive. If no such alternatives are readily available then we need to be creative and lead others in developing healthier activities. The preferred option should be to promote and enable engaging activities in and around the mosque.

Here the mosque does not necessarily have to be a brick and mortar building. In this age, it could even be a virtual mosque. The notion is that we should come together for the remembrance of Allah and the service of mankind. The Holy Prophet<sup>sa</sup> said that believers away from the mosque should feel like fish out of water.

Individually, we should spend more time reading, exercising, playing sports, and volunteering for the auxiliary or the *Jama'at* work or for various secular organizations. It is better to stay occupied than remain idle because, as they say, an idle mind is a devil's workshop. Islam teaches us to be in the company of the righteous, even if it is a virtual company like studying the life of the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup> and

other godly people, or watching MTA.

In short, any healthy and constructive effort that can replace some risky and wasteful activity will go a long way to guard our chastity. Sure it will not be easy and it will not happen overnight. It will be like trying a new food and then developing a taste for it. However, if we do so to win the pleasure of Allah, then Allah assures us that:

*Allazeena jahadoo fina  
lanahdeyannahum sobolana*

Those who strive in Our path – We will surely guide them in Our ways. (*Al-Ankabut*, 29:70)

So, we all must strive hard and trust that Allah will show us the way. While believing men and believing women are equally responsible for guarding their chastity, according to the Qur'anic injunction – *ar-rijalo qawwamoona alan-nisae*, that is, men are guardians over women (*Al-Nisa*, 4:35), men have the added responsibility to be guardians over their family's chastity. They need to lead by example and set the tone for chaste and virtuous behavior in their families.

In summary, we must

understand the importance of chastity in light of the overall objective and philosophy of Islamic teachings and be proactive in guarding our chastity by avoiding the *khotowatish-shaitaan* and adopting the ways of the righteous. Remember, that person would be deemed chaste who has a clean mind and body, high integrity and self respect, modest appearance and composure, unquestionable behavior, legitimate sexual relationship, and nothing to hide. Knowing the grave consequences of unchaste behavior, let us shun all risky temptations like poison and win the pleasure of Allah by purifying ourselves. May Allah enable us to recognize and fulfill our role as the followers of the Promised Messiah<sup>as</sup>, the Savior of this Age. *Ameen*.

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## HELP THE POOR AND THE NEEDY THROUGH HUMANITY FIRST

## AHADITH

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "He who is not grateful to the mankind is not grateful to God Almighty."

*(Tirmadhi bab ma ja'  
fishshukr liman ahsana ilaika)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "While walking on a pathway, a man came across a thorny branch and removed it. Allah appreciated it and forgave him."

*(Tirmadhi bab ma ja'  
imatatul adha 'anittariq,  
Bukhari kitabul muzali bab  
akhadhal ghusn wa ma  
yudhinnas fittariq farami bih)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Every important matter, which is commenced without the praise (of Allah) is devoid of blessings and is imperfect."

According to another tradition: "Every conversation that does not begin with the praise of Allah is devoid of blessings and is ineffective."

*(Ibni Majah abwabun nikah  
bab khitbatun nika-h, Abu  
Dawud kitabul adab babul  
huda filkalam)*

# FAZL-E-UMAR

## Sayyarah Hikmat

He was a manifestation of Divine Light!  
A Lion in spirits, he was meek of heart!  
For his people, he was a prop of affection  
He believed in the 'Holiness of the Heart's affection'!  
He stood on the highest pedestal of spiritual glory!  
Friends and foes were all drawn by his magnetic personality!  
He extended the bonds of unity and love of humanity!  
He smashed the icons of infidelity and hypocrisy!  
He shone in splendor in the dark sky!  
Bright, pure, steadfast and patient!  
An embodiment of courage, wisdom and strength!  
Intoxicated by the Love of God!  
He marched onward with the Clarion Call!  
Awake, Arise, Strive and Struggle!  
Be in constant motion like the waves of the Sea!  
A paragon of piety, virtue and grace!  
A symbol of resilience, a versatile genius!  
A lover of the Qur'an, a devotee of the Mahdi!  
He committed his life to the cause of Islam!  
He preached the Message of God to the Corners of the World!  
His mission was high, he wanted to reach the Stars!  
He was a token of the Messiah's supplication and prayers!  
He was scented with God's Will and Consent!  
Fearless, free ..... Soldier of Islam!  
He walked on His path majestic and bold!  
Facing bravely all challenges and hostile odds!  
Disturbed to see the disorder in the world!  
He strove hard against all wrongs and injustice!  
Believing that the pen is mightier than the sword!  
A Treasure-house of Guidance and Knowledge!  
A champion of rationality and truth!  
Blessed by revelation, he was the salt of earth!

