

1978 - 25th Anniversary - 2003

Majlis Khuddam-ul-Ahmadiyya, USA



National Ijtemat Souvenir

The 25th Anniversary of the National Ijtema



service for today, leadership for tomorrow





Some participants gathered at the first ever



r National Ijtema, USA. New Jersey, 1978.



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The goal of this souvenir publication was to celebrate a major milestone for Majlis Khuddam-ul-Ahmadiyya (MKA) in the United States: the 25th Anniversary of the National Ijtema. This is no ordinary milestone. The National Ijtema brings together Khuddam from across the United States, and distances being what they are, this is no easy task. We simply want to honor those who have honored MKA by upholding the traditions of the National Ijtemat.

Anyone who has had the privilege of having served MKA on the Ijtema Planning Committee already knows the extreme challenges that must be overcome in a short time. For one thing, the Ijtemat are generally held outdoors away from any local Khuddam facilities. This requires a few individuals to arrive a day or two in advance with the appropriate equipment and prepare the entire site for our use. It goes without saying, but the wrap up requires just as much effort. It is usually only a few members who go beyond the call of duty to make such a great sacrifice of their time. This is just one aspect of hosting the Ijtema. Invitations have to be sent to guests, programs have to be set, members have to be informed, prizes and certificates have to be prepared, food has to be cooked and served, competitions have to be held, and other needs of the participants have to be met. Indeed, those who have truly served MKA during the Ijtemat know all too well the details of their services.

Similarly, Majalis have to make the trip to the site. The National Ijtema has been held in various places including Michigan, New Jersey, Maryland, Virginia, and Pennsylvania. Members from some Majalis have driven all day and all night without resting to reach the Ijtema; others have flown on red eye flights. Getting Khuddam to come to the National Ijtema is no easy task, and the local Qaideen must be acknowledged for their hard work in arranging for transportation and accommodations.

The National Ijtema is indeed the summit of our annual activities. In the next few pages we honor not only the event itself, but also the Sadaran who provided the leadership under which these events took place. May Allah reward all the Khuddam who have contributed to the success of National Ijtemat. Ameen. We pray that the next 25 years bring even more success. Insha'ala. Ameen.



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Mirza Masroor Ahmad

Hadhrat Khalifatul Masih V (aba)



Special Message to the Participants of the 2003 National Ijtema

O' Ye Green Saplings of the Promised Messiah, alaih salato wassalaam

Assalamu Alaikum Warahmatullah Wabarakatohu

I wish to remind the Khuddam and Atfal of the United States of America about prayers because I get the feeling that not all of us are perhaps vigilant about the requirement of observing the five daily prayers in congregation. In some cases, this may be due to the lack of training in the younger days. In other cases, distance from the nearest Salat centre may be a hindrance, but then again distance has never prevented the people of this country in pursuit of other worldly objects-- so why should we forget this duty that we owe to our Almighty Creator? Allah has commanded the believers:

'Be watchful over Prayers, particularly over the Prayer the hour of which approaches when you are occupied.' (Ch.2: 239).

Allah has also guaranteed: 'Prayer shields a votary against indecency and misbehaviour.' (Ch.29:46)

Hadhrat Jabir, Allah be pleased with him, relates that he heard the Holy Prophet, peace and blessings of Allah be upon him, say: 'Giving up Prayers is tantamount to disbelief and paganism.' (Muslim).

Hadhrat Abu Hurairab, Allah be pleased with him, relates that the Holy Prophet, peace and blessings of Allah be upon him, said 'The first item in respect of which a person would be called to account on the Day of Judgment would be Prayers.' (Tirmidhi). He also relates that he heard the Holy Prophet peace and blessings of Allah be upon him, say; 'Tell me if' one of you had a stream running at his door and he should take a bath in it five times every day, would any dirt be left upon him?" He was answered: 'No dirt would be left on him.'

The Holy Prophet, peace and blessings of Allah be upon him, observed: 'This is the case of the five Prayers. Allah wipes out all faults in consequence of them.' (Bulchari and Muslim).

Hadhrat Abdullah ibn Masud, Allah be pleased with him, relates that he asked the Holy Prophet, peace and blessings of Allah be upon him: 'Which action is most acceptable to Allah?' He answered: 'Performing the salat at its due time.' I asked: 'Which next?' He answered; 'Benevolence towards parents.' I asked: 'Which next?' He said: 'Striving in the cause of Allah.' (Bukhari and Muslim). You will observe from this Hadith that the observance of Prayers has been placed foremost, well above Jihad. Youth is an impressionable age and some people get carried away about images of paradise following Jihad, but such people should realise that Allah has granted a loftier status to prayers.

The obligation of observing the prayers for a Muslim has also been likened to a fish wanting to get back into the water.

In view of this brief message, I hope that the Khuddam and Atfal would resolve that from this day forward, they would always learn how to say the prayers, observe their five daily prayers, after Wudhu, on time, preferably in congregation, slowly and with deep reflection arid in the manner taught to us by the Promised Messiah, alaih salato wassalam.

My second message to the Khuddam and Atfal is that they say in their pledge that they would always remain loyal to the institution of Khilafat. In order to comply with this pledge, they should safeguard this institution by placing their trust in Allah and by obeying the instructions of the Khalifa given to them through their Jama' at.

I pray that Allah blesses and rewards all those who participate in this Ijtima most generously and enables us to remain as true Ahmadi Muslims.

Mirza Masroor Ahmad

Khalifatul Masih V
August 2003



Dr. Ahsanullah Zafar

Ameer Jama'at, USA



Special Message for Souvenir

Dear Khuddam,

Assalamo Alaikum Wa Rahmatullah Wa Barakatohu.

I write this message to each Ahmadi Khadim youth devotee of the Khilafat of the Promised Messiah (as). May Allah shine His Light of Knowledge and Understanding on every one of you. May He protect each one of you from the misguidance that is so rampant around us. Ameen.

As you struggle to find a path to the bounties of this world, remember the right way of doing it; remember that your conduct towards your fellow man and your morals are what will define your belief in the eyes of Allah. It is by acts of right conduct -- small as well as large -- that our belief is shaped; by avoiding temptations of all kinds and working hard with patience and prayer each one of us will realize his potential (Maqam-e-Mahmood).

Allah has declared that the future of mankind is now tied with Ahmadiyyat. In America it means that we would be the future carriers of the torch of freedom put forth by the founding fathers, espousing those principles since they are Islamic, and carry them to new heights. Insha'allah. This may seem like a tall order, but it is the future, and it is for the saving of all faiths.

Wassalam,

Ahsanullah Zafar
Ameer Jama'at USA
August 2004



Naseem Ahmad Waseem

Sadr Khuddam-ul-Ahmadiyya, USA

Special Message for Souvenir

Dear Khuddam

Assalaam-o-Alaikum

I congratulate you on this souvenir. It is a great achievement of team work. On this blessed occasion, I would like to stress to Khuddam the importance of two historic messages. First, the Promised Messiah (as) has said:

“The members of our Jama’at ought to show something distinctive in their day to day behaviors. If somebody, after accepting Bai’at, does not show any distinctive condition and persists in mistreating his wife and children and other people, even after submitting his pledge of Bai’at, then what is the use of his Bai’at? It is very essential that one should demonstrate such an excellent example of dealing with one’s family, relatives, neighbors, and even those who are opposed to him, that they should speak out with one voice that this person has completely changed after Bai’at and is no longer his old self.

Remember very well that if you pursue the activities of your inner selves, then the people will definitely looked upon you with respect and honor. Take the example of the Holy Prophet (may peace be on him). The people were so much impressed and overawed by the power of his noble moral character that once they suspected that the Holy Prophet was going to pray for their destruction. All the non-believers got together, came to the Holy Prophet, and begged him not to pray for their destruction. A truthful person certainly commands respect and dignity among his people.

If Ahmadis clean their inner faculties and pursue their normal life activities, surely all the people around them will yield to the power and dignity of their noble character.”

Second, the founder of Majlis Khuddam-ul-Ahmadiyya, Hadhrat Khalifatul Masih II (ra), in his Friday Sermon of April 1, 1938 delivered in Aqsa Mosque, Qadian, expressed his views about Majlis Khuddam-ul-Ahmadiyya for the first time. This sermon was recorded in the history of Ahmadiyyat in golden words. This is the very sermon in which Huzoor graciously laid down guidelines of the Constitution of Khuddam-ul-Ahmadiyya and upon which the Majlis has now been firmly established. Huzoor said:

“I have repeatedly drawn the attention of the Jama’at towards the point that the reformation of any nation cannot be accomplished without reforming their youths. Our organization cannot progress in the real sense until the new generations have upheld those principles of Islam that the Messengers of Allah had established in the world.





I wish our outside Jama'ats should also establish Khuddam-ul-Ahmadiyya organizations at their places. This name, Khuddam-ul-Ahmadiyya, is synonymous to Lajna Imaillah. Lajna Imaillah means the maids of Allah. Khuddam-ul-Ahmadiyya also means the servants of Ahmadiyyat. This name will always keep them reminding that they are servants and not to be served.

I also advise Khuddam-ul-Ahmadiyya, Qadian, and those that would come into existence in our outside Jama'ats as a result, to not rely on the number of their members who joined, but they must aim at doing job. You must exhibit your own conduct in the best of manner. If you become a role model for the youths it would become impossible for them to resist joining your organization. You should forget that there is a responsible person in Qadian to take action; just realize that the whole responsibility of doing a job lies upon you alone. That person is certainly not a true believer who says, 'This is my responsibility, but that one is somebody else's.' A believer is one who thinks that the whole responsibility lies on him.

Similarly it will be their duty, wherever they happen to be, to study the Jama'at literature and give lessons on religion to the youths. They may teach during the morning time or at any other convenient time available. They may be required to study the books of the Promised Messiah (as) and then take tests on the same.

Likewise they should render social services not only to the Muslim poor, destitute and widows, but also to any Hindu, Sikh, Christian or the follower of any other religion who has fallen victim of some sort of calamity. It is your duty to participate in the alleviation of their sufferings. They should also volunteer themselves to assist wherever help is needed to hold public gatherings. The members of Majlis Khuddam-ul-Ahmadiyya should strive towards fulfilling this aim. They should make themselves a beneficial body and assume the agony of the Jama'at as their own. Anyone who decides to join Majlis Khuddam-ul-Ahmadiyya must pledge that he would consider himself as a pillar of Ahmadiyyat and that a little waiver on his side would bring instability to Ahmadiyyat.

Similarly, let truthfulness be your criterion. When you become firmly established on truthfulness, when you become punctual in your daily prayers, and when you have engaged yourself day in and day out in the service of your religion, you should then realize that every step of your falls on the right spot from where there is no possibility of going astray.

If you accomplish this task then, even if the world did not recognize your name, your God will. And there can be no body more blessed and luckier than him whose name Allah recognizes."

Jazzakumallah.

Naseem Ahmed Waseem
Sadr, Majlis Khuddam-ul-Ahmadiyya, USA
August 2004





Majlis Khuddam-ul-Ahmadiyya Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدٌ وَرَسُولُهُ

Ash-hado Allaa Ilaaha Ilallaaho Wahdahoo Laa Shareeka Lahoo
Wa Ash-hado Anna Mohammadan Abdohoo Wa Rasoolohu

I bear witness that there is none worthy of worship except
Allah. He is one, has no partner,
and I bear witness that Muhammad (peace and blessings of
Allah be upon him) is His servant and Messenger.

I solemnly pledge that I shall always be ready to sacrifice
my life, wealth, time and honor for the sake of my faith,
country, and nation. Likewise, I shall be ready to offer any
sacrifice for guarding the Institution of Khilafat-e-Ahmadi-
yya. Moreover, I shall deem it essential to abide by any
Ma'roof decision made by Khalifatul Masih. Insha'ala.





National Amila

Majlis Khuddam-ul-Ahmadiyya, USA



Back Row: Kaleem Ahmad, Ali Mir, Zahid Mian, Rafi Malik, Hamid Malik, Faheem Younus, Aftab Jamil, Iftikhar Ahmad, Salman Sajid, Imran Hayee, Irfan Alladin.

Center Row: Khalid Bhatti, Rizwan Alladin, Munum Naeem, Naseem Waseem, Shukoor Ahmad, Muhammad A. Chaudhry

Front Row (Regional Qaideen): Rasheed Reno, Ahmad Qawi, Muhammad Qureshi, Nauman Mubashar, Fouzan Pal, Pervaiz Khan, Bilal Rana

Not Shown: Tahir Ahmed, Ovais Bajwa, Shoab Basit, Amjad M. Khan, Yusef Lateef, Mansoor Malik, Modi Sarwar

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Nab-e-Sadr	Muhammad Karim	Nab-e-Sadr	Rizwan Alladin
Muqarrab	Khalid Bhatti	Muqarrab	Ali Mir
Amoor-e-Talaba	Modi Sarwar	Ameer	Zahid Mian
Ishraaq	Zahid M. Mian	Ishraaq	Hamid Malik
Khidmat-e-Khatiq	Faheem Younus	Masul	Munum Naeem
Samic-Bash	Salman Sajid	Masul-e-Khatiq	Imran Hayee
Sulhan ul-Qalam	Ali Mir	Tarbiyat	Imran Hayee
Talim	Irfan Alladin	Tarbiyya	Fouzan Pal
Nab-e-Mobina	Imran Hayee	Waqf-e-Jadid	Yusef Lateef
Waqf/Tahrir-e-Jadid	Shoab Basit	Umoomi	Modi Sarwar
Audact	Aftab Jamil	Umoomi	Yusef Lateef





“To the Nation’s Youth”: An Urdu Poem by Hadhrat Khalifatul Masih II (ra)

Translated by the late Hadhrat Mufti Muhammad Saadiq (ra)

O’ ye tender plants of the Nation, To you I have something to say,
Provided my message may flash not away.

Advice I would give to the Nation’s youth;
That they may not say I withheld the Truth.

When we pass away, the burdens of life, you will have to bear,
So be not seekers of idle rest, but do and dare.

Serve the Faith with the heart filled with God’s sweet Grace,
And let not a thought of compensation cloud your face,

Let your eyes fill with tears and your heart burn with love;
Let your spirit ascend beyond mere names to the realms above.

No bragging in the head, no thunder of wrath in the eye,
No desire for revenge, no curse on the lips which would cause thy brother to sigh.

The well-wishing of brethren always keep in sight,
Neither criticize, nor mischief make, but cling to the right.

Be free from jealousy, and contentment create,
Make not gold your beloved, nor silver your charmed mate.

With full attention continue offering prayers and keeping fast;
Obeying God’s commandments which were written in the past.

If you have wealth, be charitable. In giving alms to those who need;
Fear not the days of trouble if the needy you would feed.

Let “zikr” be your habit – remembering God in prayer;
When the Beloved is kept in mind, it is impossible His name not to declare.

Let not reason be the ruler o’er Faith, which is salvation;
Blind is the reason if it be not guided by the Sun of Revelation.

Cling fondly to all the Truth. Whenever and wherever you find;
Follow not the imagination calling it knowledge of the mind.

The believers who love Muhammad be not an enemy to them;
But keep yourself aloof from those who would the Prophet condemn.

Live in peace, taking no part with those who trouble create;
Cause no anxiety nor disturbance for the rulers of the state.

Consider the age of youth as a favor great,
That in the days to come you may not say it is too late.

Beauty is good in all cases, but seek it with great care;
May be that you think to be a gain is a snare.

Should you become a statesman, a general or a physician.
If your heart in is not steeped, you will not please us with your position.

Keep self-respect, for bad is is to lack dignity of mind;
But also to others be respectful, sincere, and kind.

Whether in prosperity or poverty, in richness or need,
Never cease for a moment in spreading seed.

If you conquer the world, you have gained naught,
If the wild and terrible self you have not subdued and taught.

Do not spoil the good done by reminding of an obligation,
Lest the thread of communion be broken letting you fall from
near the roof to the foundation.

Forget not that delicacy is the women’s share;
He is no man whose body is as rose-leaf and cannot hardships bear.

Drop not down at the sight of wine, like a fly;
Look carefully, for at the bottom of the cup dregs may lie.

You must know that the honours from the Blessed One’s school
Are always accompanied with persecutions from the fool.

Very hard is the task. The goal is far away;
O! My faithful one be not indolent; but work without delay.

If step you will upon the path of sincerity and loyalty,
There will be no difficult which you cannot surpass, even to the Royalty.

Let your actions put us not to shame on the Judgment Day, nor trouble
for us make;
In the task of Faith, let not your lessons be half-done, for your own sake.

We are continuing our work, somehow or other;
Be careful, lest the Movement in your time may suffer.

My prayer for your sake, O Dear Ones, is this:
May God keep you under His shade, bringing no failure, but bliss.

