

— Al-Asr —

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- Recognition of Imam Mahdi (as)
- Pledge of Allegiance
- Importance of Salat
- History of Jama'at Ahmadiyya South Africa
- Muslim Television Ahmadiyya (MTA)





The Promised Messiah (1835-1908)

Hazrat Mirza Ghulam Ahmad^(as), the Promised Messiah and Mahdi was born to a noble family in Qadian, India. From an early age he had a keen interest in religion and developed a love for the Holy Prophet Muhammad^(saw). He was also known for his honesty, friendliness and resolve. Over time his knowledge and understanding of religion and its application to society deepened. Being a Muslim it was his firm belief that all religions were true at their source but with the passage of time had drifted away from their original teachings; he upheld the dignity of religion and demonstrated its relevance to everyone.

His earnest defence of religion was ultimately blessed when he started to receive revelation from Allah - a blessing that he continued for the rest of his life. His mission was to revitalise the truth that all religions held within them and to revive the teachings of Islam. It was through this that he would bring mankind together and establish everlasting peace.

In 1889, under the Divine Guidance, Hadhrat Ahmad^(as) founded the Ahmadiyya Muslim Community - a community that has grown in its stature and strength and has remained active in conveying the message of Islam to the ends of the earth.

Hadhrat Ahmad^(as) had established himself as a respected writer and has written over 80 books. His writings have been translated into more than 60 languages and continue to inspire readers to this day. One of his greatest scholarly works was the Philosophy of the teachings of Islam, prepared as a paper and read out at the Great Conference of Religions in 1896. He also wrote a fascinating treatise in 1889 entitled Jesus in India, a book that uncovered remarkable evidence of Jesus' ^(as) journey to India.

People joining his community reflected his success in conveying the truth of Islam. From 1889 until the time of his demise in 1908, tens of thousands of people accepted him. This blessing has continued and will continue through his Khalifas (successors).

Currently under the fifth successor, we are seeing that the tide of acceptance is worldwide and that the message of Prophet Ahmad has really reached the ends of the earth.

LOVE FOR ALL
HATRED FOR NONE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name Of Allah, Most Gracious, Ever Merciful

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no God except Allah; Muhammad is the Messenger of Allah

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Editorial

Peace be with you. We are pleased to present to you the revival of Al-Asr, the official magazine of Ahmadiyya Jama'at, South Africa. We trust you will find it informative and motivational.

We are living in troubled times. Globally in every sphere i.e. economical, political, and in matters of faith, the peace has been disturbed. Organizations like ISIS and Boko Haram, among others, are posing a threat to humanity through their extreme acts of violence and destruction in the name of Islam. Though they use the name of Islam, they have nothing to do with religion and we strongly condemn such actions. Their actions show they are the enemies of peace. What they profess as Islam is not the True Islam and will never be. True Islam is a way of life that promotes peace and tolerance, and striving to live in harmony and co-exist in peace with all people. These qualities point to the beautiful teachings of Islam.

Pondering over the state of affairs, we realize that besides organizations, every individual becomes a threat to his very own existence when he has lost the understanding and purpose of his creation. On pg 6 of this issue, Hazrat Mirza Ghulam Ahmad^{as} has so beautifully and yet so simply set out what is the purpose of our creation. The current situation reiterates the importance and need of a Reformer for mankind, from time to time, to bring us back to this important realization and to guide us towards that goal.

The entire world needs to recognize a leader that will lead humanity into peace and harmony. The world-wide Ahmadiyya Community has had Caliphate since 1908, succeeding the Promised Messiah^{as}. The article on pg 24 clarifies distinctly the difference between ISIS's so-called Caliphate that is committing atrocities and injustice, spreading fear and creating anger and hatred for it; and the Ahmadiyya Caliphate which has actively been promoting peace, tolerance and harmony, and extending a helping hand through its international charitable trust, [Humanity First](#), founded in 1994. This charitable trust is promoting and safeguarding the preservation of human life and dignity, and provides assistance on the basis of need — irrespective of race, religion or politics from their registered offices in 41 countries across 6 continents.

Truth shall always prevail, and falsehood has a limited duration. The good news is that there shall always be groups of people who will call others onto goodness, peace and faith.

From the Holy Qur'an —

The Advent of the Promised Messiah

by Abbas Bin Suleman, Missionary Swaziland

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط وَهُوَ
الْعَزِيزُ الْحَكِيمُ ①

And among others from among them who have not yet joined them. He is the Mighty, the Wise. (Holy Qur'an, 62:4)

This verse signifies that the message of the Holy Prophet ^{saw} meant not only for the Arabs among whom he was raised, but for all non-Arabs as well, and not only for his immediate followers but also for the coming generations till the end of time.

In the same Surah Jumu'ah, just before the present verse, mention is made, that the first appearance of the Holy Prophet ^{saw} took place in Makkah amongst the unlettered people and his second appearance shall be in latter days amongst another people who haven't so far met him.

The reference in the verse and in a well-known saying of the Holy Prophet ^{saw} is to the second advent of the Holy Prophet ^{saw} in the person of the Promised Messiah in the Latter Days.

Hadhrat Abu Hurairah says: "One day we were sitting with the Holy Prophet ^{saw} when Surah Jumu'ah was revealed. A man asked the Holy Prophet who are the people to whom the words '***And among others from among them who have not yet joined them refer***, O Messenger of Allah?' Salman the Persian was sitting among us.

Upon repeatedly asking him the same question, the Holy Prophet ^{saw} put his hand on Salman and said,

"لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَأَلَهُ رِجَالٌ أَوْ رَجُلٌ مِنْ هَؤُلَاءِ"

If faith would have ascended to Pleiades it would be brought back by men or a man from these." (Sahih Bukhari, Book of Commentary)

As the Promised Messiah (peace be upon him) was from the Persian people, this prophecy is fulfilled in his person.

KEY FOR SALUTATIONS

For the ease of non-Muslim readers, the letters ^{sa} or ^{saw} after the words, 'Holy Prophet', or the name 'Muhammad', stand for 'Sallallahu 'alaihi wa sallam' - meaning 'peace and blessings of Allah be upon him'.

Likewise, the letters ^{as} after the name of all other prophets is an abbreviation meaning 'peace be upon him' derived from 'Alaihis salatu wassalam' which are the words that a Muslim utters out of respect whenever he or she comes across that name.

The abbreviation ^{ra} stands for 'Radhiallahu Ta'ala anhu' or 'anha', and is used for Companions of a Prophet, meaning 'Allah be pleased with him or her'. And finally, ^{rh} for 'Rahimahullahu Ta'ala' means 'the mercy of Allah the Exalted be upon him.'

Extracts from the Writings of The Promised Messiah, Mirza Ghulam Ahmad^{as}

THE PURPOSE OF CREATION

Though different people, on account of their short-sightedness or lack of courage, appoint various types of objectives for their lives and stop short at worldly purposes and desires, yet the purpose that God Almighty has specified in His Holy Word is:

“I have created jinn and men so that they should recognize and worship Me.”