# KHILAFAT CENTENARY IJTEMA 2008

## Majlis Ansarullah USA

**Munawar Ahmad Saqib (Qa'id Umumi) and  
Syed Fazal Ahmad (Za'im Philadelphia)**

The 27<sup>th</sup> National Annual *Ijtema* (Khilafat Centenary *Ijtema*) of *Majlis Ansarullah USA* was held at Baitur Rahman Mosque in Silver Spring, MD from Friday, October 17<sup>th</sup> to Sunday, October 19<sup>th</sup>, 2008. Approximately 400 *Ansar* from 55 *Majalis* attended. Three guests from abroad also participated in the *Ijtema*.

Volunteers and guests started arriving on the afternoon of Thursday. Those who traveled by air came to BWI Airport which is about 20-25 minutes from Baitur Rahman. Members of transportation team at the airport received guests. Basharat Wadan and Muhammad Nasrullah, who worked tirelessly around the clock to bring every guest safely and efficiently to the mosque, led this team.

The most senior volunteer of this *Ijtema*, Mushtaq Ahmad Chaudhary (77), made sure that every guest had a comfortable place to stay, in spite of his ailing health. Most of the guests preferred to sleep in the mosque, but the elderly and infirm were accommodated in nearby homes. Perwaiz

Aslam Chaudhry arranged transportation so that guests could be taken to residences at the end of each day and brought back to the mosque the following morning. He also coordinated other logistic arrangements along with Shahid Malik.

### Opening Session:

Imam Daud Ahmad Hanif (*Na'ib Ameer* and Missionary in Charge USA) presided over the opening session which was held shortly after Friday prayer. The session started with recitation from the Holy Qur'an by M. Dawood Munir. Dr. Wajeeh Bajwa (*Sadr Majlis Ansarullah USA*) led the participants in reciting the *Ansar* pledge. Dr. Khaled Ata (*Na'ib Sadr I*) presented an overview of the *Ijtema* program highlighting differences from previous years, and introduced some of the volunteers who helped bring the program to fruition.

*Sadr Majlis* thanked attendees for coming together and participating in the *Ijtema*. He asked everyone to be punctual and help keep all areas clean. He

also advised members to spend time in remembrance of Almighty Allah and pray for the success of the *Ijtema*.

Imam Daud Ahmad Hanif spoke about *Ansar* as a role model for the rest of the *Jama'at*. He said that desired progress is possible with hard work, love, and compassion for others. *Tabligh* should be our main focus, and ultimately the *Jama'at* shall achieve its objective. The session ended with silent prayer.

### 16<sup>th</sup> Majlis-e-Shura of Majlis Ansarullah, USA

Delegates of the *Majlis-e-Shura* met for a total of about 8 hours to review implementation of last year's recommendations and to deliberate on four new proposals. One hundred and thirty-five delegates participated. The first *Shura* session was presided over by Dr. Wajeeh Bajwa, *Sadr Majlis*. It began with recitation from the Holy Qur'an by Syed Sajid Ahmad. The *Sadr* reminded members of their unique responsibility as *Shura* delegates. He said that Huzur<sup>(aba)</sup>, in his Friday Sermon of March 24, 2006, quoted



Hadhrat Ali<sup>ra</sup> who said that “counsel should be sought from those who are sensible and those who worship God”. Hazoor<sup>aba</sup> said that representatives for the *Shura* are appointed on the basis of compliance to the *Nizam-e-Jama'at* (system of *Jama'at*), financial sacrifices and worship of God. This puts a great responsibility on the members of the Community to appoint representative for *Shura* on the basis of *Taqwa* (righteousness) rather than personal friendship or relations.