May you be safe from the darkness of grief, pain, and sorrow,
And may the evening shade ne’er cast its shadow o’er your sunlight of the
morrow.

لو بتاں جانِ جماعت بے پر کہ کتنا ہے
چاہتا ہوں کہ کروں چند نصائح تم کو
جب گندہ بیاہیں گے ہم تم پر پڑیگا سب بد
قد مت دین کو پاک فضل الہی جیسا تو
دل میں ہو سوز تو آنکھوں سے رواں ہوں آنسو
شریں حرکت نہ ہو آنکھوں میں ہو برقی غضب
رغبت دل سے ہو پابند نماز و روزہ
پاس جو مال تو وہ اس سے ذکوہ و صدقہ
دشمنی ہو نہ مہمانِ محضند سے تیس
ہمیں کے ساتھ رہو عقول میں جہد مت او
پہنی اس عمر کو ایک نسبت غلطی بھو
تم نے تو نیامی جو کی فتح تو کچھ ہی نہ کیا
من و اسلمن سے اہل کو کرنا نہ غراب
کام مشکل ہے بہت منزل مقصود ہے نود
ہم تو جس طرف بنے کام کیے جاتے ہیں
زیرِ آفتاب میں تمہارے یہ دعا ہے پیارو

عکسیت روح و دم و فہم سے محفوظ رہو
مہر انوار درخشندہ رہے شام نہ ہو



Majlis Khuddam-ul-Ahmadiyya: Origin and Background

The year 1937 was an important one in the history of Jama'at-e-Ahmadiyya. On one hand, those companions of the Promised Messiah (as) who had the blessings of being trained by the holy words of Promised Messiah (as) and who were the bright stars on the horizon of knowledge were departing from this world. On the other hand, the anti-Ahmadi schemes during the time of Ahrar-led troubles that had been unsuccessful, futile, and vain had once again reconvened with full force and might. By creating an internal agitation in Qadian, they tried to directly attack the system of Khilafat. This was a very difficult period during which all the mischievous factions that had sprung up in 1914, 1927, and 1934-35 joined together and started acting against Jama'at Ahmadiyya in a new form.

With his spiritual sagacity, Hadhrat Khalifatul Masih II (ra) recognized the formidable and dreadful results of these dangerous times, and acting according to the will of Allah, laid down some great schemes for the worldwide domination of the true faith (Islam-Ahmadiyyat). Of those schemes, the one great and important scheme that was able to produce long-term future gains was the scheme of Majlis Khuddam-ul-Ahmadiyya. This was started in 1938.

From the beginning of his Khilafat, Hazoor was very concerned about the organization and training of young Ahmadi men because in order to maintain the supremacy of the word of God and domination of the true faith (Islam-Ahmadiyyat) until the Day of Judgment, it was necessary that each generation be a true representative of the previous generation and should follow in the footsteps of the previous generations in sacrificing life and property, so that in all times to come the men of Jama'at-e-Ahmadiyya should be trained to keep the flag of Islam high.

For attaining this purpose, Hadhrat Musleh Maud^{ra} made several organizations from time to time, but all the characteristics of these organizations culminated in the form of Majlis Khuddam-ul-Ahmadiyya, and because of the direct leadership of Hazoor (ra), his special attention, and amazing spirituality, Majlis Khuddam-ul-Ahmadiyya was able to provide Jama'at-e-Ahmadiyya with devoted, sincere, kind-hearted, and intelligent men with strong organizational skills who would shoulder the large responsibilities of Jama'at-e-Ahmadiyya in a pleasant and successful way.

While laying the foundation of this Majlis, Hadhrat Khalifatul Mashih II (ra) prophesied:

"I can see how we will respond to these attacks [by the enemy]. I have an overall view of all the things in my mind and one part of that is Khuddam-ul-Ahmadiyya, and in reality this is a spiritual training and spiritual education ... today is the time for training of young men. The period of training is a silent period. People assume that nothing is happening, but when after receiving training the nation steps into the field of action, then the world sees the results. In reality a living nation that rises with the raising of the hand and sits down when the hand is lowered can make a great change in the world."

- Tarikh Majlis Khuddam-ul-Ahmadiyya, Vol. 1 (1938-1948), p. 3-4



Proceedings of the First Ijtema September 25, 1938 in Qadian, India

The Ijtema was held on December 25, 1938 at 3 PM. 25 Majalis attended the Ijtema. Every group sat under their flag behind their leader. After the recitation of the Holy Quran and the poem, only the founder of Majlis Khuddam ul Ahmadiyya, Hadhrat Khalifatul Masih II (ra) addressed the Khuddam. He gave them valuable guidelines, the summary of which is as follows:

“The success of a nation is dependent on its youth. If the youth of a nation become true custodians of its traditions, then that nation can survive for centuries. However, if the generations of the future are negligent, then a nation can never achieve success and even the progress it makes can be transformed into failure.”

In this regard, Hazoor (ra) gave the following additional instructions:

- Cultivate respect in your heart for Ahmadiyyat.
- Cultivate persistence.
- Make a habit of hard work.
- Try to avoid making assumptions.
- Broaden your scope of vision and create a deep understanding of current affairs.
- Create a spirit of honesty.
- Participate in matters of social service.
- Adopt truthfulness.
- Always keep your goals in front of you.
- Be responsible for the outcomes of your actions.
- If you commit a mistake, be prepared to receive punishment.
- Understand this: the person who dies for his nation does not die, and as long as the nation is alive, he is alive, thus compared to the life of a nation, an individual life does not mean anything.
- Do not reform yourself only, but also your environment.
- Use wisdom.
- Inculcate the spirit of obedience.
- Always keep in mind that the Jama'at should only move towards progress.

- *Tarikh Majlis Khuddam-ul-Ahmadiyya*, Vol. 1 (1938-1948), p.46-47



Silver Rules for Leading a Qaidat

Hadhrat Khalifatul Masih III (rh)



Sadr Majlis Khuddam-ul-Ahmadiyya, Hadhrat Mirza Nasir Ahmad (rh), wrote about the need of some important qualities of a Qaid:

- Qaid has genuine enthusiasm and absolute determination to accomplish his goals. He has affection and love for his goals. With the same enthusiasm and determination, he strives hard to create the same love in the hearts of his co-workers.
- A wise Qaid is familiar with the minutest details of his goals and he always keeps them in mind. He knows the ways and the means to accomplish his goals, and at the appropriate time and place he informs his Amila about these details. He knows what he wants and he knows what he must do and what he must make others do.
- A Qaid who knows the human nature knows that the first and the basic rule of getting some work done is through love and kindness, but when the time comes he does not show any weakness in taking appropriate action for *islah* or admonition. His words show persuasion and his expressions have seriousness, but not anger or curtness. Words filled with love and a kind tone arise the devoted passions and awakens the sleeping powers and puts him on the right path with his interests.
- The orders of a successful Qaid are short, but *moyen* or "clear and without ambiguity," and effective. A listener hears them and easily understands them and feels the passion and develops the passion to follow them.
- A successful Qaid asks others to repeat his orders. He makes sure that his listener has not made a mistake in understanding his order.
- The instructions of a successful Qaid are always based on positive sentences (except when the subject itself is negative). He never utters sentences of these kinds: "I have said to you a thousand times to not do it this way, but you always make the same mistake." "You're crazy! Don't you even know what to do?" "Are you blind?" "Can't you see?" "Are you stupid?" "You don't even know this?" etc. He knows that it is enough for him to say a thing only once, or at least he shows it this way. He knows that to keep his comrades on the right track he should not reveal any emotional weaknesses. He has to invoke in them a control of their passions.
- A wise Qaid never wastes time or opportunity. When there is a strong attack by an enemy or any other unfortunate happening, he creates a strong reaction in the powers and determinations of his companions. He further awakens them and takes the maximum advantage of these special situations and he raises the standard of his nation.

-Translated from the original Urdu speech and reprinted in *Daily Al-Fazl*, Qadian, September 24, 1943





In the Words of Hadhrat Mirza Ghulam Ahmad Hadhrat Masih Maud (alaihe salam)

Become a Model For Your Children

Some people believe that they should leave some wealth for their children. It amazes me that they can think of leaving wealth, but do not think that they should worry about making their children righteous and not immoral. This thought does not even cross their minds and they do not care about this. These people gather wealth for their children and do not care or worry about the training of their children. Sometimes during their own life they get upset at their children and get in trouble because of the bad deeds of their children. Only God knows what kind of effort and means they used to get that money. This wealth is wasted on evil deeds and alcoholism. Such progeny bring only evil and a bad name to their family. The trial of the progeny is a very big trial. If the progeny is pious then there can be no worries. Allah says in Chapter Araf, verse 197: "Allah becomes the caretaker of the righteous." If your children are bad, then even if you leave hundred of thousands of rupees for them, they will waste it all in evil deeds and become penniless. They will face all the trials and difficulties that are deemed for them. A person who aligns his opinions and his wishes with Allah becomes content regarding his children. This can be achieved if he makes an effort for their training and prays for them. In this case Allah will be their caretaker. If the children turn and go to hell, the parent should not care about them. Hadhrat Daud (as) once said: I was a child, then a young man, and now I am old. I have never seen a righteous person in a state that he does not have the means of sustenance or have never seen his progeny begging for food. Allah takes care of them for many generations. Thus, be pious yourself and be an excellent model of piety and righteousness for your children. Make an effort to make them righteous and religious and pray for them. Use the same kind of effort in this matter that you use to gather wealth for them ...

- *Mashl-e-Rah*, Vol. IV, p. 5

First Reform Yourself

Thus do those deeds that are an excellent model and a lesson for your children. For this it is necessary that you reform yourself first. If you become righteous and virtuous of the highest standard and convince Allah regarding this matter, then have faith that Allah will treat your progeny in a good manner. The Holy Qur'an mentions the story of Khizar and Moses (as): Together they built a wall that belonged to orphans. Allah says that their father was a righteous man. It is not mentioned how their children were. Thus make it your purpose -- always wish for piety for your children. What would happen if they left faith and honesty? This often happens to people. Dishonesty, whether done in trade or bribery or agriculture, negates the rights of others ... I have heard some people with wealth say that if they get a child then they have an heir to their wealth, so that when they die their wealth may not go into the hands of strangers. But they do not know that once you are dead, it does not matter who the progeny was and who the stranger was because everyone is a stranger. If you wish for progeny, it should be for the sake of having a servant of Islam.

- *Mashl-e-Rah*, Vol. IV, p. 6

Qualities of the Righteous

To become truly righteous, it is necessary that a person abandoning utterly such outstanding vices as adultery, theft, trespass, hypocrisy, self-esteem, scorn of fellow beings, miserliness, should eschew all low morals and should make progress in high moral values. He should behave towards his fellow beings with courtesy and sympathy and should cultivate true fidelity and sincerity towards God Almighty. He should constantly seek occasions of beneficent service. He who combines all these qualities in himself is alone righteous.

- *Malfoozat*, Vol. IV, p. 400-401





In the Words of Hadhrat Maulvi Nooruddin Khalifatul Masih I (razi Allah ta'ala anho)

Training of Children

Make an effort to train the children so that they have mutual love, unity, courage, bravery, dignity, noble freedom. On one hand make them a human being, and on the other a Muslim.

- *Khutbat-e-Nur*, p. 75

Ahmadis Should Learn Arabic

I have exhorted this thing to you several times that our prophet, Quran, and wisdom requires that every Muslim should learn some Arabic. Our salat is in Arabic. Our prayers are in Arabic. If we do not know Arabic, we cannot understand salat. Our greetings when we meet each other—Assalam-o-Alaikum—is also in Arabic. Similarly Arabic is involved in all our matters of life like Nikha, occasions of sadness, and saying Adhan in the ear of a baby at the time of its birth. Thus we know, that it is necessary for a Muslim to learn Arabic.

- *Khutbat-e-Nur*, p. 530

Regarding the Quranic Injunction: "Do not kill your progeny"

In my view there are several meanings behind this ... There are some people who kill a newborn girl. There are some who do not get their children treated [during sickness]. There are those who do not adequately train their children. Some do not create a holy environment for the training of their children. They do not consider what kind of an education would be beneficial for their children or what is their aptitude. There are millions of books. People in every country teach their children according to their understanding. They neither consider the aptitude of their children nor differentiate between absurd and ridiculous or important and beneficial. I think these are all ways signifying the tragic killing of one's children.

- *Khutbat-e-Nur*, p. 567

Uprooting Bad Habits

Habits and beliefs are like a tree. It is easy to uproot bad habits earlier, but once the root gains the strength, uprooting them is impossible. Some children are in the habit of telling lies. If you do not stop this from the beginning then it will be difficult to get rid of this habit. We have seen that the children who developed a habit of lying in their childhood continued to lie even after becoming learned and educated men ... The other exhortation which I have for you is that if you do not offer salat then as you grow up you will not be in the habit of offering salat.

- *Hayat-e-Nur*, p. 427

Be a Righteous Model for Others

You should be a righteous model for others. You should respond to the objections of the opponents with courage, patience, forbearance. Take help from prayers, istagfar [repentance], and la-haul.

- *Hayat-e-Nur*, p. 409



In the Words of Hadhrat Mirza Bashiruddin Mehmud Khalifatul Masih II (razi Allah ta'ala anho)



Importance of Reciting the Pledge

Some people assume that it is sufficient to make some rules and they will be understood by some people even though this is against human nature. If that could happen, then why is there a commandment to repeat the summary of the teachings of Islam. Thus, you should make a sentence and make provisions that it should be often repeated. For example, in the matters of needs of the community and the nation I will not care for my life or property or any other matter, and then make provisions that this should be often repeated. One advantage of often repeating a sentence will be that a change would be created in the way of thinking and the rebellious thoughts that even some devotees have will not exist. Look, Islam has given the commandment of repeatedly saying, La-illaha illallah, and the result is that no Muslim would ever say I do not believe in God or Muhammad (sa). You will come across many Muslims who will say I do not observe fast and I do not offer salat, but you will not find a single person who claims himself to be a Muslim who says I do not believe in God or Muhammad (sa). The reason being that the teachings of salat and fast were not repeated in front of him the way la illaha illah ... is often repeated. Thus, MKA should make every effort to sacrifice the individualism for the sake of national spirit. For this purpose an appropriate sentence should be created which should be repeated before beginning and after ending a job. You should also raise slogans, but you should be careful that a national spirit cannot be created without being aware of the unity of Allah. Thus, such sentences should also include the unity of Allah and the truthfulness of Muhammad (sa) and it should be concise and provisions should be made to repeat it at every occasion.

- *Mashl-e-Rah*, Vol. IV, p. 75

Importance of Participating in Ijtemat

The purpose of Khuddam-ul-Ahmadiyya is to create in [Khuddam] the awareness that they are the servants of Ahmadiyyat. [A True] Khadim is the one who is close to his master. The Khadim who is not close to his master in matters of time or fulfillment of obligation cannot be called a Khadim ... I want to bring the attention of the youth of Jama'at to this matter that The Ahmadiyya Movement has been given the responsibility of creating a grand spiritual revolution in the world.

- *Mashl-e-Rah*, Vol. IV, p. 126

The Sign of a Living Nation

The sign of a living nation is that its youth are striving to take the place of their elders. A nation that has this quality will never die, and no one can keep a nation alive that does not develop this.

- *Mashl-e-Rah*, Vol. IV, p. 203

Sacrifice Not a Burden

True, those who join a Divine Movement have to carry a heavy load of sacrifices and responsibilities, but not every load is a burden. Does the peasant who carries on his back the produce of his hard work think his load a burden? Or the mother who carries her baby in her arms think the baby a burden? Service of a divine movement and effort on its behalf, therefore, is no burden for believers. Others may think it a burden, but for believers it is joy and hope. Do not be overawed, therefore, by the responsibilities you will incur by accepting the truth. Think, instead, of the gratitude you owe to God, of the mercy and grace mankind has received from Muhammad, the Prophet (on whom be peace and the blessings of God). Do not hesitate to lend your shoulder to the burden which it is the duty of every Muslim to carry. You may be high-placed or low, a leader or a common man; in the Sight of God you and other humans are all equal. The service of Islam is your duty as well as theirs.