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا

لِيَعْبُدُونِ ﴿٥١﴾

[Surah Al-Dhāriyāt , Ch 51:57]

According to this verse the true purpose of human life is the worship and understanding of God Almighty and devotion to Him.

ONLY THE CREATOR CAN ENJOIN THE PURPOSE OF LIFE

It is obvious that it is not open to man that he should himself lay down the purpose of his life by his own authority inasmuch as man does not arrive in the world of his own will, nor will he depart from this world of his own will. He is a created being and He Who created him and bestowed upon him better and higher faculties than those bestowed upon other animates, has enjoined a purpose for his life. Whether anyone comprehends that purpose or not, without doubt the purpose of man's creation is the worship and understanding of God Almighty and to lose himself in Him.

[Islāmī Uṣūl kī Philosophy, Rūḥānī Khazā'in, vol.10, p. 414]

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ
كَانَ ظَلُومًا جَهُولًا ﴿٧٣﴾

“Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is *capable of being unjust to, and neglectful of, himself.*” [Surah Al-Aḥzāb, 33:73]

This means that the Divine Trust, by which is meant the love of God and complete obedience to Him even in the face of hardship, was offered to the angels and the whole of creation and the mountains, all apparently full of strength, but they all refused to undertake it, being afraid of its grandeur. But man undertook it for he possessed two qualities, that he could force himself in the cause of God Almighty and could advance so far in love of Him as to forget altogether everything else.

[Tauḍīḥ-e-Marām, Rūḥānī Khazā'in, vol. 3. Pp. 75-76]

[Essence of Islam Vol. 1, Ch 18]

<http://bit.ly/18GmBtJ>

Recognition of Imam Mahdi^{as}

Presented below is an answer by Hadhrat Mirza Tahir Ahmad^{ra}, the Fourth Head of the Ahmadiyya Community, to a question raised in a Question/Answer Session, held in London on 4th January, 1986.



Questioner: (The question was asked through a friend).

He says that his feeling is that the Ahmadiyya literature he has studied and whatever he has discovered about the Ahmadiyya Community is quite agreeable. In view of this, why is there such a great agitation by the Maulvis (the religious clergy) against the Ahmadiyya Community? The second part of the same question is: Would it not be better for the leading religious scholars on both sides to get together and discuss openly the differences between themselves for the enlightenment of the ordinary people?

ANSWER

Hadhrat Mirza Tahir Ahmad^{ra}: As far as the first part of the question is concerned, the most important fact which we should not ignore is that the founder of the Ahmadiyya Community, (Hadhrat Mirza Ghulam Ahmad^{as} of Qadian) has claimed to have been sent by Allah. This is the most important, fundamental claim that he ever made in his life. Now, what happened to him after this claim should be in total agreement with what happened to similar claimants in the past. How was a person treated when he claimed to be from God? This is the most important issue to be decided. If the (true) claimants in the past met different treatment to that faced by the present claimant, then he would be proved a false person, a false claimant -- not a true one. So, look back now at the history of those from the time of Adam^{as} to the time of the Prophet Muhammad^{sa}. When a person claimed that he was sent by God, how was he treated by the clergy of his time? Was he supported or was he opposed vehemently by the whole society, a society otherwise

divided in itself? Was it the case or otherwise that the clergy of one section hating the clergy of the other, yet joined forces in hating the one person who had claimed that he was from God? So, how could there occur a different phenomenon at the time of the Imam Mahdi (the rightly guided leader)? Suppose for a while that Mirza Ghulam Ahmad^{as} is not the Imam Mahdi in which case the Imam Mahdi is bound to come. If an Imam Mahdi comes and the Mullahs (the clergy) of the time support him and say 'Yes, you are right', this would be a revolutionary event. It would, in fact be such a strong deviation from the past behaviour (of similar people) that immediately we should recognise this fact to be something very alarming. Why should this Imam Mahdi be treated so kindly and gently by the clergy while his Master was rejected outright by the clergy of his time, as were all the earlier people who made similar claims and were totally rejected and cruelly treated? So, what is there so special about the Imam Mahdi that, contrary to the past *sunnat-ullah* (the path laid down by God), this particular person is to be treated so amicably and in such a friendly and brotherly way? It is impossible. If he is treated like this, contrary to the treatment received by the previous true claimants, then he must be a false claimant.

If an Imam Mahdi comes and the Mullahs (the clergy) of the time support him and say 'Yes, you are right', this would be a revolutionary event. It would, in fact be such a strong deviation from the past behaviour (of similar people) that immediately we should recognise this fact to be something very alarming.

That is one answer to the question. However, a second answer can be given from the perspective of the issues relating to the need for an Imam (a religious leader). An Imam, whether he is an Imam Mahdi (one guided by God) or any other Imam, is only required when the clergy of that religion has decayed and has become corrupt. If the leadership of a religion is not corrupt and is honest, there is no need for Allah to send anyone from himself -- or is there? So, when the Imam comes that is the time when, according to the verdict of God, the society has already become corrupt, mostly at the top because when the leadership is destroyed, then the ordinary people are also destroyed. When the leaders, the very best in town, become corrupt, they then destroy others (who follow). That is why the Holy Qur'an refers to Pharaoh as having led his people to

destruction and annihilation. So, this is the most important factor which should also be kept in mind that if the religious leadership was intact and the Muslims were led by honest, God-fearing people, why would God send Imam Mahdi? But the Holy Prophet Muhammad^{sa} presents a totally different picture. According to him, the Messiah and the Imam were to come at a time when the (condition of the) Muslims would have rotted totally. They would have gone astray and would have followed the same pattern as that followed earlier, by the Jews -- these are his words. So, do you expect co-operation from such people when an Imam comes from God? Can you expect co-operation from people who have been declared corrupt by God? That is the reason for the advent of the Imam but if suddenly the corrupt people were to rise in unison and say '*Alhamdo lillah*' (All praise be to God), the Imam has come, we believe him' - would that make sense? If the clergy were that honest there would have been no need for the Imam in the first place and if they differed with each other so much as to turn Islam into various factions, how could they agree with the true Imam when knowing the Holy Qur'an, knowing the Book, they chose to differ fundamentally from each other. That means that they were corrupt, not the Holy Qur'an. It was not the Holy Qur'an which led them astray into believing in different things. They were already corrupt and did not want to believe in the truth. That is why they derived widely differing inferences from the book and stuck rigidly to their own inferences despite the fact that those inferences were contradicting each other.

An Imam, whether he is an Imam Mahdi (one guided by God) or any other Imam, is only required when the clergy of that religion has decayed and has become corrupt. If the leadership of a religion is not corrupt and is honest, there is no need for Allah to send anyone from himself -- or is there?