Hazoor<sup>aba</sup> said that during the *Shura* discussions one should not be swayed by anyone's oratory etc. but should reflect over all its aspects before giving suggestions. Once the decision of the *Khalifah* of the time is made on a *Shura* proposal, whether in its original form or with changes, its implementation should be pursued.

Hazoor<sup>aba</sup> reminded members that “When a *Shura* proposal is approved by the *Khalifah* of the time and is introduced in the Community then it is the duty of the representatives to see if it is being properly implemented or not. If they fail to keep an eye on this they are not fulfilling their obligation and even if they get away with it in this world by making excuses, Allah shall definitely hold them to be accountable.”

The *Sadr* asked delegates to remember Hazoor's<sup>aba</sup> instructions and “come up with simple, useful and practical recommendations which may benefit *Ansar* of USA for all times to come.” He then invited *Qa'id Umumi*, Munawar Saqib, to present the implementation report of last year's recommendations. Following this, *Qa'id Umumi* presented new proposals received from *Majalis* this year along with reasons why some proposals were not selected for discussion at *Shura*. Hazoor<sup>aba</sup> had approved four proposals for deliberation. *Qa'id Finance*, Kalim Ahmad Rana presented income and expense budgets for 2009.

Three subcommittees deliberated on four proposals related to:

1. Establishing a mobile *Tabligh* trailer,
2. Survey to measure implementation of Hazoor's<sup>aba</sup> instructions,
3. Improving *Ijtema* Program, and
4. Budget for 2009.

Recommendations of sub-committees were presented to the full *Shura* body on Saturday, and accepted with minor changes. These recommendations have been approved by Hadhrat Khalifatul Masih V<sup>aba</sup> and sent to *Qa'ideen*

for implementation. These proposals and recommendations will be published and provided to all delegates in January 2009.

## Sports Competitions

In previous years, sports competitions were held in the field behind Baitur Rahman Mosque. This year, due to ongoing construction of the *Ansarullah* Hall (part of mosque expansion and *Khilafat* Centenary Celebration) this field was not available. All sports competitions therefore took place in the area between the parking lot and the *Ansar* trailer. Bashiruddin Khalil Ahmad, and Shafquat Wahla conducted Arm Wrestling and Hot Potato competitions on Friday evening. Winners were:

Abdul Rahman Minhas (Willingboro), Naseerul Haque (New York), Abdul Hameed Mirza (Laurel) and Tariq Wahla (Laurel).

Winners of first positions in other competitions include:

### Morning Walk:

Baba Trawalley (Research Triangle) and Halim Chaudhry (Baltimore),

### Horseshoe toss:

Mujahid Mahmood (Dallas) and Zafar Iqbal (Syracuse),

### Table Tennis:

Nasir Bukhari (Detroit) and

Rafi Ahmed (Brooklyn). The team from Headquarter Region won the Tug-of-war competition.

### **Scholastic Competitions**

During the *Ijtema* regional winners competed in six scholastic competitions. Winners were:

#### **Holy Qur'an**

Athar Alam Farooq  
(Cypress-Houston),

#### **Darsul Hadith**

Mahmood Ahmad  
(Atlanta),

#### **Prepared Speech:**

Mohammed Antwi  
(Dallas),

#### **Impromptu Speech:**

Anwer Mahmood Khan  
(LA East),

#### **English Poem:**

Bilal Abdus Salam  
(Philadelphia)

#### **Urdu Poem:**

Tasweer Rehman  
(Cypress-Houston)

A fierce competition in General Knowledge was held between nineteen 4-member teams. First position was achieved by the regional team from Southwest led by Anis Shaikh. Other members of the team were Abdul Ahad Chowdhury, Asim Ansari

and Mubarik Ahmad.