- *Invitation to Ahmadiyyat*, p. 326





In the Words of Hadhrat Mirza Nasir Ahmad Khalifatul Masih III (rahem ullah ta'ala)



Importance of Memorizing Relevant References

You have come here for a special purpose. Make an effort to not waste even a single moment. Do not waste your important time in frivolous activities. Try to live a disciplined life and try to get as much knowledge as possible. From reading the Holy Quran we learn that education for merely the sake of education is an absurd matter. Quran-e-Karim gives us examples of many prophets. Each of those examples provides lessons for the Muslims and encourages him for action. Whatever education you get should be obtained, so that you and those that are related to you may be able to get close to Allah. You should learn lessons in propagation here and then you should establish new friendships with people and take these lessons to them. To listen to something and not let it affect your life is a frivolous activity. Knowledge is the staircase that will take you to actions. A man who builds a staircase, but does not use it is wasting part of his house and also his money. So whatever knowledge you gain today should be with the intention that you have to use this knowledge in your coming life and make an extreme effort that it should be for the benefit of the human race.

There are two ways of getting knowledge. One of which is through speeches. You can develop an overall impression by listening to a speech, but if you are asked to explain one aspect of it, you cannot do so. For instance, of those Ahmadis who have heard lectures on the death of Jesus many times, 99% would be such that if you called them to this stage they will not be able to explain even a single evidence in support of the death of Jesus. Their minds have created an overall concept from the verses of the Quran and other references that they have heard. They believe that it is clear that the Holy Quran proves the death of Hadhrat Jesus (as). A propagation movement that is responsible for conveying the message of Islam cannot be content with the knowledge of this kind. Therefore I wish that each one of you should memorize at least one verse or one argument for the necessary topics. For example, the death of Jesus. You should know any one verse of the Holy Quran that you should be confident that all angles are clear in your mind. Similarly there are other topics such as the prophethood. I expect that MKA will make provisions for this.

- *Mashl-e-Rah*, Vol. II, p. 16, June 3, 1966

Twelve Characteristics of a True Khadim

1) High morals, 2) Patience, 3) Kindness, 4) Modesty, 5) Service, 6) Humbleness, 7) Humility, 8) Sympathy towards (Allah's) creation, 9) Self-reflection, 10) Making an honest earning, 11) Truthfulness, and 12) Piety

- *Mashl-e-Rah*, Vol. II, p. 246-258 October 16, 1970

Importance of Scientific Research for Ahmadi Scholars

My message is that you should gather your strength and your abilities and get busy in research. There have been great discoveries made in the past, but you still have the opportunities to make even greater discoveries and [such an opportunity] will always exist. You have great means to prove your might in the field of research. You have so many resources that you can't even fathom. You are aware of the importance of prayer and of the unlimited attributes of powers of God. As a result of this whatever knowledge you gain will be deeper and vaster than of those before you. In fact it will be more meaningful and purposeful, and your knowledge would be in line with and in accordance of the great objective of the creation of the universe. Similarly, it will lead to the real happiness and pleasure of our Creator, our Master, our Lord, and our God, our Allah, and will lead you to real success. Thus seriously consider the importance of prayer and its blessings that I have explained in your efforts to succeed in gaining knowledge ...

- *Mashl-e-Rah*, Vol. II, p. 226, April 13, 1970

Love for All, Hatred for None

Our hearts are filled with love, affection, kindness and sympathy for all. They can say whatever they want. They cannot snatch what is ours and they should not do so. It will be a misfortune if they take away [our belongings]. It is Allah's graciousness that He has filled our hearts with the feelings of love, compassion and service for them.

- *Mashl-e-Rah*, Vol. II, p. 246





In the Words of Hadhrat Mirza Tahir Ahmad Khalifatul Masih IV (rahem ullah ta'ala)

Importance of General Knowledge

Waqfeen Children should have vast knowledge. Generally, religious scholars have this shortcoming in common. They have extensive and in-depth knowledge of religion, but about the other spheres of knowledge outside the sphere of religion they are totally ignorant. This lack of knowledge has seriously harmed Islam. Of all the reasons that lead to decline of a religion this is the most important. Jama'at-e-Ahmadiyya should learn from this. We should encourage and popularize religious learning founded on broad-based knowledge. That is, first of all the foundation should be a broad knowledge of secular subjects to which should then be grafted religious learning so that it grows into a very beautiful, blessed, and holy tree. From this point of view, these children should be encouraged to increase their general knowledge right from childhood. If the parents would pay attention to this matter their (children's) knowledge will increase automatically. So the parents should pay attention to it and subscribe to magazines and newspapers for their children. They should instill in them the habit of reading such books as would increase their knowledge; and when they go to school parents should choose for them subjects that would introduce them to science. These children should have some knowledge of all the diverse subjects of arts such as economics, philosophy, psychology, mathematics, and commerce, etc. Make them used to reading. One does not have much choice in the schools. A child can take five, six, or seven subjects, some even take ten, but they cannot go beyond this. Therefore, it is essential that these children should get into the habit of reading other than their prescribed syllabi.

- Friday Sermon, February 10, 1989

Be Like the Lions of Allah

O' Ahmadis of America and Canada, for how long will you remain in sheep's clothing? Wake up and leave that clothing! You are the lions of Allah, and like lions, with might and tenacity, you must conquer the jungles ahead of you. May God be with you. May God be with you. May God be with you.

- Closing Address, Jalsa Salana Canada, 1992

Role of Khuddam-ul-Ahmadiyya vis-à-vis Waqfeen

In addition, from childhood, the Waqfeen should also be made tough and die-hard and obedient to the discipline and order of the Jama'at. It is very important to affiliate them with Atfallul-Ahmadiyya, Nasiratul-Ahmadiyya, and Khuddamul-Ahmadiyya. The responsibility of Ansar comes later. If you [parents] could take good care of them up to the age of fifteen and as Khuddam, then rarely would the Ansar have any need to train them. When a bullet is fired with a gun that has a long barrel, it goes straight for a long distance. If the barrel of Tarbiyyat' [training by parents] would extend to the age of Khuddam, then the child will remain on the right path until his death, except for what Allah wills. It is very essential to teach children to respect the administrative setup of the Jama'at. Do not say any thing about the set up of the Jama'at in your homes that sounds derogatory or complain about an official of the Jama'at. Never complain about a Jama'at official in front of your children even if your complaint is valid. It will harm your children. You can protect your faith in spite of complaining, but [the faith of] your children will be seriously damaged. Because in such a case, usually, the person involved suffers less injury, but the one who is watching nearby receives deeper wounds. The children of those people, who criticize the Jama'at executives thoughtlessly, are, more or less, definitely harmed and some are lost forever.

- Friday Sermon, February 10, 1989





“The Servants of Ahmadiyyat”: An Urdu Poem by Hadhrat Khalifatul Masih IV (rh)

خُدَامِ اِحْمَدِيَّت

Inebriated are the ones who have sipped from the essence of Ahmadiyyat;
Drinks of Ahmadiyyat are being served,
They wandered everywhere to quench the thirst of their lips while holding the goblet of the beauty of Ahmadiyyat.

The servants of Ahmadiyyat, the servants of Ahmadiyyat!

When the air was filled with the winds of atheism and the melodies of mischief were springing everywhere,
A warner appeared who called in all the directions to say
Together we save Islam from their evil.

Let us show them the power of prayer, the servants of Ahmadiyyat!

The Gracious One turned again to the Garden of Mustafa,
Ahmed tended this garden with his tears,
His sighs invited gatherings of flowers, his cries attracted melodiously singing birds.

Return again to the native land, the servants of Ahmadiyyat!

The name of Ahmadiyyat was illuminated on the Eastern sky, the light of Ahmad radiated to the West.
The exalted status of Ahmad is beyond imagination
We are the most humble slaves of Ahmad

We are the birds ensnared by Ahmad, the servant of Ahmadiyyat!

Our journey continues today in Rabwah though Qadian will remain the center forever.
The propagation of Ahmadiyyat is our mission in this world, the whole universe our field of play.

When asked about their name, the servants of Ahmadiyyat!

Rise, this is the moment and is fast fleeting, the son of Messiah has been trying to wake you up for long.
Although he came from afar after a long period of time, yet that fast paced one continues to move ahead.

He's calling you, the servants of Ahmadiyyat!

ہیں یادہ مست یادہ اشقام احمدیت
تشنہ لبوں کی خاطر ہر سمت گھومتے ہیں
چلتا ہے دور مینا و جام احمدیت
تھا سے ہوئے سبوتے گلنم احمدیت

خُدَامِ اِحْمَدِيَّت ، خُدَامِ اِحْمَدِيَّت

جب دہریت کے دم سے سسوم نہیں فضا میں
تب آیا الگ سنادی اور ہر طرف صدادی
پھوٹی تھیں جا بجا جب الحد کی ویاہیں
اؤ کہ ان کی زد سے اسلام کو بچائیں

زور دُعا دیکھائیں ، خُدَامِ اِحْمَدِيَّت

پھر باغِ مصطفیٰ کا دھیرا آیا نولین کو
آہوں کا تھا پلاوا پھولوں کی لجن کو
سینچا پھر آنسوؤں سے احمد نے اس چمن کو
اور کھینچ لائے نالے مرغانِ خوش لجن کو

لوٹ آئے پھر وطن کو ، خُدَامِ اِحْمَدِيَّت

چمکا پھر آسمانِ مشرق پر نامِ احمد
وہم و گمان سے بالا عالی مقامِ احمد
مغرب میں جگمگایا سو نامِ احمد
ہم ہیں غلامِ خلائق پائے غلامِ احمد

مرغانِ نامِ احمد ، خُدَامِ اِحْمَدِيَّت

ربوہ میں آجکل ہے جاری نظامِ اپنا
تبلیغِ احمدیت دنیا میں کامِ اپنا
ہر قادیان رہے گا سرکزِ سدامِ اپنا
دائر لعل ہے گویا عالمِ نامِ اپنا

ہو چھو جو نامِ اپنا ، خُدَامِ اِحْمَدِيَّت

لٹھو کہ ساعت آئی اور وقت جا رہا ہے
گو دیر بعد آیا از راو دور لیکن
پسرِ مسیح دیکھو کب سے جگا رہا ہے
وہ تیز گام آگے بڑھتا ہی جا رہا ہے

تم کو بلا رہا ہے ، خُدَامِ اِحْمَدِيَّت!



Majlis Khuddam-ul-Ahmadiyya, USA: A Brief History

Founding of Khuddam-ul-Ahmadiyya

On February 4, 1938, Majlis Khuddam-ul-Ahmadiyya was born under the direction and instruction of Hadhrat Khali-fatul Masih II, Hazrat Mirza Bashiruddin Mahmud Ahmad, in Qadian, India, the permanent headquarters of the Ahmadiyya Movement in Islam. Its purpose was a noble one: to save young men from the modern trends of materialism and to imbibe them with the spirit of true Islam. Further, Hazrat Khalifatul Masih stated "the very name of the organization indicates that its members are Ahmadi servants of mankind" (Al-Fazl, April 10, 1938). Hazoor (ra) himself laid the foundations for the organization by dividing the framework into ten divisions ranging from social service to physical health to education. The organization was carefully mapped out to produce a Khadim who was spiritually inclined, mentally and physically healthy, and who was a servant of Islam and mankind. The first Ijtema was held on December 25, 1939, and the first journal of Khuddam ul-Ahmadiyya, *A1-Tariq*, was started in June of 1945.

The Early Days

Since Jama'ats in the U.S. were not organized in any nationwide network until the 1950s, it is not surprising that the Khuddam organization was not nationally organized until the late 1960s. While it was certainly the desire of American Ahmadis to have a national Khuddam organization, it took almost twenty years of organizing local Jama'ats and gathering young men within them to set up an active Khuddam network. After all, without a national body of Khuddam, there could be no national Khuddam organization. At the same time, the 50s and 60s were a time of education. As more and more information about Islam and Ahmadiyyat was translated into English and disseminated to Americans, there emerged a growing awareness among American Ahmadis of the purpose, aims, and structure of the Khuddam-ul-Ahmadiyya. One book, *Majlis Khuddam-ul-Ahmadiyya—Its Formation and Importance*, was translated into English by Chaudhry Abdur Rahman Bengali. It laid out the purpose of Khuddam and the methods for establishing national and local branches complete with Qaideen, Zoama, and Nazimeen.

Prior to 1969, however, the only national office in place was that of Motamid (Secretary), who worked with the missionary in charge who himself was Naib Sadr (Vice President) of Khuddam under the International Sadr at the headquarters in Rabwah.

US Khuddam Get Organized at National Level

In 1969, the missionary in charge, Imam A. R. Khan Bengali appointed Munir Hamid of Philadelphia as the first National Qaid. Early Khuddam were both zealous and active. One Khuddam activity which embodied this zeal was the reprinting of the pamphlet *Real Revolution* as a serial. In 1969 Qaid Munir Hamid had the responsibility of setting up a National Cabinet.

The first National Khuddam Cabinet Meeting or Conference was held on April 25, 26, and 27, 1969, in Dayton, Ohio. Khuddam branches that were represented included Chicago, St. Louis, Milwaukee, Pittsburgh, Philadelphia and Waukegan. A list of the expectations of every Khadim was made with such items as offering five daily prayers, weekly service and propagation, and attendance of every meeting. There were programs set up in propagation, finance, and boys training (Atfal). In February 1969, a newsletter/bulletin called *Khadim* began under the leadership of Hussain Abdul Aziz. Ijtemat—annual camp-outs for religious and physical training and to foster brotherhood—were also initiated, and two were held in Dayton, Ohio.

Early Seventies

Between the period of 1970 and 1975, two national Qaideen succeeded Munir Hamid. Muzaffar A. Zafr concentrated heavily on Tabligh, organizing Tabligh Days. In the area of education, Noorudin A. Latif developed the first comprehensive program using a three-phase system. The goal of the first phase was to set a standard that everyone should know. The second phase was a branch level study of Ahmadi literature. The third phase was an excellent, very comprehensive college level study course for an individual Khadim in areas ranging from Hadith to Economics to Comparative Religions. The study of Arabic was made available, and a 100-question comprehensive test was prepared, which, when completed, formed a small pamphlet on many facets of Islam.

In the summer of 1976 the first issue of a new Khuddam magazine, *Al-Tariq*, appeared. It was interesting that the Khuddam in America chose this name independently and later found that it was the same name as the original magazine founded in Qadian.

A recounting of the organization of Khuddam, although important for a history such as this one, is dry compared to

"The purpose of Majlis Khuddam-ul-Ahmadiyya was a noble one: to save young men from the modern trends of materialism and to imbibe them with the spirit of a true Islam."





the actual events that took place. Anyone who was active at this time can testify that on a local level more and more Khuddam were becoming excited about their Majlis. They were attending meetings regularly, propagating their faith, following a regular education program, paying their chanda, doing service for mankind, and becoming closer with their brothers in Khuddam. This was no more evident than in the National Ijtemat for the Khuddam and the Atfal Summer School for the younger men and boys. The first Atfal Summer School was held in the summer of 1975 at the Mission House in Baltimore, MD. Sixteen Atfal attended with Yahya Sharif and the Respected Hajji Muhammad Sadiq as teachers or Murabbis. Five Atfal Schools followed, the last in 1982, with sites such as York, PA, Dayton, OH, and Brooklyn, NY.

There were National Ijtemat as well as about 20 regional Ijtemat held in the late 1970's. For the National Ijtemat, two properties were used: Camp Rabwah and Camp Qadian. The former was purchased by Dr. Majid Ali and was located in New Jersey; the latter in Ohio and donated by Dr. Basharat Munir. The Ijtemat were held outside in tents with a full day of sports and various religious competitions, including Tilawat, prepared and impromptu speeches, and collective Salat.

Late Seventies and Eighties

In 1979 Khuddam-ul-Ahmadiyya USA elected a new National Qaid from Chicago, Abdul Kabir Haq. Until 1983, when the next National Qaid was appointed, the period was marked by a continuation of most of the major programs already established. One practice that had begun in the 70s and followed through by Kabir Haq and his staff was traveling to many Khuddam branches to establish or revive members and to answer any questions.

In November 1982, Nasir Malik was elected as Qaid. He helped to set up new programs to launch in time for the National Jalsa Salana in 1983. On August 8, 1983, Khuddam-ul-Ahmadiyya USA was shocked to learn that Dr. Muzaffer Ahmad of Detroit, the National Motamid of Majlis Khuddam-ul-Ahmadiyya, was shot and killed outside his home in Detroit.

In December of 1983, the Midwest and Great Lakes Region held a joint Regional Ijtema in the Dayton Mosque. Despite blizzard conditions outside, it was extremely successful, and the National Committee met again and planned to organize a full scale National Ijtema.

The end of 1984 and early 1985 were filled with disturbing reports of Ahmadi persecution in Pakistan. But two events marked the start of a new growing force of activity. First, a National Ijtema was planned for Labor Day weekend of 1985, and second, *Al-Tariq* magazine was restarted as a part of the *Ahmadiyya Gazette*.