This was, in fact, the state of the society to which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^{as} was sent. In view of this, no-one should expect co-operation at the hands of the so-called, *Ulema* (religious scholars) towards him. There is no other way out. I cannot conceive of anything else -- it has to be like this and it is like this. The different religious sects do not like each other -- they hate each other. They declare each other to be *kaafirs* (infidels). They are divided amongst

themselves so thoroughly, so deeply and so finally that they cannot come together again, yet they decide to come together only against one Imam and join hands for that purpose. This supports the truth of the Imam rather than the other way round.

They are divided amongst themselves so thoroughly, so deeply and so finally that they cannot come together again, yet they decide to come together only against one Imam and join hands for that purpose. This supports the truth of the Imam rather than the other way round.

As far as the second part of the question is concerned, dialogues (of public debate) have been held right from the start. Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^{as} himself started the dialogue and his dialogues (of public debates) with the greatest scholars of the time were published. But later on he abstained from entering into such public debates with others because the people who initially invited him for debate, began to use it for purposes of mischief, trouble and disorder. What is more, despite the opportunity given to them by the Imam (of the age) in that he was himself prepared to present his case to the most important religious leadership of the time, they misused such occasions and it always ended in abuse and invective, one-sided edicts of *kufr* (infidelity) against him and incitement to take his life and so on. In view of this, the exercise proved to be futile. The Promised Messiah^{as}, therefore, declared that there should be no more of these debates because they had gone beyond the reasonable limits of what could be defined as a sensible, civilised debate. But it did not end there. As far as many other scholars of Ahmadiyyat are concerned, they have continuously engaged in such debates, particularly during the days before the partition (of India). Great *Munazras* as they were called (open public debates) were held between the Ahmadiyya scholars and the others (non-Ahmadi Maulvis).

However, the most interesting fact which should be noted by you is that the accounts of the debates were published by Ahmadis and never by the opponents. One can still find the books which contain the full account of sessions in which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^{as}

entered dialogue with a non-Ahmadi scholar. Other Ahmadis also held debates with non-Ahmadis.

Here, it should strike one as strange that Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^{as} publishes the account, word for word, but the other party does not because they do not want their people to know what passed between them. This is proof of their weakness. This is proof also of their dishonesty. If a dialogue was held, surely, it was held for a purpose. It should have been a meaningful dialogue so why insist on keeping your own people from the contents of that dialogue? All the books containing accounts of *Munazras* (public debates) held by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^{as} are still available. They have been published by the Ahmadiyya Community but none of these accounts are ever published by the opponents. Many *Munazras* were held by such scholars as the late Maulana Abdul Ata Sahib, by Maulana Jalaludin Shams Sahib, by Hadhrat Maulvi Rajekira Sahib, Maulvi Roshan Alira Sahib, Qazi Mohammad Nazir Sahib and others. The accounts of all these are recorded and published by the Ahmadiyya Community, but if the Ahmadis had been defeated (in these debates) it should have been the other way round -- our opponents should have published the accounts and Ahmadis should have hidden it.

As far as many other scholars of Ahmadiyyat are concerned, they have continuously engaged in such debates, particularly during the days before the partition (of India). Great *Munazras* as they were called (open public debates) were held between the Ahmadiyya scholars and the others (non-Ahmadi Maulvis).

However, we do not need to go that far back in history. I will now bring your attention to a more recent occurrence. In fact, a sort of debate was actually held in the National Assembly (of Pakistan) prior to the declaration that Ahmadis were no longer to be considered Muslims. The 'debate' went on for 14 days. My predecessor, Hadhrat Khalifatul-Masih III, Mirza Nasir Ahmad^{ra}, represented the case of Jama'at Ahmadiyya together with a few Ahmadi scholars whom he had chosen to help him but he himself was the only spokesman. On the other side, all the very cream of non-Ahmadi society was present in the National Assembly and the whole

This is defeat - defeat of logic that compels people to have recourse to violent actions. Their behaviour is, again, in complete conformity with the behaviour of the opponents of the Messengers of God.

Department of Religious Affairs of the Government of Pakistan was giving them support. The entire Department of Law was there to assist them. All these supporting offices were open day and night to help them and they helped them. A dialogue was held — why do they not publish it? This is what you want, this is exactly what you need, that a dialogue should not only be held but that its account should also be made public — available to everyone. People should be able to judge who is right and who is wrong and a dialogue is already there but the Government (of Pakistan) insists that it will not be published. It prohibits Ahmadis, on pain of punishment, from publishing it. The Ahmadis are told that if they were to publish it, the Government will prosecute them. Why? It is the same weakness -- they have accepted defeat. Why else the show of force, putting people to death, burning people's houses, and so on? This is defeat - defeat of logic that compels people to have recourse to violent actions. Their behaviour is, again, in complete conformity with the behaviour of the opponents of the Messengers of God. This behaviour is so visible, so obvious (as one of opposition to a Messenger of God) that if a sane person wished to know right from wrong, the writing is so plain on the wall — so much so that I really wonder how anyone can miss it!

- "Verily, God will appoint for this Ummah in the beginning of every century, those who will restore for it its faith." (*Abu Da'ood, Kitabul Fitn*)
- "The Ummah can never die which has me at one end and the Messiah, son of Mary, at the other." (*Ibn Maja, Bab Al-I'atizam Bis-Sunnah*)
- "When 1,240 years will pass, God will raise Mahdi." (*An-Najmus Saqib, Vol. 2, p. 209*)

Pledge of Allegiance (Bay'ah)

By Adam Walker, UK.

The 'Pledge of Allegiance' (*Bay'ah*) allows Muslims to demonstrate their complete acceptance of the Divine appointment, and authority, of the Khalifah and so testifying that the Khalifah is the representative of God on earth. The word Bay'ah بايع literally means 'to sell' something and in this instance can be interpreted as one offering themselves to the will of the Khalifah in all that is good¹.

Perhaps the most famous example of the Bay'ah was Mohammad's^{saw} journey to Aqaba where 12 people from Yathrib pledged their allegiance to Islam in what is commonly known as the Pledge of Al-Aqaba. Another example of the Bay'ah during the life of the Holy Prophet^{saw} is recorded by Hadhrat Jarir^{rh} who narrates²,

"I have given a pledge of allegiance to Allah's Apostle for to testify that none has the right to be worshipped but Allah, and Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to listen to and obey (Allah's and His Prophet's orders), and to give good advice to every Muslim."

The Holy Prophet^{saw} took the Bay'ah from ladies as well as men, however, it was not his practice to allow women to place their hands upon his hand. Instead it would be sufficient for them to repeat the words of allegiance after the Holy Prophet^{saw} recited them.

