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References should include as much of the following information as available: the name of the publication, volume and number, name of the author, the date and place of publication, the name of the publisher, and the page number(s).

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And thy Lord has inspired the bee, saying, ‘Make thou houses in the hills and in the trees and in the trellises which they build, ‘Then eat of every kind of fruit, and then pursue submissively the paths prescribed by your Lord.’ There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely, in that is a Sign for a people who reflect. (The Holy Qur’an, 16[Al-Nahl]:69-70)
Rabwah

The Second Abode of the Ahmadiyya Khilafat

Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, received a revelation in Urdu/Persian on 18 September 1894, dāgh-i-hijrat (stigma of migration), meaning that the Ahmadiyya Muslim Community will face the trials of migration. This prophecy was first fulfilled when the British left India and the British Indian Empire was subdivided into Pakistan and India, and some smaller states later annexed by India. Because the Muslims were in the majority in the counties around Qadian, Qadian was expected to be included in the territory of Pakistan. But unexpectedly the Radcliff Award, announced on 17 August 1947, awarded these Muslim majority counties to India. At this critical juncture, Hadrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II, may Allah be pleased with him, decided to move the headquarters from Qadian to Pakistan. He delivered the last Friday Sermon in Qadian on 29 August 1947 in Masjid Mubarak. He migrated from Qadian on 31 August 1947 to the newly established Muslim majority state of Pakistan.

Due to hostile attacks and clear danger of murder, most of the Ahmadi Muslims moved out of Qadian. The last group of Ahmadi Muslims left Qadian on 16 November 1947 leaving behind 313 devotees to guard the sacred buildings and sites in Qadian in extremely dangerous circumstances.

The Khalifatul-Masih and the major Community administrative offices were shifted to Ratan Bāgh in Lahore in Pakistan (see map on the next page).

After considering numerous options, Khalifatul-Masih II, may Allah be pleased with him, selected a piece of land on the Western bank of River Chenab on a mountainous terrain on September 10, 1948. The administrative body of the Ahmadiyya Community, Sadr Anjuman Ahmadiyya, took control of the 1034 acre barren land on August 2, 1948.

The Khalifatul-Masih II, from many suggestions, chose the name Rabwah for the new town on 16 September 1948 in an executive meeting in Lahore.

The Khalifatul-Masih II moved quickly to establish the new headquarters and inaugurated the yet to be built new site on 20 September 1948. In the ceremony, 619 members participated. A memorial mosque, Yadgari Masjid, was built at the site where the Khalifatul-Masih offered the first Prayer. He himself moved to the new site on 19 September 1949 permanently. The initial housing was provided in tents and makeshift temporary quarters.

So did Rabwah become the second abode of Ahmadiyya Khilafat and future beacon of spiritual light for the whole world. At the demise of Khalifatul-Masih II, may Allah be pleased with him, his illustrious son, Hadrat Mirza Nasir Ahmad, may Allah shower His mercy on him, became the third Khalifah on 8 November 1965. He was followed by Hadrat Mirza Tahir Ahmad, the Fourth Khalifah, may Allah’s mercy be on him, on 10 June 1982 after the Khalifatul-Masih III passed away. In 1984, the Ahmadiyyah Khilafat faced another migration due to anti-Ahmadiyya laws passed by the government of Pakistan which made it impossible for the Khilafat to carry out its responsibilities in Pakistan. The Khalifatul-Masih IV left Rabwah on 29 April 1984 and arrived in London the next day. And thus Rabwah served as the second abode of Ahmadiyya Khilafat until 1984.
The Meaning of Rabwah

The word Rabwah appears in 23:51 in the Holy Qur’an.

And We made the son of Mary and his mother a Sign, and gave them shelter on an elevated land (Rabwah) of green valleys and springs of running water.

Thus, this name suits very well the town established as a haven for the organization and followers of the Second Messiah. Water ran out of the arid ground and the greening of the town shows itself everywhere.

The Holy Prophet Muhammad, peace be upon him, has been reported to have said, Firdaus is Rabwah of Paradise (Tirmidhi, Kitābut-Tafsīr). Other sayings of the Holy Prophet Muhammad, peace be on him, point to Fardaus is a select and choice section of Paradise.

Rabwah was raised on barren land, known previously as Chak Dhiggiañ, with no water or greenery and sprouted into a well-planned community with wide and clean thoroughfares and streets, schools, hospitals and shopping centers. In Pakistan, where cleanliness and thorough space planning is a problem in most towns and cities, Rabwah should have been taken as an example to follow and imitate. To the contrary, religious antagonists, political opportunists and hate mongers have always not only tried to play down the transformational miracle of Rabwah but also have tried to disrupt the peace and progress of the small isolated community.

The declaration of Ahmadis as non-Muslims by the government led by Mr Bhutto provided the basis for persecution of Ahmadis as a community. Further restrictions imposed on the Ahmadiyya Muslim Community by the military dictator General Zia-ul-Haq worsened the situation.

Before the wave of suppression of activities by the Pakistani government, Rabwah had come to be a hub of physical and intellectual activities. In sports, annual tournaments used to take place in basketball, kabaddi and horse racing attended by enthusiasts from all over the country. Urdu conference, poem reading gatherings and debates brought intellectuals from all over the country to Rabwah. The Ahmadiyya Community held their annual conventions gathering hundreds of thousands of its adherents to Rabwah. The elders, youth and ladies held their camps once a year. But the government rather than safeguard the rights and freedoms of its citizens, caved in to terrorizing antagonistic clergy and stopped giving permission for all these activities bringing good things to a halt which promote and foster a healthy progressive society.

In 1998, without the consent or consultation of the majority of the residents of Rabwah, the government changed its name to Nawāñ Qadian (New Qadian in Punjabi language). Relaizing the folly of their design, their fanatic clergy again pressured the government to change the name to Chenāb Nagar in 1999 due to its proximity to the River Chenab. Chenab Nagar literally means a town shining (āb) like a moon (chan) in the Punjabi language.