The National Ijtema, as in the earlier days, was a key event for stirring up interest, revitalizing Khuddam, and emphasizing unity. A full outline of eleven competitions was laid out ahead of time including Adhan, Salat, and two types of speeches. It was a National Ijtema with all the trappings: tenting out in Camp Dearborn (Detroit, MI),

excellent participation (125), three full days of activity, and even a campfire. Participants came from fifteen different branches. From Jumma prayers on Friday to Awards Ceremony on Sunday, Khuddam and Atfal both participated in prayers, sports, and competitions.

Late Eighties and Nineties

In 1988, Hazrat Khalifatul Masih IV (rh) journeyed to the United States and presided over the Jalsa Salana USA in Baltimore, Maryland. During that time, Majlis Atfal-ul-Ahmadiyya, USA held their final round of Ijtema competitions, and the winners were fortunate enough to have Hazoor (rh) himself distribute the prizes.

In 1989, Qamar Ahmad Shams was elected Sadr Khuddam USA, and under his leadership Majalis from across the country began to participate in the National Ijtemat, especially from the West Coast USA. The expansion of Khuddam-ul-Ahmadiyya USA continued under the Sadarat of Munum A. Naeem, who used technology and teleconferencing to create a virtual Khuddam "village" and worked diligently to increase the financial contribution of Khuddam. During this time, the first ever Qaideen Refresher Course (QRC) was held in Maryland in 1995. Under the Sadarat of Shukoor Ahmad, Khidmat-e-Khalq activities expanded further with new Adopt-a-Highway programs, blood drives, flu shot drives, and Walk-a-Thons. During this time, new initiatives in Sanat-o-Tijarat began, including initial preparation for the first ever Ahmadiyya Conference for Entrepreneurs (ACE), and a new Ahmadiyya literary society consisting of Khuddam writers—Majlis-e-Sultan-ul-Qalam USA—was created. Throughout the 1990s, a new Khuddam newsletter, *Mujahid*, remained the primary source of information for Khuddam-ul-Ahmadiyya USA.

The New Millennium and Beyond

Khuddam-ul-Ahmadiyya USA has entered the new millennium with renewed vigor. The tradition of holding the QRC and ACE has continued annually. Majalis continue to work on community projects like Adopt-A-Highway and hold Walkathons that raise money for local charities. Under the current Sadarat of Naseem Waseem, new initiatives have been undertaken, including the Liberia Project, the Mujahid Tabligh Task Force, and the project of securing a permanent National Ijtema location. These are just some of the new and exciting projects. Insha'Allah, these projects will serve Khuddam well and will firmly establish the roots of Majlis Khuddam-ul-Ahmadiyya in the United States. Ameen.

The [early] Ijtemas were held outside in tents with a full day of sports and various religious competitions, including Tilawat, prepared and impromptu speeches ...



List of National Qaideen and Sadaran

Name	Period of Qiadat/Sadarat
Munir Hamid	1969 - 1970
Muzaffar A. Zaffar	1970 - 1972
Muhammad Ismail Jamil	1972 - 1975
Yahya Sahrif	1975 - 1979
Abdul Kabir Haque	1979 - 1982
Nasir Muhammad Malik	1982 - 1986
Syed Sajid Ahmad	1986 - 1989
Qamar A. Shams *	1989 - 1994
Munum Naeem	1994 - 1999
Shukoor Ahmad	1999 - 2002
Nasaem A. Waseem	2002 - Present

* Prior to 1989, the National Qaid of a country reported to the International Majlis Khuddam-ul-Ahmadiyya office in Rabwah, Pakistan. However, in 1989, Khalifatul Masih IV (rh) reorganized the hierarchy and thereafter the National Qaid reported directly to the Khalifa. The titles "National Qaid" changed to "National Sadr" and "National Nazim" to "Mohtamim."



Munir Hamid

National Qaid: 1969 - 1970

What kind of a childhood did you have?

I grew up in Pennsylvania. My mother and my father were not Muslims. My mother was the spiritual force in our family, but my father was not a religious person at all. My mother encouraged me to join any church-related activity, to the point that she even wanted me to become a minister of a church. Much of the spirituality in my early days was due to my mother, and I think she was indirectly responsible for my eventual conversion to Islam. Many Christians may question how Christianity can lead to Islam, but in my case that is what happened. The fact that I joined Islam at such an early age—15 years—also helped me strengthen my relationship with my mother and family.

I was the 9th of 10 children in the family. I am the only one among my family to have embraced Islam, and as it turns out, I am the only one who has a connection with any kind of a church. In fact, before my mother passed away—God bless her soul—we had a conversation in which she confided to me that she was surprised that of all the children I was the only one that had a spiritual backing. My siblings were very much opposed to my conversion. I remember once when my mother was sick in the hospital, my siblings purposely left out my name from the list of her children because they didn't like the fact that I had legally changed my name to a Muslim name. Interestingly enough, however, she would only talk to me during those visits. My siblings noticed that she would remain quite in their presence, so one day my sister asked the doctor why she doesn't speak. The doctor told her that there's nothing wrong with her. In fact, a man with a white cap and beard comes here often and they talk all the time. My sister realized that I was that man and one day she asked me to accompany her to the hospital. She saw that we talked about spiritual things, about the Bible, the stories in the Bible, such other matters. We talked about all the things she taught me as a child, and it was easy to relate to her that way. One day my mother told me that she was really upset at my conversion to Islam, but she also made it clear that of all the children I was the most spiritual. In a way she had approved my decision to accept Islam. She told me that we were on the same [spiritual] train, but sitting on different seats.

What was your first experience with Islam?

Well, as a youth I was into experimenting with different things. Keep in mind, I grew up in an environment in which kids were experimenting with things like alcohol and even drugs. Often times I would hang out with my friends on the street asking for money to buy such things. One day I saw an old friend and asked him for some money. He told me that he wouldn't give the money because I would use it for some illicit purpose, but he would give me something better than money. He gave me a copy of *The Philosophy of the Teachings of Islam* and told me to read it. He then invited me to attend a meeting in his house to discuss the book. Fearing that I would have to lie, I began reading the book, and once I picked it up I couldn't stop. I attended the meeting where I met missionary Nurul Haque Anwar and also Muhammad Sadiq. I was very impressed with their knowledge and wanted to accept immediately, but because I was a minor, I was asked to get it signed by my mother, so I took the Bai'at form home to her.

How did your mother react to your attraction to Islam?

She wasn't happy at all. She refused to sign the Bai'at form and tried to convince me that I had made a mistake. Family members would call me to try to convince me to change my attitude. In fact, it got so difficult that I decided to forge my mother's signature, but I was reminded by the missionary that Allah sees all and it wouldn't be worth it.

When did you finally sign the Bai'at form?

Once I began to study Islam, I was repulsed by some of my activities. For example, I had to join gangs because some of my family members were in charge, but I wondered why I was involved because I began to question their behavior. I finally decided to leave school and join the military. Of course, since I was not even 16 yet, I needed permission from a guardian. Finally, an uncle agreed to sign the paperwork and after joining the military I was stationed at Fort Andrews in Washington. One day, I called the missionary in Washington and he invited me over to come to the mosque. When I arrived at the mosque, I began to think about what I was doing, and after deliberating over my decision for a long time, mostly walking around the block, I decided to go inside. Once inside, I met the missionary and he greeted me warmly. He also greeted every other brother who walked in. I read two pamphlets: "My Faith" and "Why I Believe in Islam." After watching this beautiful personality and reading those pamphlets, I decided to sign the Bai'at form without any hesitation. This was in 1957, and later that year I received a letter from Hadhrat Khalifatul Masih II that changed my entire life. I used to carry the original in my pocket, but I noticed that it was fading so I made several copies of it.



Nasir M. Malik

National Qaid: 1982 - 1986



What was your first Jama'at related office, and what lesson did you learn from that experience?

I came to the U.S. in 1975 in Detroit and have lived there my whole life. Before coming to the U.S., I did not have any official Jama'at position in Pakistan. Growing up, however, I actively participated in all Atfal and Khuddam activities. In 1975, the Detroit Jama'at was very small—only about 5-6 families. I was elected as President of the local Jama'at in 1976.

What was the most rewarding aspect of being Sadr?

First off, I remember getting the assignment in 1982. It was an enormous responsibility and one that I was honestly fearful of. I just prayed to Allah that He guide me to discharge my position in the best possible manner. The most rewarding aspect of being Sadr was actually having the mere opportunity to serve the Jama'at at such a high level.

What challenges did you have during your Sadarat?

The main challenge for me was getting accustomed to Jama'at USA after spending most of my life working for the Jama'at in Karachi. Karachi was probably the most organized Jama'at in the world at the time. There was so much activity and movement there. Of course, having visited Rabwah as well, I had a very high image of what Jama'at organization was supposed to be like. But in the U.S. at the time, there remained huge challenges. Distances were great and the level of activity was not so great. There was a poor understanding among the Khuddam at the time of Nizam-e-Jama'at. I had great difficulty in increasing the level of involvement among the Khuddam and educating them in Jama'at administrative matters.

Who was the most influential person in your life?

I think the most influential person was Hazrat Khalifatul Masih IV (rh). When I was in Pakistan, I did not develop a direct connection with Khalifatul Masih II (ra) because he was sick at the time, and when I first arrived in the U.S., I was only able to meet Hazrat Khalifatul Masih III (rh) a few times during his brief visits. But Hazrat Khalifatul Masih IV (rh) lived in England during my tenure as Sadr, so I was able to maintain a continuous connection with him. Indeed, his sermons and advice shaped who I am today.

What is your general view of the current state of MKA?

Mashallah, I think Majlis Khuddam-ul-Ahmadiyya has come a long way! During my Sadarat, we held four Ijtemat with an average attendance of 147. Today, the number is closer to 800! Most of the attendees during the time of my Sadarat were immigrants from Pakistan. Today, most of the attendees are second generation Ahmadi born and

raised in the U.S., and many of them have come a long way in understanding Nizam-e-Jama'at. Many of my peers observe that American society will ruin our second generation, but if you look at the level of dedication and closeness among the American Ahmadi youth today, this observation is simply not true. The Khuddam today are bullish about their obligations, and so long as they hang on to the rope of Khilafat, they will do wonders for our Jama'at, insha'allah.

How did your family cope with your demanding schedule as Sadr?

First off, one never asks for a Jama'at position; Jama'at work is entrusted upon you. Often it is not the Sadr who makes the most sacrifices; it is his wife and children. Indeed, I have been blessed to have a very loving and supportive family who appreciates the value of Jama'at work. My family lives for the next Jama'at event or the next opportunity to serve the Jama'at. The Holy Prophet of Islam (sa) has reportedly said that the true believer is one whose heart waits for the next opportunity to visit the Mosque. It is also important to realize that it's not the quantity of time you spend with your family that matter, but the quality of time. One should always endeavor to take a vested interest in the lot of one's family. While living a balanced life can be difficult, it is certainly easier when each family member appreciates the other's time. I always pray that Allah compensates my time away from my family in service of the Jama'at.

How is the life of Ansarullah different from MKA?

Life is very different physically. I remember when I was young I used to drive many hours and stay up all night and it was no big deal, but now I can't do those things. Otherwise there is a big change in responsibilities. I take on a more advisory role for the Jama'at.

How is being Sadr Ansarullah different from being Sadr Khuddam-ul-Ahmadiyya?

As Sadr Ansarullah, the responsibility seems more serious to me. Khuddam-ul-Ahmadiyya was a more fun kind of thing. Now, at least I begin to appreciate the impact of what we do or what we don't do on our community. It is also difficult to motivate and advise members of Ansarullah because many of them are set on their ways. But at the same time, I feel that Ansar stand to reinforce the Jama'at in many ways, one of which is to strengthen Khuddam-ul-Ahmadiyya itself. My task right now is to create an independent identity for Majlis Ansarullah. Hazrat Khalifatul Masih II (ra) created our auxiliary precisely because he felt it could provide unique support to the Jama'at.





Syed Sajid Ahmed

National Qaid: 1986 - 1989

What was your first Jama'at-related office? What lesson(s) did you learn from that experience?

I was appointed Nazim Atfal at Hafizabad (Pakistan) from 1963 to 1965. I learned three main principles from this assignment, which have helped me throughout my life in voluntary work. First, you have a higher probability of success if you follow the guidelines for activities developed by the central organization, as these guidelines are a result of many years of experience of very devoted and intelligent people who work under the direct supervision of the Khalifatul-Masih. Second, we should not imitate the style of the irreligious singers when reciting our poetry. Third, we had a problem with children disturbing the Prayer proceedings. We tried dispersing them between adults in the Prayer rows and other things, but none of these worked. One thing that worked was getting them involved in physical activity before the Prayers such as a race. Physical activity consumed their energy and they were calm and cool during the Prayer services.

What was the most rewarding aspect of being Sadr?

Observing clear and consistent heavenly support in all situations. This support confirmed that the hidden hand of the Almighty is helping this community at all times, producing pleasantly surprising results beyond our means and efforts, strengthening our belief in the truth of the imam of the age, alaihissalam.

What challenges did you have during your Sadarat?

Two main challenges which I confronted were finding the right workers and collecting enough funds for meaningful activities. In due time, however, many members came forward to help fulfill the heavenly promise to the Promised Messiah: "Men directed from the heavens will come to your help." Our budgets increased multifold, fulfilling the promise of the Almighty to Hadrat Khalifatul Masih III (rh): "I will give you so much that you will be quite satiated."

Who was the most influential person in your life?

The most influential of the living persons in my life were Hadrat Khalifatul-Masih II, from among the religious leaders, my grandfather, Syed Muhammad Yusuf, and my father, Syed Sajjad Haider, from among my relatives, and Chaudhary Hamidullah from among my teachers.

Do you have an interesting anecdote that you'd like to share with Khuddam?

I had a non-Ahmadi friend visiting me at Rabwah and I was taking him to different places. It was about Maghrib time, and the time for his bus back to his home was approaching. On our way to the bus station we stopped by to meet Hadrat Mukhtar Ahmad Shahjahanpuri. He was bed-ridden so I thought we could catch him at his home. He asked

us who led the Maghrib Prayers at the Goal Bazar Mosque, and I told him that I did not know. He asked the same question about the mosque next to the Guest House. I did not know, I told him. What about the Masjid Mubarak, he asked. We did not know that either, as we had not offered our Prayers yet. These were the three mosques near his home at that time. He was furious that we had chosen to come and see him over the congregational Prayers. Since then I always try to schedule my chores around Prayers rather than my Prayers around my chores.

What were among your first thoughts after you became Sadr?

I lived in Phoenix and there were only a couple of Khuddam there at the time. All other large Majalis were far away. The first worry was to be able to organize a functional Amila.

How did your family cope with the demanding schedule?

When I was elected to the office of the Za'im in the Fazli-Umar Hostel at Rabwah, Chaudhary Hameedullah Sahib, my math professor then, warned me that my studies should not be affected by my responsibilities towards Khuddam. Since then, I have always emphasized to the workers that they have to use their time efficiently and wisely to do justice to their responsibilities concerning their jobs, their families and their own health and well-being, and that they should make sure that none of them are affected adversely due to their increased responsibilities and dedication to the community.

What are some of the challenges facing MKA USA?

MKA should help its members adopt professions which provide them monetary freedom to spend in the way of Allah and enough free time to serve the community. These professions will enable them to profess their beliefs with confidence and authority, make them a role model for the American society, and get them involved in their communities.

Do you think others who are outside America fully appreciate the challenges faced by the Khuddam in America?

Having lived in Asia, Africa, and America, I would say that each country has its own overwhelming challenges though they are not the same challenges. Each has to devise their own programs to meet their challenges.

How is life as a member of Ansarullah different?

Do not be afraid of becoming a member of the Ansar. There are a lot of opportunities to serve the community in all our auxiliaries.





Qamar A. Shams

National Qaid/Sadr: 1989 - 1992

What was your first Jama'at related office, and what lesson did you learn from it?

In 1967 I was accepted at TI College, and in 1968 I was appointed Saiq of the Fazl-e-Umar Hospital area. I went on to serve MKA in various capacities including as Muth-amim Amoorai Talaba under than International Sadr Syed Mahmood Ahmad Sahib, who is now Ameer Jama'at Australia. The situation in Rabwah is unique because you are assimilated into the Nizam at a very early age and you have the sermons of Khalifatul Masih and the example of high ranking officials of the Jama'at, so in many cases the early lessons you learn are from observing others.

Who was the most influential person in your life?

Khalifatul Masih is the most inspiring person in everyone's life. However, I will specifically mention Hazrat Khalifatul Masih III (rh). I attended almost all of his lectures which he gave to Majlis Khuddam-ul Ahmadiyya in Rabwah on occasions of Ijtema. He always encouraged students to go abroad and go for higher education and he set a goal that our next generation should be of a high class, technically and professionally. They should attend conferences where they can present their research papers. He had set a goal that Jama'at should produce 100 members like Dr. Abdus Salam Sahib. That goal is as relevant today as it was 20 or 30 years ago.

