

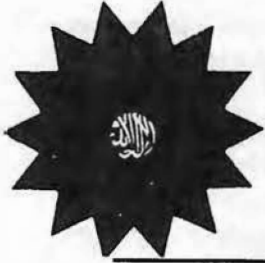
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى عَائِلَتِهِ الْمُسَيِّمِ الْمَوْجُودِ
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The AHMADIYYA GAZETTE

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TEN DISTINCTIVE FAVOURS OF GOD

by

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi,
the Holy Founder of the Ahmadiyya Movement in Islam (Peace be upon him)

(1) God has bestowed upon me the understanding of the Quran.

(2) God has taught me the language of the Quran in a miraculous manner.

(3) God accepts my prayers more than of any other person.

(4) God has supported me with heavenly Signs.

(5) God has bestowed upon me Signs from the earth.

(6) God has promised me that I shall triumph over everyone who comes forward to oppose me.

(7) God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honoured in the world, so that they should see that he who comes to God never suffers loss.

(8) God has promised me that till the Day of Judgment He will continue to manifest my blessing so much so that kings will seek blessings from my garments.

(9) Twenty years ago, I was informed by God that I would be denied and that people would not accept me but that God would accept me and would manifest my truth through powerful assaults.

(10) God has promised me that for the purpose of repeating the light of my blessings, a person will be raised from among my progeny into whom God will breathe the blessings of the Holy Spirit. He will be

Photograph of Promised Messiah (AS) included in the original print edition was of unacceptably low quality and has been removed from the digital version of the document.

Hazrat Mirza Ghulam Ahmad
the Promised Messiah and Mahdi
(peace be upon him)

characterized by inner purity and will have a close holy relationship with God. He will be a manifestation of the True and the High as if God had descended from Heaven.

The time is coming near when God will spread far and wide the acceptance of this Movement. It will

spread in the East and the West and the North and the South and Islam will become synonymous with this Movement. This is not said by any man. This is revelation from God for whom nothing is impossible.

[Tohfah Golarviah, p. 90]

Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet bears witness for me in his prophecies and God manifests His Signs in my support, then do not

wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me accepts him who has prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted. [Ayyamus Solh, p. 93]

Editorial

MONTH OF MARCH

No doubt all the months of the year occur in accordance with the law of nature created by the Omniscient God yet we cannot deny the fact that certain months do have greater effects on the lives of communities as some remarkable events did take place in them.

To the Ahmadies the month of March is full of magnificent events and reminds them of remarkable signs of God manifested to prove the superiority of Islam over all other religions.

In the first place it was during the month of March that the Holy Prophet Muhammad (peace and blessings of God be upon him) delivered his farewell address on the occasion of his last pilgrimage. This address was a charter of human liberties in which mutual respect for life and property was sanctified, old feuds and interest payments were written off and complete equality between mankind was declared.

Secondly, it was in this month on 23rd of March that Hazrat Ahmad the Promised Messiah and Mahdi the Holy Founder of the Ahmadiyya Movement in Islam founded the Ahmadiyya Community when he took the Baiat—the pledge of allegiance from his devotees and thus distinguished them from other Muslims for sincerely obeying the injunctions of the Holy Quran and faithfully following the Sunnat and Hadith—the practice and sayings of the Holy Prophet Muhammad (peace and blessings of God be upon him).

No doubt the Promised Messiah had already been receiving the revelations and the fulfillment of his various prophecies had made the people to gather around him, who perceiving through him the regeneration of Islam asked him for initiation; yet he hesitated to declare himself a Commanded one, till he received the revelation to that effect and acted accordingly.

With the advent of Ahmadiyyat the True Islam the world experienced an astounding revolution. The Christendom hopes to engulf Muslims into Christianity shattered into pieces. Day by day ecclesiasticism started to retreat before the strong arguments and fresh heavenly signs presented by the Promised Messiah, the dawn began to brighten and the night star started to wane.

Thirdly, it was in this month on 6th of March in 1897 that an arch enemy of Islam Pandit Lekhram an extremist Arya Smajist (a sect of modern Hinduism especially poisoned in its attitude toward Islam) met his doomsday in accordance with a prophecy made by the Promised Messiah the Holy Founder of the Ahmadiyya Movement in Islam and given wide publicity. The remarkable fulfillment of the prophecy proved beyond any shadow of doubt that Islam is the right religion, that Promised Messiah Hazrat Ahmad has actually been raised by God to manifest the truth of Islam by the fresh signs of the Living God.

Fourthly, it was in this month on the 14th of March, 1914 that the ship of Ahmadiyyat was steered by the Almighty God Himself to the haven of safety by manifesting His Second Manifestation with the election of Hazrat Mirza Bashiruddin Mahmud Ahmad the Promised Son of the Promised Messiah as Khalifatul Masih II at a time when the advocates of so-called Western democracy in order to achieve their own ends left no means unapplied to dash the Community against the rock of destruction.

