

"O My Lord, Increase Me In Knowledge."

(Holy Qur'an, 20:115)

TALIM SYLLABUS

(17 to 18 Years)

LAJNA IMA'AILLAH UK

Contents



LAJNA IMA'ILLAH PLEDGE English	2
SALUTATION & ABBREVIATIONS	3
INTRODUCTION	4
17 to 18 Years Syllabus	5



LAJNA IMA'ILLAH PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allah. He is the One and has no partner. And I bear witness that Muhammad (saw) is His servant and His Messenger.

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

Insha 'Allah



SALUTATION & ABBREVIATIONS

Lajna members are advised to recite the full salutations when reading the syllabus. The following abbreviations have been used in the syllabus.

SA An abbreviation for *Sallallahu alaihi wa sallam* meaning, May peace and blessings of Allah be upon him, is written after the name of the Holy Prophet^{sa}

AS An abbreviation for *Alaihissalam* meaning, May peace be upon him /her is written after the name of Prophets other than the Holy Prophet Muhammad^{sa} and pious women prior to the era of the Holy Prophet Muhammad^{sa}

RA An abbreviation for *Radiallahu anhu/anha/anhum*, meaning, May Allah be pleased with him/her/them, is written after the names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}

RH An abbreviation for *Rahimullah*, meaning, May Allah have mercy upon him, is written after the names of deceased pious Muslims who are not Companions.

NB. Whilst every effort has been made to be consistent in the use of spellings/salutations in this syllabus; readers may come across some which are written differently. Such as (saw) for (SA) and Hadhrat/Hudur for Hazrat/Huzoor. This is because some references and books have been quoted in the syllabus which were published before these were standardised.



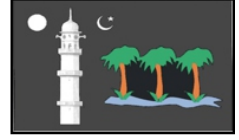


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE GRACIOUS AND EVER MERCIFUL

LAJNA IMAILLAH UK

AHMADIYYA MUSLIM WOMEN'S ASSOCIATION



October 2019

The Talim department of Lajna Ima'illah, UK, has put together this syllabus for the 15 to 18 years old Lajna. This is for ease of transition into Lajna and it is expected that this syllabus will be covered by you during the three years. Thereafter, you will follow the general Ta'lim syllabus where the subjects will continue. Insha'Allah

Some aspects of the syllabus such as the verses and Surahs of the Holy Quran, Ahadith, Quranic Prayers and Contemporary Issues are taken from the Waqfe Nau syllabus. Please try to memorise these with their meanings.

From the writings of the Promised Messiah^{as}, 'Our Teaching' and 'The Will' are an integral part of this syllabus. Please make every effort to read these books. The Ta'lim department will assist you in the study of these two books through lesson plans. Insha'Allah.

In addition, early periods from the history of Islam and Ahmadiyyat are also included in the syllabus.

We pray that may Allah the Almighty enable you to derive maximum benefit from this and help you to succeed in your quest for religious knowledge. Ameen

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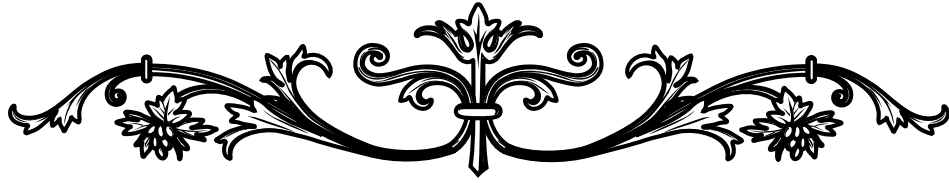
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SYLLABUS FOR 17 TO 18 YEAR OLDS



Overview of the Syllabus - 17 to 18 years

Components	17 to 18 Years
1. Holy Quran	Surah Al-Ghashiya
2. Hadith	1) Worldly life is to sow and the Hereafter is to reap; 2) Earning a lawful living is also Jihad.
3. Quranic Prayers	1) "My Lord open up for me my heart; and make my task easy for me; and loose the knot from my tongue that they may understand my speech." (20:26-29) 2) "Our Lord bestow on us mercy from Thyself, and furnish us with right guidance in our affair." (18:11)
4. Book of the Promised Messiah ^{as}	"The Will."
5. History of Islam	Section from "Life of Muhammad^{saw}" by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II ^{ra}
6. History of Ahmadiyyat	Chapter 2 from "A brief History of the Ahmadiyya Muslim Jama'at" by Sheikh Khurshid Ahmad
7. Contemporary Issues	On the truthfulness of the Promised Messiah^{as} – "How will you feel when the Son of Mary will descend amongst you and he will be an Imam from amongst you." (Bukhari)



1. The Holy Qur'an

Chapter: 88 - Al-Ghashiyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

هَلْ أَتَكَ حَدِيثُ الْغَاشِيَةِ ﴿٢﴾ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٣﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٤﴾ تَصْلَى
نَارًا حَامِيَةً ﴿٥﴾ تُسْقَى مِنْ عَيْنٍ آنِيَةٍ ﴿٦﴾ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٧﴾ لَا يُسْبِغُ
وَلَا يُغْنِي عَنْهُمْ جُوعٌ ﴿٨﴾ وَجُوهٌ يَوْمَئِذٍ نَّاعِبَةٌ ﴿٩﴾ لِسَعْيِهَا رَاضِيَةٌ ﴿١٠﴾ فِي جَنَّةٍ عَالِيَةٍ
﴿١١﴾ لَا تَسْمَعُ فِيهَا لَاغِيَةً ﴿١٢﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٣﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٤﴾ وَأَكْوَابٌ
مَوْضُوعَةٌ ﴿١٥﴾ وَنَبَارِقُ مَصْفُوفَةٌ ﴿١٦﴾ وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٧﴾ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ
كَيْفَ خُلِقَتْ ﴿١٨﴾ وَإِلَى السَّاءِ كَيْفَ رُفِعَتْ ﴿١٩﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿٢٠﴾ وَإِلَى
الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢١﴾ فَذَكِّرْ ۚ إِنَّنَا أَنْتَ مُذَكِّرٌ ﴿٢٢﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّطٍ ﴿٢٣﴾ إِلَّا
مَنْ تَوَلَّى وَكَفَرَ ﴿٢٤﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٥﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٦﴾ ثُمَّ إِنَّ
عَلَيْنَا حِسَابَهُمْ ﴿٢٧﴾

Translation : In the name of Allah, the Gracious, the Merciful. Has there come to thee the news of the overwhelming calamity? Some faces on that day will be downcast; Toiling, weary. They shall enter a burning Fire; And will be made to drink from a boiling spring; They will have no food save that of dry, bitter and thorny herbage, Which will neither fatten, nor satisfy hunger. And some faces on that day will be joyful, Well pleased with their labour, In a lofty Garden, Wherein

thou wilt hear no idle talk; Therein is a running spring, Therein are raised couches, And goblets properly placed, And cushions *beautifully* ranged, carpets *tastefully* spread. And Do they not then look at the camel, how it is created? And at the heaven, how it is raised high? And at the mountains, how they are set up? And at the earth, how it is spread out? Admonish, therefore, for thou art but an admonisher; Thou hast no authority to *compel* them. But whoever turns away and disbelieves, Allah will punish him with the greatest punishment. Unto Us surely is their return, Then, surely, it is for Us to call them to account.

2. Hadith

الدُّنْيَا مَزْرَعَةٌ الْآخِرَةُ

Addunya mazra atul akhirah

Worldly life is to sow and the Hereafter is to reap.



طَلَبُ الْحَلَالِ جِهَادٌ

Talabul halali jihad

Earning a lawful living is also jihad.

3. Quranic Prayers

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٦﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٧﴾ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٨﴾ يَفْقَهُوا قَوْلِي ﴿٢٩﴾

Rabbishrahli sadri, wa yassirli amri, wahlul uqdatam-mil-lisani, yafqahu qauli

My Lord open up for me my heart; and make my task easy for me; and loose the knot from my tongue that they may understand my speech.” (20:26-29)



رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٨﴾

Rabbana atina mil-ladunka rahmatanw-wa hayyi lana min amrina rashada

Our Lord bestow on us mercy from Thyself, and furnish us with right guidance in our affair.” (18:11)

4. Book of the Promised Messiah^{as} “The Will”

5. History of Islam

Taken From: Life of Muhammad^{saw}

By: Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} Khalifatul Masih II

THE PROPHET^{sa} LEAVES FOR MECCA WITH ONE THOUSAND FIVE HUNDRED COMPANIONS

During this time the Prophet^{sa} saw a vision which is mentioned thus in the Qur'an:

You will certainly enter the Sacred Mosque, if God will, in security, some having their heads shaven, and others having their hair cut short; and you will not fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand

(48: 8).

That is to say, God had decided to let Muslims enter the precincts of the Ka'ba in peace, with heads shaven and hair cut (these being the external signs of pilgrims to the Ka'ba), and without fear. But Muslims did not know exactly how God was to let this happen. Moreover, before Muslims performed their pilgrimage

in peace, they were to have another victory, a precursor of the victory promised in the vision.