Which childhood experience made you realize the importance of serving the Jama'at?

I grew up in Lobra, about 60 miles from Multan. We would get frequent visits from Hadhrat Mirza Tahir Ahmad who was then Sadr MKA. We would take the Taleem exams and send them back to Rabwah. This helped us maintain a link with the center. Then at local events we would be assigned duties. We would be required to clean the mosque every Friday. Then when I moved to Rabwah, I saw some of the more senior members of the Jama'at and that was a good environment.

What was the most rewarding aspect of being Sadr?

To hold an office of the Jama'at is in itself a blessed and a unique opportunity. Setting targets at the beginning of the year and having them fulfilled is certainly rewarding. However, having the opportunity to interact with Khuddam all over the country and then helping them establish Majalis in various parts of the country was a big achievement.

What was your first thought after you became Sadr?

My first thought was to figure out a way to establish here in the US what I had learnt in Rabwah. I began to work with people who were familiar with the Nizam and tried to establish Qaideen throughout the country. Interestingly enough, I was the first MKA Sadr in the United States. In

this capacity, I reported directly to Hazoor rather than the International Sadr in Rabwah. At this time I wrote to Hazoor asking him to allow us to call our National Amila members Muhtamimeen rather than Nazimeen. Hazoor agreed and thereafter the National Amila members were given the title of Muhatmim. During my time our focus was to increase attendance at the Ijtema, but the budget was always an issue. However, through the hard work of several dedicated members, attendance at the National Ijtema increased steadily.

Do you think others outside the U.S. fully appreciate the challenges facing Khuddam in America?

The situation is different in other countries, so they may not fully appreciate the nuances of MKA activities here in the US. In England, for example, even though they are a small Jama'at, people render their services to the Jama'at because they want to work for Khalifatul Masih. In Canada and Germany, to the best of my knowledge, people don't have the same hectic schedule we have here. Members in the U.S. have to put in long hours to make a decent earning. Even students have to earn money to help with their student life. There are too many responsibilities put on the shoulders of members here, so the challenge of getting Khuddam to commit to the Jama'at is much greater.

What are some of the challenges facing MKA today?

Not having worked directly with Khuddam for a while, I may not have an accurate picture. However, the lack of education among our members is a concern that should be addressed properly. Here in America we face many challenges, but there are also many opportunities that are open to Khuddam. Not only can they open their own businesses or fulfill their academic goals, but they can also apply for federal funding for their projects. In addition to serving the Jama'at at times like the Jalsa Salana, Khuddam need to excel in education so that they can interact with the upper echelon of academia. This is the only way we can engage in Tabligh with such people. With education, not only can we have better Tabligh efforts, but we can also empower ourselves to lead better lives in this country.

How is the life of Ansarullah different from MKA?

After my Sadarat, I worked as secretary MTA. During this time I traveled and tried to setup MTA labs or facilities. I was eventually relieved from that post, but alhumdholillah, I got an opportunity that was rare. I received a large grant from NASA to set up my own lab. I was able to hire a few young men and work on research papers. Alhumdolillah, I have published more than 15 research papers and have had the opportunity to present them at large conferences. Eventually, I'll have more people working with me and then I'll find more time to dedicate to Ansarullah.





Munum A. Naeem

National Sadr: 1994 - 1999

What was your first Jama'at related office, and what lessons did you learn from that experience?

I came to the United States in 1978. I was living and working in Queens, New York at the time, but I moved shortly thereafter to Man Port, Florida where I worked for an airline. My first Jama'at-related office came when I was in Los Angeles, California in charge of security of Hadhrat Khalifatul Masih IV (rh) during the foundation ceremony of Baitul Hameed Mosque in Chino. In 1988, I moved to Houston, Texas where I have been living ever since. In Houston, my first job was Secretary of Centenary Jubilee. Shortly thereafter, I was elected as Qaid Houston; we earned the "Best Majlis" award that year.

What challenges did you have during your Sadarat?

I faced two main challenges: not being near the Jama'at headquarters in Maryland and spending 80% of my time traveling. The time away from my family placed a tremendous strain on me, but I would always recall what my grandfather and father told me: "If you serve the Jama'at, Allah will take care of your generations."

Who was the most influential person?

Without a doubt Hazrat Khalifatul Masih IV (rh). I'd work tireless hours in service of the Jama'at, and any time I'd feel weary or fatigued, I'd recall Hazoor (rh)'s inspirational couplet: "Wake up! The moment is going away—look at the son of the Messiah, how long he has been waking you up!"

What is your general view on the current state of MKA?

My view is that MKA USA is progressing in leaps and bounds because of young leadership and emerging technology.

Can you share an interesting anecdote with Khuddam?

In October 1993, then Sadr Qamar Ahmad Shams asked me to represent MKA USA at the International MKA Ijtema in Germany. I remember Hazrat Khalifatul Masih IV (rh) introduced all the Presidents of the Jama'at and included me as one of them. I felt embarrassed and upset because I was not the President of the Jama'at, only the Sadr's representative. In a later session, I mentioned to Hazoor that I held no official office, but I was merely representing the Sadr. Hazoor firmly responded: "Don't worry—you will be one of these days." That comment stuck with me my whole life. To my absolute astonishment, just one year

later, I was elected Sadr. Hazoor's comment motivated me to work to my utmost capacity to serve the Jama'at.

Do you think others outside the U.S. fully appreciate the challenges facing Khuddam in America?

Not all the time. In America, we face the enormous problem of distances. The 1500+ Khuddam we do have are spread out across more than 3000 miles in more than 40 Majalis. We don't have the luxury of Canada or Germany where there are concentrations of 2,000-3,000 Khuddam in small areas. We must rely on telecommunications more heavily than Canada or Germany.

How is the life of Ansarullah different from MKA?

I first felt at a loss sitting among Ansar because I missed Majlis Khuddam-ul-Ahmadiyya. However, I soon realized that the spirit of Majlis Khuddam-ul-Ahmadiyya very much carries to Majlis Ansarullah. Many young Ansar recognize the value of their services as Khuddam and discharge their responsibilities as Ansar with equal strength and intensity. My life as an Ansar is equally hectic as my life as a Khadim, and I think it will remain so because I intend to serve the Jama'at at my whole life.

What is the largest responsibility placed upon Khuddam?

Obedying the institution of Khilafat and offering regular Salat. These two responsibilities, in my view, are essential for the success of Majlis Khuddam-ul-Ahmadiyya.

Do you have any general comments for Khuddam?

Sleep less, pray more, and remain vigilant. Heavy responsibilities lay upon your shoulders, and you must be willing to embrace them with vigor and purpose. MKA has some great leaders, and I wish them well in all their endeavors. Events like ACE and projects like Humanity First are clear signs of progress.



Abdul Shukoor Ahmad



National Sadr: 1999 - 2002

What was your first Jama'at-related office? What lesson(s) did you learn from that experience?

I arrived in the U.S. on March 23, 1988 and served as Nazim Waqar-e-Amal of the Washington, DC Majlis under the leadership of Qaid Shahid Malik Sahib. It was a fairly challenging work considering I had been in the country for only 8 months and did not have many friends in the Majlis and/or Jamaat. We scheduled a weekly clean-up on Thursday evening to prepare the mosque for Friday Prayers. The first lesson I learned quickly was to stay positive and put all your effort in any task you may be assigned to complete. All tasks are important, and they must be completed to the best of your ability.

What was the most rewarding aspect of being a Sadr?

I had tried to be a good Khadim, and it was a tremendous honor to have the opportunity to serve as Sadr. The opportunity it provided me to learn (how to lead an organization), to serve (to make a difference in the lives of the membership), to develop leadership (mentoring most of our team members), and, above all, a sense of responsibility towards my faith and community. The training I received is worth more than I could have received attending Dale Carnegie's Leadership Courses.

What challenges did you face during your Sadarat?

Every day was an opportunity to do something good, and every day had challenges / issues that prompted all of us (myself and our team) to adapt / innovate and to serve for the greater good of Majlis-e-Khuddam-ul-Ahmadiyya. We had several challenges:

- 1) Keeping Khuddam/Leadership motivated
- 2) Increasing participation of Khuddam/Atfal in MKA programs
- 3) Bringing every Qaid/National Amila Member to improve their performance
- 4) Creating innovative programs
- 5) Instilling a sense of purpose /responsibility in every Khadim/Tifl.

How did you manage to balance your work as a Sadr and your family life?

Frankly speaking, my family life was put on the back burner. My take on this responsibility was completely different. I had been given this responsibility for a limited time: 2 years (1 term). I felt like I needed to put in all I could in order to strengthen MKA.

How has life as a member of Ansarullah been different for you?

As they say, "Once a Marine, always a Marine." I'll always consider myself a Khadim who is ready to serve. I needed some time to get a few things taken care of which were neglected. I am getting ready to involve myself. I certainly hope to contribute as much as possible as Nasir.

Who was the most influential person in your life?

Are you trying to get me in trouble? I think the real model to live by is always that of the Holy Prophet, but life is complex and you need to look up to different people during the different levels of life. During my Sadarat the previous Sadaran--Munum Naeem and Qamar Shams--were two people are I really looked up to.

What is your general view of the current state of MKA?

Generally speaking things are good, and MKA appears to be on a path towards a brighter future. I've always felt that we need to do more for own general membership and with programs like mkaprofessionals.org and the annual QRC event, we're headed in the right direction. However, there are some challenges that each member must overcome because they [the challenges] are amazing. We need to fulfill the pledge that we have taken and that means sacrificing a great deal of our own lives for the cause of Ahmadiyyat.

Can you share an interesting anecdote with Khuddam?

I've always believed in getting young Khuddam to participate in Jama'at events. During the 1997 Jalsa Salana, I made sure that almost all the officers of Jalsa Salana working with me were Khuddam. When Huzoor (rh) had dinner with the volunteers, I mentioned that this team was made up of mostly members of MKA, he was very happy to hear that.

Do you have any general comments for Khuddam?

There is so much pressure on young men today--financial, family, career--that it really is amazing to see so many Khuddam continue to dedicate whatever extra time they have for the Jama'at. This is why it's so important to participate in Jama'at events at an early age, so that the spirit of sacrifice is deeply embedded. I want to remind everyone that you need to rise up and make a difference not only in your own life, but in the lives of your community. That's the great thing about being active in the Jama'at--that you learn the spirit of sacrifice early on and you learn to lead a more fulfilling and meaningful life.



Muzaffar A. Zaffar

National Qaid: 1970 - 1972

Hundreds remember Zafr

He was executive director of Project CURE Inc., a rehabilitation center.

By Janice Haidet Morse
Dayton Daily News, 11/20/96

Recovering drug addicts mingled with government officials at a memorial service Tuesday—a fitting tribute to one man who served as a bridge between them, Al Hajj Muzaffar Ahmad Zafr. More than 500 people honored Zafr's memory at services at the Dayton Convention Center.

Zafr, 60, died Friday at Miami Valley Hospital.

Zafr was executive director of Project CURE Inc., a drug rehabilitation center he founded after overcoming his own drug addiction 28 years ago. He was suffering from a liver ailment at the time of his death and was in need of a liver transplant, family members said. Mourners, many of them wearing prayer caps and head covering signifying they were fellow Muslims along with ZAfr, remembered Zafr's commitment to helping others turn around their lives.

"He started from the streets and was made it to the top," said LaVawn Banta of Pontiac, Mich., Zafr's son.

"If your life is a bad and rocky road look at what my father did. He's an example of pulling yourself up and steering yourself straight."

During an era in which so many people seem to be focused on conforming to what is politically or socially correct, "Zafr was not a conformist. Zafr endeavored to being transformed," said Rev. Elsie Parr Neal of Pittsburgh, Pa.

"Be transformed by the renewing of your mind and your spirit and your bodies," she urged the mourners, who included former Dayton mayor Richard Clay Dixon and current city commissioners Idotha Bootsie Neal and Dean Lovelace, along with Dayton police Chief Ronald Lowe Sr. Zafr will be buried Thursday in the National Islamic Cemetery near Baltimore, Maryland



Muzaffar Ahmad Zaffar was Naib Ameer USA when he passed away on November 15, 1996.

Happy News Cloaked in Deep Grief

For the first time in America, a young Ahmadi man has achieved the rank of martyrdom.

At a Glance

Name:	Muzaffar Ahmad son of Rashid Ahmad
Occupation	Medical Doctor
Place of Birth:	Hoshiarpur
Place of Martyrdom:	Sunnygun, Michigan, USA
Date of Martyrdom:	August 8, 1983 9:00 PM
Education:	TI College, Rabwah, King Edwards Medical College, Lahore
Height & Weight:	5 feet 5 inches, medium build
Funeral Prayer:	Led by Hadhrat Khalifatul Masih IV
Place of Funeral:	Rabwah, Pakistan
Laid to Rest:	Qabristan Shuhada (Martyr's Graveyard) in Rabwah, Pakistan
Friday Sermon about his Martyrdom:	August 12, 1983
Office in Jama'at:	General Secretary and Education Secretary (Detroit Jama'at)
Office at Time of Martyrdom:	Muhtamim, National Secretary MKA USA

On August 12, 1983, Hadhrat Khalifatul Masih IV (rh) related the story and significance of the martyrdom of Dr. Muzaffar Ahmad Sahib in his Friday Sermon:

"Today I want to tell the Jama'at a piece of happy news cloaked in deep grief. Some of you who hear this will wonder if such news can even exist. I wish to tell them that there is a very happy piece of news that is always presented wrapped in deep grief and that news is of martyrdom."

The martyrdom that I am going to mention is one of historical significance. For the first time, Allah has granted the rank of martyr to a young man in America. This is the first time in the history of Jama'at Ahmadiyya that the soil of America has tasted the blood of a martyr. This martyrdom is of great significance. It is of a very dedicated and devoted young man, Dr. Muzaffar Ahmad who lived in Detroit. Because of his devotion and eagerness to the Jama'at, he was appointed Qaid Ilaqa America and also was serving in the national body at the time of his martyrdom. He was eager to do Dawat Ilallah (calling people towards Allah). He would never let an oppor-



Dr. Muzaffar Ahmad had the honor of being the first Ahmadi martyr in the United States. He was National Secretary Majlis Khuddam-ul-Ahmadiyya USA at the time.





tunity for Tabligh (propagation) of Islam that Allah offered him go by.

Three days ago, an unfortunate African-American man came to his house. Pretending to be interested in Islam, he engaged in conversation with Dr. Muzaffar Sahib. He had visited before under the same pretense and had enjoyed Dr. Sahib's hospitality on previous occasions. Thus, Dr. Sahib thought that this

According to the police investigations, a Black Muslim Organization is responsible for this crime. Some foreign countries have been giving these people wrong and erroneous teachings in the name of Islam that if you kill a non Muslim you will be a *Ghazi* or a Martyr. That is, killing a non-Muslim without any reason would guarantee you a place in Heaven. Before this incidence, they had committed many heinous crimes. Police were looking for them for a

“This sorrow is a harbinger of incalculable happiness. Do not say this martyr is dead; he is alive.”

person was genuinely interested in Islam and gave him an opportunity for discussion. When he was walking him out of the house, the African-American man shot Dr. Sahib and he became a martyr on the spot.

Two other incidences happened that night which tell us that these occurrences were part of a major conspiracy. The other incidence is that the home of our friend Laiq Butt Sahib who was the President of the local Detroit Jama'at was attacked, but due to Allah's grace, he was safe. Then, the very same night, a bomb exploded in the local Detroit Mission House. When I received the first news about the mission house in the morning, I was told that two bodies were found (in the rubble). This was a cause of concern. After immediate inquiries it was confirmed that the bodies were not Ahmadis. No one in Jama'at USA has been reported missing. Later when the police investigated the matter, a great sign was revealed. This was an amazing miracle of Allah's favor. It was proven that the same murderer who martyred Muzaffar Ahmad Sahib, after getting away, joined another friend and later attacked Laiq Butt Sahib's home. Then they reached the Mosque with the intension of blowing it up. But they both died in the bomb blast.

This incidence has a great significance in America. Those of you how know the situation in America understand that if such a murderer escapes, it become impossible to find him. Some organizations take on the responsibility, but the case remains unsolved. In particular, no official would have made a concerted effort to find the murderer on behalf a weak, defenseless, and innocent community that did not have any clout in the country.

long time and despite spending large amounts of money, they were never arrested.