We the Ahmadies who have witnessed the fresh signs of the Living God and have experienced the powers of our Almighty Allah are sure of the final victory of Islam through Ahmadiyyat, yet the path

IT IS NOT EASY TO DENOUNCE ME

by

Hazrat Mirza Ghulam Ahmad

*the Promised Messiah and Mahdi, the Holy Founder
of the Ahmadiyya Movement in Islam.*

(Peace be upon him)

I announce it plainly that it is not easy to denounce me. He who calls me a kafir would have himself to become a kafir first. He who describes me as faithless and astray would have to confess his own error and humiliation. He who charges me with departing from the Quran and the Hadith would have himself first departed from them. I am an affirmant of the Quran and the Hadith and am in turn affirmed by them. I am not astray but am the Mahdi. I am not a kafir but am the foremost of the believers. God has assured me that whatever I say is the truth. He who believes in God and accepts the Quran and the Holy Prophet, peace be upon him, as true, should find it enough proof to silence him that I say so, but I have no remedy for him who is daring and heedless in his denial. God himself will admonish him. I, therefore, desire that you should reflect upon this for the sake of God alone and you should also advise your friends so that they should reflect upon these matters honestly and impartially [Malfoozat, Vol. IV, p. 16].

He who accepts me accepts afresh all the prophets and their miracles, and he who does not accept me will lose his previous faith also, for he has only tales to fall back on and his own observation. I am the mirror of God Almighty. He who comes to me and accepts me will see afresh the God concerning Whom other people have only old tales to tell. I believe in the God Whom those who deny me do not recognize.

Continued from page 2

before us is not strewn with roses. Each and every Ahmady must live an exemplary life. We must devote ourselves for the service of Islam by conveying the beauties of Islam to the other people and by removing the misunderstandings so falsely propagated by the prejudiced priests and some bigot Mullas against this religion and its Holy Founder Muhammad (peace and blessings of Allah be upon him).

While we celebrate MASIH MAUOOD DAY on 21st March by convening the meetings and explaining therein the services rendered by the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam for the cause of Islam and its Holy Prophet Muhammad (peace and blessings of God be upon him), simultaneously, we should renew our faith in the Promised Messiah and must double our efforts

I state truly that what they believe in are the idols of their imagination and not God. That is why those idols cannot help them, cannot give them any strength, cannot bring about a holy change in them, and cannot show them any signs. [Nazoolul Masih, pp. 84-5].

It is God's design that whoever out of the Muslims remains away from me will be cut off, whether he is a ruler or a subject [Tazkirah, p. 307].

God Almighty has disclosed to me that whoever has been apprised of my advent and does not accept me is not a Muslim and is accountable to God.

[Tazkirah, p. 600].

I am the Garden of God, the Holy; whoever designs to cut me down would himself be cut down.

[Nishan Asmani, p. 37].

GOOD EXAMPLE

The people of our Jamaat should present themselves as model. If one's life after making the Baiat is impure and filthy as it was before the Baiat; and who being in our Jamaat demonstrates evil example and shows weakness in belief or in practice, then, he is unjust as he defames the entire Jamaat and makes us too the target of objection. Evil example creates hatred in others while good example attracts the people. . . . God prepares a diary of man's actions, hence, man too should keep an account book of his actions and should check, that how far he has advanced in doing good. Today's of man should not be the similar to that of yesterday. One whose yesterday and today are even in performing good, he indeed is at a loss. A man who has a complete faith in God never perishes, rather millions are saved for his sake. [Malfoozat, Vol. 10, pp. 136-137]

to complete his mission of establishing the Unity of God and the Messengership of His Prophet—the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

ALLAHUM MANSUR MAN NASARA DEENA MUHAMMADIN SALLALLAHU ALAIHI WA SALLAM WA JA'ALNAA MINHUM WAKHZUL MAN KHAZALA DEENA MUHAMMADIN SALLALLAHU ALAIHI WA SALLAM WA LAJ'ALNAA MINHUM—O Allah! Help those

Allah! Help those who helped the religion of Muhammad, peace and blessings of God be upon him, and make us of them: and disgrace those who disgraced the religion of Muhammad, peace and blessings of God be upon him, and put us not among such peoples. Amen.

THE PURPOSE OF MY ADVENT

by

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi,
the Holy Founder of the Ahmadiyya Movement in Islam (Peace be upon him)

The purpose for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures and should restore the relationship of love and sincerity between them. Through the proclamation of truth I should bring about peace by putting an end to religious wars and should manifest the verities which have become hidden from the eyes of the world. I am called upon to demonstrate that spirituality which has been overlaid by selfish darknesses. It is for me to demonstrate in practice and not only in words, the Divine attributes which penetrate into the hearts of people and are manifested through prayer and concentration. Most of all it is my purpose to plant once more in the hearts of people the pure and shining unity of God which is free from every suspicion of paganism and which has completely disappeared. All this will be accomplished not through my power, but through the Power of Him Who is the God of heaven and earth [Lecture Lahore, p. 47].

God has sent me into the world so that through gentleness, kindness and meekness, I should draw towards God and His Holy Guidance such people as are involved in error and should make them tread along the path of righteousness to the light which has been bestowed upon me. Man stands in need of such reasoning as would convince him that God exists, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and His revealed Guidance. There is no clearer and easier way of believing in the existence of God than that He reveals to His special servants that which is hidden and will come to pass in the future. He discloses to those who are close to Him the hidden secrets which it is beyond the power of human intellect and faculties to discover. There is no way for man to be enlightened through his own efforts about the secrets of the future, which are beyond the reach of human faculties, especially those matters which are related to the exercise of Divine power and command.

God, of His beneficence, has chosen me out of the whole world so that through manifestations of His Signs He should bring back to the right path those who have gone astray [Tiryauqul Quloob, p.13].