In this vision God foretold the ultimate victory of Muslims, their peaceful march into Mecca and the conquest of Mecca without the use of arms. But the Prophet^{sa} understood it to mean that Muslims had been commanded by God immediately to attempt a circuit of the Ka'ba. The Prophet's^{sa} error in interpreting the vision was to become the occasion of the victory 'near at hand' promised in the vision. In error, therefore, the Prophet^{sa} planned a march towards the Ka'ba. He announced his vision and his interpretation of it to Muslims and asked them to prepare. "You will go," he said, "only to perform a circuit of the Ka'ba. There were, therefore, to be no demonstrations against the enemy." Late in February 628, fifteen hundred¹ pilgrims, headed by the Prophet^{sa}, set out on their journey to Mecca. A mounted guard of twenty went some distance ahead to warn the Muslims in case the enemy showed signs of attacking.

The Meccans soon had reports of this caravan. Tradition had established the circuit of the Ka'ba as a universal right. It could not very well be denied to Muslims. They had announced in unambiguous terms that the purpose of their march was to perform the circuit, nothing else. The Prophet^{sa} had forbidden demonstrations of every kind. There were to be no disputes, no questionings or claims. In spite of this, the Meccans started preparing as for an armed conflict. They put up defences on all sides, called the surrounding tribes to their aid and seemed determined to fight. When the Prophet^{sa} reached near Mecca, he was informed that the Quraish were ready to fight. They were clad in tiger skins, had their wives and children with them and had sworn solemnly not to let the Muslims pass. The tiger skins were a sign of a savage determination to fight. Soon after, a column of Meccans marching in the van of their army confronted the Muslims. Muslims could not now advance except by drawing the sword. The Prophet^{sa}, however, was determined to do nothing of the kind.

¹ In this pilgrimage planned a year after the Battle of the Ditch, only one thousand five hundred men accompanied the Prophet^{sa}. The number of Muslim combatants in the Battle of the Ditch could have been less but not more than this number. Historians who put the number of the Muslim combatants in the Battle of the Ditch at three thousand, therefore, are wrong. The number can quite reasonably be put at one thousand two hundred.

He employed a guide to show the Muslim caravan an alternative route through the desert. Led by this guide, the Prophet^{sa} and his Companions reached Hudaibiya, a spot very near Mecca.

The Prophet's^{sa} dromedary stopped and refused to go any farther.

"The animal seems tired, O Prophet^{sa} of God. Better change your mount," said a Companion.

"No, no," said the Prophet^{sa}. "the animal is not tired. It seems rather that God wants us to stop here and to go no further. I propose, therefore, to camp here and to ask the Meccans if they would let us perform the Pilgrimage. I, for one, will accept any conditions they may choose to impose"

(*Halbiyya*, Vol. 2, p. 13).

The Meccan army at this time was not in Mecca. It had gone out some distance to meet the Muslims on the main road to Medina. If the Prophet^{sa} wanted, he could have led his fifteen hundred men into Mecca and taken the town without resistance. But he was determined to attempt only the circuit of the Ka'ba, and that only if the Meccans permitted. He would have resisted and fought the Meccans only if the Meccans had chosen to strike first. Therefore, he abandoned the main road and camped at Hudaibiya. Soon the news reached the Meccan commander, who ordered his men to withdraw and post themselves near Mecca. Then the Meccans sent a chief, Budail by name, to parley with the Prophet^{sa}. The Prophet^{sa} explained to Budail that he and the Muslims wanted only to perform the circuit of the Ka'ba; but if the Meccans wished to fight, the Muslims were ready. Then 'Urwa, son-in-law of Abu Sufyan^a, the Meccan commander, came to the Prophet^{sa}. He behaved most discourteously. He called the Muslims tramps and dregs of society and said the Meccans would not let them enter Mecca. More and more Meccans came to have talks and the last thing they said was that at least that year they would not let Muslims perform even the circuit of the Ka'ba. The Meccans would be humiliated if they permitted the circuit this year. The following year, they might do so.

Some tribes allied with the Meccans urged upon the Meccan leaders to let the Muslims perform the circuit. After all, it was only the right of circuit they wanted. Why should they be stopped even from this? But the Meccans remained adamant. Thereupon the tribal leaders said, the Meccans did not want peace and threatened to disassociate themselves from them. Out of fear, the Meccans were persuaded to try to reach a settlement with the Muslims. As soon as the Prophet^{sa}

got to know of this, he sent 'Uthman^{ra} (later the Third Khalifah of Islam) to the Meccans. 'Uthman^{ra} had many relatives in Mecca. They came out and surrounded him, and offered to let him perform the circuit, but declared that they would not let the Prophet^{sa} do so until the following year. "But," said 'Uthman^{ra}, "I will not perform the circuit unless it is in the company of my Master." 'Uthman's^{ra} talks with the chiefs of Mecca became prolonged. A rumour was mischievously spread that he had been murdered. It reached the ears of the Prophet^{sa}. Upon this the Prophet^{sa} assembled the Companions and said, "The life of an envoy is held sacred among all nations. I have heard that the Meccans have murdered 'Uthman^{ra}. If this is true, we have to enter Mecca, whatever the consequences." The Prophet^{sa}'s earlier intention to enter Mecca peacefully had to be changed, under the changed circumstances. The Prophet^{sa} went on, "Those who promise solemnly that if they have to go further, they will not turn back save as victors, should come forward and take the oath on my hand." The Prophet^{sa} had hardly finished speaking, when all the fifteen hundred Companions stood up and jumped over one another to hold the Prophet's^{sa} hand and take the oath. This oath possesses a special importance in the history of early Islam. It is called the "Pledge of the Tree". When the oath was taken, the Prophet^{sa} was sitting under a tree. Every one of those who took the oath remained proud of it to the end of his days. Of the fifteen hundred present on the occasion, not one held back. They all promised that if the Muslim envoy had been murdered, they would not go back. Either they would take Mecca before dusk, or they would all die fighting. The taking of the oath was not over when 'Uthman^{ra} returned. He reported that the Meccans did not agree to let the Muslims perform the circuit until the following year. They had appointed their delegates to sign a settlement with the Muslims. Soon after, Suhail, a chief of Mecca, came to the Prophet^{sa}. A settlement was reached and recorded.

TREATY OF HUDAIBIYA

It ran as follows:

In the name of Allah. These are the conditions of peace between Muhammad^{sa}, son of 'Abdullah, and Suhail ibn 'Amr, the envoy of Mecca. There will be no fighting for ten years. Anyone who wishes to join Muhammad^{sa} and to enter into any agreement with him, is free to do so. Anyone who wishes to join the Quraish and to enter into an agreement with them is also free to do so. A young man, or one whose father is alive, if he goes to Muhammad^{sa} without permission from his father or guardian, will be returned to his father or guardian. But should anyone go to the Quraish, he will not be returned. This year

Muhammad^{sa} will go back without entering Mecca. But next year he and his followers can enter Mecca, spend three days and perform the circuit. During these three days the Quraish will withdraw to the surrounding hills. When Muhammad^{sa} and his followers enter into Mecca, they will be unarmed except for the sheathed swords which wayfarers in Arabia always have with them (*Bukhari*).

Two interesting things happened during the signing of this peace. After the terms had been settled the Prophet^{sa} started to dictate the agreement and said, "In the name of Allah, the Gracious, the Merciful."

Suhail objected and said, "Allah we know and believe in, but what is this 'the Gracious and the Merciful?' This agreement is between two parties. Therefore the religious beliefs of both parties will have to be respected."

The Prophet^{sa} agreed at once and said to his scribe, "Only write, 'In the name of Allah'." The Prophet^{sa} then proceeded to dictate the terms of the agreement. The opening sentence was, 'These are the conditions of peace between the people of Mecca and Muhammad^{sa}, the Prophet^{sa} of God'. Suhail objected again, and said, "If we thought you a Prophet^{sa} of God, we would not have fought you." The Prophet^{sa} accepted this objection also.

Instead of Muhammad^{sa}, the Prophet^{sa} of God, he proposed Muhammad^{sa} son of 'Abdullah. As the Prophet^{sa} was agreeing to everything the Meccans proposed, the Companions felt agitated over the humiliation. Their blood began to boil, and 'Umar^{ra}, the most excited of them all, went to the Prophet^{sa} and asked, "O Prophet^{sa} of God, are we not in the right?"

"Yes," said the Prophet^{sa}, "we are in the right." "And were we not told by God that we would perform the circuit of the Ka'ba?" asked 'Umar^{ra}. "

Yes," said the Prophet^{sa}.

"Then why this agreement and why these humiliating terms?"

"True," said the Prophet^{sa}, "God did foretell that we would perform the circuit in peace but He did not say when. I did judge as though it was going to be this year. But I could be wrong. Must it be this year?"

'Umar^{ra} was silenced.