The meaning of Rabwah goes beyond the mud and brick buildings and a name on the surface of a map. It is a town of people who have recognized the purpose of their lives, have been bestowed with unyielding determination to hold on to the Rope of God and present any sacrifice necessary to uphold the principles of submission to the will of God in discharging their duty to their Creator and the fellow human beings. They trust in the Almighty and He stands by them day and night.
The picture at top shows a scene from the first annual convention held at Rabwah in 1949. The picture at the bottom shows the exponential growth Rabwah saw during the first decade of its inception. In front is the Circular Market (Gol Bazar) with the al-Mahdi mosque in the center. To the right of the boulevard are the Sadr Anjuman offices with the living quarters for the Sadr Anjuman employees to the extreme right. To the left of the boulevard are the Tahrik-i-Jadid offices and living quarters for the workers there.
Hadrat
Mirza Bashiruddin Mahmud Ahmad

Khalifatul-Masih II
May Allah be pleased with him

After migration to Pakistan, the first and foremost priority for Khalifatul-Masih II was to re-establish Community’s administrative infrastructure by constructing buildings to house staff and provide comfortable work space. As Rabwah grew, Jama’at activities expanded with a new vigor.

Jami’ah Ahmadiyya and Madrasa Ahmadiyya were the main missionary training facilities in Qadian. On 13 November 1947, both were re-established in Lahore but due to scarcity of space, they were first moved to Chiniot (a large town across the river from Rabwah to the east) and then to Ahmad Nagar (a small town west of Rabwah).

The first advisory council meeting (Majlis Mushawarat) after migration was held on 26 December 1947 in Lahore.

The first annual convention (Jalsa Salana) was held at Rabwah on 15-17 April 1949.

Hadrat Khalifatul-Masih II permanently moved from Lahore to Rabwah on 19 September 1949. He lived in temporary quarters initially. He moved from his temporary quarters to the newly built Qasr-i-Khilafat on 30 June 1952.

After migration, the first Ijtima of Majlis Khuddamul-Ahmadiyya was held in Rabwah during 30-31 October 1949.

Hadrat Khalifatul-Masih II laid the foundations of the Ta’limul-Islam High School and Qasr-i-Khilafat on 31 May 1950.

For girls’ education, Jami’ah Nusrat was established in Rabwah in 1951.

The offices of Majlis Khuddamul-Ahmadiyya were opened on 5 April 1952.

Hadrat Khalifatul-Masih II moved from his temporary adobe home to Qasr-i-Khilafat on 30 June 1952.

Khalid, organ of Majlis Khuddam-ul-Ahmadiyya started its publication from Rabwah in October 1952.

Khilafat Library was established in Rabwah in May 1953.

To encourage development of new ideas in the Community, Fadl-i-Umar Research Institute was established in Rabwah on 25 June 1953.

The foundation of Jami’atul-Mubashshirin, missionaries’ seminary, was laid on 25 August 1954.

The Khalifatul-Masih II opened the large complex of buildings housing the college for boys, Ta’limul-Islam College, in Rabwah on 6 December 1954.

Al-Fazl, daily newspaper of the Ahmadiyya Community was issued from Lahore until 1954. It started being published from Rabwah in 1955.

The Khalifatul-Masih II laid the foundation of Fadl-i-Umar Hospital on 20
The Khalifatul-Masih II, may Allah be pleased with him, laid the foundation of Masjid Mubarak—to be the main mosque in the city for decades to come—on 3 October 1949. The construction of the mosque was completed in August 1951. The minarets were added later. Hadrat Khalifatul-Masih delivered his first Friday Sermon in Masjid Mubarak on 23 March 1951.

The front of the original structure is shown above. The picture below shows the front of the mosque after an addition of covered space in front of the original structure. (Building 1, page 21)
February 1956, and of the offices of Majlis Ansarullah, both in Rabwah.

The very first Ijtimâ of Lajna Ima’illah in Rabwah was held during 19-21 October 1956.

The opening ceremony for the Fadl-i-Umar Hospital was held on 21 March 1958 presided by the Khalifatul-Masih II.

Yadgari Masjid (memorial mosque) was built at the place where the Khalifatul-Masih II led the first prayers in Rabwah on 20 September 1948.

The foundation of the new building for the Jami’ah was laid on 29 March 1960 by Hadrat Ghulam Rasul Rajeki.

Hadrat Mirza Bashir Ahmad, son of the Promised Messiah, peace be on him, opened the new building of Jami’ah Ahmadiyyah on 3 December 1961.

Ummi Matin laid the foundation of Nusrat High School on 22 February 1962.

Darul-Yatama (orphanage) was established at Rabwah in 1962.

Foundation of a new building of Langar Khana or Darud-Diyafat was laid in October 1964 to arrange for food and lodging for visitors to Rabwah.

While the Community built their infrastructure, the town also needed basic utilities and services which became available over time.

Post office was opened on 14 January 1949. Telegraph office started operating on 29 January 1951.

The railway station was built by March 1949 and the first train stopped there on 1 April 1949. The Rabwah railway station was officially recognized in March 1950.

The convenience of telephone arrived on 21 May 1951 and that of electricity reached the town on 9 June 1954.

Police station was established in Rabwah on 22 June 1958.

The activities of the Khalifatul-Masih II were not limited to Rabwah. With the partition if India, the Raja of the Muslim-majority state, Kashmir, decided to join with India, a decision loathed by the Kashmiris. In June 1948, the Khalifatul-Masih II organized volunteer Ahmadis under the banner of Furqan Force to struggle for the liberation of Kashmir.

The Khalifatul-Masih II travelled to Europe from 23 March to 25 September 1955 and visited Damascus, Beirut, Geneva and Zurich.

During the Second Khilafat, Ahmadiyya Community started establishing new branches, mosques, etc., all over the world.

The Ahmadiyyas of the United States of America held their first annual convention in Dayton OH on 5 September 1948.

Bashir Ahmad Orchard laid the foundation of mosque in Glasgow, Scotland, in February 1949.

The Ahmadiyya Communities in Nigeria and the United Kingdom held their first annual conventions in 1949.

The foundation of the Ahmadiyya mosque in Holland was laid on 13 February 1955 and it opened on 9 December 1955.