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of the people, then I, in obedience to this Divine command, sent forth the call through written and oral announcements that I was the person who was to arrive at the beginning of the century for revival of the faith. My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the power and strength that God has bestowed upon me, and through the magnetic power of His hand. It was also my purpose to correct their doctrinal errors and to reform their conduct. A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet, peace be on him, thirteen hundred years in advance, was myself. Divine revelation to this effect was vouchsafed to me so clearly and so continuously that it left no room for doubt. It was replete with grand prophecies that were fulfilled clearly as bright day. Its frequency and number and miraculous power compelled me to affirm that it comprehended the words of the One God, without an associate, Whose Word is the Holy Quran [Tazkaratush Shahadatain, pp. 1-2].

In order to win the pleasure of Allah, I hereby inform you all of the important fact that Almighty God has, at the beginning of this 14th century, appointed me from Himself for the revival and support of the true faith of Islam. It is my function in this disturbed age to proclaim the excellences of the Holy Quran and the greatness of the Holy Prophet, peace be upon him. It is also my function to repel all enemies of Islam who are attacking by means of the light and blessings and the miracles and inner knowledge that have been bestowed upon me [Barakatud Dua, p. 24].

THE PROMISED MESSIAH AND THE HOLY QURAN

by
Maulana Abul Ata

Exceptions are taken about both the real and the false prophets of God. The history of mankind has been thuswise always. The controversy that develops around a true messenger is, of course, quite comprehensible: for the advent of such a person in a world, laden, as it always is on such occasions, by sin— which the Divine Messenger is destined to expurgate— gives rise to intense opposition against one who will not share in the sin. In the Holy Quran, however, certain criteria are given by the application of which a true claimant to prophethood can be tested. One among these is that almost invariably such a person is asked to give precisely those signs and prophetic indications which people of other times have asked for from other true prophets, however distant they may be in age or clime. In the main, such requirements of the unbelieving were based on utter ignorance, such as the demands of the Arabs that before they could accept the Prophet Muhammad, he should produce houses made of gold or show them that he could rise heavenwards in his physical body. It is really begging the question to assert that such requirements do not come from intellectual people. Such bizarre demands were also made by the people before they could accept the ministry of the Promised Messiah. We must, therefore, revert to the Holy Quran to substantiate the proof of the claims of the Promised Messiah.

The tests which the Quran gives us are two kinds: one is of the category which relates to the circumstances and conditions of the time in which a Divine Messenger is sent, and the other is of that class which appertains to his personality. In what follows, both are detailed.

The first test is the circumstances and conditions of life in the world which necessitate the advent of such a Messenger. The conditions and circumstances when such an advent occurs is when wickedness is glorified, sin has conquered the hearts of men, mankind lives a life neither of respect nor honour, when promises are brittle, when fires of a sensitive spiritual experience are no longer aglow, and an age of darkness covers the materialistic sons of Adam.

The advent of the Promised Messiah was indicated by these and other factors. Can anyone doubt that the wretchedness of these conditions did not obtain: and when such affairs arise, is it not their logical conclusion that a Torch Bearer should appear to dispel the gloom of sin and wickedness, and what is

more, to protect the law of the Holy Prophet against those who are marching, phalanx after phalanx, bent on the destruction of his holy name? This, then, proves the first test.

The second test is to see what other signs the Quran gives us which will usher a Messiah in our midst. It will be the time, says the Book, when the sun and the moon will be eclipsed, when the rivers would be divided, when literary leaflets will be published in abundance, when the Doctors of Religious Law will be devoid of spirituality, when the shooting stars will be seen more frequently, when the means of transport will make the intermixing of various peoples easier, are all clearly pointed out. All these signs were marked down for an epoch when the advent of Messiah will take place. The Holy Prophet himself spoke of the time when the new methods of travel will render the camels useless as beasts of burden. We are witnessing to all the foregoing manifestations in the life of man. Are all these items which were ear-marked as denoting the time for the appearance of the Messiah not visible to every one of us? During such time has come forth the Promised Messenger of God, to fulfill what has been said before.

The third point concerns with the personal conduct of the man who professes to be the Bearer of God's words. In the Quran we find God saying to the Prophet Muhammad that he was to proclaim that in his personal behaviour he was the most elite, the most God-fearing, the most righteous of them all. Regarding this, let there be no confusion that this purity of personal dealing relates to a life-period prior to the actual claim of prophethood being launched, thereby indirectly proving that the stainless years of such a person warranted his being believed as inspired of Allah, when he did lay claim to his celestial mission.

The seekers after truth recognize a true prophet as does a mother recognize her sons. In ordinary methods of justice, the chastity of a mother furnishes sufficient proof that a certain child is a legitimate son of her husband: in the same way, a blameless life which a man may have lived before his actual claim provides a cogent reason for believing that in his claim to prophethood he is not false. The Holy Prophet once asked the people of Quraish: "How did you find me before?" Without exception they attested to his being uniformly truthful and an

embodiment of grace and goodness; but when he launched his ministry, the very kinsmen of his who had vouched for his goodness turned against him.