Then other Companions raised their objections. Some of them asked why they had agreed to restore to his father or guardian a young man who should turn

Muslim, without obtaining the same condition for a Muslim who should turn over or happen to go to the Meccans. The Prophet^{sa} explained there was no harm in this. "Everybody who becomes a Muslim," he said, "does so because he accepts the beliefs and practices inculcated by Islam. He does not become a Muslim in order to join a party and to adopt its customs. Such a man will propagate the Message of Islam wherever he goes, and serve as an instrument for the spread of Islam. But a man who gives up Islam is no use to us. If he no longer believes at heart what we believe, he is no longer one of us. It is better he should go elsewhere." This reply of the Prophet^{sa} satisfied those who had doubted the wisdom of the course adopted by the Prophet^{sa}. It should satisfy today all those who think that in Islam the punishment of apostasy is death. Had this been so, the Prophet^{sa} would have insisted on the return and punishment of those who gave up Islam.

When the agreement had been written down and the signatures of the parties affixed, there soon arose an occasion which tested the good faith of the parties. A son of Suhail, the Meccan plenipotentiary, appeared before the Prophet^{sa}, bound, wounded and exhausted. He fell at the Prophet's^{sa} feet and said, "O Prophet^{sa} of God, I am a Muslim at heart, and because of my faith I have to suffer these troubles at the hands of my father. My father was here with you. So I escaped and managed to come to you." The Prophet^{sa} had not spoken when Suhail intervened and said that the agreement had been signed and he would have to go with him. Abu Jandal^{ra}—this being the young man's name—stood before the Muslims, a brother of brothers, driven to desperation by the ill-treatment of his father. To have to send him back was an obligation they could not endure. They unsheathed their swords and seemed determined to die or save this brother. Abu Jandal^{ra} himself entreated the Prophet^{sa} to let him remain. Would he send him back to the tyrants from whose clutches he had managed to escape? But the Prophet^{sa} was determined. He said to Abu Jandal^{ra}, "Prophets do not eat their words. We have signed this agreement now. It is for you to bear with patience and to put your trust in God. He will certainly provide for your freedom and for the freedom of other young persons like you." After the peace had been signed, the Prophet^{sa} returned to Medina. Soon after, another young convert from Mecca, Abu Basir ^{ra} by name, reached Medina. But in accord with the terms of the agreement, he also was sent back by the Prophet^{sa}. On the way back, he and his guards had a fight in the course of which he killed one of the guards and thus managed to escape. The Meccans went to the Prophet^{sa} again and complained. "But," said the Prophet^{sa}, "we handed over your man to you. He has now escaped out of your hands. It is no longer our duty to find him and hand him over to you

again. A few days later, a woman escaped to Medina. Some of her relations went after her and demanded her return. The Prophet^{sa} explained that the agreement had laid down an exception about men, not about women; so he refused to return this woman.

PROPHET'S^{saw} LETTERS TO VARIOUS KINGS

After settling down in Medina on return from Hudaibiya, the Prophet^{sa} instituted another plan for the spread of his Message. When he mentioned this to the Companions, some of them who were acquainted with the customs and forms observed in the courts of kings told the Prophet^{sa} that kings did not entertain letters which did not bear the seals of the senders. Accordingly the Prophet^{sa} had a seal made on which were engraved the words, *Muhammad Rasulullah^{sa}*.

Out of reverence, *Allah* was put at the top, beneath it *Rasul* and lastly Muhammad^{sa}.

In Muharram 628, envoys went to different capitals, each with a letter from the Prophet^{sa}, inviting the rulers to accept Islam. Envoys went to Heraclius, the Roman Emperor, the Kings of Iran, Egypt (the King of Egypt was then a vassal of the Kaiser) and Abyssinia. They went to other kings and rulers also. The letter addressed to the Kaiser was taken by Dihya Kalbi^{ra} who was instructed to call first on the Governor of Busra. When Dihya^{ra} saw the Governor, the great Kaiser himself was in Syria on a tour of the Empire. The Governor readily passed Dihya^{ra} on to the Kaiser. When Dihya^{ra} entered the court, he was told that whoever was received in audience by the Kaiser must prostrate himself before him. Dihya^{ra} refused to do this, saying that Muslims did not bow before any human being. Dihya^{ra}, therefore, sat before the Kaiser without making the prescribed obeisances. The Kaiser had the letter read by an interpreter and asked if an Arab caravan was in the town. He said he desired to interrogate an Arab about this Arabian Prophet^{sa} who had sent him an invitation to accept Islam. It so happened that Abu Sufyan^{ra} was in the town with a commercial caravan. The court officials took him to the Kaiser. Abu Sufyan^{ra} was ordered to stand in front of the other Arabs, who were told to correct him if he should tell a lie or make a wrong statement. Then Heraclius proceeded to interrogate Abu Sufyan^{ra}. The conversation is thus recorded in history:

H: Do you know this man who claims to be a Prophet^{sa} and who has sent me a letter? Can you say what sort of family he comes from?

A-S: He comes of a noble family and is one of my relations.

H: Have there been Arabs before him who have made claims similar to his?

A-S: No.

H: Did your people ever charge him with lying before he announced his claim?

A-S: No.

H: Has there been a king or a ruler among his forefathers?

A—S: No.

H: How do you judge his general ability and his capacity for judgement?

A—S: We have never found any fault in his ability and his capacity for judgement.

H: What are his followers like? Are they big and powerful persons or are they poor and humble?

A—S: Mostly poor and humble and young.

H: Do their numbers tend to increase or decrease?

A—S: To increase.

H: Do his followers ever go back to their old beliefs?

A—S: No.

H: Has he ever broken a pledge?

A—S: Not so far. But we have recently entered into a new pact with him. Let us see what he does about it.

H: Have you had any fight with him yet?

A—S: Yes. H: With what result? A—S: Like buckets on a wheel, victory and defeat alternate between us and him. In the Battle of Badr, for instance, in which I was not present, he was able to overpower our side. In the Battle of Uhud, in which I commanded our side, we took his side to task. We tore their stomachs, their

ears and their noses, H: But what does he teach? A—S: That we should worship the One God and not set up equals with Him. He preaches against the idols our forefathers worshipped. He wants us, instead, to worship the Only God, to speak the truth only and always to abjure all vicious and corrupt practices. He exhorts us to be good to one another and to keep our covenants and discharge our trusts.

This interesting conversation came to an end and then the Kaiser said:

I first asked you about his family and you said he belonged to a noble family. In truth, Prophets always come of noble families. I then asked you if anyone before him had made a similar claim and you said, No. I asked you this question because I thought that if in the recent past someone had made such a claim, then one could say that this Prophet^{sa} was imitating that claim. I then asked you whether he had ever been charged with lying before his claim had been announced and you said, No. I inferred from this that a person who does not lie about men will not lie about God. I next asked you if there had been a king among his forefathers and you said, No. From this I understood that his claim could not be a subtle plan for the recovery of the kingdom. I then asked you whether the entrants into his fold were mostly big, prosperous and powerful individuals or poor and weak. And you said in reply, that they were generally poor and weak, not proud and big, and so are the early followers of a Prophet. I then asked you whether his numbers were increasing or decreasing and you said they were increasing. At this I remembered that the followers of a Prophet go on increasing until the Prophet attains his goal. I then asked you if his followers left him out of disgust or disappointment, and you said, No. At this I remembered that the followers of Prophets are usually steadfast. They may fall away for other reasons, but not out of disgust for the faith. I then asked you if there had been fights between you and him and, if so, with what results. And you said that you and his followers were like buckets on a wheel and the Prophets are like that. In the beginning their followers suffer reverses and meet with misfortunes, but in the end they win. I then asked you about what he teaches and you said he teaches the worship of One God, truth-speaking, virtue and the importance of keeping covenants and

discharging trusts. I asked you also whether he ever played false, and you said, No. And this is the way of virtuous men. It seems to me, therefore, that his claim to being a Prophet^{sa} is true. I was half expecting his appearance in our time, but I did not know he was going to be an Arab. If what you have told me is true, then I think his influence and his dominion will certainly spread over these lands. (Bukhari)

The speech unsettled the courtiers who began to blame the King for applauding a Teacher of another community. Protests were raised. The court officials then sent away Abu Sufyan^{ra} and his friends. The text of the letter which the Prophet^{sa} wrote to the Kaiser is to be found in historical records. It runs as follows:

From Muhammad^{sa}, the Servant of God and His Messenger. To the Chief of Rome, Heraclius. Whoever treads the path of divine guidance, on him be peace. After this, O King, I invite you to Islam. Become a Muslim. God will protect you from all afflictions, and reward you twice over. But if you deny and refuse to accept this Message, then the sin not only of your own denial, but of the denial of your subjects, will be on your head. "Say, 'O People of the Book! come to a word equal between us and you that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah.' But if they turn away, then say, 'Bear witness that we have submitted to God."

(Zurqani)

The invitation to Islam was an invitation to believe that God is One and that Muhammad^{sa} is His Messenger. Where the letter says that if Heraclius becomes a Muslim, he will be rewarded twice over, the reference is to the fact that Islam teaches belief in both Jesus^{as} and Muhammad^{sa}.

It is said that when the letter was presented to the Emperor, some courtiers suggested it should be torn up and thrown away. The letter, they said, was an insult to the Emperor. It did not describe the Emperor as Emperor but only as Sahibul Rum, i.e., the Chief of Rome. The Emperor, however, said that it was unwise to tear up the letter without reading it. He also said that the address, 'Chief of Rome', was not wrong. After all, the Master of everything was God. An Emperor was only a chief.