Over 200 participants competed in the "Observation & Recall" competition. Using a projector, pictures of 30 objects were displayed for 9 seconds each. Afterwards competitors were asked to write a list of these objects from memory. Only two participants, Naveed Malik of Syracuse and Mansoor Qureshi of Detroit, were able to recall the name of every object.

### **Presentations**

As usual interactive presentations called *Talqeen-e-Amal* (exhortation to act) were very popular this year. They inspired members to learn from others' experience and get answers to specific questions. This year there were four such presentations:

Habeeb M. Shafeek Jr. spoke about "Integration of New Converts." The central theme of his talk was Hazoor's<sup>aba</sup> expectations from *Ansar*. He exhorted members to develop *Taqwa* (righteousness), suppress one's ego, have righteous intention, and act consistently.

Several success stories in *Tabligh* were presented in a workshop entitled "Motivation Through Inspiration". These were brief presentations on methods used by different *Majalis*

for *Tabligh*. Monas Chaudhry moderated this *Talqeen-e-Amal* Session. It addressed five methods of initiating *Tabligh* activity:

- *Tabligh* Trailer - Tahir Abdullah / Syed Fazal Ahmad (Philadelphia)
- Bookstall - Imran Jattala (LA East)
- Radio Program - Ijaz Sheikh (Houston)
- Visits to Small Towns - Suhail Kausar (Dallas)
- Book Fairs - Bashir Rohella (Detroit)

Dr. Rizwan Dar's presentation on "Hypertension" enlightened *Ansar* about high blood pressure, its causes, and how to prevent this disease through diet and exercise.

Dr. Zia Shah's presentation compared the concept of God and our origin with reference to scientific theory, Biblical quotes, Christian beliefs, and verses from the Holy Qur'an.

Rafiuddin Malik and Nasir Mahmood Malik led the workshop on "Importance of following instructions of the *Khalifah* of the time" and answered questions.

### **Special session**

During a special session on Saturday evening, Dr. Ahsanullah Zafar Sahib, Ameer *Jama'at* USA, spoke to

members about the importance of marital harmony and encouraged parents of marriage-age children to use all resources at their disposal to help find righteous matches for their children. He also announced the appointment of Dr. Farooq Padder (of Willingboro) as Assistant National Secretary *Rishta Nata* (Matrimony). Mirza Maghfoor Ahmad spoke briefly about the *Jama'at Qaza* (Judicial) department.

### From Father to Son

At the *Khuddam Ijtema* in August this year, Nasir M. Malik, representing Dr. Wajeeh Bajwa, Sadr Majlis, had presented how some parents felt about their children's generation in a workshop titled "From Father to Son" in which he addressed three things from children that hurt parents. These were:

- Attitude of 'know it all' as if parents' advice does not matter.
- Lack of appreciation for parents' effort to fulfill material and emotional needs.
- More interest in electronic gadgets as compared to family members.

At *Ansar Ijtema*, Sadr Majlis *Khuddamul Ahmadiyya* USA, Dr. Faheem Younus Qureshi, was invited to share *Atfal* and *Khuddam's* perspective of those actions by parents that hurt children's feelings. His presenta-

tion was titled "From Son to Father", and was based on input from *Atfal* and *Khuddam*. These included:

- When I come to the mosque, my father's generation ignores us. (from 7-15 year old)
- We do not have a relationship where I can discuss issues such as marriage, choice of spouse, pornography. (from 15-30 year old)
- You blame more...and appreciate less (all ages)
- You control more...and explain less (all ages)
- You come across as not open to negotiation regarding issues such as attending parties, wearing a bracelet, listening to music, or choosing a certain career (all ages).

### Program

On Saturday and Sunday mornings, congregational *Tahajjud* prayer was followed by *Fajr* prayer and *Darsul Hadith*. The 6:30-8:00 AM time slot was reserved for sports competitions, followed by breakfast, with the first session of the day starting at 9 AM. Morning sessions included scholastic competitions and various presentations. *Zuhr* and *Asr* prayers were offered at 1:30 PM. Sports competitions continued in late afternoons, and *Shura* committees met after *Ish'a* and deliberated late into the night.