The Bay'ah was also offered to each of the Rightly Guided Khulufah (*Khulufah-e-Rashideen*) upon their elections as a sign of allegiance and acceptance of their appointments. By way of example, Hadhrat Abu Bakr^{rh} took the Bay'ah of the Ansar and Muhajirun upon becoming

Khalifatur-Rasul. It is recorded that on taking the oath of allegiance Hadhrat Abu Bakr^{rh} imposed the following obligations upon those wishing to offer their Bay'ah³,

"O People, I have indeed been appointed over you, though I am not the best among you. If I do well then help me; and if I act wrongly then correct me. Truthfulness is synonymous with fulfilling the truth, and lying is tantamount to treachery. The weak among you is deemed strong by me, and until I return to them what is rightfully theirs, Allah Willing. And the strong among you is deemed weak by me, until I rightfully take from them what is rightfully someone else's, Allah Willing. No group of people abandons Jihad in the way of Allah, except that Allah makes them suffer humiliation. And wickedness does not become widespread among a people, except that Allah inflicts them with widespread calamity. Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience. Stand up now and pray, may Allah have mercy on you."

The pledge is thus a symbol of obedience whereby a believer swears allegiance to the Khalifah in fulfilment of the obligations placed upon him in the Qur'an⁶ and Ahadith⁷.

Similarly, in May 1908, following the death of the Promised Messiah^{as}, the First Ahmadi Khalifah^{rh} issued an admonition to those wishing to offer their Bay'ah at his hand by saying⁴,

'...if you want to do Bai'at at my hand, be very clear what Bai'at means. Bai'at means to sell yourselves. A man eschews everything and that is why Allah has called his man "Abd" (one who worships). So, whatever feelings and inclinations you have, you have to follow what I say, and if you accept these conditions, then in the name of Allah, I accept these responsibilities.'

In a similar spirit, Hadhrat Ibn Khaldoun^{rh} presents us with an intriguing and powerful definition of the Bay'ah in his book *Muqadima*, writing⁵,

"It should be known that the Bay'ah is a contract to render obedience. It is as though the person who renders the oath of allegiance made a contract with his Amir, to the effect that he surrenders supervision of his own affairs and those of the Muslims to him and that he will not contest his authority in any of (those affairs) and that he will obey him by (executing) all the duties with which he might be charged, whether agreeable or disagreeable."

The word Bay'ah بايع literally means 'to sell' something and in this instance can be interpreted as one offering themselves to the will of the Khalifah in all that is good¹.

The pledge is thus a symbol of obedience whereby a believer swears allegiance to the Khalifah in fulfilment of the obligations placed upon him in the Qur'an⁶ and Ahadith⁷. It is therefore with the backing of the Holy Qur'an and blessed Ahadith that Hadhrat Ibn Khaldun^{rh} admonishes the believers in the following statement⁸, *"The obligation to recognize and obey the Caliph is a 'legal obligation' and not rational necessity."*

Commenting on the importance of the Bay'ah, Imam al-Ghazali^{rh} adds that as well as offering total allegiance to the Khalifah, the individual enters into a covenant with God that should not be broken. He also highlights that the Bay'ah was so important to Hadhrat Mohammad^{saw} that he would take the Bay'ah of new Muslims even if they were only a few in number⁹. This was highlighted in the treaty of al-Aqaba when the Holy Prophet^{saw} literally travelled for days just to meet a dozen people, offer them a few words of wisdom and then take their Bay'ats.

In relation to the spiritual benefit of offering ones Bay'ah, Imam Al-Ghazali^{rh} describes how reflection upon one's pledge ultimately,

through and honest conscience, leads to the realisation of one's greater responsibilities to the family and society¹⁰. The Bay'ah therefore should not be taken lightly and will have been completely misunderstood if looked upon as a ritualistic or ceremonial custom.

The Bay'ah is an attestation of intention and only comes into full force when our promises are matched by an equal measure of action/deeds. Illustrating the need for action and not mere words Hadhrat Khalifatul Masih IIth writes in his *Tafsir al-Kabir*¹¹, "...*Khilafah is a great Divine blessing. Without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of Khilafat by giving un-stinted support and obedience to their Khalifas they will forfeit this Divine boon and in addition will draw the displeasure of God upon themselves.*"

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1 Lanes Lexicon, Vol.1, Pg.284. – bay'ah “(بَيْعٌ)he sold” and al-bay'ah (بَيْعُ) – “The making of a covenant, a compact, an engagement”.)

2 Sahih Al-Bukhari, Vol.3, Bk.34, No.366

3 Al-Bidaya Wa Nihayya, 6/306, 306

4 Ahmad Syed Hasnat, “*Hakeem Noor-ud-Deen – Khalifatul-Masih I*”, Islam International Publications, 2003, p. 114; A letter was also written detailing the Bay'ah of the Promised Messiah's^{as} companions and the greater community at the hand of Hadhrat Khalifatul Masih Ith. The letter read, “*In the name of Allah, Most Gracious and Ever Merciful. We, the Ahmadis, whose signatures are appended below, have unanimously agreed upon that the first of Muhajireen, Hadhrat Hakeem Haji Maulvi Noor-ud-Deen, who is the most pious among us and enjoys the highest status and was a close friend of our dear Imam and whose personality is clearly reflected in the following couplet: “What a thing of happiness it may be if everyone of the Ummah becomes Noor-ud-Deen, and if every*

heart is full of truth, the goal success is achieved.” We Ahmadis, at the hand of Hakeem Sahib, take a fresh bai’at in the name of Ahmad and follow him and show him the same obedience to his commands as shown to the ones by Hadhrat Aqdas (a reference to the Promised Messiah).”

5 Rosenthal, Muqadima, Pg.140.

6 *“Holy Qur’an”, Pg.203, Vs.59. – “O ye who believe! Obey Allah, and obey the Messenger and those charged with authority among you.”*

7 *“He who obeys me, obeys God; and he who disobeys me, disobeys God, And he who obeys the Amir [i.e., the head of the state], obeys me; And he who disobeys the Amir, disobeys me”.*

8 Rosenthal, Muqadima, Pg.125.

9 Imam al-Ghazali, Trans. Usmani A. H. Mufti, *“Muslim Character”,* Kazi Publications, 2004, p. 37. *“Auf bin Malik says that he was with the Prophet when there were about seven, or eight or nine persons present. He asked us : “Will you not take a pledge on the hand of the Messenger of Allah?” We stretched our hands and said: “We take a pledge on your hand, oh Messenger of Allah!” He said: “(Your pledge is) That you should worship Allah. Do not associate anybody with Him, and offer Salat five times and listen and obey.” And he said in a low voice: “And do not ask for anything from the people.” Auf bin Malik says: “I saw some of these persons who had taken pledge that when their hunter fell on the ground, they did not ask anybody to pick it up and give it to them.”*

10 Ibid. p. 39.

11 Khalifatul Masih II, Tafsir al-Kabir, Pg.1870, Ft.2630.

LOVE FOR ALL, HATRED FOR NONE

FRIDAY SERMON: IMPORTANCE OF SALAT (PRAYER)

Extracts from sermon delivered by Hadhrat Khalifatul Masih V , Mirza Masroor Ahmad^{aba} on June 22, 2012.