When the Prophet^{sa} was told how his letter had been received by Heraclius, he seemed satisfied and pleased and said that because of the reception which the Roman Emperor had given his letter, his Empire would be saved. The descendants of the Emperor would continue long to rule over the Empire. That is in fact what happened. In the wars which took place later, a large part of the Roman Empire, in accordance with another prophecy of the Prophet^{sa} of Islam, passed out of the possession of Rome; yet for six hundred years after this, the dynasty of Heraclius remained established in Constantinople. The Prophet's^{sa} letter remained preserved in the State archives for a long time. Ambassadors of the Muslim King, Mansur Qalawun, visited the court of Rome, and were shown the letter deposited in a case. The then Roman Emperor showing the letter said it had been received by a forefather of his from their Prophet^{sa} and had been carefully preserved.

LETTER TO THE KING OF IRAN

The letter to the King of Iran was sent through 'Abdullah bin Hudhafara. The text of this letter was as follows:

In the name of Allah, the Gracious, the Merciful.. This letter is from Muhammad^{sa}, the Messenger of God, to Chosroes, the Chief of Iran. Whoever submits to a perfect guidance, and believes in Allah, and bears witness that Allah is One, and has no equal or partner, and that Muhammad^{sa} is His Servant and Messenger, on him be peace. O King, under the command of God, I invite you to Islam. For I have been sent by God as His Messenger to all mankind, so that I may warn all living men and complete my Message for all unbelievers. Accept Islam and protect yourself from all afflictions. If you reject this invitation, then the sin of the denial of all your people will rest on your head. *(Zurqani and Khamis)*

'Abdullah bin Hudhafa^{ra} says that when he reached the court of Chosroes he applied for admission to the royal presence. He handed over the letter to the Emperor and the Emperor ordered an interpreter to read it and explain its contents. On listening to the contents, the Chosroes was enraged. He took back the letter and tore it to pieces. 'Abdullah bin Hudhafa^{ra} reported the incident to the Prophet^{sa}. On hearing the report, the Prophet^{sa} said:

What the Chosroes has done to our letter even that will God do to his Empire (i.e., rend it to pieces).

The fit of temper which the Chosroes showed on this occasion was the result of the pernicious propaganda carried on against Islam by Jews who had migrated from Roman territory to Iran. These Jewish refugees took a leading part in anti-Roman intrigues sponsored in Iran, and had, therefore, become favourites at the Iranian court. The Chosroes was full of rage against the Prophet^{sa}. The reports about the Prophet^{sa} which the Jews had taken to Iran, it seemed to him, were confirmed by this letter. He thought the Prophet^{sa} was an aggressive adventurer with designs on Iran. Soon after, the Chosroes wrote to the Governor of Yemen, saying that one of the Quraish in Arabia had announced himself a Prophet^{saw}. His claims were becoming excessive. The Governor was asked to send two men charged with the duty of arresting this Quraishite and bringing him to the court of Iran. Badhan, the Governor of Yemen under the Chosroes, sent an army chief with a mounted companion to the Prophet^{sa}. He also gave them a letter addressed to the Prophet^{saw}, in which he said that on receipt of the letter the Prophet^{saw} should at once accompany the two messengers to the court of Iran. The two planned to go first to Mecca. When somewhere near Ta'if, they were told that the Prophet^{saw} lived in Medina. So they went to Medina. On arrival this army chief told the Prophet^{sa} that Badhan, the Governor of Yemen, had been ordered by the Chosroes to arrange for the Prophet's^{sa} arrest and despatch to Iran. If the Prophet^{saw} refused to obey, he and his people were to be destroyed and their country made desolate. Out of compassion for the Prophet^{saw}, this delegate from Yemen insisted that the Prophet^{saw} should obey and agree to be led to Iran. Having listened to this, the Prophet^{saw} suggested that the delegates should see him again the following day. Overnight the Prophet^{saw} prayed to God Who informed him that the insolence of the Chosroes had cost him his life. "We have set his own son against him, and this son will murder his father on Monday the 10th Jumad al-'Ula of this year." According to some reports, the revelation said, "The son has murdered the father this very night." It is possible that that very night was the 10th Jumad al-'Ula. In the morning, the Prophet^{saw} sent for the Yemen delegates and told them of what had been revealed to him overnight. Then he prepared a letter for Badhan saying that the Chosroes was due to be murdered on a certain day of a certain month. When the Governor of Yemen received the letter he said, "If this man be a true Prophet^{saw}, it will be even as he says. If he be not true, then God help him and his country." Soon after, a boat from Iran anchored at the port of Yemen. It brought a letter from the Emperor of Iran to the Governor of Yemen. The letter bore a new seal, from which the Governor concluded that the prophecy of the Arabian Prophet^{saw} had proved true. A new seal meant a new king. He opened the letter. It said:

From Chosroes Siroes to Badhan, the Governor of Yemen. I have murdered my father because his rule had become corrupt and unjust. He murdered the nobles and treated his subjects with cruelty. As soon as you receive this letter, collect all officers and ask them to affirm their loyalty to me. As for my father's orders for the arrest of an Arabian Prophet^{sa}, you should regard those orders as cancelled. (Tabari, Vol. 3, pp. 1572–1574 and Hisham p. 46)

Badhan was so impressed by these events that he and many of his friends at once declared their faith in Islam and informed the Prophet^{saw} accordingly.

THE LETTER TO THE NEGUS

The letter to the Negus, King of Abyssinia, was carried by 'Amr bin Umayya Damri^{ra}. It ran as follows:

In the name of Allah, the Gracious, the Merciful, Muhammad^{sa}, the Messenger of God, writes to the Negus, King of Abyssinia. O King, peace of God be upon you. I praise before you the One and Only God. None else is worthy of worship. He is the King of kings, the source of all excellences, free from all defects, He provides peace to all His servants and protects His creatures. I bear witness that Jesus, son of Mary^{as} was a Messenger of God, who came in fulfilment of promises made to Mary by God. Mary had consecrated her life to God. I invite you to join with me in attaching ourselves to the One and Only God and in obeying Him. I invite you also to follow me and believe in the God Who hath sent me. I am His Messenger. I invite you and your armies to join the Faith of the Almighty God. I discharge my duty hereby. I have delivered to you the Message of God, and made clear to you the meaning of this Message. I have done so in all sincerity and I trust you will value the sincerity which has prompted this message. He who obeys the guidance of God becomes heir to the blessings of God. (Zurqani)

When this letter reached the Negus, he showed very great regard and respect for it. He held it up to his eyes, descended from the throne and ordered an ivory box for it. Then he deposited it in the box and said, "While this letter is safe, my kingdom is safe." What he said proved true. For one thousand years Muslim armies were out on their career of conquest. They went in all directions, and passed by Abyssinia on all sides, but they did not touch this small kingdom of the

Negus—; and this, out of regard for two memorable acts of the Negus the protection he afforded the refugees of early Islam and the reverence he showed to the Prophet's^{sa} letter. The Empire of Rome became dismembered. The Chosroes lost his dominions. The kingdoms of China and India disappeared but this small kingdom of the Negus remained inviolate, because its ruler received and protected the first Muslim refugees and showed respect and reverence for the Prophet's^{sa} letter.

Muslims returned the magnanimity of the Negus in this way. Compare with this the treatment which a Christian people, in this age of civilization meted out to this Christian kingdom of the Negus. They bombarded from the air the open cities of Abyssinia and destroyed them. The royal family had to take refuge elsewhere and to stay away from their country for several years. The same people have been treated in two different ways by two different peoples. Muslims held Abyssinia sacred and inviolate because of the magnanimity of one of its rulers. A Christian nation attacked and plundered it in the name of civilization. It shows how wholesome and lasting in their effects are the Prophet's^{sa} teaching and example. Muslim gratitude to a Christian kingdom made the kingdom sacred to Muslims. Christian greed attacked the same kingdom, not caring it was Christian.

LETTER TO THE RULER OF EGYPT

The letter to Muqauqis was carried by Hatib ibn Abi Balta'a^{ra}. The text of this letter was exactly the same as that to the Roman Emperor. The letter to the Roman Emperor said that the sin of the denial of the Roman subjects would be on his head. The letter to the Muqauqis said that the sin of the denial of the Copts would be on the head of the ruler. It ran as follows:

In the name of Allah, the Gracious, the Merciful. This letter is from Muhammad^{sa}, the Messenger of Allah, to Muqauqis, the Chief of the Copts. Peace be upon him who follows the path of rectitude. I invite you to accept the Message of Islam. Believe and you will be saved and your reward will be twofold. If you disbelieved, the sin of the denial of the Copts will also be on your head. Say, "O People of the Book! come to a word equal between us and you that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah. But if they turn away, then say, 'Bear witness that we have submitted to God.