The Ahmadiyya mosque in Sierra Leone opened in 1956.

The first Islamic library was established in Sierra Leone on 23 September 1956.

The Ahmadiyya mosque in Hamburg was opened on 22 June 1957.

Masjid al-Salam was opened in Tanganyika on 15 March 1957.

Foundation of the Ahmadiyya mosque in Uganda was laid on 27 July 1957.

Lajna Ima’illah was established in London in 1957.

Lajna Ima’illah was established in Sierra Leone in 1957.

Foundation of the Ahmadiyya Mosque in Frankfurt was laid on 8 May 1959 and it was opened on 12 September 1959.

The Ahmadiyya mosque in Jinja, Uganda was opened on 10 May 1959.

A mission and a mosque was built in Rangoon, Burma, in 1960.

Ahmadiyya mosque was opened in Wa,
Life began at Rabwah in tents and then progressed to mud homes like the one shown at top, Qasr-i-Khilafat, the initial residence of the Khalifatul-Masih II. Soon brick and cement buildings started sprouting everywhere turning the town into a bustling modern city. In the middle is the building of the replacement Qasr-i-Khilafat and the office of the Private Secretary to the Khalifatul-Masih appears at the bottom (both buildings pointed to by 1a in the satellite image on page 21.)
The single 10 feet x 19 feet mud-brick room where Hadrat Nusrat Jahan Begum, the wife of the Promised Messiah, peace be on him, and mother of the second Khalifah, lived until she breathed her last. So simple was life in early days of Rabwah.

Ghana in 1961.

Lajna Ima’illah was established in Jinja, Uganda in October 1961.

A hospital was opened on 18 March 1962 Kano, Nigeria.

Sahihzadi Amatul-Hafiz Begum, daughter of the Promised Messiah, peace be on him, laid the foundation of the mosque in Zurich, Switzerland, on 26 August 1962. The Mosque was opened by Sir Muhammad Zafrullah Khan on 23 June 1963.

The mosque in Dayton OH was opened in 1965.

Mirza Munawwar Ahmad, missionary to the US, expired in September 1948, and was buried in Pittsburg, PA.

Hadrat Nusrat Jahan Begum, wife of the Promised Messiah, peace be on him, and mother of the Second Khalifah, expired on 20 April 1952.

On 10 March 1954, the Khalifatul-Masih II was attacked with a knife at quarter to four after Asr Prayers in Masjid Mubarak. He received a 2.5 inches wide and 2.5 inches deep wound in his neck. The attacker was overpowered and handed over to the police.

Hadrat Khalifatul-Masih II expired on the night of 7 November 1965.
Front view of the offices of Sadr Anjuman Ahmadiyya offices (Large building 3 on page 21).

The Khalifatul-Masih II laid the foundation of the Sadr Anjuman offices on 31 May 1950. The opening ceremony was held on 19 November 1953.

The Khalifatul-Masih IV opened the new offices of Sadr Anjuman Ahmadiyya on 27 July 1983.

Front view of the offices of Tahrik-i-Jadid offices (Large building 4 on page 21).

The Khalifatul-Masih II laid the foundations of the Tahrik-i-Jadid offices on 31 May 1950. The opening ceremony was held on 19 November 1953.

Front view of the offices of Waqf-i-Jadid offices (11a on page 25).

Khalifatul-Masih II described the scheme of Waqf-i-Jadid on 9 July 1957 and on 27 December 1957 which went into effect in 1958.

The foundation of the Waqf-i-Jadid offices were laid on 29 December 1962.
Hadrat Mirza Nasir Ahmad

Khalifaul-Masih III

may Allah’s mercy be on him

After the demise of Hadrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II, his eldest son, Mirza Nasir Ahmad, was elected Khalifatul-Masih III on 8 November 1965 in a meeting of the Khilafat Committee held in Masjid Mubarak at Rabwah.

In the memory of the varied and world-class services of his father, he announced the formation of Fadl-i-Umar Foundation in 1965. Among many of its initial objectives were the collection and publication of material related to the Second Khilafat, literary competitions, construction of Khilafat Library, construction of a guest house, French translation of the Holy Qur’an. The foundation of the offices of the Fadl-i-Umar Foundation was laid on 16 August 1966.

The Khalifatul-Masih III started the Waqf-i-Ardi scheme on 18 March 1966. Members dedicated two or more weeks for the service of Islam and were assigned an Ahmadiyya Community to go to. They were provided lodging by the assigned Community but they had to prepare their own food. Their activities included training of the assigned Community.

The foundation of Nusrat Jahan Mosque was laid on 6 May 1966 in Denmark.

He opened a library in Ewan-i-Mahmud on 29 Oct 1969.

For the annual convention of 1969, machines were used for the first time to prepare flat-bread (roti) for the attendees.

He laid the foundation of the Khilafat Library building on 18 January 1970.

He laid the foundation of Jami’ah Nusrat science block on 8 March 1970 and opened it on 27 March 1972.

In January 1973, the Khalifatul-Masih III inaugurated a scheme to plant trees in Rabwah.


The Khalifatul-Masih established Saf I and II in Majlis Ansarullah on 9 November 1973 dividing the membership into 40-55 years old and 55+.

First equine tournament was held in Rabwah during 9-10 December 1972 which included horse racing.

On 28 December 1973, the Khalifatul-Masih III announced the scheme of Ahmadiyya Centenary Jubilee to be celebrated in 1989. The blessed scheme resulted in the building of a mosque and mission house in Sri Nagar in Kashmir where the grave of Hadrat Isa (peace be on him) is located, Masjid Nasir and mission house in Gotenberg in Sweden, Masjid Basharat in Pedroabad in Spain (first mosque to be built
Need of a larger mosque in Rabwah was felt during the second Khilafat as Masjid Mubarak had started overflowing with worshippers. Hadrat Khalifatul-Masih II approved Rs. 100,000 for this purpose during the 1964 Advisory Council meeting. There was a need for a larger mosque for Friday services and other gatherings. The Khalifatul-Masih III, may Allah's mercy be on him, laid the foundation of Masjid Aqsa on 28 October 1966 to meet this need. He opened the mosque on 31 March 1972. In the picture below is a scene of the Aqsa Mosque (13, page 27) during an annual convention. Tents can be seen arranged in the foreground to accommodate guests.
in Spain in 700 years after the end of the Muslim rule there), Nur Mosque and mission in Oslo in Norway, among others.