Let us apply this test to the life of the Promised Messiah. His earlier life is a challenge to all wickedness and sin, his years of piety and fruitful living were acknowledged; he was always slow to speak ill of any man. People knew him as a good man of high virtues. This was his reputation before he proclaimed his mission. Even his bitterest enemies owned to his being "a man of worthy endeavor, truth-loving and at all times abiding by the laws of the Prophet." Another great divine who did not love him over much after his proclamation asserted that he as a young man often walked to Qadian to be blessed by "beholding his sacred face." Do these facts not prove, if proof were needed, that the claims of the Promised Messiah rest on solid foundation?

The next point is that God helps His Messengers and their followers both in this world and the next. Also the Quran points out that the enrolling of so many millions of men in the religion of Allah unequivocally provides both the strength of the faith and the help that such a conglomeration gives to its members individually. Furthermore, it is laid down that on this earth, too, its people will be able to hold their heads aloft and be honoured and blessed. Anybody who is aware of the close friendship that characterizes the followers of the Promised Messiah, and knows the importance which his followers enjoy in the eyes of the world cannot fail to note that this prophecy has also reached its fulfillment.

Later we may observe that the Prophets are blessed with extraordinary power of scholarship. Regarding the Quran, which is a word by word Allah's dictation, God has challenged the greatest of the writers of Arabia to rival even ten passages in the lucidity and skill of that Holy Book. The challenge could not be met for the very sufficient reason that no man can rival what God dictates. In the case of the Promised Messiah—although he brought no new Quran—which remains the final code for the world—yet various books and compositions of the Promised Messiah bear testimony to his scholarly learning which, despite challenge, have not been rivalled or excelled.

Predictions and their fulfillment are also sought from a real Messenger. In the case of the Promised Messiah, myriads of them came true, and amongst others those about Lekhram, Sa'dullah, Dr. Dowie, Duleep Singh, and the Czar of Russia may be cited, as also regarding the ravages of plague, and the

great Religious Conference of Lahore may be mentioned. Especially in the matter of warding off plague it is worth noting that everyone within the four walls of the Promised Messiah's house was protected, as were Noah and his companions from the Great Deluge. A further emphasis on the law of God to destroy those who were religious pretenders may again be laid here as an additional point to show that because the Promised Messiah did not "Perish," but continued to flourish over 23 years after preaching his ministry, this lends additional support to his claims.

And yet another point can be made out, which is that the system of unwavering service of Islam that these Messengers leave as a legacy of love never dies with them but grows and remains and thrives. It continues to bring heaven and earth into sweet and spiritual accord, and thereby is perpetuated the life-giving stream through the employment of active benevolence. Who does not see it thus acted in the life and work of the Promised Messiah? By means of these twelve test points of the Holy Quran the ministry of that Messenger is conclusively proved: and happy indeed are those who have found themselves in his blissful refuge.

MEER MAHMUD AHMAD NASIR LEAVES FOR PAKISTAN

Meer Mahmud Ahmad Nasir who served the cause of Islam in the States as Ameer and Muballigh In-charge and then as Regional Missionary for West Coast Region more than three years has left for Pakistan with his family. The services rendered by him in the service of Ahmadiyyat, the True Islam, have been rightly acknowledged by the resolution passed in the combined meeting of Board of Directors, the Missionaries and the Presidents of the Jamaats in the States. The text of the resolution is given in this very issue of the Gazette under the heading—"EXTRACTS FROM THE COMBINED MEETING OF BOARD OF DIRECTORS, MISSIONARIES AND PRESIDENTS OF JAMAATS, HELD ON FEBRUARY 28, 1982."

Meer Mahmud and his family were seen off at the Union Station, Washington, D. C. by Alhaj Ata Ullah Kaleem, Ameer and Muballigh In-charge, Maulvi Inamul Haq Kausar, Br. Mubashir Ahmad the President of Washington Metropolitan Jamaat and other Office bearers and members of the Jamaat. A collective prayer was supplicated by all those who gathered to see them off for their safe journey and Allah's blessings upon them.

PROPHECIES OF THE PROMISED MESSIAH



The Promised Messiah had a record figure of nearly three hundred thousand dreams, visions and revelations. A great many of these had come to be true during his own lifetime. Several more were fulfilled during the period of the second Khilafat. It is difficult to account all of these in a short space but we could give a selected few of these prophecies which were fulfilled in Hazrat Khalifatul Masih II's time.

1. Prophecy of the Progress of the Community

"I shall make you known with honour and dignity to the ends of the earth. Your name shall be exalted and your love shall be planted in the hearts of the people."

"I shall cause thy message to reach the corners of the world."

When the Promised Messiah had these revelations there was not a single Ahmadiyya Mission in any other country than India. Hazrat Khalifatul Masih II established nearly 152 missions all over the world where the Ahmadiyya Missionaries are busy converting people to Islam. There are scores of Missions in African countries. There are mosques everywhere. Our Jamaats are in the big cities of the United States, in Canada, South America, West Indies, England, Germany, Holland, Switzerland, Spain and Scandinavia. In the Far East, there are thriving centres in Singapore, Malaya, Indonesia, and Fiji Islands. We have our communities in China, Japan, Afghanistan, Iran, Arabian territories. One can easily see how this prophecy is being fulfilled.

2. The Prophecy About the First Great War

The Promised Messiah in one of his poems drew the attention of the world to a great sign that was to be shown. In it he informed them that the punishment of God was about to descend when the earth would be shaken terribly and the earthquake would completely overturn it. There would be streams of blood and everybody would be scared with fear.