When parents wake up children for *Fajr* (dawn) they will learn importance of Salat (prescribed prayers) on the one hand, and on the other hand they will be saved from useless and time-wasting activities. Those who are in the habit of staying up late to watch TV or browse the internet, especially on the weekends, will get in the habit of going to bed early so they may wake up early. Hence, they will not pointlessly waste their time. Especially those children who are reaching adulthood will develop a moderate approach to worldly activities by waking up for *Fajr* in the morning. I do not stop you from activities that are necessary, from watching good things or becoming involved in educational matters; however there should be moderation in everything you do. It is extremely foolish to acquire these things at the expense of not offering Salat. Sometimes there are other commitments on the weekend or days off work. It is another matter if sometimes families have a program to go out somewhere. However, unless a family is going on an outing, the family should come to the mosque for prayers and bring children with them. If from childhood, children are made to realize that without Salat a Muslim cannot be identified as a Muslim; then Salat becomes a strong habit and there will be no complaints of children going astray. If you are out on a family recreation, while enjoying worldly interests, wherever you may be, the entire family should offer congregational prayer to seek Allah's pleasure. This is my experience and many others have told me of their experiences that if husband, wife and children offer congregational Salat during recreational trips, then this draws attention of people around them, which can open doors for tabligh and introduction.



A general misconception amongst worldly people about Muslims is that only extremists offer Salat. People become interested when they see that adults and children, who dress like them and who during their recreational activity or outing attentively offer Salat. As I have said before, many have related their experiences how non-Muslims were attracted to them due to Salat, which opened channels of Tabligh. Thus, no adult or child should become engulfed in an inferiority complex.

We claim that we will bring about a religious and spiritual revolution in the world. These revolutions can only be created by those who are free of inferiority complexes and create these religious and spiritual revolutions in themselves first of all. These religious and spiritual revolutions cannot be created without fulfilling rights of worship and Salat is most essential for fulfilling rights of worship. Thus, safeguard your Salat. Allah says in the Holy Qur'an, "Watch over Prayers" {Holy Qur'an 2:239} 'Hafaza' means to adopt regularity and then to safeguard it. Allah says, especially watch over and guard the prayer, which is called '*Salatul wusta*', that is the Salat during busy hours or Salat, which cannot be offered on time or cannot be offered with the requisites essential for Salat due to any worldly or other reason. Certainly and especially this Salat needs to be safeguarded. For, laziness in Salat will expel one from the list of obedient ones. That is why Allah draws attention to the safeguarding of Salat. And He especially draws attention to watch over the Salat, which are not being offered with their requisites, or due to slackness or involvement in worldly affairs. Some offer Salat in a hurried manner, which is not fulfilling the rights of Salat. Later in the verse Allah says: "... and stand before Allah submissively." {Holy Qur'an 2:239}

A general misconception amongst worldly people about Muslims is that only extremists offer Salat.

This means that you should offer Salat with full concentration and not let worldly thoughts or desires overcome you. One should remember that I am standing in front of Allah and I have to offer complete obedience to His commandments. When such a state is reached then Allah says regarding such people that their Salat will become their protector and their guardian and will protect them from wrongdoing and fill their homes with blessings. The Promised Messiah^{as} said: "I have advised my Community to refrain from offering Salat that are void

of interest and attention, instead offer prayer that lead to contentment of the heart which should grant them pleasure and delight.” {Malfoozat vol. 2, page 345346 —edition 2003, published Rabwah}.

Allah says: Surely, Prayer restrains one from indecency and manifest evil, {Holy Qur’an 29:46} Thus we should always remember that Salat restrains us from vain and false things; but this does not apply to every Salat or to everyone offering Salat. Everyone offering Salat will not be refrained from evil; only that person offering Salat can reform himself or his Salat can reform him, which is offered with complete submission. Such a Salat is offered with understanding that Allah watches over every action and that I am standing in front of Allah who is watching every action. It is the Salat offered with complete submission that guards and watches over a person and grants a new quality and ambience to the homes where such Salat is offered. Thus we should try to find such Salat. Only then can we truly fulfil our Pledge of Allegiance. It should not be that one stands for Salat but the attention is focused on worldly affairs and desires, or that only at times you offer the Salat whilst at other times you do not.

Again, I say that every single one amongst us must analyze ourselves. People living in these countries do not pay attention to Salat due to worldly affairs. In fact now people living in cities in the third world are also in a similar state. But nonetheless there are still some who still go the mosques. Like the Khulafa before me, I have repeatedly drawn attention to this important Islamic obligation.

In this age, Allah has bestowed us with MTA (Muslim Television Ahmadiyya). Prior to this, the voice of the Khalifa of the time could not reach every corner of the world instantaneously. However, now his voice and the message of Allah and His Prophet^{sa} immediately reach everywhere. Those among us who do not listen to sermons or speeches, or those that listen to them half-heartedly and do not pay attention to them are not fulfilling the pledge of initiation, which is ‘I will give precedence to my faith over all worldly objects. I will completely obey you [Khalifatul Masih] in everything good that you may require of me’. Listening to and ignoring this leads to disobedience. These are actions that will take you away from obedience.

Regarding such people Allah has warned severely and said: “So woe to those who pray, but are unmindful of their Prayer.” {Holy Qur’an 107: 5,6}. Being ‘unmindful’ encompasses not paying attention to congregational prayer, not being regular in offering Salat or not trying to maintain full concentration during Salat. No doubt sometimes concentration is not maintained during Salat, but it is essential to constantly bring back one’s focus. This is also another meaning of ‘establishing Salat’ that is to maintain concentration during Salat. Thus, this should be a matter of great concern. Drawing our attention to this, the Promised Messiah^{as} said that “if a person who has not accepted me commits wrongdoings, then indeed he is a sinner, but those who have accepted me and have taken Bai’at, yet do not fulfil the conditions of Bai’at will be even more accountable for their actions.” {Malfoozat vol. 4 page 182 —edition 2003, published Rabwah}

It is the Salat offered with complete submission that guards and watches over a person and grants a new quality and ambience to the homes where such Salat is offered.

Therefore, this is a huge responsibility on every Ahmadi, and this obligation cannot be fulfilled unless one remembers that he or she will be accountable to Allah if they do not fulfil the pledge of initiation, which they undertook with Allah as a witness. Only with this awareness can this responsibility be fulfilled. This responsibility should be understood by elders, men, women, and children. Many homes here have discontentment and the reason for it is that, attention is not being paid to the worship of Allah in the required manner. Some people, when they come to see me, ask me to pray for them. I generally say: pray for yourself also and pay attention to Salat. When I ask them if they offer their Salat regularly, some of them answer in the negative. I generally say to such people, do not make a mockery of religion. You yourself are not in the habit of offering Salat or praying, there is no attention towards this, but you are asking me to pray for your problems and worldly affairs. First, you should turn your attention to Allah yourself and then ask me. Until one changes his own condition or makes extreme efforts to change his own condition, the prayers of others will have no effect.