On 30 February 1974, he laid the foundation of the Fadl-i-Umar Foundation guest house for foreign visitors.

The Khalifatul-Masih III laid the foundation of the guest house inside the Qasr-i-Khilafat on 30 June 1976.

He laid the foundation of the office of the private secretary on 25 April 1981.

The Khalifatul-Masih III opened the Ahmadiyya Book Depot at Rabwah on 24 December 1981 to provide Ahmadiyya books at a reasonable prices.

The Khalifatul-Masih III laid the foundation of the office of Ahmadiyya Centenary on 23 March 1982.

The Khalifatul-Masih left for a tour on 6 July 1967 and visited West Germany, Switzerland, Holland, Denmark and England.

Khalifatul-Masih III opened the Nusrat Jahan mosque in Copenhagen on 21 July 1967.

He travelled abroad from 4 April through 8 June 1970. He visited the countries of Switzerland, West Germany, Nigeria, Ghana, Ivory Coast, Liberia, the Gambia, Sierra Leone, and Spain during this tour. Among some others, he opened Masjid Mahmud in Switzerland on 5 April and the mission house in Kumasi on 21 April. He laid the foundation of a mosque in Bo, Sierra Leone on 10 May and opened Mahmud Hall in London on 23 May 1970.

This tour resulted in the initiation of the blessed scheme of Nusrat Jahan. It was put in the heart of the Khalifatul-Masih III while he was in the Gambia that he should spend £100,000 on health and education of African, and Allah will bless this effort. When he requested the Community to come forward, he received double of what he asked for. He announced the Nusrat Jahan Scheme on 24 May 1970 in London Mosque and launched it on 12 June 1970. The first fruit of this scheme was a school, Nusrat Jahan Academy, in the remotest part of Ghana opened in Wa in September 1970. The school was followed by a hospital in Kokufu opened on 1 November 1970. Allah blessed this scheme so much that only during the Third Khilafat, 27 hospitals, 35 secondary schools and more than 1,000 elementary schools were established in West Africa.

He toured Europe from 13 July through 26 September 1973 visiting Holland, England, West Germany, Switzerland, Italy, Denmark, and Sweden.

The Khalifatul-Masih III went abroad from 5 August through 29 October 1975 and visited West Germany, Denmark, Norway, Holland, Sweden, Switzerland, and England. He was the first Khalifah to attend an annual convention of the UK Community. He laid the foundation of Nasir Mosque in Sweden on 27 September 1975.


From 8 May to 11 October 1978, the Khalifatul-Masih III visited West Germany, Switzerland, Holland, England, Norway, Sweden and Denmark.

The Khalifatul-Masih III went on a multi-continent tour from 26 June to 26 October 1980 and visited West Germany, Switzerland, Austria, Holland, Denmark, Sweden, Norway, England, Nigeria, Ghana, Canada, US, and Spain. During this tour, he opened the first Ahmadiyya mosque in Norway, Masjid al-Nur. He laid the foundation of the first mosque to be built in centuries in Spain at Pedroabad on 9 October 1980. 744 years after muslim eviction.

During the third Khilafat, Canada Jama’at was established in February 1968, mission was established in Japan in 1969, translation
of the Holy Qura’an was made available in Esperanto in 1969, a mosque was opened on 14 March 1971 in Jakarta, Indonesia, Mahmud Mosque was opened in Fiji on 6 May 1972, first mosque was built in Dahome on 26 August 1972, the first Khuddam Ijtima was held in Nigeria on 1 October 1972, the Ahmadiyya Gazette Canada started its publication in 1976, the first annual convention of Norway was held 6-7 June 1981.

On 29 May 1974, students from Nishtar Medical College caused disturbance at the Rabwah railway station. Public and private media exaggerated the incident causing riots against the Ahmadiyya Community throughout the country. The government used the disturbances as an excuse to wrongly declare Ahmadi Mulsims as non-Muslims on 7 September 1974, and thus escalating persecution of Ahmadis from street to state level.

The Khalifatul-Masih III breathed his last when he was traveling to Islamabad in Pakistan on 9 June 1982.
Hadrat Mirza Tahir Ahmad

Khalifatul-Masih IV

May Allah’s mercy be on him

Hadrat Mirza Tahir Ahmad, son of Hadrat Khalifatul-Masih II, was born in Qadian on 28 July 1928. He was educated in India, Pakistan and England. He was elected the fourth Khalifah of the Ahmadiyya Community by the Khilafat Committee on 10 June 1982 in Masjid Mubarak, Rabwah.

He toured the countries of Holland, Great Britain, Denmark, Norway, Sweden, West Germany, Switzerland, Italy, and Spain from 28 July to 17 October 1982. During this tour, he opened the first mosque built in Spain in centuries, 744 years after the Muslims were evicted from Spain. The mosque was opened on 10 September 1982 in Pedroabad.

To provide housing for less affluent in the Community, he announced the scheme of Buyutul-Hamd (20 on the main satellite image) on 20 October 1982.

In January 1983, he asked the Ahmadis of the US to build five large regional mission houses during the next 4-5 years.

He laid the foundation of the second story of the guest house of Majlis Khuddam-ul-Ahmadiyya, Sara-i-Khidmat, on 6 July 1983.

Dr Muzaffar Ahmad became the first Ahmadi to be martyred in the US in August 1983. Hadrat Khalifatul-Masih IV led his funeral services in Rabwah on arrival of his body there.

The Khalifatul-Masih IV, laid the foundation of the offices of Darul-Qada on 21 August 1983.

He toured the countries of Singapore, Australia, Fiji and Sri Lanka from 22 August to 16 October 1983.

He established Taz’in-i-Rabwah Committee (Committee for the Beautification of Rabwah) and opened Gulshan-i-Ahmad Nursery (Garden of Ahmad Nursery) to help beautify Rabwah.