### Hospitality

One of the most important responsibilities of the *Ijtema* was to feed more than 400 participants 3 times a day. Iqbal Khan and his team of Silver Spring and Laurel Ansar handled this responsibility very well. Regional ziafat teams helped with cooking on Friday and Saturday. These teams were led by Saadat Abdullah (Philadelphia), Rizwan Qadir (Detroit), Tahir Chaudhary (North Virginia), Abdul Salam Jamil (Houston), M. Ahmad Chaudhry (New York), and Fazalur Rehman Qureshi (Orlando).

### Prize Distribution

One hundred and seventy-eight awards consisting of certificates, plaques, medals, trophies, and prizes were awarded since this would have taken too long in one session, four mini award ceremonies were conducted which were spread over two days. Naseem Waseem worked tirelessly to coordinate the distribution of all prizes. Names of all prize winners appear at the end of this report.

### Special Tabligh Session

Just before the start of the concluding session, Daniel Brock, a new convert from Austin Majlis, described how he became Ahmadi. He mentioned that

he used to be a practicing Christian but the untimely demise of his beloved wife (at age 43) on June 12, 1999, caused him to search other religions for answers to questions he could not find in Christianity. His search led him to Islam and ultimately he accepted Ahmadiyyat in November of 2006.

### Concluding Session

The concluding session of the *Ijtema* was presided over by respected *Ameer Jama'at* USA, Dr. Ahsanullah Zafar. The session started with the recitation of the Holy Qur'an by Athar Alam Farooqi.

The most senior participant of the *Ijtema*, Abdul Ghaffar Dar, aged 92 years, read a Persian poem of the Promised Messiah<sup>as</sup> from the book *Al-Wassiyat*.

Dr. Wajeeh Bajwa, Sadr, presented the following achievement awards:

#### Service to local Majlis

Imtiaz Rajeyki  
(Philadelphia),  
Maqbool Ahmad (Austin)

#### Best Nasir (Saf I)

Abu Bakr Ladd (St. Louis)

#### Best Nasir (Saf II):

Kusi Ahmad (Hartford)

Fitchburg, Cypress-Houston, Austin, LA Inland

Empire, LA East *Majalis* were recognized for their outstanding performance, with *Alam-e-In'ami* going to Dallas *Majlis*.

*Sadr Majlis*, Dr. Wajeeh Bajwa, presented the annual report of *Majlis Ansarullah* USA. Highlights of accomplishments during 2008 include:

- Held Ansar Leadership Conference (ALC) in Miami in January.
- Provided annual plan (Ansar Handbook 2008) to each Za'im.
- Held regional *Ijtemas* in all 10 regions.
- Made 763 social contacts with inactive Ansar.
- Co-ordinated Discipline and *Hazri Nigrani* (Organization of Volunteers) duties at the US Annual Convention.
- 231 *Ansar* have applied for Wasiyyat since Huzur's<sup>aba</sup> historic appeal in 2004.
- *Ansar* held 1439 one-on-one tabligh meetings.
- *Ansar* made 110 visits to small towns for *Tabligh*.
- Awarded 2 Ansar Tahir Scholarships.
- *Zo'ama* and *Nazimeen* submitted 536 monthly reports (466 by *Zo'ama*, 70 by *Nazimeen*)
- 836 *Ansar* participated in Social Service spending 2,427 man-hours.
- Published *Ansar* News-

letter every month.

- Published Annual Double-issue of "*Al-Nahl*."
- Published a book, "Approaching the West," by Imam Mubasher Ahmad.
- Published 50,000 fliers in English and Spanish for *Tabligh*.
- Initiated translation of "*Sabilur-Rishad*" by a team led by Syed Sajid Ahmad.
- 32 *Majalis* reported participation in physical activities (with 21% of *Ansar* exercising regularly)
- Members contributed \$277,000 in 2008 towards *Chanda Ansar*, *Ansar Ijtema* and Publication (88% of budget).
- *Majlis Ansarullah* contributed \$500,000 for the construction of *Ansarul-lah* Hall which is being built as part of Baitur Rahman Mosque extension.
- 14 members contributed \$3,500 each for installation of water wells in Africa.