We have to create such a revolutionary transformation in ourselves that will transform our conditions and that of our children and future generation and will bring spiritual revolutions in the society. Remember our faith alone will not save us; neither will it create a revolution by itself. It is our actions that can create a revolution, *Inshallah*. And above all it is our prayers which, after gaining acceptance from Allah, will bring about a revolution in the world. Salat is the best way to offer prayer. It is, therefore, an obligation on each Ahmadi to safeguard our prayers. When the focus of all Ahmadis together around the world will be in one direction then this force of the prayers will bring about that spiritual revolution.

It is the responsibility of every Ahmadi to strengthen the system of Khilafat by paying attention to Salat, so that the revolution that is associated with the advent of the Promised Messiah^{as} can occur, which will gather a majority of people of the world under the flag of the Holy Prophet^{sa}. Hence, every Ahmadi should remember this and safeguard his prayers and that of his children so that we may rapidly see the flag of Holy Prophet Muhammad^{sa} being raised over the entire world. May we and our future generations be the recipients of Allah's mercy. Allah's Mercy is on those people who fulfil all the dues of Salat and upon whom the promise of Allah descends.

The Promised Messiah^{as} said that only through Allah's Grace can one achieve pleasure, enthusiasm and concentration in Salat. Therefore, first you should pray to Allah, "O Allah! Create in me a state that brings me close to you". He taught us the following prayer for this. He said you should pray: "O Allah the Almighty! Thou knowest how blind and sightless I am, and at the moment I am in a state of death. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened. Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion. Do Thou bestow upon me such grace that I shall not be raised up sightless and blind." When he supplicates in this manner and persists in the supplication with regularity, he will see that a time will arrive when something will descend upon him from the heavens during his heartless and unenthusiastic prayer that will melt his heart." {Malfoozat, new edition, vol. 2}

The Review of Religions, March 1997

5 Reasons Why Nothing on Earth Can Stop the Khalifa of Islam

By Qasim Rashid

By now it's painfully obvious mainstream media loves a juicy terrorism story involving Muslims – but comparatively ignores the vast majority of the world's Muslims who promote peace.

The topic of caliphate perfectly illustrates this double standard. Since ISIS proclaimed their leader as a caliph about nine months ago, the media has given them round the clock coverage. Meanwhile, as I've already written about, media insists on ignoring an Islamic caliphate that has existed in peace for well over a century.

Perhaps it was in ignorant fear to ISIS terrorists that a belligerent woman interrupted a Muslim event in Texas and declared "Islam will never rule over Texas." This week it happened again in Oklahoma.

ISIS will never rule over Texas, nor will Texas ever become some "Islamic" theocracy (and to be clear Islam condemns theocracies). But much to that belligerent woman's dismay, the Khalifa of Islam, Mirza Masroor Ahmad^{aba}, has already established his presence in Texas, much of America, and in over 200 nations worldwide.

And this is just a glimpse of five reasons why no worldly force can stop the Khalifa of Islam.

1. The true Caliphate was re-established exactly per Prophet Muhammad's prophecy

Four consecutive rightly guided Khalifas led Muslims after Prophet Muhammad^{sa}'s death. After the fourth Khalifa, Hazrat Ali^{ra}, was martyred, spiritual caliphate was lost. Muhammad^{sa} himself foretold what would happen next:

"Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on precept of

prophethood." [Masnad Ahmad bin Hanbal, Mishkat, Ch: Al-Anzar Wal Tahzir].

History records that after caliphate ended, Muslims eventually succumbed to monarchical rule, and to this day much of the Muslim world suffers under monarchical despotism. That caliphate that the Muslim Ummah could not re-establish for 1,300 years after Hazrat Ali^{ra} was martyred, was finally re-established in 1908 exactly as Prophet Muhammad^{sa} foretold 13 centuries prior. The Ahmadiyya Muslim Community re-established the caliphate in 1908 upon the death of the Messiah and Mahdi Mirza Ghulam Ahmad^{as}.

This incident is in fact the fulfilment of a grand prophecy and further attests to Prophet Muhammad^{sa}'s truthfulness. It is impossible that he could have accidentally predicted an event 1,300 years in the future with complete accuracy. Yet, here we are in fulfilment of a divine prophecy.

2. The true Caliphate has withstood the test of time, and the test of trials

Further establishing Prophet Muhammad^{sa}'s truthfulness is that the re-establishment of the Caliphate in 1908 has withstood the test of time and the test of trials. When the Messiah Ahmad^{as} died in 1908, critics claimed this would be the end of the Ahmadiyya Muslim Community and thus the end of Islam's revival. Instead, caliphate was established, Prophet Muhammad^{sa}'s prophecy was fulfilled, and the community of Muslims who accepted the Khalifa, grew. In 1914 when some Muslims left the Ahmadiyya Muslim Community and rejected Caliphate, critics once again claimed this was the end of the Caliphate. Instead, the community of Muslims continued to grow rapidly.

In 1974 when the entire Ummah declared Ahmadi Muslims outside the fold of Islam, critics claimed the Caliphate would now die off. Instead, the community of Muslims who accepted the Khalifa only grew. In 1984 when the fourth Khalifa of the Ahmadiyya Muslim Community left Pakistan under threat of arrest and death, critics once again claimed this was the end of the Caliphate. Instead, the community of Muslims who accepted the Khalifa grew exponentially. And now, as worldwide antagonism against Muslims grows, and worldwide antagonism by Muslims against Ahmadi Muslims increases, the Ahmadiyya Muslim Community remains united under the Khalifa of Islam, celebrates 106 years of unity,

and is the world's fastest growing sect of Islam. The true Caliphate continues to thrive peacefully without a single act of religious violence — ever. Despite the test of time, and despite the ongoing and increasing worldly obstacles it faces, the true Caliphate advances unhindered.

3. The true Caliphate does not depend on worldly means

The Khalifa of Islam is not dependent on any worldly means. Every penny spent, every mosque built, every hospital, and every school is entirely self-funded. The Khalifa accepts no funds from governments, non-profit organizations, corporate donations, or from anyone who does not accept him as the Khalifa of Islam. Therefore, whether the economy rises or falls, whether stocks soar or plunge, and whether governments balance their budget or not — all of it is irrelevant to the Khalifa of Islam's progress in serving God and humanity in peace.

While ISIS terrorists demanded \$200M in exchange for Japanese hostages, His Holiness the Khalifa of Islam donates hundreds of millions to public organizations and charities, builds free hospitals, and feeds tens of millions. While Al Qaeda depends on growing and selling opium to fund their terrorism, His Holiness the Khalifa of Islam successfully grew wheat in Ghana, which now is helping Ghanaians thrive on a growing agricultural industry. While Taliban terrorists murder school children in Peshawar, His Holiness the Khalifa of Islam builds hundreds of secular schools providing free education to children of all faiths, and children of no faith. Thus, while the Khalifa of Islam does not rely a whit on worldly means, his contributions to the service and progress of humanity increase exponentially each year.