There is another aspect of this being a miraculous sign of Allah. In America, murderers are not hanged. For this reason, they act boldly. Where there is organized crime, they harass the witnesses and even break jails to set the murderers free. Thus the murderer of an innocent Ahmadi could have walked away a free man. But Allah's command did not let him run away. They were both killed by the same bomb that they wanted to use to blow up the Mosque.

Martyrdoms are a destiny of the communities that are engaged in calling people to Allah. These martyrdoms are given as a reward and not as a punishment. Thus, I say to those who have been the most affected by this tragedy, that is the people of Detroit, that O' Ahmadis who live in Detroit and in other cities of America; O' you who are ready to sacrifice your lives in the east and the west, do not be grieved by this temporary sorrow. This sorrow is a harbinger of incalculable happiness. Do not say this martyr is dead; he is alive. Do not recede from this path by even an inch...the path on which this devoted man walked and moved far ahead. Be steadfast. Your determinations should not weaken...

Look through the eye of wisdom that Muzaffar is alive today. He has achieved more life that ever before. Peace be upon you, O Muzaffar. After you, hundreds of thousands of Muzaffars are eagerly waiting to move forward and take your place. And those who put an end to his life should know that they have only given him the eternal life. He received life while death had been written as the destiny of his murderers.”



Resolution Honoring Hadhrat Mirza Tahir Ahmad (rh)

WHEREAS, Majlis Khuddam-ul-Ahmadiyya USA honors Hadhrat Mirza Tahir Ahmad for his divinely inspired leadership, dedication, and sacrifices for the cause of Islam-Ahmadiyyat and

WHEREAS, Hadhrat Mirza Tahir Ahmad as Ameer-ul-Momineen (“supreme head”) of the Ahmadiyya Muslim Community vigorously championed the cause of world peace; and

WHEREAS, Hadhrat Mirza Tahir Ahmad passionately led his community to represent Islam in its purest practices; and

WHEREAS, Hadhrat Mirza Tahir Ahmad tirelessly supported programs in service of humanity and human welfare; and

WHEREAS, Hadhrat Mirza Tahir Ahmad vociferously upheld Islamic principles of social justice; and

WHEREAS, Hadhrat Mirza Tahir Ahmad diligently oversaw the construction of Mosques, hospitals, and schools around the world; and

WHEREAS, Hadhrat Mirza Tahir Ahmad nobly defended the rights of religious, ethnic, and racial minorities; and

WHEREAS, Hadhrat Mirza Tahir Ahmad scrupulously authored many books illustrating the beauties of Islam; and

WHEREAS, Hadhrat Mirza Tahir Ahmad lovingly treated his family and followers with respect, dignity, and benevolence; and

WHEREAS, Hadhrat Mirza Tahir Ahmad vivaciously supported the moral and secular training of the youth; and

WHEREAS, Hadhrat Mirza Tahir Ahmad profoundly influenced the lives of all those who had an opportunity to interact with him;

THEREFORE, BE IT RESOLVED THAT Majlis Khuddam-ul-Ahmadiyya, USA, on this twenty-sixth day of May, Two Thousand and Three, extends heartfelt condolences to the family of Hadhrat Mirza Tahir Ahmad; and Majlis Khuddam-ul-Ahmadiyya conveys through this resolution deep appreciation and profound admiration for the contributions of Hadhrat Mirza Tahir Ahmad to the Ahmadiyya Muslim Community and to humanity worldwide.





Hadhrat Khalifatul Masih IV (rh) Delivers a Live Address in English at the 1995 National Ijtema

A few days ago, I received a request from Sadr Majlis Khuddam-ul-Ahmadiyya USA that under his Sadarat, [the Majlis] is going to have its 1st Ijtema. As such he wanted me to inaugurate this session. Later on, I also heard from M. M. Ahmad, Ameer [Jama'at] of the United States, he also supported the request. [He] expressed his desire that I should find a few minutes, at least, if not more.

I am very busy and find it very difficult to find time to give a regular form of inaugural addresses. But, for only sake of being with you for a few moments, I have decided to say *assalam-o-alaikum* and wish you well in every aspect so the Ijtema becomes a great success for all and for those who couldn't participate in the Ijtema. I would like to emphasize that I speak daily on various subjects and have always addressed the Jama'at, of which the Khuddam are no exception because they also are members of the Jama'at and receive instructions daily from me. In fact, this is an ongoing process, so that when someone wants me to say something special for a certain occasion, I am really amazed at what I should say because this is my business, this is the purpose of my life. This is exactly what I do day in and day out. So, what a message should be for a particular occasion is sometimes hard to find. In this particular case as I have told you, I have decided to emphasize the role of unity among Khuddam, and unity with a sense of love. On this topic, I addressed the whole Jama'at during my sermon on Friday, this afternoon, but especially, I want you to keep in mind the growing number of youth through preaching. When new blood comes into the Jama'at, when people from all colors and shades and hues and previous religious belongings come over to the Jama'at, they expect to be assimilated with a special care, and it is that area in which we seem to be remiss, unfortunately. I am not happy with the situation in general all over the world in this regard because I keep hearing from some newcomers that there is a sense of loneliness. Their previous background does not welcome them anymore and they virtually become outcasts in the society into which they belonged and grew up and there is a sense of desertion, loneliness, which is very punishing; although for the sake of Allah, they are willing to offer any sacrifice. We also must participate in all efforts to help them have a new sense of belonging, developed with a full loving attempt. The words I'm searching for are missing me, but what I have to say is simply this: that your welcome to them should not be a formal expression, it should be a natural expression. When you see a newcomer, your heart should be filled with genuine love for him. The sense of welcoming must glow out of you like a fountain that springs without an effort. So this is the love which I referred to earlier in my message that you must develop a love in your relationship between Khadim and Khadim, but particularly in your relationship with the newcomers. I know, so far, this

problem is not really massive because the Khuddam there [the U.S.] have not been very active in Tabligh, but I see signs of gradual improvement in this area knowing from my experience of the few who have joined Ahmadiyyat and who have met me afterwards and have expressed this sense of loneliness I have spoken of. I want you to prepare in advance and welcome them with all your hearts, with open arms. Replace what they have lost with a better love and assimilate them into the Ahmadiyyat society in a manner that they should forget all the sense of void and suffering and loss which naturally comes after one changes a society for any sake, but when it is done for the sake of God, then those who belong to God, it is their prime responsibility to play their hosts, and as I have already said, not for a sense of formality to be performed, but for a sense of deep, deep seated love for the newcomers. They are Allah's guests and you are Allah's servants, so take care of them more than as you would your own personal guests because when you think of them as Allah's guests, from your heart, a sentiment will be gener-

"When new blood comes into the Jama'at, they expect to be assimilated with special care, and it is in this area in which we seem to be remiss, unfortunately ..."

ated which will be more profound and more worthy of respect because it will be for the sake of Allah. I said perhaps the wrong word, respect. Worthy of respect, when I said that, I thought it as in relation to me—I would respect that sentiment far more. But in relation to God there is no question of any respect. God should look at your hearts and that spontaneous generation of love for His sake with love and care. This is your ultimate gain, whether I appreciate it or not is immaterial as compared to the ultimate goal, ultimate purpose of taking care of newcomers into the fold of Ahmadiyyat. If you do it for the sake of Allah, only then we will be able to fulfill the full responsibility and then Allah will look at you with such love and care that will transform your life here on Earth and also in your life to come.

Allah bless you all, and with that I take leave of you because I already am expected to attend another class immediately after this.

Assalam-o-Alaikum Wa Rehmatullahe Wa Barakatohu. Allah bless you, God be with you, and may you progress from strength to strength, and may you always achieve greater heights in your journey towards Allah.

Assalam-o-Alaikum Wa Rehmatullahe Wa Barakatohu.



“You Are the Future Commander of the Caravan”: An Urdu Poem by Hadhrat Khalifatul Masih IV (rh)

Time is fleeting and much remains to be accomplished--let us go!
The evening haze is setting in--let us go!

Do not let life run its course like this;
When tasks remain unfinished--let us go!

The morning breeze has a message,
As long as you are alive, keep going!

The destinations beckon us,
Journey on from dawn and cease not at dusk.
Comrades, stay with me,
Let us move forward in the spirit of harmony.

Your awakening has illuminated the ambiance with a dazzling radiance;
If you are determined in your resolve, move quickly like lightening!

If you do pause, do so like a cloud in spring.
After the rainfall has benefited everyone--move on!

Let the moon and stars be your companions when you are awake at night,
During the day, tread gracefully alongside the sun;

In the days to come you will be the commander of the caravan.
As of today, you are still the guide--let us go!

The hopes of the new world are pinned upon you,
You have been entrusted with its reins--let us go!

March forward, take a step and recognize,
The new era bears your name--let us go!

Assume leadership and take charge,
A new order is coming forth--let us go!

O' you fortunate one with a great heart and diligent hand,
Persevere, like wave upon wave, in your joyous deeds--let us go!

O my beloved!
Always send tidings of peace on the loved ones of Allah--let us go!

Allah's name should be embedded
With every beat of your heart--let us go!

As your hearts raise the slogan of Allah
It should be heard as far as Pleiade--let us go!

The cure of the woes of the world is through the woes of love
The spirit of Isa does not exist without the spirit of love,
In the ocean of this world, create a tempest of love,

ہو تمہی کل کے قافلہ سالار

وقت کم ہے۔ بہت ہیں کام۔ چلو
زندگی اس طرح تمام نہ ہو
کہہ رہا ہے جِرامِ بلا صبا
سُنزلیں دے رہی ہیں آوازیں
ساٹھیو میرے ساتھ ساتھ رہو
تم اٹھے ہو تو لاکھ اچالے اٹھے
کبھی ٹھہرو تو بیشلِ اُپر بہار
رات جاگو نہ و نجوم کے ساتھ
ہو تمہی کل کے قافلہ سالار
تم سے وابستہ ہے جہانِ نو
آگے بڑھ کر قدم تو لو۔ دیکھو
پیشوائی کرو۔ تمہاری طرف
اے خوشا۔ دل بیکار۔ دست بیکار
میرے پیارو خدا کے پیاروں پر
زیرو ہم میں دلوں کی دھڑکن کے
دل سے اٹھے جو نعرہ نکھیر

غم دنیا کی ہے دوا غمِ عشق
دمِ عینسی نہیں۔ سوا دمِ عشق
بہرِ عالم میں اک نینا کر دو
پولر کا غنغلہ۔ تلاطمِ عشق

ملگجی ہو رہی ہے سلام۔ چلو
کام رہ جائیں ناقصام۔ چلو
جب قلک دم چلے مُدام چلو
صبح معوسٹر ہو شام چلو
قربتوں کا لے نیام۔ چلو
تم چلے ہو تو یوں گام چلو
جب ترس جائے فیضِ علم۔ چلو
دن کو سورج سے ہم جِرام چلو
آج بھی ہو تمہی اسلام۔ چلو
تمہیں سونہی گئی زمام۔ چلو
عہدِ نو ہے تمہارے نام۔ چلو
آ رہا ہے دیا نظلم۔ چلو
لہر در لہر شاد کام چلو
دائماً بھیجتے سلام چلو
موجزن ہو خدا کا نام۔ چلو
ہو ثریا سے ہم کلام۔ چلو

State of Majlis Khuddam-ul-Ahmadiyya, USA

Majlis Khuddam-ul-Ahmadiyya USA has come a long way since its early days in 1969. At that time, the emphasis lay in establishing a proper infrastructure and base of operations. Since then, technological advances have helped to streamline Majlis Khuddam-ul-Ahmadiyya USA operations, transforming the auxiliary into a more efficient and effective one without losing sight of its historical vision. The next generation of Khuddam has carried further the momentum of strong leadership and selfless dedication to initiate new programs.

In the area of Tabligh (propagation), Majlis Khuddam-ul-Ahmadiyya USA has worked to expand the availability of Tabligh literature and resources using the Friday sermons of Hazrat Khalitul Masih IV (rh) and Hazrat Khalifatul Masih V (aba) as a basis for its National Tabligh plan. Majlis Khuddam-ul-Ahmadiyya USA has been especially successful in holding seminars on Islam-Ahmadiyyat at colleges and universities and engaging in written dialogue with critics of Islam through the efforts of Majlis Sultan-ul-Qalam USA. While greater efforts are needed to spread the message of Islam-Ahmadiyyat throughout America, efforts such as the recent creation of a special Da'een National Task Force show promise in the area of Tabligh. In the area of Khidmat-e-Khalq (service to humanity), Majlis Khuddam-ul-Ahmadiyya USA has been regularly pursuing Adopt-a-Highway programs, holding blood and clothing drives, feeding the needy, and working in soup kitchens. Under the banner of Humanity First USA, Majlis Khuddam-ul-Ahmadiyya USA has been given more opportunity to assist in Khidmat-e-Khalq abroad with efforts like the Iraqi toy drive, the Iran earthquake relief fund, and the assistance to Liberia project.

In the area of Taleem (education), Majlis Khuddam-ul-Ahmadiyya USA has stressed the importance of Salat and reciting the five daily prayers. It has created Salat centers in most major Majalis and has undertaken a campaign to ensure that all Khuddam know the complete Salat in Arabic with translation. With assistance from the Tarbiyyat department, renewed efforts have been made to listen to the weekly Friday sermons of Hazoor (aba). The National Ijtemat have tested Khuddam on the National Taleem syllabus and have served as an effective medium by which to assess the strengths and weaknesses of all Majalis. In addition to the moral training of Khuddam and Atfal, Majlis Khuddam-ul-Ahmadiyya USA has been committed to training the new converts to Ahmadiyyat in an effort to increase the relative strength of the Majlis for the future.

In the area of Sanat-o-Tajarat (trade and commerce) new initiatives have been undertaken with a great deal of success. Since 2001, the annual ACE (Ahmadiyya Conference for Entrepreneurs) event has focused on business opportunities and has offered professional guidance in various industries. This department has also held lectures—broadcasted live via the Internet—on Cisco net-

working certifications. Perhaps the jewel of the activities of this department is its website, which allows registered members to access useful information on job hunting, resume building, networking, and future trends.

In the area of Tarbiyyat (moral training), a strong effort has been made to get Khuddam to conform to the Tarbiyyat guidelines set by the Markaz. These include holding Tarbiyyat Weeks, learning Quranic prayers, reciting the Holy Quran regularly, memorizing Quranic passages, writing to Hazoor (aba), listening to Friday Sermons, encouraging tahajud prayers, and helping members eschew bad habits.

In the area of Waqar-e-Amal (dignity of labor), the number of hours dedicated to this activity has increased regularly. In the year ending in November, 2003 a total of 10,890 man-hours were logged under this department. As more Majalis get organized and are blessed with mosques, such activities are likely to increase.

In the area of Nau Mobine, great strides have been made. Communication has been increased between the department and nau-Ahmadis to ensure a more easy transition. Through, letters, phone calls, and visits, a regular pattern of communication has been established. The department has also handed out appropriate literature to Nau-Ahmadis to get them acclimated to the Nizam.

In the area of Ma'al (finance), Majlis Khuddam-ul-Ahmadiyya USA has increased its total chanda collection by a staggering amount in the past few years. Now with a total collection of over \$200,000, Majlis Khuddam-ul-Ahmadiyya USA stands in a good position to implement further its many new initiatives, insha'allah.

Generally, all the areas of Majlis Khuddam-ul-Ahmadiyya have performed well. Departments like Amoor-e-Talba (student affairs), Atfal, Isha'at (publications), Sami-o-Basri (audio/video), and Tajneed (census) have made their presence known. Amoor-e-Talba has vigorously pursued the establishment of AMSA (Ahmadiyya Muslim Student Association) throughout the country. Atfal have established their own programs and have successfully engaged members of Atfaul-ul-Ahmadiyya. Isha'at has regularly published and distributed the quarterly newsletter, *Mujahid*. Sami-o-Basri has been actively building the web site www.askislam.org and has continued to improve it. Tajneed has built a useful database of Khuddam which is used for several purposes. In short, all of these departments have helped in the development of Majlis Khuddam-ul-Ahmadiyya, USA.

The success of Majlis Khuddam-ul-Ahmadiyya lies in prayers, strong leadership, and devoted helpers, but the main reason is the membership itself, without which nothing would be possible. The state of Majlis Khuddam-ul-Ahmadiyya USA is strong, masha'allah, and through patience, perseverance, and prayer, the Majlis will continue to flourish, insha'allah.



MKAUSA.ORG: The Website of Majlis Khuddam-ul-Ahmadiyya, USA

October 30, 2002

Dear Fellow Khuddam and Atfal,

Assalamo Alaikum,

The vision behind developing MKAUSA.org website was to connect over 2,000 Khuddam over a three thousand mile radius, 24 hours a day. This was a highly needed resource, considering the travel costs for Khadim and the leadership was mounting and communication was recognized as one of the keys to activating our 42 Majalis.