A mosque/mission house was established in York in the US in March 1984.

Due to the restrictions imposed on him through the anti-Ahmadiyya ordinance promulgated by the government of Zia-ul-Haq, the Khalifatul-Masih IV, may Allah’s mercy be on him, could not carry out his responsibilities as the head of the Community while living in Pakistan. He migrated from Pakistan to England on 29 April 1984 and arrived in London on 30 April 1984.
Madrasatul-Hifz where children are trained to memorize the Holy Qur’an (in area 18 on page 29).

Junior section of Jami’ah Ahmadiyya

Nusrat Jahan Academy (in area 14 on page 27).
Masjid Mubarak and Surrounding Areas

Masjid Mubarak (1 on the opposite page) is next to Qasr-i-Khilafat, official residence of the Khalifah in Rabwah. For decades Khulafa led prayers here and delivered the Friday sermons. Khalifatul-Masih II was attacked with a knife in this mosque. Khalifatul-Masih III and Khalifatul-Masih IV were elected here.

The mosque faces Qiblah to the west of it, as do other mosques visible in the satellite images in this issue. In this satellite image, the courtyard can be seen to the east which provides an open space for Prayers during the hot months of summer, and accommodates attendees at large gatherings. The front section to the west is the original building while the center is a later addition. Both views appear in this issue.

The wide boulevard adjacent to the mosque leads from the main highway directly to the Guest House (Langar Khana) for visitor’s convenience (2 on the opposite page). Visitors to Rabwah do not need to stay in a hotel. Guest House provides food and lodging for the visitors. Over time additional guest houses have been built to accommodate the ever increasing number of visitors from all over the world.

To the west of the Masjid Mubarak is the Qasr-i-Khilafat complex which served as the residence of the Khalifah. It also houses the offices of the private secretary to the Khalifatul-Masih. This is where the Khalifatul-Masih carried out the administration of the Ahmadiyya Community spread all over the world. He met here the visitors from all over the world.

Numerous administrative offices are located to the east of the same boulevard. The large building in the image on the opposite page, indicated by 3, houses the offices of the Sadr Anjuman Ahmadiyya. Sadr Anjuman administers the activities of the Community in Pakistan. The Sadr Anjuman building is surrounded by many other Community offices. To the north of it is located Darul-Qada (Ahmadiyya Court) which resolves judicial cases brought to it by the members of the Ahmadiyya Community. West of Darul-Qada are the offices of Fadl-i-Umar Foundation (lighter roof) and next to the Boulevard is located Baitul-Izhar. Between the Sadr Anjuman offices and the boulevard is another guest house, Sara-i-Muhabbat (Abode of Love).

The large building in the block to the south of the Sadr Anjuman block houses the offices of Tahirik-i-Jadid, marked by 4. Tahirik-i-Jadid administers the activities of the Community outside Pakistan. To the south of the Tahirik offices is the Sara-i-Fadl-i-Umar, another guest house. Another small guest house is located between the Tahirik offices and the boulevard.

The large city block indicated by 5 houses the offices of Lajna Ima’illah to the east adjacent to the boulevard. The girls’ high school (Nusrat Girls’ High School) is located at the west side of the block. The girls’ college (Jami’ah Nusrat) is located in the middle.

Marker 6 points to the Rabwah Railway Station. In the early days of Rabwah, all missionaries departed to far off lands from here and came back from foreign countries here. Residents of Rabwah gathered here to send them off and receive them with prayers and good wishes.

**Corrections to the preceding print edition**

Page 14, right column: Please change 1989 to 1889.
Bahishti Maqbarah and the Circular Market

The satellite image on the opposite page shows the Bahishti Maqbarah (7) to the north of the main highway. This is where the graves of Khalifatul-Masih II and Khalifatul-Masih III are located. Bodies of Moosian (participants in the Wasiyyat scheme) from Pakistan in general and from all over the world, circumstances permitting, are brought here for burial. Many Companions of the Promised Messiah, peace be on him, and many devoted servants of his heavenly Community are buried here. To the right of the Bahishti Maqbarah is the general graveyard.

To the east of the boulevard from the main highway are located health care buildings (8). Fadl-i-Umar Hospital was the first one to be built which has seen quite a bit of expansion over time. Tahir Heart Institute is also located in this block. Blood and eye bank is located across the street from these buildings. A large number of patients travel to Rabwah for treatment.

Across the highway from Bahishti Maqbarah are living quarters (9) of many devotee workers of the Community.

The semi-circular section (10), Gol Bazar (Circular Market), is the oldest main shopping center in the town.

The rectangular city block south of the Gol Bazar (11) houses the offices of Jalsa Salana (Annual Convention) in the north outside the rectangle, Khuddamul-Ahmadiyya to the east, Ansarullah to the west (11b, building facing west) and Waqf-i-Jadid (11a).

Khilafat Library is located to the west of the Gol Bazar (12).
Masjid Aqsa and Its Surroundings

Aqsa Road, the road from the main highway passing by the hospital complex, Gol Bazar and Auxiliaries’ offices crosses the railroad and leads to Masjid Aqsa (13). Masjid Aqsa is the largest mosque in Rabwah built during the Khilafat of Hadrat Khalifatul-Masih III to fulfill the growing needs of the Community. The open space in front of it to its east came to be used for annual conventions. A picture taken during an annual convention appears on page 15 of this issue. Behind the mosque rows of barracks (14) can be seen to accommodate the guests at the conventions. No large parking lots are visible around Rabwah as most visitors travel by bus or train.

South of the railroad tracks are numerous educational institutions. The large complex appearing in this satellite image houses Jami’ah Ahmadiyyah (15). Jami’ah is the Ahmadiyya University for religious training of missionaries. After they complete their degree of Shahid in seven or so years, they fan out all through the world to spread the message of Islam and to educate and train the large and growing communities of the Ahmadiyyah faith. A mosque facing west, Masjid Hasan Iqbal (16), can be seen between the two large buildings. A picture of the mosque appears below.
Educational Institutions

At the outset, women's higher educational institutions were planned in the Darus-Sadr area and the men's in the Darul-Ulum neighborhood. The initial women's educational institutions were built in the large rectangular area shown by the marker 5 earlier. In the satellite image on the opposite page, the Ta'limul-Islam High School (16), the Ta'limul-Islam College (17) and the later extension of Jami'ah Ahmadiyya (18) are visible. Older Jami'ah buildings were indicated by marker 15 earlier. The Ta'limul-Islam Graduate School, known as the degree college is shown in the main map (19).