4. The true Caliphate is a Divine Institution, not a mortal person

His Holiness the Khalifa of Islam, Mirza Masroor Ahmad^{aba}, is a mortal human being. The Institution of Caliphate that he represents, however, extends far beyond any one person. This Divine institution of Caliphate advanced unhindered when terrorists tried to murder the second Khalifa of the Ahmadiyya Muslim Community. This Divine institution of Caliphate leapt ahead when dictator Zia ul Haqq tried to murder the fourth Khalifa of the Ahmadiyya Muslim Community. And thus today, this Divine Institution of Caliphate continues to lead the world by serving humanity indiscriminately and reminding humanity of God's reality.

In an unprecedented manner, this Divine institution of caliphate is

peacefully uniting Muslims and non-Muslims from every religion, sect, nationality, and country under one spiritual flag of peace – and focusing each person on two goals: Service of God through personal worship, and service of all humanity through indiscriminate charity.

5. The true Caliphate leads the worlds single largest Muslim organization united under one Imam

So what happens when you take Prophet Muhammad’s precisely fulfilled prophecy, put it through over a century of trials and tests, ensure it does not depend on any worldly means, and adhere to a divine institution dedicated to the recognition of God and service to humanity?

You end up with the revival of Islam through the Ahmadiyya Muslim Community, which is the world’s single largest Muslim organization united under one Imam, His Holiness the Khalifa of Islam. Whether you’re in Kenya or Kansas, India or Indiana, Moscow or Manhattan, UAE or UK, Iraq or Ireland, Thailand or Texas – you will find Muslims who pledge spiritual allegiance to His Holiness, the Khalifa of Islam. You will find Muslims dedicated to the worship of God and the service of all humanity. You will find a Muslim community raised for the good of all humanity, dedicated to secular governance and freedom of conscience, who champion every verse of the Qur’an, and who are ardent devotees to Islam and the Seal of the Prophets — Prophet Muhammad^{sa}.

Conclusion

For over a century now, corrupt governments, dictators, despots, extremist clerics, and terrorists have each tried to stop this true Islamic Caliphate with censorship, intimidation, war, terrorism, and force. All have failed.

Likewise, Islam can only be revived with peace and patience. All violent efforts to make Islam dominant will fail. The true spiritual Caliphate is a Divine institution. No force on Earth can stop Muslims who pledge spiritual allegiance to the Khalifa of Islam from their ongoing service to humanity and worship of God.

And no Earthly force can stop the Khalifa of Islam from leading humanity in peace.

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HISTORY OF AHMADIYYA JAMA'AT SOUTH AFRICA

By Zaid Ebrahim

The Ahmadiyya Jama'at has been established in South Africa for more than 50 years and was officially established in 1958 under the auspices of Hadhrat Mirza Bashiruddin Mahmud Ahmad^{ra}. However, the message of Ahmadiyyat was already preached in Cape Town, South Africa as early as 1946.

Cape Town, South Africa is one of the corners of the earth. This fulfils the Divine Revelation of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad^{as}, **"I shall cause thy message to reach the corners of the earth."** (1898).

HOW DID THIS MESSAGE REACH SOUTH AFRICA?

Dr. Yusuf Sulaiman, an esteemed Ahmadi brother from England was visiting India on his way from England to South Africa. He paid a visit to Qadian where he stayed for a week and had the honour of meeting with Ameerul Mu'mineen, Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}. He also went to Srinagar, Kashmir to see the Tomb of Jesus.

Dr. Sulaiman served the Foreign Secretary of the Ahmadiyya Mission in London, and he assisted the Imam in contacting foreign diplomats in the Metropolis. Dr. Suleiman came from a notable South African family, and was a medical graduate who received all his education in England.

With reference to a sermon delivered by Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra} on 8th March 1946, the following is an extract of the sermon which was published in *The Sunrise* of 23rd March 1946.

In concluding the sermon, Hazrat Mirza Bashiruddin Mahmood Ahmad^{ra} referred to new avenues of Tabligh opened for the Jama'at by Divine Providence. "South Africa would now be on the Ahmadiyya Tabligh Map inasmuch as a South African, Dr. Y. Sulaiman who was educated in England and who qualified for medical degree intended now to devote himself to work for Islam in this part of the world."

DR. YUSUF SULLAIMAN IN CAPE TOWN (1946 - 1951)

Dr. Yusuf Sulaiman preached to individuals from his home in Bree Street, Cape Town. Jumu'ah and Eid Services were held at his place with the few who showed interest. These included the late Muhammad Hashim Ebrahim Sahib and his eldest son, the late Muhammad Ganief Ebrahim

Sahib. They were involved in intense discussions on the Truth of Ahmadiyyat. Dr. Yusuf Sulaiman Sahib left for London in 1951 and died in Putney, London in 1952. His body was flown to Cape Town where he was buried. Though he was not successful in getting Bai'ats, the seed of Ahmadiyyat was firmly imbedded in Cape Town.

THE PIONEER AHMADIS (1952 – 1958)

In 1956, Muhammad Hashim Ebrahim Sahib and his son felt very strongly to be part of the Ahmadiyya Movement and to be under Khilafat-i-Ahmadiyya. They verbally pronounced themselves as Ahmadi Muslims but only took the official Bai'at 'at early in 1958 at the hands of Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II^{ra}.

In the same year Hadhrat Khalifatul Masih II^{ra}, instructed them to officially establish the Ahmadiyya Movement in South Africa. Huzur appointed Muhammad Hashim Ebrahim Sahib as President, and Muhammad Ganief Ebrahim Sahib as General Secretary. The President held this post until his demise in 1985.

Muhammad Hashim Ebrahim Sahib, at that time, called his wife, Mareldia Sahiba, and his children together, who gave him the assurance that they will help him in his mission to spread the Divine Message of Ahmadiyyat – the True Islam, and they then started to work as the Ahmadiyya Movement in Islam in South Africa. Through their fervent efforts, more people became interested and thus more families joined the Jama'at. Together they suffered much persecution and ostracism, but the Jama'at continued to flourish.



Chaudhry Muhammad Zafrullah Khan Sahib visiting South Africa, standing next to Muhammad Hashim Ebrahim Sahib

“I shall cause thy message to reach the corners of the earth” - A revelation by God Almighty to the Promised Messiah, Hadhrat Mirza Ghulam Ahmad, 1898.

MUSLIM TELEVISION AHMADIYYA

INTERNATIONAL (MTA)

A 24 hour world-wide digital satellite broadcast on Islam.

MTA – the early days

With MTA, the Jama'at made a leap from the world of paper and audio cassettes into space to reach satellites. This was Hazrat Khalifatul Masih IV, Mirza Tahir Ahmad's^{ra} own idea and it took the whole Jama'at by surprise. Nobody had an inkling of the technology required and everyone had to learn from one day to the next. But through a series of miracles the dream of satellite television came true.