This prophecy was fulfilled in Hazrat Khalifatul Masih II's time by the war of 1914-18. Some people have objected that the war was not an earthquake. It should be remembered that disasters in war and earthquakes are similar except that in an earthquake the bloodstreams don't flow. The bodies are covered under the debris and as such no blood is visible. The earthquake mentioned in the prophecy refers only to an annihilating war and this war came soon after the death of the Promised Messiah.

3. The Prophecy About the Fall of the Czar

"Even the Czar would be in a mourning condition at that moment."

The prophecy was fulfilled in 1917 during the revolution in Russia. Czar, the great Emperor of Russia, was away visiting forces near the Front. In his absence the revolutionaries rose and outdid the Czarists in Moscow. Czar returned to his capital much against the wish of his well-wishers. On the way back he was arrested and forced to sign his abdication of the throne. On 21st March, 1917, he was put in the prison along with his family. On 16th July, 1918, he was awakened at midnight and the guard read the death sentence passed on him and his family. Thereafter the guard with his torch light shot a pistol fire at the Czar. This was followed by shooting his son, wife, the four daughters, his doctor and his servants all one after the other.

4. The Prophecy of the Arrival in Damascus

The Promised Messiah had said in explaining the tradition of the Holy Prophet that he or one of his Khalifas would visit Damascus.

In 1924, on his way to London, Hazrat Khalifatul Masih II visited Damascus and thus the prophecy was fulfilled.

5. The Prophecy of the Speech in London

The Promised Messiah had seen in a dream that he was standing on a platform and giving a speech in English on the beauties of Islam.

This prophecy was fulfilled when, in 1924 his son, Hazrat Khalifatul Masih II, journeyed to London and his paper on Ahmadiyyat or the True Islam was read to the audience in the Living Religions of the World Conference at the Imperial Institute.

6. The Prophecy About the Martyrdom of Ahmadies in Afghanistan

"Three goats shall be slaughtered."

This prophecy was fulfilled during Hazrat Khalifatul Masih II's time when in 1924-25 three of our Ahmadi brethren received their martyrdom at Kabul from the hands of King Amanulla Khan who stoned them to death only because they professed Ahmadiyya faith.

SOME INSTANCES OF THE ACCEPTANCE OF THE PROMISED MESSIAH'S PRAYERS

The Promised Messiah has stated that one of the objects of his advent is to manifest in his own life those Divine Powers with which man has been endowed, but which can be manifested only through prayer and devotion. Hence, it is quite appropriate to relate some instances of acceptance of his prayer.

There was a small but sincere Jamaat in the state of Kapurthala in India. The members of the Jamaat had intense love for the Promised Messiah, peace be upon him. Once the non-Ahmadi Muslim opponents of the State sought to take possession of the Ahmadiyya Mosque of Kapurthala and to oust the Ahmadis from it. Eventually, the matter was brought into court. The Ahmadi brethren of Kapurthala were greatly perturbed, and repeatedly entreated the Promised Messiah, peace be upon him, to help with his prayers. One day, when requested to pray, the Promised Messiah, impressed with the sincerity as well as the perplexity of the brethren, assured them: "Be not anxious. If I am righteous in my claim, you will get the mosque." But the attitude of the judge was openly hostile. He had announced publicly: "You have invented a new religion, so you shall have to build a new mosque too, and I will decide accordingly." He had not yet written his judgement; He intended to write in the courtroom. While preparing to go to court, he directed his servant to help him on with his shoes. The servant was about to do so when the judge suffered a heart attack and expired within a few moments. The new judge who took his place studied the record of the case carefully, found that the Ahmadis were in the right, decreed the case in their favour, and awarded the mosque to them.

(Siratul Mahdi & Ashab Ahmad)

A boy, Abdul Karim by name, came to Qadian from Hyderabad, South India, for religious education. He was a good and gentle lad, and his mother was a widow. By chance he was bitten by a mad dog and was sent to the special Institute at Kassauli for treatment. Having taken the complete course of treatment there, he returned to Qadian. He seemed quite well, but after some time, he developed symptoms of hydrophobia. The Promised Messiah prayed for him, and, at the same time, directed the Headmaster of the school at which he was a student, to write to the doctor at Kasauli, stating Abdul Karim's condition, and asking for advice. In reply, the doctor telegraphed, "Sorry nothing can be done for Abdul Karim as he has developed symptoms of phobia." On being told this, the Promised Messiah, peace be upon him, observed: "They have no remedy for it, but God has." He continued to pray fervently for the boy's recovery. As a result of his prayers the

boy, by Allah's grace, made a complete recovery and lived to a good old age.