The *Sadr* mentioned that in 2009 there will be extra efforts to reach out to all *Ansar*; facilitate *Rishta Nata*; establish *Ta'limul Qur'an* classes and salat (Prayer) center in each *Majlis*; and increase *chanda* participation and collection. He ended with request for prayers for the five members (and their families)

who passed away during 2008:

- Dr. Mazhar Haque (Long Island)
- Nisar Ahmad Arain (Albany)
- Faizur Rehman Faizi (Charlotte)
- Chaudhry Abdul Qadir (North New Jersey)
- Zahid Saeed Malik (Potomac)

In his concluding address Dr. Ahsanullah Zafar, *Ameer Jama'at USA*, recognized the increase in attendance and well-coordinated program with emphasis on *Khilafat*. He urged attendees to increase their contribution for the Ansarullah Hall. Quoting the Qur'anic verse about the first *Ansarullah* (disciples of Prophet Jesus<sup>(as)</sup>), he urged members to continue to gain knowledge of the Holy Qur'an and strive in the path of Allah and seek His pleasure.

The *Ijtema* concluded with *Ansarullah* pledge led by *Sadr Majlis* at 1:30PM followed by silent prayer led by Dr. Ahsanullah Zafar, *Ameer USA*.

### Volunteers

By the Grace and Mercy of Almighty Allah success of *Ijtema* was made possible by dedicated work performed by numerous volunteers:

### Audio

Waqar Bhatti (Laural)

### Decoration

Muhammed K Owusu (South Virginia)

### Projection

Imran Jattala (LA Inland Empire)

### Network

Basit Khan (Baltimore)

### Program

Rafiuddin Malik (Columbus)

### Salat

Mujahid Mahmood (Dallas)

### Discipline

Habeeb Shafeek Jr. (Orlando)

### Ziafat

Iqbal Khan, Amjad Chaudhary (Silver Spring)

### Photography

Jalal Nooruddin, Kalim Bhatti & Haroon Rashid-

### Bookstall

Chaudhary Mushtaq Ahmad (Laurel)

### Tajnid

Munawar Malik (Dallas)

### Minutes

Syed Fazal Ahmad (Philadelphia)

### Finance

Kalim A. Rana (Houston North)

## Performance Awards and Results of Competitions

### Outstanding Majlis (Large Majalis)

1st Dallas (Za'im: Mujahid Mahmood) *Alamé In'ami*

2nd LA East (Za'im: Rashid Mian Syed)

3rd LA Inland Empire (Za'im: Imran Jattala)

### Outstanding Majlis (Small Majalis)

1<sup>st</sup> Austin (Za'im Malik Mohammad Altaf)

2<sup>nd</sup> Cypress-Houston (Za'im: M. Dawood Munir)

3<sup>rd</sup> Fitchburg (Za'im: Muzaffar Chaudhry)

### Maximum Participation in Talim Exam (Large Majalis)

1<sup>st</sup> Dallas Majlis

2<sup>nd</sup> South Virginia Majlis

3<sup>rd</sup> Laurel Majlis

3<sup>rd</sup> Chicago East Majlis

### Maximum Participation in Talim Exam (Small Majalis)

1<sup>st</sup> Research Triangle

1<sup>st</sup> Charlotte

2<sup>nd</sup> Cleveland

2<sup>nd</sup> Austin

3<sup>rd</sup> Baltimore

Special Recognition: Indiana

### Best Nasir

Saf I: Abu Bakr Ladd (St. Louis)

Saf II: Kusi Ahmad (Hartford)

**Service to Local Majlis**

Imtiyaz Rajeyki  
(Philadelphia)  
Maqbool Ahmad (Austin)

**Scholastic Competitions****Recitation from the Holy Qur'an**

- 1<sup>st</sup> Athar Alam Farooqi  
(Cypress-Houston)  
2<sup>nd</sup> Munawar Malik  
(Cleveland)  
3<sup>rd</sup> Hafizullah Khan  
(Silver Spring)