The Ta'limul-Islam College (also known as the T. I. College) had gained worldwide recognition for its superior academic results among the educational institutions in the country and hosting world-class events before it was nationalized by the government. All Pakistan Basketball tournament was held here. Urdu conference was another distinguished event. Dignitaries from the world over used to visit here.

All the educational institutions in Rabwah have over time produced world renown scholars. Early pictures of some women's institutions are shown below. Nusrat Industrial School (top left) prepared ladies for vocational activities. One of the skills taught was sewing (top right). Facilities were provided for secondary education at the Nusrat Girls' High School (bottom left) and for higher levels at the Jami'ah Nusrat, college for girls (bottom right).
Razzaq and Farida
A story for children written by Dr. Yusef A. Lateef with colorful drawing. $1.50.

Approaching the West

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# Attendance at the Annual Conventions

Gradual increase in the attendance at the Annual Conventions since 1891 reflects miraculous growth of the Community particularly in Pakistan and generally throughout the world.

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<th>No.</th>
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<th>Place</th>
<th>Venue</th>
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**Annual Conventions During the Third Khilafat**

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<tr>
<td>76</td>
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<tr>
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<tr>
<td>78</td>
<td>1969</td>
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<tr>
<td></td>
<td>1971</td>
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<td>Cancelled due to war between India and Pakistan.</td>
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<td>1972</td>
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<td>82</td>
<td>1974</td>
<td>December 26-28</td>
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<td>Grounds of Masjid Aqsa</td>
<td>125,000</td>
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<tr>
<td>83</td>
<td>1975</td>
<td>December 26-28</td>
<td>Rabwah</td>
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<td>125,000</td>
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<td>84</td>
<td>1976</td>
<td>December 10-12</td>
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**Annual Convention During the Fourth Khilafat**

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<th>Month</th>
<th>Place</th>
<th>Venue</th>
<th>Attendance</th>
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<td>91</td>
<td>1983</td>
<td>December 26-28</td>
<td>Rabwah</td>
<td>Grounds of Masjid Aqsa</td>
<td>275,000</td>
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</tbody>
</table>
**Muhammad in the Bible**
(peace and blessings of Allah be upon him)
From Introduction to the Study of the Holy Quran, by *Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (Khalifatul-Masih II)*, radiyallahu ‘anhu. $1 each.

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Sayings of the Promised Messiah, ‘alaihissalām
Presented in English by Maulana Naseem Saifi

FORCE OF FAITH
It is only the Faith that makes a move in the heart of the man that he should undergo hardships and bear with all sorts of difficult situations. Faith is a force which grants a man true valor and courage. We find the examples of this in the lives of the Companions of the Holy Prophet, sallallahu alaihi wa sallam, may God be pleased with all of them. When they joined the Holy Prophet, sallallahu alaihi wa sallam, apparently there was nothing to make them realize that they would be rewarded by doing so, for, the Holy Prophet was a weak and a helpless person at that time. On the surface of it they could only visualize that they would make all the peoples their enemies which would result in bringing hardships to them and they would be burdened under them and finish them up. But there was another eye (view point) too which did not mind these hardships and to give away life for this cause was a great pleasure for it. This eye saw what the other eyes could not; what was hidden and far away from the physical eyes. That eye was the eye of the Faith and it was the force of the Faith which made all the hardships meaningless. Ultimately, it was the Faith that won the victory, and it showed miracles. The person who was considered to be weak and helpless took them to unimaginable heights. The reward that was hidden from the eyes in the beginning, became so conspicuous that everybody could see it and realize that it was really the fruit of the Faith. It was because of the Faith that the Companions did not feel tired nor they became slack; they performed wonderful acts through the Power of the Faith; and despite all this they said that they had not been able to do what they really felt that they should have done.

(Malfūzāt, Vol. II, p. 151)

THE EXAMPLE OF THE COMPANIONS
I once again place before you the example of the Companions of the Holy Prophet, sallallahu alaihi wa sallam, may God be pleased with them. Having believed in the Holy Prophet, sallallahu alaihi wa sallam, they showed it through their practical life that the God who is Unseen and who is invisible to the worshipper of falsehood has been seen by them with their own eyes. If that was not the case, then, tell me what was that made them care for nothing else (except God and His Commandments). They left their people, their relatives and friends. They put the whole of their trust in God and having put their trust in Him and Him alone, they did the kind of things which are a matter of great surprise—especially to those who look into the pages of history. It was faith and nothing but faith that made them do these things. The plans of the opponents and their activities were great but nobody succeeded against the Companions of the Holy Prophet, sallallahu alaihi wa sallam. The opponents were large in number; they had more of means and they were like a well-knit group, but they did not possess faith. It was due to lack of faith that they were destroyed without achieving any success. But as for the Companions of the Holy Prophet, sallallahu alaihi wa sallam, they won over every thing through their faith. When they heard the voice of one person, who, though brought up as an unlettered person was well known for truthfulness, honesty and said that He had been sent by God, joined him. Thereafter they followed him as if they had been
charmed.

I say it again that it was faith which turned them into people like these. Remember, Faith in God is a very great thing.

(Malfūzāt, Vol. II, p. 154)

**FOLLOW THE HOLY QURAN**

It simply is not possible to achieve success without following the teachings of the Holy Quran. If somebody thinks otherwise, it is a mere imaginative thinking; the (worldly) people are seeking after success of this kind. You should keep the example of the Companions of the Holy Prophet, salallahu alaihi wa sallam, before you. Look at them; they followed the Holy Prophet, sallallahu alaihi wa sallam, and gave preference to religion over worldly affairs. The result was that God fulfilled all the promises that He had made with them. At the initial stage, the opponents mocked at them that whereas they could not come out in the open freely, they were claiming to become the kings of the world. But having lost themselves in perfect obedience to the Holy Prophet, sallallahu alaihi wa sallam, they were able to achieve what had not been their lot for many centuries. They loved the Holy Quran and the Holy Prophet, sallallahu alaihi wa sallam and they kept themselves busy in following them day and night.