(*Halbiyya*, Vol. 3, p. 275)

When Hatib^{ra} reached Egypt, he did not find the Muqauqis in the capital. Hatib followed him to Alexandria, where he was holding court near the sea. Hatib^{ra} went by boat. The court was strongly guarded. Therefore Hatib^{ra} showed the letter from a distance and began to speak aloud. The Muqauqis ordered Hatib^{ra} to be brought to him. The Muqauqis read the letter and said, "If this man be a true Prophet^{sa}, why does he not pray for the destruction of his enemies?" Hatib^{ra} replied, "You believe in Jesus^{as}. He was ill-treated by his people, yet he did not pray for their destruction." The King paid a tribute to Hatib^{ra} and said he was a wise envoy of a wise man. He had answered well the questions put to him. Upon this Hatib^{ra} spoke again. "Before you," he said, "there was a king who was proud, arrogant and cruel. He was the Pharaoh who persecuted Moses^{as}. At last he was overtaken by divine punishment. Show no pride therefore. Believe in this Prophet^{sa} of God. By God Moses^{as} did not foretell about Jesus^{as} as clearly as did Jesus^{as} foretell about Muhammad^{sa}. We invite you to Muhammad the Prophet^{sa}, just as you Christians invite the Jews to Jesus^{as}. Every Prophet has his followers. The followers must obey their Prophet. Now that a Prophet^{sa} has appeared in your time it is your duty to believe in him and follow him. And remember our religion does not ask you to deny or disobey Jesus^{as}. Our religion requires everyone to believe in Jesus^{as}."

Hearing this, Muqauqis revealed that he had heard of the teaching of this Prophet^{sa} and he felt that he did not teach anything evil nor forbid anything good. He had also made inquiries and found that he was no sorcerer or soothsayer. He had heard of some of his prophecies which had come true. Then he sent for an ivory box and placed the letter of the Prophet^{sa} in it, sealed it and handed it over to a servant girl for safe deposit. He also wrote a letter in reply to the Prophet^{sa}. The text of this letter is recorded in history. It runs as follows:

In the name of Allah, the Gracious, the Merciful. From Muqauqis, King of the Copts, to Muhammad^{sa}, son of 'Abdullah. Peace be on you. After this, I say that I have read your letter and pondered over its contents and over the beliefs to which you invite me. I am aware that the Hebrew Prophets have foretold the advent of a Prophet^{sa} in our time. But I thought he was going to appear in Syria. I have received your envoy, and made a present of one thousand dinars and five khil'ats to him and I send two Egyptian girls as a present to you. My people, the Copts, hold these girls in great esteem. One of them is Mary^{ra} and the other Sirin ra. I also send you twenty garments made of Egyptian linen of high quality. I also send you a

mule for riding. In the end I pray again that you may have peace from God. (Zurqani and Tabari)

From this letter it is clear that, though Muqauqis treated the letter with respect he did not accept Islam.

LETTER TO CHIEF OF BAHRAIN

The Prophet^{sa} also sent a letter to Mundhir Taimi, Chief of Bahrain. This letter was carried by 'Ala' ibn Hadrami^{ra}. The text of this letter has been lost. When it reached this Chief, he believed, and wrote back to the Prophet^{sa} saying that he and many of his friends and followers had decided to join Islam. Some, however, had decided to stay outside. He also said that there were some Jews and Magians living under him. What was he to do about them?

The Prophet^{sa} wrote again to this Chief thus:

I am glad at your acceptance of Islam. Your duty is to obey the delegates and messengers whom I should send to you. Whoever obeys them, obeys me. The messenger who took my letter to you praised you to me, and assured me of the sincerity of your belief. I have prayed to God for your people. Try, therefore, to teach them the ways and practices of Islam. Protect their property. Do not let anyone have more than four wives. The sins of the past are forgiven. As long as you are good and virtuous you will continue to rule over your people. As for Jews and Magians, they have only to pay a tax. Do not, therefore, make any other demands on them. As for the general population, those who do not have land enough to maintain them should have four dirhams each, and some cloth to wear. (Zurqani and Khamis)

The Prophet^{sa} also wrote to the King of 'Uman, the Chief of Yamama, the King of Ghassan, the Chief of Bani Nahd, a tribe of Yemen, the Chief of Hamdan, another tribe of Yemen, the Chief of Bani 'Alim and the Chief of the Hadrami tribe. Most of them became Muslims.

These letters show how perfect was the Prophet's^{sa} faith in God. They also show that from the very beginning the Prophet^{sa} believed that he had been sent by God not to any one people or territory, but to all the peoples of the world. It is true that these letters were received by their addressees in different ways. Some of them accepted Islam at once. Others treated the letters with consideration, but

did not accept Islam. Still others treated them with ordinary courtesy. Still others showed contempt and pride. But it is true also—and history is witness to the fact—that the recipients of these letters or their peoples met with a fate in accordance with their treatment of these letters.

6. History of Ahmadiyyat

Taken From: A Brief History of the Ahmadiyya Muslim Jama'at

By: Sheikh Khurshid Ahmad

Caliphate of Hazrat Maulvi Nooruddin^(ra)

Hazrat Maulvi Haji Hakim Noor al-Din was the first person who took the pledge of allegiance at the hand of the Promised Messiah^(as). Hazrat Ahmad^(as) called him the most beloved, the most sincere, and the most truthful friend. Calling his sacrifices worthy of praise, Promised Messiah^(as) stated that he stood above all of his followers because of his sincerity, love, and total dedication.

His Election as First Caliph

The Promised Messiah^(as) passed away on May 26th, 1908. When his body was brought to Qadian for burial, all members of the Community elected Hazrat Maulana as leader of the Community and the first Caliph of Hazrat Ahmad^(as). Prior to taking the covenant of allegiance from members numbering well over 1200, during the course of an address he said:

“I never wished to be the Imam but if you people insist on taking the pledge on my hand, then listen to me carefully. Bai'at is like selling yourself to someone... you will have to obey all my commands. If this is agreeable, then I shall take up this responsibility reluctantly.”

Milestones of his Caliphate

(1)

During the lifetime of the Promised Messiah^(as), a separate department had been established at Taleem al-Islam School to impart theological education. Hazrat Khalifat al-Masih the First wanted to give this department a special status and establish it on a permanent basis in memory of its founder Hazrat Ahmad^(as).

Consequently the foundation stone for the new building of Madrassa Ahmadiyya was laid on March 1st, 1909. Hazrat Syed Muhammad Sarwar Shah was appointed its first principal. Under the dynamic leadership of Hazrat Mirza Bashir al-Din Mahmud Ahmad, Khalifat al-Masih II, the seminary progressed particularly. The Madrassa is still operating in Qadian, a total of 205 students were enrolled in it last year (2000). The course of study lasts for seven years, in nine years 83 students have graduated from this institution. These graduates are now serving the Community in various parts of India.

(2)

No Muslim scholar had so far made satisfactory English translation of the Holy Quran, therefore this work was assigned to the Secretary, Sadr Anjuman Ahmadiyya, Maulvi Muhammad Ali. Hazrat Khalifat al-Masih the First, while reviewing the translation and the commentary, suggested necessary corrections. But sadly enough after his demise, and upon election of Hazrat Khalifat al-Masih II as Caliph, Maulavi Muhammad Ali renounced the Ahmadiyya Caliphate and took the manuscript with him to Lahore. Regrettably he made changes to the translated text according to his personal views and beliefs.

During the Caliphate of Hazrat Khalifat al-Masih the Second^(ra), a new translation of the Holy Quran was made that was scholarly, authentic, and faithful to the true import of the text.

The Khalifat al-Masih directed the Community that every year an examination in the certain prescribed books of the Promised Messiah will be held. The First such examination was held on December 24th, 1908. Since then this method of study of the books of Hazrat Ahmad^(as) has continued in our Community.

(3)

As the Ahmadi population was growing rapidly, a new neighbourhood by the name of Dar al-Uloom was added to Qadian. Many new buildings were erected such as the Noor Mosque (1910), Talim al-Islam High School (1912) with its fabulous hostel, Noor Hospital. The extension to Aqsa Mosque was completed in January 1910.

The British government announced that a Coronation ceremony would be held in Delhi on December 12, 1911, to proclaim His Majesty George V, Emperor of India. Hazrat Maulana decided to request the King that Muslim employees of Government may be granted a leave of two hours on Friday so as to enable them

to offer the Friday noon service. A memorial was drawn up for this purpose and presented to the King. In consequence of this memorial Muslims employees were granted two-hour leave.

(4)

During the caliphate of Hazrat Khalifa al-Masih I, following newspapers and magazines were introduced:

- Magazines: Ahmadi, Ahmadi Khatoon 1912.
- Newspapers: Noor, Akhbar al-Haq, Payghame Sulah, Al-Fazl.

Hazrat Mirza Bashir al-Din Mahmud Ahmad, the Second Caliph, started the publication of a weekly newspaper Al- Fazl on June 18th, 1913. The name was suggested by Hazrat Khalifat al-Masih I.

(5)

On November 18th, 1910 Hazrat Maulana was riding his pony when he fell, he received several minor injuries and a serious gash on his right temple. He was bedridden for nearly six months. This was in fulfilment of a dream Hazrat Ahmad (AS) had seen in 1905 that he had fallen from a horse. In 1913 he issued instructions that Jalsa Salana be held for three days i.e. December 26, 27, & 28th.