**Prepared Speech**

- 1<sup>st</sup> Mohammad Antawi  
(Dallas)  
2<sup>nd</sup> Dr. Mansoor Qureshi  
(Detroit)  
3<sup>rd</sup> Maudood Ahmad  
(Milwaukee)

**Darsul Hadith**

- 1<sup>st</sup> Mahmood Ahmad  
(Atlanta)  
2<sup>nd</sup> Mubashir Ahmad  
(LA Inland Empire)  
3<sup>rd</sup> Burhan Qaderi  
(Detroit)

**English Poem**

- 1<sup>st</sup> Bilal Abdus Salam  
(Philadelphia)  
2<sup>nd</sup> Ch. Mubashir Ahmed  
(Brooklyn)  
3<sup>rd</sup> Anis Shaikh  
(Phoenix)

**Urdu Poem**

- 1<sup>st</sup> Tasweerur Rehman  
(Cypress-Houston)  
2<sup>nd</sup> Mazharul Haq  
(LA Inland Empire)

3<sup>rd</sup> Jamil Choudhry  
(Central Jersey)

**General Knowledge (Team Competition)**

- 1<sup>st</sup> Anis Shaikh, Abdul  
Ahad Chowdhury,  
Asim Ansari, Mubarik  
Ahmad  
2<sup>nd</sup> Abdus Shakoor Malik,  
Mubashir Ahmad  
Chaudhry, Chirs  
Komari, Atif Chaudhry  
3<sup>rd</sup> Imtiyaz Rajeyki, Abid  
Buttar, Salimullah,  
Khalil Malik

**Observation & Recall**

- 1<sup>st</sup> Naveed Malik  
(Syracuse)  
1<sup>st</sup> Mansoor Qureshi  
(Detroit)  
2<sup>nd</sup> Naeem Ahmad  
(Fitchburg)  
2<sup>nd</sup> Khalil Malik  
(Philadelphia)

**Impromptu Speech**

- 1<sup>st</sup> Anwar Mahmood Khan  
(LA East)  
2<sup>nd</sup> Kusi Ahmad (Hartford)  
3<sup>rd</sup> Abdul Shakoor Malik  
(Silicon Valley)

Consolation Prize:  
(Nasir Bukhari (Detroit))

**Sport Competitions****Morning Walk (Saf I, 56 & Over)**

- 1<sup>st</sup> Halim Chaudhry  
(Baltimore)  
2<sup>nd</sup> Mahmood Ahmed  
(Georgia-SC)  
3<sup>rd</sup> Imtiaz Rajeyki  
(Philadelphia)

**Morning Walk (Saf II, 40-55 Years)**

- 1<sup>st</sup> Baba Trawalley  
(Research Triangle)  
2<sup>nd</sup> Ahmad Kusi (Hartford)  
3<sup>rd</sup> Chair-ul-Bahri (Hartford)

**Musical Chair "Hot Potato"**

- 1<sup>st</sup> Tariq Wahla (Laurel)  
2<sup>nd</sup> Muhammad Zafar Iqbal  
(Syracuse)  
3<sup>rd</sup> Awais Sultan (Cleveland)

**Horseshoe Toss (Saf I, 55+ Years)**

- 1<sup>st</sup> Zafar Iqbal (Syracuse)  
2<sup>nd</sup> Iqbal Ahmed (New York)  
3<sup>rd</sup> Ubaidullah Chaudhry  
(North New Jersey)

**Horseshoe Toss (Saf II, 40-55 Years)**

- 1<sup>st</sup> Mujahid Mahmood  
(Dallas)  
2<sup>nd</sup> Mubashir Ahmed (Dallas)  
3<sup>rd</sup> Munawar Malik (Dallas)

**Arm Wrestling (Saf I, 55+ Years)**

- 1<sup>st</sup> Abdul Hameed Mirza  
(Laurel)  
2<sup>nd</sup> Jamil Chaudhry (Central  
New Jersey)  
3<sup>rd</sup> Imtiyaz Rajeyki  
(Philadelphia)