They would not follow the unbelievers even in the matters of their customs. All the time that Islam was passing through these conditions, it was in its supremacy, the reason being that

“If you have God with you, you have nothing to worry about.”

The key to the successes and victories of the Muslims was also faith.

(Malfūzāt, Vol. II, p. 157)

**DO NOT NEGLECT GOD**

I do not mean that the Muslims should become lethargic. Islam does not make anyone lethargic. They should carry on their, trades and services as usual. But what I really do not like is that they should have no place for God. They should trade when it is time for them to trade but while trading they must have the fear of God in their hearts so that their trade, too, may become an act of worship. At the time of the daily prayers, they should offer the prayers—and they should not ignore them. Whatever the work in hand, they should give preference to religion; their ultimate target should not be the gains of this world; it should be the gains of religion. That being the case, their worldly affairs will also become matters of religion.

Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam. They did not abandon God even at the time of greatest difficulties. You know the battlefield is a difficult place, so much so that the very idea of it frightens the people. To be in the
battlefield is to be passing through the time of excitement but even at such times they did not become negligent of God; they did not leave off their prayers; they indulged in supplicating to God.

The trouble, now, is that the people try as hard as they can; they make lengthy speeches, they hold open-air meetings; all this, so that the Muslims may make progress. But they are so negligent of God that in no case they think of Him. What hopes can they cherish in such circumstances. How can their efforts bear fruits; all what they do is only for this world. You should remember that unless la ilaha illallah goes down deep in the hearts and it pervades every particle of the body and the light of Islam and its sovereignty is visible from it, no progress can ever be achieved. If you will follow the example of the European nations and think that since they are making progress, you will also make progress by following them, you must know that it will not materialize. Your own case is quite different. You have been given a Book and the truth has been conclusively brought before you. They (the Europeans) will be dealt with differently. So far as you are concerned, if you will leave the Book of God you will meet your Hell in this very world.

The Societies are being formed and the Conferences are being held in every town for the welfare of the Muslims. But it is a pity that nobody says that the people should make the Holy Quran their leader and they should act upon the teachings of this Book. Everybody is talking of studying English language, putting up Colleges, getting Degrees to become Barristers. That clearly shows that the people do not have faith in God. Even a Unani physician changes his prescription after a few days, seeing that it does not work. How strange! The people are meeting failure after failure but do not turn back from it. If they think there is no God, let them try all they can to move forward. But God is there and He definitely is there. They can never make any progress without Him.

(Malfūzāt, Vol. II, pp. 158-159)

LIVING FAITH IN GOD

My idea is—and the eyes can see and certify that it is true—that there is only one way to make progress and that is that people should recognize God and have a living faith in Him. Were we to talk of these things when the worldly people are assembled, they would laugh these things away. But we pity them. We are sorry that they cannot see what we see. God has given you the opportunity (talking to the people who had gone to be with him for some time) to travel a long distance to be here, and you have suffered the hardship of the journey. I think if it had not been for the strong faith that you have, you would not have been able to bear all these hardships. May God reward you and increase your faith so that you may get the eyes that can see the light, God has sent down in this Age, through His grace.

(Malfūzāt, Vol. II, p. 159)

INHERENT BLISS

Hazrat Abu Bakr, may God be pleased with him, was the person whose nature had the oil and the wick of blessings and as soon as he had the pure teaching of the Holy Prophet, sallallahu alaihi wa sallam, he was lit up. He did not argue with the Holy Prophet, sallallahu alaihi, wa sallam; he did not ask for any sign or miracle. As he heard of the claim of the Holy Prophet he asked him if he had really claimed to be a Prophet. Having got the answer in the affirmative, he said, “Let you be my witness that I am first of those who believe in you.”

The experience shows that those who indulge in questioning are usually deprived of guidance. Of course those who think good of others and are patient, they have the full share of guidance. The examples of both these kinds are to be met with in the persons of Hadrat Abu Bakr, may God be pleased
with him and Abu Jahl. Hadrat Abu Bakr did not have controversies and he did not ask for the signs to be shown, rather he himself became a splendid Sign. Abu Jahl resisted, opposed and did not stop showing his foolishness. He witnessed the Signs but could not see them (i.e., he could not benefit from them). Eventually he became a Sign for others and passed away in the slate of his being an opponent. That, very clearly, shows that those who have the light of Faith in their nature, do not need much of talking. With just one thing they arrive at the conclusion. They have a light in their hearts. As soon as they hear the voice, they are lit up. The divine power that they have in them gets excited by hearing the voice (of the person who comes from God and calls the people). It begins to develop. And as for those who do not possess that power, they are deprived (of the light) and are ruined! This is what has been happening since times immemorial.

Let everybody fear and know that if a Reformer appears in any Age, those who believe in him are the blessed people. He who finds reluctance in his heart and does not find himself inclined towards believing in him should be apprehensive, for, these are the signs of a bad end and of deprivation.

(Alfiẓāt, Vol. II, p. 165)

ALL OF US NEED A MODEL

It should be kept in mind that all the human beings stand in need of a model. And that model is provided to them in the persons of the prophets, peace be on them. God could write His revelations on the trees but He did not do that. He sent the Messengers and sent His revelation through them. The reason why he did so was that He wanted the human beings to witness His manifestation which takes place through the Messengers.

(Alfiẓāt, Vol. II, p. 168)

TWO ATTRACTIONS

The Satan calls towards falsehood, injustice, passions, blood, vain hopes, show and pride, while God calls towards high morals; patience, self annihilation in God, devotion, sincerity, Faith and Success. Man stands in between these two attractions. Whoever is of a blessed nature runs towards God and he does so despite the fact that there are thousands of invitations and attractions from the Satan. Such a person finds his consolation and comfort nowhere except in God.