Hazrat Sahibzadah Mirza Bashir Ahmad writes:

"I recall an extraordinary instance of the acceptance of the prayer of the Promised Messiah, peace be upon him. One Ahmadi friend, Munshi Ata Muhammad Patwari (Revenue Officer) reported it to me. He says, 'I was quite indifferent to and ignorant of religion; nay I used to mock at religious matters. I drank liquor and accepted bribes. When some Ahmadi friends living in my locality preached their faith to me, I used to mock at them too. One day an Ahmadi friend pressed me hard with his preaching. I retorted: "I am going to write to your Mirza Sahib, asking him to pray for the achievement of an objective of mine. If the objective is achieved, I will believe that he is true to his claim." I then wrote to him as follows: "You claim to be the Promised Messiah and Friend of God. The prayers of the Friends of God are accepted. I have now three wives. Twelve years have passed since my last marriage, but I have no issue by any of them. I desire to have a handsome, promising and auspicious son and that too by my first wife. Please pray for the fulfillment of this desire of mine." In reply, Hazrat Maulvi Abul Karim Sahib wrote to me on behalf of the Promised Messiah, peace and blessings of Allah be upon him, in these words: "Hazrat informs you that prayer has been offered for you, and that God will bless you with a handsome, promising child by your first wife as desired by you; but there is one condition, you must turn to God like Zakaria." Munshi Ata Muhammad says: "I thereupon sincerely repented and turned to God, in compliance with this precept. Seeing this change in me, people began to say: "What a charm has been practised upon this devil, he has given up all evil ways in a trice." Four or five months after this, my first wife developed symptoms of pregnancy and I started saying to people, "You will soon see I shall have a son, and he will be handsome and promising." At last, one night my wife gave birth to the promised child. I, at once, went to Qadian, several other people also accompanied me; and we took initiation at the hands of the Promised Messiah, peace be on him."

There are numerous cases of such miraculous healing effected through the prayers of the Promised Messiah, some of which he has mentioned in his book, "Haqiqatul Wahi."

**TRUTHFULNESS OF THE PROMISED MESSIAH
A GREAT SIGN SHOWN IN THE U.S.A.**

A great sign for the truthfulness of the Promised Messiah was shown by God in U. S. A. One Dr. John Alexander Dowie, an American, claimed to be the Elijah or forerunner of the second advent of Jesus, and very soon collected a large following. He founded a city, not far from Chicago and called it Zion City, and proclaimed that his movement would spread throughout the world. He claimed to heal people with his prayers and even with his touch, and told them to avoid the use of medicine. When his movement began to spread he announced that God had sent him to destroy Islam and its followers before the appearance of Jesus. When the Promised Messiah was informed of this he wrote to Dr. Dowie that he had been appointed to defend and propagate Islam, and that as Dr. Dowie claimed to have come to destroy Islam, they could easily demonstrate the truth of their respective claims by means of prayer. Each of them should pray that of the two whoever was the imposter may be chastised and destroyed by God in the lifetime of the other. This challenge was sent to Dr. Dowie and was also published in English and American papers. In the challenge the Promised Messiah wrote: "I am about seventy years of age, while Dr. Dowie (as he himself states) is about fifty-five and thus as compared with me he is still a young man. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hands of Him Who is the Lord of heaven and earth and Judge over all judges. He will decide it in favour of the true claimant." "Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him; and calamity will certainly overtake his Zion, for he must bear the consequences either of the acceptance of the challenge or its refusal" (Vide the New Commercial Advertiser of New York). This challenge was widely published in 32 American papers. The Argonaut of San Francisco commented on it saying that the proposed mode of decision was just and reasonable. This challenge was first issued in 1902 and was repeated in 1903, but Dr. Dowie paid no attention to it, and some of the American papers began to enquire as to why he had not given a reply. He himself said in his own paper of December, 1903: "There is a Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir, and people ask me why I do not answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put down

my foot on them I could crush out their lives. I give them a chance to fly away and live." But as it had been written so it came to pass; that if he took up the challenge he would be destroyed in the lifetime of the Promised Messiah, and even if he evaded it he would not be able to ward off the calamity, and that his Zion would certainly be involved in it. God laid His hand on Dowie. Rebellion broke out against him in Zion. His own wife and son turned against him, and alleged that while he publicly condemned the use of wine he was secretly addicted to it. Many other charges were brought against him and he was finally expelled from Zion, a miserable pittance being allotted for his maintenance. This man who used to live in great ease and luxury than is available to princes, was now reduced almost to beggary and was not provided even with the necessities of life. He then had an attack of paralysis and the feet under which he had said he could crush the Promised Messiah like a worm were disabled. His troubles unhinged his mind and shortly after he died in great misery and pain. His death was also commented on by the American papers. Some of them referred to the prophecy concerning him, which the Promised Messiah had published. The Dunnville Gazette remarked:

"Ahmad and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago."

(June 7, 1907)

The "Truth Seeker" of New York referred to the fulfillment of the prophecy in the following words:

"The Qadian man predicted that if Dowie accepted the challenge, 'he shall leave the world before my eyes with great sorrow and torment.' If Dowie denied, the Mirza said, 'the end would only be deferred; death awaited him just the same, and calamity will soon overtake Zion.' This was the grand prophecy: Zion should fall and Dowie will die before Ahmad. It appeared to be a risky step for the Promised Messiah to defy the restored Elijah to an endurance test for the challenger was by 15 years the older man of the two and probabilities in a land of plagues and fanatics were against him as a survivor, but he won out."

(June 15, 1907)

The Boston Herald wrote:

"Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion city torn and frayed by internal dissensions. Mirza comes forward frankly and states that he has won his challenge." (June 23, 1907)

MASLIHI MAUOOD DAY CELEBRATED



Almost all the Jamaats in the States celebrated Muslihi Mauood Day by convening meetings and explaining therein the prophecy and its fulfillment in the person of Hazrat Mirza Bashirud Din Mahmud Ahmad Khalifatul Masih II (Allah be pleased with him). Here are some of the reports received so far from the Jamaats:

New York, N. Y: Over two hundred Ahmadi men and women along with children from Boston, New York, Willingboro, Philadelphia, and Newark Jamaats celebrated the day and shared the blessings of the historic festival. Newark Jamaat generously hosted the incoming guests.