So a team of dedicated Khadim stepped up to the challenge of becoming the most innovative Majlis in the world. After being the first site to be approved after ALISLAM.org by Respected Nasim Rehmatullah Sahib (International Internet Chairman), the development began in the Summer of 1999.

Upon doing extensive research from various Khadim and the leadership it was recognized that the priority needs for this site were:

- On-line monthly reporting
- "My Majlis" page to update Khudam on activities in their specific majlis as well as on a national level
- Exams based on the National Talim syllabus
- A survey for the purpose of monitoring and fostering individual growth and needs
- Centralized data repository
- On-line newsletters due to timely delivery and mailing cost savings

Upon demonstrating initial progress, there was a concerted development effort conducted in San Jose, California in July of 2000. At this development session there were over 284 hours of development conducted by the team to meet a launch at the MKA USA National Ijtema in Cheney, Philadelphia. After a successful launch the site was off to a great start with a lot of enthusiasm by rural and urban Majalis.

Now coming to the end of my term as Sadr, I'm pleased to share that we have developed a site which will have many new features such as FACS (Friends of Ahmadiyya Community System), which we will also share with the entire USA Jama'at.

After a second development session during September 2002 in New York, the team put in over 1,500 hours of work in developing this site. We did some research on how much it would cost to have the same team develop the site at below their professional billing rate and it came out to a minimum of \$75,000. Bear in mind that this site was developed during the height of the Internet boom when rates were significantly higher.

I invite all to use this site on a regular basis and stay in touch with MKA USA activity nationwide. Please also keep the development team in your prayers as they continue to work through this tremendous challenge.

Wassalam,

Shukoor Ahmed
Sadr, MKA USA
1999-2002

Additional Note: We wish to recognize the core team members who dedicated a tremendous amount of their time towards this project. May Allah grant them an abundance of reward. Amin. The following members were part of the core team, though several other members from San Jose and Long Island assisted: Kaleem Ahmed, Rahim Latif, Harris Zafar, Amjad Ashraf, Mozaffar Ahmed, Salman Sajid, Burhan Hameed, Zeshan Hameed, and Muhammed A. Chaudhry.



Sanat-o-Tijarat Moves Forward

In recent years, the credit for reinvigorating this department in Majlis Khuddam-ul Ahmadiyya USA goes mainly to our former Sadar MKA, Abdul Shukoor Ahmed. Being an entrepreneur himself, he realized the need to jumpstart the activities in this department, so that our Khuddam can interact with others in similar professional and business segments and hence create opportunities for business and job prospects. The department has a formal plan in place now that divides the U.S. Jama'at membership into 4 distinct groups; entrepreneurs, skilled professionals, unskilled workers, and students pursuing various professional fields. By developing programs for each of these segments, the goal for the department is to help members achieve a healthy balance between their personal, professional, family and spiritual life.

Ahmadiyya Conference for Entrepreneurs (ACE)

One of the programs introduced by the Sanat-o-Tijarat department is the Ahmadiyya Conference for Entrepreneurs (ACE). ACE is an annual event that provides an interactive forum for our US Jama'at members to learn, develop and share business ideas and experiences as well as network with their peers in the pursuit of successful entrepreneurial careers. The Sanat-o-Tijarat department has held three conferences so far with an average of 125 attendees each time at various locations. The mission for the conference each year is to bring forward several Jama'at entrepreneurs with proven business operations background to share their ideas and philosophies with the larger audience. The goal is to inspire, motivate, and help the attendees in providing a forum for networking opportunities.

Mkaprofessionals.org Web-site

Another first for the Sanat-o-Tijarat department is the launch of our web site (www.mkaprofessionals.org). The site was developed with the approval from Jama'at Internet Affairs department. The purpose of this site is to identify, communicate with, and connect registered members based on their professional profiles. The site is becoming popular, and the number of registered users is now in the hundreds; one may share job opportunities and resumes with other Ahmadiis on the site.

Professional Courses

As we observed the success of the computer training activities of Canadian Jama'at, we realized the needs of the U.S. Jama'at were different than those in Toronto mainly because of the scattered population. As many professionals in the networking business shared the need to pursue industry certifications for better job prospects or career growth and stability, the Sanat-o-Tijarat department organized Cisco networking certification classes in a unique fashion. The instructors of these classes delivered lectures and presentations at one of the local mosques through computer projections and lab equipment usage, but in addition to the local attendees, remote attendees also participated through Internet collaborative tools. They could not only hear the presenter live, but could also see the slides that they were presenting as well as the live interaction with the network equipment as demonstrated in the lab sessions. These classes lasted for several months and were attended by not only Khuddam and Ansar of the US Jama'at, but also by some outside friends of the Jama'at who were invited to benefit from these classes. The results of these classes have been encouraging as several attendees passed the certification examination after attending these sessions. We have also developed a sincere relationship with non-Ahmadi friends through this Khidmat-e-Khalq activity for the local community.



The annual ACE event draws crowds from coast-to-coast and has become an excellent source of knowledge. The audience listens attentively to the proceedings.

Jihad of the Pen

"In this Age, it is the sword of the pen with which we are attacked and the spears of objections are being shot at us. We also should not let our forces go waste. We should use our pen to prove the truth of the religion of God and the Prophethood of this chosen Prophet, may God's blessings be on him."

- Hazrat Mirza Ghulam Ahmad (as), *Malfoozat*, Vol. 1, p.223

"The Jama'at Ahmadiyya's peaceful approach for the Jihad of the pen is rooted in concepts of the Holy Qur'an and the Sunnah. It is not a losing concept under any standard of morality, justice, philosophy, religion, wisdom or even the commonsense of our era... Enforcement in Islam is an erroneous concept which one does well to avoid at all times. Surely, as these words are being written, 700 scholars of Islam from all parts of the world, most of them being erstwhile believers in the taking-over of power and enforcement of Islam, have made a complete turnabout and condemned another group of scholars, also of Islam, in an effort to stop a long drawn-out military conflict between two Muslim states. This call is, to say the least, a de facto admission of the impropriety and anti-religious nature of war as a tool for enforcement of beliefs and ideas. The Promised Messiah had said this a hundred years ago, and the hard-hearted then accused him of changing the concept of Jihad in Islam. It is on record that both these militants have described their war efforts to be a Jihad against the anti-Islamic forces of the other. This is a result of the non-acceptance of the call of the Promised Messiah. The primary Jihad of our age is the Jihad which inculcates purification of self and others. (Jihad-e-Kabeer, the greater striving which takes up the struggle positively), and not the Jihad of the sword, (Jihad-e-Sagheer, smaller Jihad), which takes up the sword as a purely defensive and self-protective measure. The Holy Prophet himself and the Holy Qur'an both testify to the correctness of the above definition of Jihad.

Our era is such that there is a vast proliferation of books, magazines, newspapers, and other media. This is the age of information. Yet, ironically a very small minority seems to be interested in the information concerning religion and moral-uplifting. Under these special circumstances a crusading proponent of Islamic superiority, realizing this basic characteristic of our time, must pursue his crusade where it is most urgently required. The responsibility of the Jihad of the pen should not be considered lightly.

Many take up the pen, but few are granted the spirit to conduct the Jihad in the most acceptable manner. Many wish to take up the pen, but their incorrect beliefs and lack of knowledge prevent them from doing so, and thus they drop back into a state of undeclared truce. But, it is the Jama'at Ahmadiyya only which has not stopped this great struggle ever since its inception and it has become the only vehicle to usher in the revival of Islam through its peaceful, yet determined intellectual process which was initiated a century ago by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi in Islam."

- excerpt taken from www.alislam.org

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Majlis Sultan-ul-Qalam USA, the Ahmadiyya Literary Society of America, began in 1978 under the leadership of Yayha A. Sharif. After a long period of inactivity, the group was reestablished in 2002. The group endeavors to defend Islam through a "jihad of the pen" in the spirit of the ultimate Sultan-ul-Qalam, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (may Allah be pleased with him). The purpose of the group is two-fold: to offer fresh and current perspectives on issues concerning the Muslim world and to respond cogently and efficiently to articles about Islam written by American scholars and journalists.

The medium by which the site operates is the website www.muslimwriters.org. The site serves both as an online newsletter and a virtual source for current American scholarship about Islam. It reflects the group's collective, persistent efforts to endeavor to dispel some of the myths about Islam and to clarify its image in the press. The group aims to assemble a team of writers across America to write bi-weekly articles about current issues concerning Islam, to maintain a working database of major American newspaper, magazine, and journal articles concerning Islam, and to offer a medium by which to respond to select articles from the database and transmit select responses directly to the editors of major American newspapers and magazines.



Majlis Atfal-ul-Ahmadiyya: Origin and Background

The Holy Prophet (sa) said:

“That which is learnt in childhood is like a line drawn on a rock which lasts for a long time and isn’t easy to erase.”

Explaining this particular subject, the Promised Messiah (as) said:

“Briefly, in education attention should be paid to the matter of teaching religious education from the very beginning. This has been my desire. May Allah make it so.

- *Malfoozat*, Vol. 1, p. 70

In fulfilling this desire of the Promised Messiah, Hadhrat Khalifatul Masih II (ra) organized the training of Ahmadi children and in addition to the other auxiliaries of the Jama'at, he added two more auxiliaries for those between the ages of seven and fifteen:

- 1) The auxiliary of Atfal-ul-Ahmadiyya for which Khuddam-ul-Ahmadiyya has been assigned to look after.
- 2) The auxiliary of Nasirat for which Lajna has been assigned to look after.

Huzoor (ra) ordered the foundation of this new auxiliary on April 15, 1938 in Bait-ul-Aqsa, Qadian during the Friday Sermon:

“The real issue is that children should have good training and education as well. This can only happen if training is done in the age for training and education is given during the age of learning. Childhood is the age for [moral] training and adolescence is the age for attaining knowledge. Thus, a branch of Khuddam-ul-Ahmadiyya should be started where children of ages six years to fifteen or sixteen years could be included, or if you want to create a separate age limit, you may do so. Attention should be paid to the matter that those in charge of these children should not be adolescent but older men... Islam does not exist without salat. If a nation wants to keep the [religious] spirit alive in future generations, then it must teach salat to every child in the nation. Similarly, morals cannot be reformed without truthfulness. A nation that does not speak the truth does not have high morals. Politics and culture cannot exist without hard work. A nation that is not in the habit of working hard cannot have politics or culture. Thus, those are the three prerequisites without which nations cannot progress... Wherever young Ahmadi become part of Khuddam-ul-Ahmadiyya, they should establish Atfal-ul-Ahmadiyya for children between the ages of seven and fifteen.”

- *Tareekh Majlis Khuddam-ul-Ahmadiyya*, Vol. 1, pp. 35-36

Majlis Atfal-ul-Ahmadiyya Pledge

I solemnly pledge that I shall always be ready to serve Islam, Ahmadiyyat, the Nation and the Country. I shall always speak the truth. I shall not abuse anybody. And I shall strive to obey all the commandments of Khalifatul Masih. Insha'Allah.



Tahir Ahmed

National Muhtamim Atfal

ATFAL USA

Dear Readers,
Assalamo Alaikum Wa-Rahmatullahay Wa-Barakatahu!

We have made great strides during the last 10 years in Majlis Atfal-ul-Ahmadiyya USA with the help from Ghulam Furrukh, Fouzan Pal to Saeed Saud. I thank them for laying the foundation of Majlis Atfal-ul-Ahmadiyya USA. They established the first guidelines of the *Tarbiyyat* syllabus. They also implemented the National Test program. By the grace of Allah, many of those Atfal from that time are now very active Khuddam.

The number of Atfal in USA has increased tremendously over the past years. This increase in the Atfal required a bigger team at the National level to serve their needs. We felt that we needed to create a National Majlis Atfal-ul-Ahamdiya USA Amila. We have held regular National Amila meetings and several Regional Nazimeen Atfal meetings via teleconferencing. It was also decided that each Amila member would serve as a Regional Nazim Atfal and would assist the local Nazim Atfal. We designed:

- * Suggested Atfal Class Format
- * Regional/Local Ijtema Guidelines
- * Spreadsheet of Atfal and the Points System
- * Individualized (Personalized) Syllabus
- * Take Home (Closed Book) Exams

We re-organized the syllabus to be more personal, a take home syllabus that the Atfal can use at home with their parents. This electronic individualized syllabus is useful for easy tracking and updates. Reference is from *Basics of Religious Knowledge*, Fourth Edition (Revised), by Sheikh Abdul Hadi. Also, we created a template for tracking Atfal participation in the Jama'at programs. For example, attendance in the classes, chanda paid, articles submitted to *Tiff Post* and *Al-Hilal*, Jama'at meetings attended, letters to Huzoor, watching MTA, and performing the daily prayers.

About 3 years ago, we introduced the National Spelling Bee Competition at the National Ijtema. This event was a success. Also, we introduced a National Atfal Trivia Competition. This event is computerized with an overhead listing the question and the teams deciding which question to select. The teams huddle together to come up with an answer and then the correct answer is displayed on the overhead for all to see. We believe that this format will allow our Atfal to remember the answers.

We have a regular Atfal publication called *Tiff Post*, a name chosen after a "Name the Magazine Competition." Alhamdulillah, there were some very good names suggested, and the Atfal Amila approved this name with Sadr Majlis Khuddam-ul-Ahmadiyya USA's approval. Additionally, Mohtamim Atfal is responsible to gather articles for the *Al-Hilal*, which was a project of the Late Ameer Sahib USA (Hadhrat Sahibzada M. M. Ahmad – May Allah be pleased with him). This magazine is dedicated to children, both Atfal and Nasirat of USA. We want the Atfal to continue to write articles in order to encourage them to write for the Jama'at in the future.

Also, we conducted the first ever Dr. Abdus Salam Science Fair at the 2003 USA Jalsa Salana at Silver Spring, MD. More information about this is provided elsewhere. We are working on improving the National Essay competition. Also, we are creating an Atfal Camp with emphasis on *Tarbiyyat* and team building for 3 days. We are listening to the suggestions and/or concerns of the Atfal and their parents in regards to this event.

Soon, there will be a separate Majlis Atfal-ul-Ahmadiyya USA National Ijtema, insha'allah, as the number of Atfal is increasing. The future is looking very bright for our Atfal.

In the end, I want to thank all the Atfal for their positive feedback. I thank Abdul Shukoor Ahmed Sahib for being extremely supportive of many of these ideas. I also thank Naseem Waseem Sahib for his continuous support as well as many other National MKA officers. I look forward to serving all members.

Wassalam,

Tahir Ahmed
Muhtamim Atfal, USA
August 2004





History of Atfal-ul-Ahmadiyya, USA

I had the opportunity to serve as Muhtamim Atfal during the latter part of respected Munim Naeem Sahib's sadarat. I took over this responsibility from the previous Muhtamim Atfal, Ghulam Ahmad Farrukh, who is a waqf-e-zindagi and went back to Rabwah, Pakistan to serve the Jama'at after completing his studies in the United States.

During his services as Mohtamim Atfal, Ghulam Ahmad Farrukh had revamped the Atfal syllabus and instituted the three separate sub-divisions of Atfal-ul-Ahmadiyya known as Hilal-e-Atfal, Qamar-e-Atfal, and Badr-e-Atfal.

During my services as Mohtamim Atfal, we continued the training of Atfal through the sub-divided approach implemented by the previous administration. We also made humble efforts to implement nationwide, standardized exams for all Atfal and provide status reports based on the performance of Atfal on these exams. These exams were instituted in each Majlis throughout the year as well as at the National Ijtema. The exams are administered even today with greater feedback.

In the current administration, Atfal-ul-Ahmadiyya has developed some exciting new programs that have brought the best in each Tifl. Events like the Abdus Salam Science Fair, Sir Zafrullah Khan (ra) Essay Competition, the National Spelling Bee Competition, and the Jeopardy!-style contests have allowed Atfal across the country to participate in different types of national activities.

- Fouzan Pal, Regional Qaid (Southeast) MKA USA

Atfal-ul-Ahmadiyya, USA Amila List

Office	Name
Muhtamim Atfal	Tahir Ahmed
Muhtamim Atfal I	Nasir Rana
Muhtamim Atfal II	Wajid Danish Ahmed
Naib Motamid Atfal	Muhammad Abdul Ali
Amoomi	Habib Ghalib Shah
Taleem-o-Tarbiyyat	Ahmad Malik
Publications	Iftikhar Khan
Tajneed/Finance	Athar Malik
Seht-e-Jismani	Umar Ahmad



Dr. Abdus Salam Science Fair

On Saturday June 28, 2003 Atfal-ul-Ahmadiyya, USA held its first Dr. Abdus Salam Science Fair during the Jama'at's Annual Convention. Participants from across the country brought their projects to the convention. A total of nine projects were submitted for the competition. It was the first event of its kind, but its success has all but guaranteed its future.