(Mal postpon, Vol. II, p. 169)

THE HOLY PROPHET’S ACHIEVEMENTS

If one can fully understand the circumstances through which the Holy Prophet, sallallahu alaihi wa sallam, had to pass and one could also know the conditions of the world in those days and the changes that he effected, one would ecstatically begin to say Allahumma salli ala Mohammad (may God shower His choicest blessings on Mohammad).

I tell you the truth—and it is not an imaginary thing—that the Holy Quran and the history bear witness to all that the Holy Prophet, sallallahu alaihi wa sallam, did. If he had not done what he actually did, why would have it been said:

Innallāha wa malāʾikatāhū yuṣallīna ʿalannebiyyi, yā ayyuhamadina āmanū ṣallū alaihi wa sallimū taslimā. (Al-Aḥzāb:57)

“Allah and His angels send blessings on the Prophet. O ye who believe, you should invoke blessings on him and salute him with the salutation of peace. (33:57)

This voice was never heard for any other prophet. This was the only person who came with total success and complete appreciation—his name was Mohammad, sallallahu alaihi wa sallam.

(Mal postpone, Vol. II, p. 174)

The Discourses, Naseem Saifi, Freetown, pp. 79-87.
Welcome Khilāfāt Centenary with Praises and Prayers
Program Announced by Hadrat Mirza Masroor Ahmad, Khalifatul-Masih V, ayyadahullah

Keep a supererogatory (optional, non-obligatory) fast
in the last week of every month.

Offer two raka’āt supererogatory ṣalāt
before dawn or after Zuhr or after `Ishā.

Recite Sūrah al-Fāṭihah seven times a day.

Recite eleven times a day the supplicatio:

[1:1] In the name of Allah, the Gracious, the Merciful
[1:2] All praise belongs to Allah, Lord of all the worlds,
[1:3] The Gracious, the Merciful,

[1:5] Thee alone do we worship and Thee alone do we implore for help.
[1:7] 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.

[2:251] ‘O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.’

Recite 33 times a day the prayer:

[3:9] ‘Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely Thou art the Great Bestower.

\[
\text{rab·ba·nā a'clock} \quad \text{a·lai·nā} \quad \text{ṣab·ra·nā·w·a} \quad \text{thab·bit aq·dā·ma·nā·w·a} \quad \text{wan·ṣur·nā} \quad \text{a·lai qaw·mil·kā·fī·rīn}
\]

\[
\text{rab·ba·nā a'clock} \quad \text{a·lai·nā} \quad \text{ṣab·ra·nā·w·a} \quad \text{thab·bit aq·dā·ma·nā·w·a} \quad \text{wan·ṣur·nā} \quad \text{a·lai qaw·mil·kā·fī·rīn}
\]

\[
\text{rab·ba·nā a'clock} \quad \text{a·lai·nā} \quad \text{ṣab·ra·nā·w·a} \quad \text{thab·bit aq·dā·ma·nā·w·a} \quad \text{wan·ṣur·nā} \quad \text{a·lai qaw·mil·kā·fī·rīn}
\]
Repeat 11 times a day the prayer:

اللّهُ‌مَّا تَحْكِيمَ عَلَى مُحَمَّدٍ وَ عَلَى الْمُحَمَّد
al-lā-hum-ma in-nā naj-‘a-lu-ka fi nu-hū-ri-him
wa na-‘ū-dhu bi-ka min shu-rū-ri-him

O Allah, we make Thee our shield against them and take refuge in Thee from their mischief.

Repeat 33 times a day the prayer:

استْفِعِرِ اللَّهِ رَبُّي مِن كُلِّ ذِنْبٍ وَ أَنْتَ الْهَادِئُ
as-tagh-fi-rul-lā-ha rab-bī min kul-li dhān-bin
wa u-tū-bu i-lāh

I beg pardon from Allah, my Lord, from all my sins and turn to Him.

Repeat 33 times a day the prayer:

سُبْحَانَ اللَّهِ وَ يَحْمِدُهُ سُبْحَانَ اللَّهِ الْعَظِيمُ
sub-hā-nal-lā-hi wa bi ʾham-di-hī

Holy is Allah worthy of all praise, Holy is

Allah the great. Allah, bestow Thy blessings on Muhammad and the people of Muhammad

Repeat 33 times a day darūd:

اللَّهُ‌مَّا ضَلَّ عَلَى مُحَمَّدٍ وَ عَلَى الْمُحَمَّد
Kāmā sṭiOtherwise, the Exalted.

Bless, O Allah, Muhammad and his people as Thou didst bless Abraham and his people. Thou art indeed Praiseworthy, the Exalted.

Prosper, O Allah, Muhammad and his people as Thou didst prosper Abraham and his people. Thou art indeed Praiseworthy, the Exalted.

Acknowledgements/References:
Nurul-Ain (Light of the Eyes) eye bank (8a on page 25).

Ta'limul-Islam College at Rabwah in its early years (17 on page 29).
Majlis Anšarullāh, U.S.A.

Majlis Anšarullāh, U.S.A., is an auxiliary of the Ahmadiyya Movement in Islam, Inc. U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. It consists of Ahmadi Muslim men above the age of 40.

The Arabic expression anšarullāh literally means helpers of God, and is taken from the Holy Qur'ān (61[Ṣaff]:15, 3[Āl 'Imrān]:53).

Anšār Pledge

Ash-hadu alla ilāhā illāllāhu wahdāhā la sharīka lahū wa ash-hadu anna muḥammaddan 'abdullāhū wa rasūlullāh (I bear witness that there is no god except Allah, He is One, without partner, and Muḥammad is His servant and His Messenger.)

I solemnly promise that I shall endeavor, till the end of my life, for the consolidation and propagation of Islām and Ahmadiyyat, and for upholding the institution of Khilāfat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilāfat-i-Ahmadiyya. In-Shā-Aللāh.

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Majlis Anšarullāh, U.S.A.

2008-2009

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2008

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A memorial mosque, Yadgari Masjid, was built at the site where the Khalifatul-Masih II led the first Prayers on 20 September 1948 at the opening ceremony of Rabwah.

(Located in block 8 on page 25)