**Arm Wrestling (Saf II, 40-55 Years)**

- 1<sup>st</sup> Abdul Rahman Minhas  
(Willingboro)  
1<sup>st</sup> Naseerul Haque (New  
York)  
2<sup>nd</sup> Mohammad A Chaudhry  
(New York)

3<sup>rd</sup> Sadaqat Mahmood  
(Milwaukee)

### **Volleyball (Team Competition)**

1<sup>st</sup> Headquarter Region  
2<sup>nd</sup> Southwest Region  
3<sup>rd</sup> Philadelphia Majlis

### **Tug-O-War (Team Competition)**

1<sup>st</sup> Headquarter Region  
2<sup>nd</sup> Northeast Region

### **Table Tennis (Saf I, 55+Years)**

1<sup>st</sup> Rafi Ahmed (Brooklyn)  
2<sup>nd</sup> Majeed Malik (Brooklyn)  
3<sup>rd</sup> Imtiaz Chaudhary  
(Central New Jersey)

### **Table Tennis (Saf II, 40-55 Years)**

1<sup>st</sup> Nasir Bukhari (Detroit)  
2<sup>nd</sup> Lutafullah Salim (York)  
3<sup>rd</sup> Fazal Qureshi (Orlando)

### **Meritorious Service to Local Majlis in Finance**

Mazharul Haque (LA Inland Empire)  
Ch. Fazal Ahmad (North Virginia)  
Masood A. Khurshid (Georgia –South Carolina (GA/SC))  
Mirza Basharat Munir (Athens)  
Malik Muhammad Altaf (Austin)  
Wadood Tariq (Milwaukee)  
Muzaffar A. Chaudhry (Fitchburg)

Fazalur Rahman Qureshi (Orlando)  
Tahir Ijaz (San Diego)  
Munir A Malik (Phoenix)  
Naveed Ashraf (St Paul)  
Mahmud A Surahman (LA West)  
Arif Mehmood (North New Jersey)  
Monawar A Siddiqui (Philadelphia)  
Syed Hameed U Rahman (Cleveland)  
Abul M.Haniff (Oakland/SF)  
A.R Fauzi (Baltimore)  
Nisar Ahmad Khan (Houston North)  
Munawar A. Piracha (Dallas)  
Ch. Muhammad Ikram (Silver Spring)  
Abdul Latif Mahmud (Cypress -Houston)  
Munawar A Malik (Virginia South)  
M Idris Munir (Silicon Valley)  
Ch. Mushtaq Ahmad (Laurel)

### **Certificate of Appreciation in Finance**

Naseer U Din (Merced)  
Zia Azam (Research Triangle)  
Lutf ur Rahman (Alabama/TN)  
Syed Nafees Bukhari (Potomac)  
A.R. Qureshi (Long Island)  
Amin Shaikh (Central New Jersey)  
Syed Mubarak Ahmad (Las Vegas)

### **Certificate of Achievement in Taleem Exam**

Z. A. Malik (Austin)  
Chaudhry Naseer Ahmad (Charlotte)  
Iftikhar A. Sheikh (Cypress-Houston)  
Abdul Latif (Dallas)  
Mujahid Mahmood (Dallas)  
Bashir Shad (Detroit)  
Nisar Ahmad (Houston North)  
Mirza Irshad Ali (Houston South)  
Mahmood Ahmad Bhatti (Laurel)  
Chaudhry Mushtaq Ahmad (Laurel)  
Sardar Hifazat Ahmad (Laurel)  
Abdul Shakur Malik (Silicon Valley)  
Mohammad Tahir Bhatti (Silver Spring)  
Latif Ahmad Bhatti (Silver Spring)  
Iqbal Khan (Silver Spring)  
Mokarram A. Khan (Silver Spring)  
Perwaiz Aslam Chaudhry (Silver Spring)  
Masood A. Malik (Silver Spring)  
Nasir A. Raja (Silver Spring)  
Mohammad Zafar Iqbal (Syracuse)  
Tahir Ahmad (Syracuse)  
Basharat Ahmad Wadan (Washington)  
Khalid Mahmood (Washington)  
Abdul Jabbar Naseer (Washington)