The science competition was named in honor of Dr. Abdus Salam's achievements. Dr. Abdus Salam was the only Pakistani and first Muslim scientist to have won the Nobel Prize in Physics. His research is well known and highly regarded in the field of science. Insha'allah, one day another Muslim will be rewarded the prestigious award from among the participants of this event.

The competition provided a venue for Atfal to showcase their original research, while offering them the opportunity to become actively involved in the scientific and Ahmadiyya community. The competition culminated with the Atfal being rewarded for their perseverance and originality. Prizes included gifts and scholarships. This competition provided a glimpse of the future of our scientific community. The future lies with these kids, and may Allah grant them great knowledge. Amin.

First Place – "What effect does acid rain have on the development and growth of a plant?"
Naveed Aslam – Brooklyn Majlis

Second Place – "Magnetmania (How does a magnet work?)"
Adeel Khan – Baltimore Majlis

Second Place – "Waves, Particles, Energy, Force – Physics"
Kashif Awan, Waleed Ahmad, Yahya Chaudhry, Albert Parwaz, Bilal Saeed – Boston Majlis

Third Place – "Demonstration of a Medium-Sized Server"
Jasim Naeem, Haseeb Jamal, Hamza Quiad, Hassan Jamal – Houston Majlis

Other Participants

Owais Syed, Jasim Shahid, Abdul Bhatti – Philadelphia Majlis ("Solar Power Car")

Adnan Malik, Shoaib Malik, Usama Ahmad – Philadelphia Majlis ("Balloon Flying Car")

Affan Syed, Jasim Bhatti – Philadelphia Majlis ("Balloon Flying")

Kashif Chaudhary, Aqeel Akbar, Mustafa Ijaz Ghumann- Virginia Majlis ("Bubble Bomb")

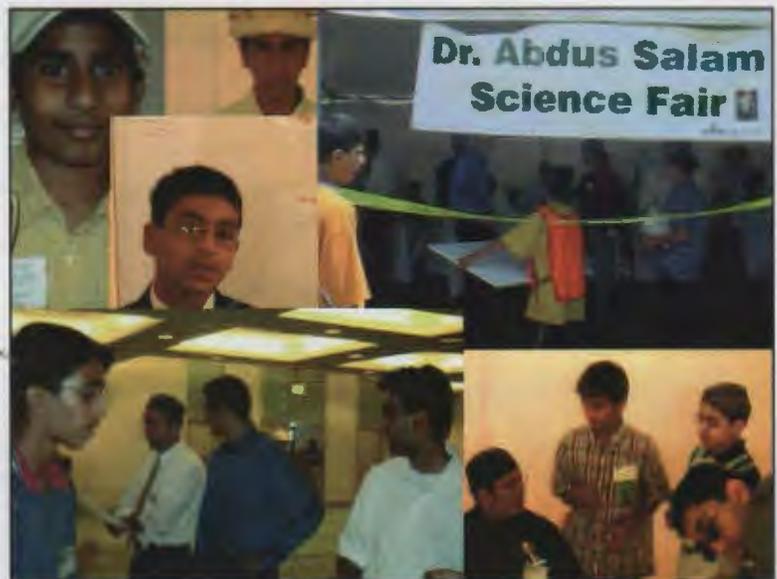
Mohsin Amjad, Faiq Malik, Faheem Ahmed – Virginia Majlis ("Rubber Egg")

Khawaja Hassan Ahmad – Maryland Majlis ("The Aerodynamics of a Car")

Nadeem Naseem – Maryland Majlis ("Hot or Not")

Muksit Jamil – Baltimore Majlis ("Finding a way to prevent weed growth")

Asif Jamil – Baltimore Majlis ("How does a roller coaster work")



Scenes from the first Dr. Abdus Salam Science Fair.









1994







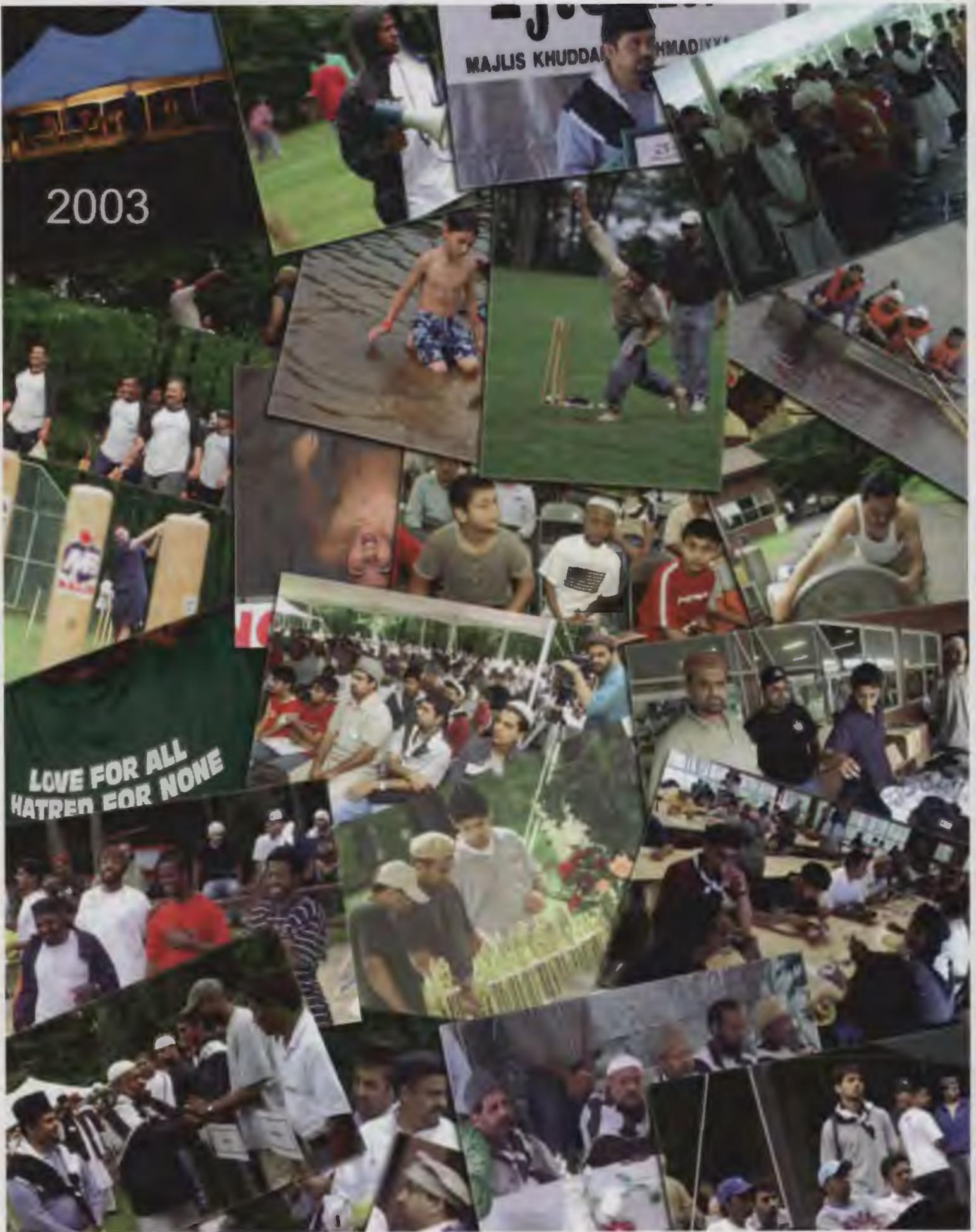
1999



2002



2003



2003





A Picture Is Worth a Thousand Words Or Maybe Not



Um...
Here's why they have a consolation prize



Next time they should inform *everyone*
of how the race works!



Someone remind him that you're sup-
posed to spike on the other side!



"Now that you've been knighted, here is
the magic potion"



"Kid, I'm just as lost as you ...
Even this map is useless."



MKA introduces the Bhangra competition ...
needless to say, it has never been repeated.



You don't really think he's going to catch
up, do you?



Um, sir, you're suppose to put the scarf
around your neck, not the bird's!



What power,
What grace,
What determination,
What a follow through
Too bad the ref had eyes
and gave him a red card
for such a blatant disre-
gard for the game.



The two battled for the right to take
home the rope, but in the end it was
their dress that decided the outcome.



The speaker reminds Khuddam that there is only 1 God,
And that there are 5 pillars of Islam,
And that there are exactly 5 fingers on each side.





Quranic Principles for the Workplace

1. **Always start with prayers and always have good intent:**
'My Lord, I stand in need of whatever good you may send down to me.' (AL-QASAS 28:25)
2. **Think beyond what's in front; keep the big picture in mind:**
 - i. You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah (AL-IMRAN 3:111)
 - ii. Allah will suffer not the work of any worker from among you, whether male or female, to be lost. (AL-IMRAN 3:196)
3. **Make friends through good conduct:**
 - i. And when you speak, observe justice, even if the person concerned be a relative, and fulfill the covenant of Allah (AL-ANAM 6:153)
 - ii. Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice (AL-MAIDAH 5:9)
 - iii. Fear Allah and say the straightforward word (AL-AHZAB 33:71)
 - iv. Let not one people deride another people. And do not defame your people nor call one another by nick-names (AL-HUJURAT 49:12)
 - v. Avoid much suspicion; for suspicion in some cases is a sin. And spy not on one another, neither back-bite one another (AL-HUJURAT 49:13)
 - vi. When you are greeted with a prayer, greet with a better prayer or at least return it (4:87)
4. **Co-operate with others:**
And help one another in righteousness and in piety; but help not one another in sin and transgression (AL-MAIDAH 5:3)
5. **Consult others:**
And whose affairs are decided by mutual consultation, and who spend out of what WE have provided for them (AL-SHURA 42: 39)
6. **Follow your words with deeds:**
Why do you say what you do not? It is most hateful in the sight of Allah that you say what you do not. (AL-SAFF 61:3-4)
7. **Be moderate:**
And those who, when they spend, are neither extravagant nor niggardly but adopt a moderate position in the middle (AL-FURQAN 25:68)
8. **Fulfill your promise:**
 - i. And who are watchful of their trusts and their covenants (23:9)
 - ii. And those who fulfill their promise when they have made one, and the patient in poverty and afflictions (AL-BAQARAH 2:178)
9. **Strive for constant improvement:**
And that man will have nothing but what he strives for (AL-NAJM 53:40)
10. **Be grateful to Allah and be charitable:**
 - i. 'Be grateful to Allah,' for, who so is grateful, is grateful for the good of his own soul (LUQMAN 31:13)
 - ii. 'If you are grateful, I will surely bestow more favors on you' (IBRAHIM 14:8)
 - iii. Who believe in the unseen and observe prayer and spend out of what WE have provided for them. (AL-BAQARAH 2:4)

Prepared by: Maulana Ismail Munir and Iftikhar Ahmed
Distributed by: Department of Sanat-o-Tijarat, Majlis Khuddam-ul Ahmadiyya, USA.





Quranic Principles for Students

1. God Almighty is the source of knowledge:

- i. Our Lord comprehends all things in HIS knowledge. In Allah have we put our trust. So, Our Lord, decide Thou between us and between our people with truth and Thou art the Best of those who decide. (7:90)
- ii. Allah knows what is before them and what is behind them; and they encompass nothing of HIS knowledge, except what HE pleases. HIS knowledge extends over the heavens and the earth; and the care of them wearies HIM not; and HE is the High, the Great. (AL-BAQARAH 2:256)

2. God taught us two means to learn, speech and pen:

- i. The Gracious God. HE taught the Qur'an. HE created man, And taught him plain speech. (AL -RAHMAN 55:2~5)
- ii. Proclaim thou in the name of thy Lord Who created, Created man from a clot of blood. Proclaim ! and thy Lord is the Most Bounteous; Who taught by the pen, Taught man what he knew not. (AL-ALAQ 96: 2~6)

3. God grants us knowledge:

- i. And when Joseph attained his age of full strength, WE granted him judgment and knowledge. And thus do WE reward those who do good. (YUSUF 12:23)

4. God descends angels to teach us:

- i. As for those who say, 'Our Lord is Allah;' and then remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised. (HA MIM SAJDAH 41:31)

5. God teaches us through dreams:

- i. My Lord, Thou hast bestowed a portion of sovereignty upon me (Joseph) and taught me the interpretations of dreams. O Maker of the heavens and the earth, Thou art my Protector in this world and in the Hereafter. Let death come to me in a state of submission to Thy Will and join me to the righteous. (YUSUF 12:102)

6. God sends Prophets to teach us:

- i. HE it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them HIS Signs, and purifies them, and teaches them the Book and Wisdom though before that they were in manifest error. (AL-JUMU'AH 62:3)

7. Keep company of truthful scholars:

- i. O ye who believe, fear Allah and be with the truthful. (AL-TAUBAH 9:119)

8. Learn from history:

- i. Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfillment of that which is before it and a detail exposition of all things, and a guidance and a mercy to people who believe. (YUSUF 12:112)

9. Program for a successful scholar:

- i. Successful indeed are the believers, Who are humble in their Prayers, And who shun all that which is vain, And who are prompt and regular in paying the Zakat, And who guard their chastity - Except from their wives or what their right hands possess, for then they are not to be blamed; But those, who seek anything beyond that are the transgressors - And who are watchful of their trusts and their covenants, And who are strict in the observance of their Prayers. These are the heirs, Who will inherit Paradise. They will abide therein for ever. (AL-MU'MINUN 23:2~12)

10. Mental health needs good food in moderation:

- i. So eat of the lawful and good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is HIM you worship. (AL-NAHAL 16:115)





- ii. And HE it is Who has subjected to you the sea that you may eat therefrom fresh flesh. (16:15)
- iii. O ye who believe, wine and the game of chance and idols and divining arrows are only the abomination of Satan's handiwork. So shun each one of them that you may prosper. (AL-MA'IDAH 5:91)

11. Traveling is recommended for learning:

- i. Say, `Travel in the earth, and see how HE originated the creation. Then will Allah create the second creation. Surely, Allah has power over all things. (AL-ANKABUT 29:21)
- ii. Have they not traveled in the earth that they might see what was the end of those who were before them ? They were more numerous than these, and mightier in power and left firmer traces in the earth. But all that which they earned was of no avail to them.. (AL-MU'MIN 40:83)

12. Let us practice what we learn:

- i. O ye who believe, Why do you say what you do not? (61:3) II. Whoso acts righteously, whether male or female and is a believer, WE will surely grant him a pure life; and WE will surely bestow on such their reward according to the best of their works. (AL-NAHL 16:98)

13. Let us learn to serve others:

- i. You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah. (AL 'IMRAN 3:111)

14. Competition takes us higher:

- i. Vie then with one another in doing good works. To Allah shall you all return; then HE will inform you of that wherein you differed. (AL-MA'IDAH 5:49)

15. Try to acquire the highest knowledge:

- i. Nay, if you only knew with certain knowledge; You will surely see Hell in this very life. Aye, you will surely see it with the eye of certainty Hereafter. (AL-TAKATHUR 102:6~8)

16. Remind each other:

- i. And keep on exhorting; for, verily, exhortation benefits those who would believe. And I have not created the jinn and the men but that they may worship ME. (AL-DHARIYAT 51:56~57)

17. Cooperation is the key to success:

- i. Help one another in righteousness and in piety; but help not one another in sin and transgression. And fear Allah; Surely Allah is Severe in punishment. (AL-MA'IDAH 5:3)

18. Quran is made easy to learn:

- i. And indeed, WE have made the Qur'an easy to remember. Is there anyone who would take heed? (AL-QAMAR 54:18)

19. Patience is highly recommended:

- i. O ye who believe, seek help through perseverance and Prayer; surely, Allah is with those who patiently persevere. (AL-BAQARAH 2:154)

20. Two wonderful prayers:

- i. Exalted then is Allah, the True King. And make no haste to recite the Qur'an ere its revelation is completed unto thee, but only say, `Lord, bestow on me increase of knowledge.' (TA HA 20:115)
- ii. All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path -- The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray. (AL-FATIHAH 1:2~7)

Prepared by: M. Ismail Munir, Nazir Taleemul Quran, Pakistan (Rtd.)

Distributed by: Department of Amoor-e-Tulba, Majlis Khuddam-ul Ahmadiyya, USA.





A Scene from the Opening Ceremony



ny of the 25th National Ijtema (2003)

Khilafat-e-Ahmadiyya--Zindabad!



“I shall deem it essential to abide by any *Ma’roof* decision made by Khalifatul Masih.”