Sardar Rafiq Ahmad opened the meeting, which was chaired by the Regional Missionary M. M. Ibrahim, with the recitation of a relevant portion of the Holy Quran. Ch. Waseem Ahmad of Boston read a poem from Durri Sameen.

Br. Muhammad Sadiq welcomed the participants in his usual deeply religious tone, bringing out the importance of the prophecy whose fulfillment we had gathered here to celebrate. He was followed by Br. Abid Haneef who dwelt on the significance of prophecies and discussed by reference to the verses from the Scriptures how the fulfillment of a prophecy testifies the truthfulness of a claimant to prophethood.

Elaborating on the prophecy of the Promised Messiah about the Promised son, the main speaker—Prof. Dr. Khalil Ahmad Nasir—mentioned prominent aspects of the prophecy particularly those relating to specific qualities and accomplishments predicted about the blessed person of the prophecy. In his forceful and eloquent address the learned speaker told the audience how the Promised Reformer, starting from scratch with little experience of administration—in early youth—deserted by so-called ‘highly educated and old and experienced administrators,’ miraculously raised the community to pinnacles of eminence and glory. As required by the prophecy, he left this world after he had spread the message of Islam to farthest corners of the world and Islam had been comparatively better understood at home and abroad.

The Chairman then, in the course of his speech, described some special features of the Promised son—his integrity and determination to spread the message of Islam as interpreted by the Promised Messiah himself. His earnestness to establish Ahmadiyyat firmly in the hearts of Ahmadies and to train them to properly understand the real teachings of Islam about Khilafat, bore fruit, and he left behind

a well-knit organization swelling into millions devoted to his magnetic personality and the cause he strove hard for over a half a century, and strove successfully to serve. The dissident groups fell apart, and truth prevailed. His achievements and the vast extensiveness of his success can only be gauged in the background of history of Ahmadiyyat, which the speaker presented to the ardent listeners.

This brought the formal session to a successful close.

After the meeting Janazah prayers were said in absentia for Hazrat Maulvi Zahoor Husain Bukharai, Hazrat Prof. Qazi Muhammad Aslam, prominent scholar of the Jamaat whose pupils abound across the world, and Ch. Basharat Ali of Sialkot, venerable old Ahmadi, father of Dr. Imtiyaz Ahmad Chaudhary of N. J. (May Allah exalt their ranks in Jannatul Firdous).

Washington, D. C: The meeting started with the recitation of the Holy Quran by Dr. Zaheer Ahmad under the chairmanship of Br. Mubashir Ahmad, the President of Washington Metropolitan Jamaat.

The first speaker, Br. M. Haroon Isa, describing the background of the unique prophecy, briefly mentioned that it was not just a prophecy about the birth of a boy, as boys are being born every day. This was about a special boy and his special characters and the special events attached with the life of that Promised son. Br. Kaleemullah Khan read the Urdu prophecy as it was revealed to the Promised Messiah, and its translation in English was presented by Br. Noor-ud-Din Alhadith.

An Urdu poem written by Mubashir Ahmad entitled ALMUSLIH MAUOOD was presented by Br. A. Hamid Bhatti in melodious voice, while its English translation done by Br. M. Haroon Isa was read by Br. Noorud Din Alhadith.

Br. Umar Farooq Khan, an American Ahmadi, spoke on the part of the prophecy—“He will grow rapidly in stature.” He explained that this part of prophecy not only included just the personage of Hazrat Muslih Mauood but also the whole Jamaat under him as well, as it progressed rapidly in many different fields. This was followed by personal reflections of those persons who had a very close relationship with Hazrat Muslih Mauood.

Meer Mahmud Ahmad Nasir, an outgoing Missionary from West Coast Region, spoke about some of his personal experiences with the Promised Reformer. He mentioned some of the Muslihi Mauood hobbies and the vast knowledge he had about the things other than the religion. Once an expert from France,

Meer Nasir continued, visited him and had him smell a particular perfume, upon which Hazrat Muslih Mauood named all the ingredients of that perfume. The visitor was very much surprised on his knowledge of perfume.

Sahibzadah Mirza Muzaffar Ahmad describing his personal experiences with Hazrat Muslih Mauood mentioned that once Hazrat Muslih Mauood visited him when he did not yet have his own home. Hazrat Muslih Mauood advised him that when he gets his own home and furnishes it, he could do whatever way he wants it, but be mindful that it would not make it difficult for poor people to get into that house. Similarly, he stated that once when he was in his house in Qadian, which was adjacent to the house of Hazrat Muslih Mauood, he heard him repeating almost a thousand times in earnest supplications IHDINAS SIRATAL MUSTAQEEMA SIRATALLA ZEENA AN'AMTA ALAIHIM in his Tahajjud prayer. Some personal reflections were also narrated by Br. M. Haroon Isa.

A young child Zoonah, a great grand daughter of Hazrat Muslih Mauood and daughter of Dr. Shameem, spoke briefly about the prophecy and its fulfillment.