In the early days MTA was a one-man show. Huzur invested his whole soul, being and energy into making MTA something alive. He would come up with brilliant ideas for different programmes and offer invaluable advice on how to make them. He had the whole Jama'at to look after, the prayers to lead and countless other duties to attend to - yet he still found time to visit the MTA studios, sometimes several



Hazrat Khalifatul Masih IVth holding up a model of a satellite

times a day. Huzur was ahead of all, dragging us along at his pace, telling us not to worry and assuring us that we would succeed. He had extraordinary vision. From the start he provided input at every level, showing interest in everything and offering guidance in every single matter. Hence the abbreviation MTA (Muslim Television Ahmadiyya), which also stands for Mirza Tahir Ahmad, was spot on.

A Muslim Flavour

Huzur's emphasis was that all programmes, regardless of their subject matter, must have an Islamic flavour. Whether it was travel programmes, children's classes or cookery lessons, MTA needed to possess a Muslim

feel to distinguish it from all the other channels. The Khutba was the prime and most important channel through which Huzur issued instructions and guidance to the entire Jama'at. Huzur wanted MTA to be spontaneous and not artificial. Huzur wanted it to be natural, where he did not mind members of the camera crew coming in front of the camera. He was right. Many other channels have now adopted this informal style. In the beginning we thought people might be laughing at us, but that style has now become a trend – perhaps we started it?



MTA International crew on a scissor lift

Financial Sacrifice

Although Huzur was certain that Allah would make MTA a success, he continuously reminded the Jama'at of its financial responsibilities. MTA was the biggest project we had ever undertaken and hence required a lot of money. Millions of pounds were being spared thanks to unpaid volunteers, but funds were still needed for maintenance, technical equipment and the actual renting of the satellite service. But despite such financial burdens, Huzur said that he was absolutely certain that Allah would provide the money as He has never let the Jama'at down. That certainty alone was enough to keep the spark of courage alive in the Jama'at.

A dream come true

The format of the first Mulaqat programme was that Huzur would meet people and discuss all topics such as the Holy Qur'an, homeopathy as well as meeting with English, Arabic, Russian and other friends, etc. But eventually Huzur subdivided them into different categories. Huzur wanted to try a new format for the Q&A programmes. There were already sessions in Urdu and English so he decided to address other languages. This came at a time when there was a big breakthrough in the French speaking world. Huzur had related two dreams that he saw, in which he had seen that he was in Africa going to a place called Dakar. At the time he did not know where that was. Dakar is the capital of Senegal. He also saw French Africa was accepting Ahmadiyyat in great numbers, at a time when there was hardly a trickle coming into our Jama'at. Now the

situation has radically changed. Millions are joining every year.

Suddenly the French speakers became one of the largest communities within the Jama'at and the French language became very important. So out of the blue, Huzur introduced the French Mulaqat and I was asked to translate and present on that programme. It wasn't long before Bengali and German Mulaqats also started. These were wonderful programmes, especially for those who were able to enjoy an hour's audience with Huzur . Huzur was able to address questions on key issues faced by the countries that the studio participants were representing. Many times people wrote in and commended Huzur on answering these questions.

Love for the Holy Prophet

Huzur had a profound love for the Holy Prophet^{sa}. Huzur's whole mission was to convey Allah's message to the whole world. That was the dearest thing to his heart. But coupled with that was the true portrayal and defence of the Holy Prophet^{sa}.

Once I accompanied Naveed Marty Sahib to see Huzur with regard to the French speaking world. We asked Huzur if there was anything in particular he wanted us to do. Huzur said he wanted us to publish material about the true character of the Holy Prophet^{sa}. At the time we couldn't understand the full purport of this advice. But we realised this would be something to attract the French people.

Every time Huzur would speak of the Holy Prophet^{sa} and his sacrifices, his voice sounded as though it would break. But he would very quickly compose himself.

[Extracted from "An Interview with Maulana Abdul Ghany Jahangeer Khan", Tariq: Souvenir]; <http://bit.ly/190uydg>

Watch live streaming on MTA:

<http://www.mta.tv/live/>

CALENDER OF JAMA'AT EVENTS - 2015

JANUARY

25th - Seeratun Nabi Day - Celebrating and commemorating the teachings and life of the Holy Prophet of Islam, Muhammad (saw)

FEBRUARY

22nd - Musleh Maud Day - Commemorating the life and works Hadhrat Khalifatul Masih II, Mirza Bashiruddin Mahmud Ahmad (ra), fulfilling the Prophecy of the Promised Son.

MARCH

22nd - Masih Maud Day - Commemorating the appearance of the Messiah of the Latter Days in th person of Hadhrat Mirza Ghulam Ahmad (as), his life, prophecies and reformation of the Muslim Ummah.

28-29th - Annual Jalsa Salana South Africa - A formal Annual gathering of th Ahmadiyya Muslim Community taking place in various countries around the world. The purpose of the Jalsa is to enhance the spiritual welbeing and knowledge of those attending, enabling them to experience the religious benefits of this event.

MAY

24th - Khilafat Day - Celebrating and commemorating th re-estbslshment of the institution of Khilafat. The five Khalifas succeeding the Promised Messiah and Mahdi.

JUNE

18 - Ramadhan - Beginning of the Month of Fast.

JULY

18th - Eid-ul-Fitr - Celebrating the end of the Fast.

26th - Seeratun Nabi

AUGUST

14-16th - Jalsa Salana United Kingdom

SEPTEMBER

20th - Ansarullah Ijtema - Annual Gathering of auxilliary organization of Jama'at Ahmadiyya.

24th - Eid-ul-Adha - Celebration of Eid.

OCTOBER

10-11th - Khuddamul Ahmadiyya National Ijtema - Annual Gathering of auxilliary organization of Jama'at Ahmadiyya.

18th - Lajna Ijtema (Ladies Only) - Annual Gathering of auxilliary organization of Jama'at Ahmadiyya.

NOVEMBER

29th - Seeratun Nabi

DECEMBER

28-30th - Jalsa Salana Qadian, India

INVITATION TO THE 51st ANNUAL CONVENTION (JALSA SALANA) SOUTH AFRICA

The Ahmadiyya Muslim Jama'at, South Africa, hereby invites one and all to attend our auspicious 2-day annual convention to be held on

Sat & Sun, 28th & 29th March 2015

Oaklands High School Hall

Racecourse Road, Lansdowne, Cape Town

The various items on the programme include Qur'anic recitation, Poems in Urdu and Arabic with english translation, and a wide range of Speeches on various topics such as peace, tolerance, sacrifice, goodness and compassion, great role-models and influential people whose contributions and sacrifices have brought about tremendous change in nations and individuals, etc. Come and spend the day with us and learn about the True Islam that teaches about peace, non-aggression and non-oppression. One of the advantages of such meetings is that friends will broaden their circle of brotherhood and it will strengthen their mutual ties. It also brings about greater understanding and open mindedness to those striving towards peace and a harmonious coexistence.

Please feel free to attend the entire event or any part thereof

All welcome! Bring your friends along. Please confirm your attendance for catering reasons and let us know of any dietary restrictions. For more information on the full programme, please call Mr MA Zahid at 021 696 5548 , or email: info@ahmadiyya.co.za



Jalsa 2015