(6)

One of the milestones of his Caliphate was the establishment of the first Ahmadiyya Muslim mission in England in 1914. The first Ahmadiyya missionary sent to London for propagation of Islam was Chaudhry Fateh Muhammad Sial.

His Demise

Hazrat Khalifat al-Masih the First passed away on Friday March 13th, 1914, at 2:15 pm at Qadian. May his soul rest in peace.

Inna lillahe wa inna ilehay rajeoon

We are from Allah, and indeed to Him we return.

Hazrat Mirza Bashiruddin Mahmud Ahmad led the funeral prayer right after his election as the Second Caliph. He remained Caliph for a period of six years. He discharged the onerous responsibilities of the office diligently.

Hazrat Maulana was a true devotee of Islam, the Holy Quran, the Holy Prophet of Islam^(saw), and Imam of the latter days the Promised Messiah^(as). He was a personification of many treasured qualities, above all a Siddiq (the most truthful and devoted). He served Islam to the last breath of his life. He was laid to rest in the Bahishti Maqbara on March 14 at 6:15pm, next to the tomb of his holy master & benefactor, the Promised Messiah^(as).

His Books

Hazrat Khalifat al-Masih wrote several scholarly works based on extensive research and deep study. His books include:

- Fasal al-Khitab le-Muqaddima ahlel al-Kitab 1888
- Tasdeeq Baraheen Ahmadiyya 1890,
- Radday Tanasikh 1891,
- Fasal al-Khitab 1899,
- Noor al-Din 1904,
- Abtal Uloo-Hiyyat Masih 1904,
- Risala Deenyat 1906,
- Mubadee al-Saraf wal-Nahav 1907,
- Mirqat al-Yaqeen 1912 (his autobiography),
- Khutabate Noor 1912,
- Bayaz Noor al-Din (pharmacopeia of Noor al-Din)
- Haqaiq al-Quran – exposition of the Holy Quran

Caliphate of Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}

Now we end the blessed era of the first Caliphate to the Second Caliphate. It is vital to briefly describe the life of Hazrat Khalifat al-Masih the Second before his election as the Caliph.

Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifat al-Masih the Second, was born on January 12th, 1889 on a Saturday at Qadian. He was the eldest son of the Promised Messiah^(as), born from his second wife, Hazrat Sayyeda Nusrat Jahan Begum^(ra). He completed the first reading of the Holy Quran on June 7th, 1897.

His blessed birth was in fulfillment of a prophecy by the Holy Prophet of Islam, peace & blessings of Allah be on him. According to this prophecy the Promised Messiah would marry and would be blessed with children. Also his birth was in fulfillment of a magnificent prophecy of Hazrat Ahmad, peace be on him. This

particular prophecy is referred to in our Community as the 'Prophecy of al-Musleh Mauood' which did Hazrat Ahmad make in 1886 at Hoshiarpur. God Almighty foretold him that within a period of nine years he would be blessed with a son. The characteristics of this son described in the prophecy are as follows:

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

We shall pour our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature.....

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

All of the characteristics described in the above prophecy became evident in due course in the person of Hazrat Mirza Bashiruddin Mahmud Ahmad, the Second Caliph. In fact he was an embodiment of all the qualities enunciated in the prophecy. Praise the Lord.

In 1889 Hazrat Ahmad^{as} published a pamphlet to announce the birth of his son and to set out ten conditions of Bai'at. A short while later Hazrat Ahmad took the first pledge of allegiance at Ludhiana. It seemed as though God Almighty had planned his birth to coincide with the founding of the Ahmadiyya Muslim Jamaat.

Significant Events of His Caliphate

The blessed period of the Second Caliphate lasted over fifty-one years. It began with Huzoor's inauguration on March 14th, 1914 and ended on November 8th, 1965. During this long period Huzoor carried out many marvellous projects for the propagation of Islam and the solidarity of Ahmadiyya Muslim Community. These projects bore fruit in wonderful ways. It is not possible to enumerate all these projects, hence we will recount only principal events.

Propagation of Islam

As most of the children know, the sole purpose for which the Ahmadiyya Muslim Jamaat was established is preaching and propagating the message of Islam. This

was the first thing Huzoor paid attention to after his election as Caliph. On the one hand he started afresh the translation of Holy Quran into English with explanatory notes in order to deliver the message of Islam to European nations. On the other hand he started the training of Muslim missionaries and had them posted in various countries. Later on this responsibility was handed over to *Anjuman Tehrike Jadid* (Department of Foreign Missions).

The first Ahmadiyya mission established under his Caliphate was in Mauritius. Hazrat Soofie Ghulam Muhammad, the first missionary arrived there on June 15th, 1915. Hazrat Mufti Muhammad Sadiq^(ra), a revered personage of the Jama'at and companion of the Promised Messiah^(as) arrived in Philadelphia, USA on February 15th, 1920 to preach Islam in the US.

Another respected companion Hazrat Maulana Abdur Raheem Nayyar^(ra) was sent to Nigeria in 1921. Through strenuous efforts of these honoured elders of the Community many people accepted Islam and entered into the fold of divinely inspired Ahmadiyya Muslim Jama'at. By Divine grace, their labours were crowned with extraordinary success.

Upon their return new missionaries were dispatched to these countries. With the sheer grace of Allah the Exalted we now have the longest and well-established Ahmadiyya communities in these countries. In Africa we have scores of mosques and schools belonging to the Ahmadiyya Jamaat. Ahmadiyya Muslim missions started operating in the following countries as well:

- **The Americas:** USA, Trinidad, Guyana
- **Europe:** UK, Switzerland, Holland, Spain, Denmark, Germany, Sweden, Norway, France, Italy, Bosnia, & Albania.
- **West Africa:** Nigeria, Ghana, Sierra Leon, Liberia, Gambia, Zambia, Ivory Coast, Togoland.
- **East Africa:** Kenya, Uganda, Tanzania, Mauritius.

Besides the above countries, missions were established in South Africa, Palestine, Lebanon, Syria, Aden, Egypt, Kuwait, Bangladesh, Bahrain, Dubai, Fiji, Maynamar, Sri Lanka, Hong King, Singapore, Japan, Malaysia, Philippines, & Indonesia. In Indonesia our Jamaat has progressed in great strides. Missionaries were sent to the following countries and message of Islam was delivered: Iran, Jordan, Ethiopia, Somalia, Congo, Sicily, Romania, Bulgaria, Yugoslavia, Albania, Hungary, Poland, & Argentina.

Mosques: More than 30 mosques were constructed in East & West Africa, besides Washington, Hamburg, Frankfurt (Germany), Zurich (Switzerland), The Hague (Holland), London (UK), Denmark, Sweden. The structures of some these mosques were so massive it costed thousands of dollars on their construction.

Colleges & Schools: There were around 57 colleges or schools operating successfully in various countries.

Newspapers: There were 112 newspapers and magazines being published in various languages around the globe.

Translations of The Noble Quran: The Holy Quran was translated into English (1955), Dutch (1953), German (1954), Danish (1961), Indonesian, Malay, Russian, French, Swahili (1953), Lugandi, Hindi (1939), Urdu, & Gurmukhi (1939). Translations in another twelve languages were under review.

Upbringing of Members

Besides widespread preaching of Islam, Huzoor was deeply concerned about the spiritual upbringing of members of the Jamaat. In this respect he took the following steps:

1. He initiated lectures on the exposition of the Holy Quran for Ahmadi men and women. These lectures were later published under the title Tafseere Kabir. This commentary of the Holy Book is of such a high calibre from an intellectual point of view that many non-Ahmadi scholars have expressed their unreserved admiration for it. Many people were converted to Ahmadiyyat after its perusal. The commentary also proved invaluable in the moral upbringing of the members.
2. Also Huzoor translated the Holy Quran into Urdu language. The translation is fluent, simple, idiomatic, and in an easy to understand language, it also included explanatory notes. It was first published under the title Tafseere Saghir in 1957. It was well received by one & all.
3. The second method employed for moral upbringing of the Jamaat was speeches and sermons by Huzoor. These speeches were delivered on almost every theological topic with moral guidance in mind. These sermons

were enlightening; they were definitely instrumental in the intellectual development of the members.

4. In 1919 Huzoor decided to divide the Sadr Anjuman Ahmadiyya (Central Executive Directorate) into various departments like education, treasury. He also instituted the procedures for electing office bearers in various cities and hired inspectors to oversee their work. This resulted in effective and timely Community work being performed by the members in all the cities and towns of the country.
5. Huzoor founded the organization Lajna Ima-Allah in 1922 for religious upbringing of the ladies. A magazine Misbah was introduced in 1926 solely for this organization. In 1928 Nusrat Girls High School was established and in 1951 Jamia Nusrat (Women's College) started functioning in Rabwah. Ahmadi girls were thus enabled to get University education close to their homes. Religious instruction was also given in these schools.
6. In 1938 Huzoor established the organization Khuddam al-Ahmadiyya for youth. For young boys Atfal al-Ahmadiyya, and for young girls Nasirat al-Ahmadiyya. For those over forty years of age the organization of Ansar-Allah was established in 1940. These organizations played a vital role in the moral and educational training of the Jamaat; producing a cadre of volunteers who have served and are still serving the Community in a remarkable manner.

Completion of the Messiah's Minaret

As indicated before in this book, the Promised Messiah^(as) laid the foundation stone for the minaret of the Aqsa Mosque (Minaret al-Masih) on Friday March 13, 1903. However the construction work could not be completed due to financial difficulties.

Hazrat Khalifat al-Masih the Second^(ra) paid particular attention to this outstanding matter. The construction work started again in November 1914 that was amazingly completed in two years i.e. December 1916. The minaret is 105 feet in height, with 92 stairs. The marble used on the walls was brought from Ajmer Shareef. A total of Rs. 5963 was spent on its construction. Names of 298 donors are engraved on the wall of the minaret.

In this manner the prophecy of the Holy Prophet of Islam, peace and blessings of Allah be on him, was literally fulfilled in which he had stated that the Promised Messiah would descend by the white minaret to the East of Damascus.

Advisory Council

Huzoor established the central consultative body (*Majlis Mashawarat*) of the Jama'at in 1922. Elected representative of various chapters of the Community gather at the Centre once a year on the express orders of the Caliph and offer their counsel and opinion on matters presented before them. The Khalifat al-Masih agrees with the counsel, if he deems appropriate. In this way all the members of the Jamaat have a chance to get involved in the affairs of the Community by offering their opinion.

Department of Justice

In order to solve the civil disputes between members of the Jama'at, Huzoor introduced *Darul Qaza* (department of justice) in 1925. The judges of this department offer their judgements based on the ordinances of the Holy Quran, sayings and practice of the Apostle of Allah^(saw), and Islamic jurisprudence. As a consequence members do not necessarily have to take their cases before the civilian courts of the country.

First Journey to London

A huge exhibition known as 'Wembley Exhibition' was held in London in 1924. The organizers decided to hold a conference on this occasion inviting representatives of various religions to speak on the teachings of their respective faiths. Huzoor also received an invitation to participate in this conference. After consultation with the Jamaat he decided to travel to London.

Huzoor travelled by sea from Bombay with a delegation of twelve eminent Ahmadis. On the way to London the steamship made stops in Egypt, Syria and Palestine. Sir Muhammad Zafrulla Khan read Huzoor's paper in the conference which was later published under the title "Ahmadiyyat or the True Islam". Everyone appreciated Huzoor's enlightening address.

While in London Huzoor laid the foundation stone of the first Ahmadiyya Fazl mosque on October 19th, 1924. Eminent writers, newspaper, TV & radio reporters attended the ceremony. A British company made a motion picture of the event, the clips from this video were tele-casted by MTA in July 2000. The opening

ceremony took place in 1926. The construction cost of the mosque was entirely born by members of the Lajna Ima-Allah.

This journey was of great significance from preaching point of view. Every country Huzoor travelled through people expressed great interest in Ahmadiyyat. Although there was a bit of opposition, but overall it was a smashing success. Having successfully accomplished his objectives, Huzoor arrived back home after four months.

Another Shaheed in Afghanistan

Huzoor was still in London when a nineteen-year old Ahmadi was mercilessly martyred by stoning in Kabul, capital of Afghanistan. Hazrat Maulvi Naimat Allah Khan was his name. In order to be spared of stoning it was suggested to him just before his martyrdom to renounce Ahmadiyyat. His reply was "I cannot let go of truth".

When Huzoor was informed of this heart-wrenching incident, he was beside himself with grief. However he expressed elation on the fact that another Ahmadi youth had presented such a remarkable example of courage and sacrifice. London newspapers and all the honest and peace loving people of the world condemned this barbaric atrocity.

Migration from Qadian

Pakistan was created in 1947 amid dangerous riots, death and mayhem all over the Indian sub-continent. Qadian was located in district Gurdaspur that was made to become part of India. Huzoor^(ra) worked assiduously to plan the safe emigration of members from Qadian to Pakistan.

Millions of Muslim men, women, and children were robbed and massacred during the mass exodus. However a good majority of the Ahmadiyya Community reached Pakistan in a safe and organized manner under the farsighted leadership of their beloved Imam.

Huzoor also succeeded in keeping a sufficient number of Ahmadis (313 dervishes) in Qadian to watch over the holy sites. The first Ameer in Qadian was the late Hazrat Maulvi Abdur Rahman. In Qadian the weekly newspaper Badr is published,

Jalsa Salana is held once a year, and the head offices of Sadr Anjuman Ahmadiyya India are also located there.

Establishment of Rabwah

Huzoor established the fabulous town of Rabwah soon after the creation of Islamic Republic of Pakistan. It was not very long before Huzoor managed to lease a parcel of land from the government. On September 20th, 1948 the foundation stone was laid for the new town of Rabwah, the future World Headquarters of the Movement. This was indeed one of his remarkable achievements. Huzoor moved from Lahore to his permanent residence in Rabwah on September 19th, 1949. Under the dynamic leadership of Hazrat Khalifat al-Masih most of the institutions of the Movement were re-established in Rabwah in a relatively short period of time.

A large number of Ahmadis had arrived in Pakistan after losing their relatives, valuables, properties, and jobs in the appalling holocaust of 1947. They were scattered all over the newly born state. Millions of Muslims emigrated from India, they also had their community-based organizations, however none could establish a flourishing town like this one. The establishment of Rabwah once again knitted together all the members of the Community living in far off places of the country.

Demise of Hazrat Amma Jan^{ra}

During the night of April 20th, 1952 Hazrat Amma Jan, Sayyeda Nusrat Jahan Begum sahiba^(ra) passed away in Rabwah at the age of 86.

Inna lillah wa inna elahay rajeoon

We are from Allah, and indeed, to Him we return.

On April 22nd, 1952 Hazrat Khalifat al-Masih the Second^(ra), led the funeral prayer. She was buried in the celestial graveyard in Rabwah.

Hazrat Amma Jan, may Allah be pleased with her, was the second wife of the Promised Messiah^(as) and dearly loved mother of Hazrat Khalifat al-Masih the Second. Her marriage to Hazrat Ahmad^(as) took place according to a special glad tiding. God Almighty blessed her with offspring who were destined to propagate the message of Islam among all the nations of the world and bring extraordinary prosperity to the Movement.

She was born at Dehli in 1865 into the noble family of Sadat. Hazrat Mir Nasir Nawab^(ra) was her father and Hazrat Sayyed Begum sahiba was her mother. Her marriage to Promised Messiah^(as) took place in 1884.

Hazrat Amma Jan^(ra) was a profoundly virtuous and revered lady. She believed in Islam and Ahmadiyyat with all her heart & soul. The most shining aspects of her character were Divine worship, generosity, and hospitality, helping the needy, cleanliness, perseverance, and complete faith in God under all circumstances. She brought up all of her children the best way. She received every member of the Community with such love and sympathy that every one thought they were related to her.

Hazrat Mirza Bashir Ahmad^(ra) recorded her voice in a US made recording machine on February 7th, 1952. The room she died in is still standing in Rabwah. May Allah give her a lofty station in paradise. May Allah enable us to follow in her footsteps. Ameen.

Khalifat Silver Jubilee

Huzoor was elected to the exalted position of the Caliph in 1914. In 1939 he completed twenty-five years of his blessed Caliphate. The honourable Chaudhry Muhammad Zafrulla Khan proposed that on this joyful occasion members should, as a token of gratitude to God Almighty, collect a large sum and present it to Huzoor in a special ceremony. A request should be made to Huzoor to utilize this collection in the service of Islam, or as he deems proper.

Accordingly this epoch-making ceremony took place on the occasion of the Annual Conference of December 1939 and is referred to as Silver Jubilee of the Caliphate. The celebration consisted of speeches by the scholars, a march to the site of the Conference, the illumination of Minaret al-Masih. A cheque in the amount of Rs. 270,000 was presented to Huzoor who stated that the collection would be used on wide-ranging religious projects.

The Liwai Ahmadiyyat (Standard of Ahmadiyyat) was adopted and hoisted for the first time by Huzoor on December 28th, 1939. The flag is black in colour, in the middle of the flag is Minaret al-Masih, and on upper two corners are the Crescent and the full Moon in white. The flag is 18 feet long and 9 feet wide.

Annual Conference

The annual conference of Ahmadiyya Movement is also one of the splendid miracles of God Almighty. The Promised Messiah^(as) established the institution of Jalsa Salana. The first conference was held in 1891, seventy-five members attended it. The last gathering that took place in December 1907 during the lifetime of Hazrat Ahmad^(as), attracted more than two thousand Ahmadis. The last Conference during the Caliphate of Hazrat Khalifat al-Masih the First was held in 1913, more than three thousand Ahmadis participated in it.

During the Caliphate of the Second Caliph attendance also increased rapidly. The number of participants in 1932 was twenty thousand. The last annual conference held in Qadian just before the immigration to Pakistan was in December 1946. It had an attendance of 39,000 people.

The last annual conference that was held in Rabwah in 1983 attracted more than 200,000 participants. In July 2000 more than 22,000 Ahmadis took part in the UK Jalsa Salana. The Community is on the march by the sheer grace of God Almighty. Visualize for a moment the first Jalsa attended by 75 members in Qadian to the UK Jalsa attended by 22,000 faithful.

English Translation of the Quran

One of the greatest achievements of Hazrat Khalifat al-Masih the Second is the English translation and the commentary of the Holy Quran. He interpreted the holy text in such a scholarly manner that it has no match in the modern world.

The English translation and the commentary were printed under his direct supervision. His Urdu translation of the Quran is idiomatic, and easy to understand. It has been printed with brief explanatory notes under the title *Tafseere Saghir*. A large portion of the Noble Quran with detailed commentary has been printed in Urdu in several parts under the title *Tafseer Kabir*.

These two commentaries of the Holy Quran are of such a high calibre that scholars both Muslim and non-Muslim have written rave reviews. They have acknowledged that the significance of religion, the Holy Quran and the true features of Islam have all been splendidly explained in these commentaries. No other book even comes close to this.

Many people were converted to Ahmadiyyat the true Islam after their deep study. These commentaries help a lot in fully comprehending the true beauties of the Quran and the wide array of spiritual matters discussed and explained in it. An enjoyable and inspiring reading compels the reader to pray for the author Hazrat Al-Musleh Mauood^(ra). May Allah give him the highest station in paradise and shower His choicest blessings on him, Ameen. All of us will be eternally indebted to him for writing these scholarly commentaries.

Waqfe Jadeed

On December 27th, 1957 The Khalifat al-Masih started the blessed project called The New Dedication (Tehrike Waqfe Jadeed). The primary objective of this project was to look after the spiritual upbringing of the members living in the rural communities. The secondary objective was to bring the message of Islam to Hindu population of the country.

Huzoor planned to create a network of Mualimeen who should be wholly devoted to the upbringing of the members throughout the length and breadth of Pakistan.

On February 1st, 1958 fourteen such Mualimeen were dispatched to selected rural areas of the country. Now the number has reached into thousands by the grace and mercy of God Almighty. Huzoor asked the members to donate six rupees each towards this project. However many members donated their farmland for this purpose. Huzoor appointed Sahibzada Mirza Tahir Ahmad its first Director (Nazim Irshad).

Up to 1986 the project was intended mainly for the rural communities of Pakistan. However Hazrat Khalifat al-Masih the Fourth broadened the scope of this project and now all the countries of the world are within the scope of this plan. Huzoor issued a directive in 1984 whereby there is no prescribed amount of donation for this blessed initiative; members can donate as much as they want. Children can make financial contributions as well.

By the grace of God Almighty the scheme is operating very successfully. Lot of useful & productive work is carried out in the vast rural areas.

Waqfe Jadid was the last initiative Huzoor put forth before the Community. A short while later his illness took a grave turn, and by virtue of his protracted illness he could not guide the Community in an appropriate manner.

Hijri – Shamsi Calendar

The calendar used in the West is the Christian (Gregorian) calendar that is based on the solar movements, it started with the birth of Jesus Christ. On the other hand the Islamic (Hijri) calendar uses lunar movements and started with the emigration (Hijrah) of Prophet Muhammad^(saw) from Mecca to Medina, which occurred on July 16th, 622.

After a lot of research and calculations a new calendar was worked out. Under the direct supervision of Huzoor the new Hijri-Shamsi calendar was adopted in 1940, which is indeed one of his brilliant achievements.

Although the calendar is based on solar calculations, the starting point in time is the migration of Prophet of Islam instead of Jesus Christ's day of birth. According to this method 2000 AD translates into 1379 Hijri-Shamsi i.e. 1379 years have passed since the emigration of Prophet Muhammad, peace & blessings of Allah be on him, from Mecca to Medina.

Each month in the calendar is named after an important event that occurred in the history of Islam. The time frame in these months is the same as in the months of a Christian calendar. (Note: A lunar month is shorter by a couple of days than the solar month).

1. Sulh (peace/conciliation) January
2. Tableegh (outreach/preaching) February
3. Amaan (protection) March
4. Shahaadat (martyrdom) April
5. Hijrat (migration) May
6. Ihsaan (benevolence) June
7. Wafaa (loyalty) July
8. Zuhoor (appearance) August
9. Tabook (battle of Tabook) September
10. Ikhaa (brotherhood) October
11. Nubuwwat (prophethood) November
12. Fath (victory) December

Last Advice to the Community

In view of his deteriorating health, Huzoor dictated several messages addressed to the Jamaat as a sort of last testament. It is crucial to ponder over his last Will. Children should read his last advice to the members carefully, better still memorize it and act upon it accordingly. Below is only one message, which he dictated in August 1947.

“May God be your protector and a helper and keep you from faltering. May the standard of the Jamaat always fly high. Let the voice of Islam be not reduced to a whisper. May the holy name of Allah not fade away. Study the Quran and Hadith, teach it to others, and act upon it yourselves. Exhort others to follow these teachings also. May there always be people among you who will devote their lives for Islam. Long live Khalifat and may there be believers among you who are ready to give their lives for its maintenance. May the truth be your ornament, trust in Allah your beauty, & fear of Allah your garment. May God be with you and you be with Him. Ameen” (Al-Fazl -11 November 1965)

His Illness & Demise

Huzoor felt much better after his return from Europe. Once again he resumed leading the five daily Salat (Prayer services) in the mosque, delivering Friday sermons, and took over all the responsibilities of the office of the Caliphate. Yet he had not fully recovered from his ailment. In this precarious state of health he started the monumental task of writing his shorter commentary of the Holy Quran in Urdu, Tafseere Saghir. Long hours of gruelling intellectual work resulted in his serious sickness for a second time in 1958.

All the best medical treatment was provided for. The most capable physicians inside and outside of the country were consulted, but his illness did not abate. He became weaker as time went by. Finally the moment arrived which every faithful shudders to think of. He breathed his last during the night on November 8th, 1965 at 2.20 am in Rabwah. He was 77 years of age when he met his beloved Lord and Creator. May his soul rest in peace.

inna lillahe wa inna elhay rajeaon

We are from Allah, and indeed to Him we return.

It is rather impossible to comprehend the numbing shock every Ahmadi had on Huzoor's demise. A believer however must wholly submit before the will of God

Almighty. It is the Divine law who ever comes into this world, must eventually depart from it. One day Huzoor also had to depart from this world and certainly he departed according to the will of Almighty Allah.

Next day November 9th at 4.30pm Hazrat Mirza Nasir Ahmad, Khalifat al-Masih the Third led the funeral prayer. Almost 50,000 faithful, who had converged upon Rabwah from various places of Pakistan, joined in the funeral prayer. Before the funeral prayer every member paid his last respects. Later he was laid to rest in *Bahishti Maqbara* next to Hazrat Amma Jan's final resting-place.

His Books

Some of his books are:

- Tafseere Kabeer (Larger Commentary of Holy Quran)
- Tafseere Saghir (Shorter Commentary of the Quran)
- Dawat al-Ameer (Invitation to the King)
- Tuhfat al-Malook (A Gift to the Kings)
- Haqiqat al-Nabuwat (The truth about Prophethood)
- Sayre Roohani (The Spiritual Stroll)
- Inqalabe Haqeeqee (The True Revolution)
- Fazaele al-Quran (The Excellences of the Quran)
- Payghame Ahmadiyyat (The Message of Ahmadiyat)
- Kalame Mahmood (Collection of Urdu poetry)
- Ahmadiyyat yanee Haqeeqee Islam (Ahmadiyyat or the True Islam)
- Hindostan kay siyasee Masayel ka Hal (Solution to the political problems of India)
- Hasti Bari Tala (The Existence of God)
- Malaeykat al-Allah (The Angels of God)
- Islam ka Iqtisadi Nazam (The Economic System of Islam)

In English his popular books are: Introduction to the study of the Holy Quran & Invitation to Ahmadiyyat.

Al-Fazl Newspaper

One of the remarkable achievements of Huzoor is the bringing out of the newspaper al-Fazl. The first issue came out on June 18th, 1913 from Qadian.

Huzoor himself was the editor. Initially it was a weekly, later it was published every three days. Finally On March 8th, 1935 it became a daily.

Up to the time of the partition in August 1947 it was regularly published from Qadian. In Pakistan it was published from Lahore up to 1954, and then from Rabwah 1955 onward.

This is the only official organ of the Movement that has regularly published all the sermons and sayings of all the Caliphs covering a period of more than eighty-six years. It has also served as a vehicle for the moral upbringing of members, preaching of Islam and preservation of history of the Movement. Ahmadi brothers and sisters scattered all over the globe stay in touch with each other through this eight page comprehensive newspaper.

7. CONTEMPORARY ISSUES

Memorize the following Hadith with translation:

- **On the truthfulness of the Promised Messiah^{as}:**

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

Kaifa antum idha nazala bnu maryama fikum wa imamukum minkum

How will you feel when the Son of Mary will descend amongst you and he will be an Imam from amongst you. (Bukhari)



Namaz is the source and ladder that leads to all advancements. That is why it is said that Namaz is the pinnacle for a Believer and it is through this that one can attain nearness to Allah the Almighty.

Friday Sermon - 25th October 2019

Hazrat Khalifatul Masih V

may Allah be his Helper

LAJNA IMA'AILLAH UK