The last speaker of the day was Alhaj Ata Ullah Kaleem, the Ameer and Muballigh Incharge. While mentioning the significance of the prophecy of the Promised Messiah regarding the Promised Son, he also told the prophecies made by the enemies of the Promised Messiah with particular reference to one made by Pandit Lekhram, an arch enemy of Islam. Pandit said that no son will be born rather Mirza Ghulam Ahmad (the Promised Messiah) himself will die within three years. However, the world witnessed that the promised son was born according to the prophecy and Hazrat Masih Mauood lived much longer beyond three years. Moreover, Pandit Lekhram died a miserable death in accordance with the prophecy of the Promised Messiah. Alhaj Kaleem dwelt upon in detail 'Nations shall be blessed through him.' He mentioned that even the enemies of Ahmadiyyat admitted that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the man of the prophecy, had the knowledge of the Holy Quran and he did spread that knowledge to the different nations and countries. About the acceptance of the Promised Reformer's prayers, Alhaj Kaleem mentioned how an African Christian from Ghana got his promotion after writing to Hazrat Muslih Mauood for prayers within three months which he could not get in the past 35 years. The learned speaker explained thoroughly the names of the countries wherein the Ahmadiyya Missions were established by Hazrat Muslih Mauood and thus the nations of those coun-

tries were blessed in fulfillment of the prophecy.

Alhaj Kaleem was followed by Br. Munawar Saeed who read a few selections from the poems of Hazrat Muslih Mauood and gave its English translation.

In his chairman's remarks the President Mubashir Ahmad drew the attention of the audience towards the responsibilities which the fulfillment of the prophecy lay upon their shoulders. We must strive hard, the President continued, to act upon the directions given by Hazrat Khalifatul Masih III. The knowledge of the Holy Quran which was brought to the attention and benefit of human beings by Hazrat Muslih Mauood is being confiscated now in Pakistan. We shall try our level best under the law to protest this unlawful, unwarranted action and also pray that this kind of persecution may be stopped. The meeting then ended with collective prayer led by Alhaj Kaleem, the Muballigh Incharge.

WHY THE NAME AHMADIYYA?

by

Hazrat Mirza Ghulam Ahmad

the Promised Messiah and Mahdi

the Holy Founder of the Ahmadiyya Movement

in Islam (Peace be upon him)

The name which is appropriate for this Movement and which we prefer for ourselves is Muslims of the Ahmadiyya sect. We have chosen this name because the Holy Prophet, peace be upon him, had two names Muhammad and Ahmad; Muhammad was his name of glory and Ahmad was his name of beauty. In the name of Muhammad was implicit a prophecy that the Holy Prophet, peace be upon him, would punish with the sword such enemies as would attack Islam with the sword and slaughter hundreds of Muslims. His name Ahmad indicated that he would spread peace and security in the world. God so arranged the life of the Holy Prophet, peace be upon him, that his Meccan life was a manifestation of his name Ahmad and the Muslims were taught patience and endurance. In his life in Medina, his name Muhammad was manifested, and God in his wisdom decided to chastise his enemies. But there was a prophecy that the name Ahmad would be manifested again in the latter days and that a person would appear through whom the qualities of beauty, which characterize Ahmad, would be manifested, and all fighting would come to an end. For this reason it has been considered appropriate that the name of this sect should be Ahmadiyya sect, so that everyone hearing this name should realize that this sect has come into being for the spread of peace and security and that it would have nothing to do with war and fighting. [*Tableegh Risalat*, Vol IX, pp.90-1].

**FROM THE MINUTES OF THE MEETING
OF THE BOARD OF DIRECTORS OF THE
AHMADIYYA MOVEMENT IN ISLAM, HELD
ON JANUARY 23, 1982:**

“Brother Muzaffar Ahmad Zafar who had attended the last Jalsa Salana as head of the American delegation apprised the members of the Board with the gist of information he gathered during his stay at the Center. He related that Hazur wanted the Jamaats to purchase land between 2 to 5 acres for “Eid gah” costing at the most around ten thousand dollars. The Center also wants, said Brother Muzaffar, representatives at Jalsa Salana from places not so far represented. Appropriate schemes should be instituted to furnish financial help to deserving members who will be representing their individual Jamaats. Care should, however, be taken to screen initially the credentials of representatives so that people of renowned credibility and sound health represent the American Jamaats.”

With the concurrence of the Missionary Incharge, areas under the Missionaries’ jurisdiction were reviewed and the readjustment took the under-given form:

- (1) North East Region: New York (center), Boston, Newark, Willingboro, Philadelphia.
- (2) South East: Washington (center), Baltimore, York-Harrisburgh, Pittsburgh.
- (3) Central: Dayton, Detroit, Cleveland, Athens, Indianapolis, Cincinnati.
- (4) Lakes: Chicago (center), Waukegan, Streamwood, Milwaukee, Racine.
- (5) Mid West: St. Louis (center), Nebraska, Kansas, Arkansas (states).
- (6) South: Louisiana, Georgia, Texas, Mississippi, Florida (states).
- (7) West Coast: Seattle, Portland, San Francisco, Los Angeles, Tucson.

(2) It was decided that a locale which has three chanda-paying male members may constitute a Jamaat. Regional missionaries are required to report to the Missionary Incharge in three weeks time as to whether or not existing Jamaats correspond to the existing definition.

(3) The “Muslim Sunrise” being substantially a free publication which was draining on the national resources, Jamaats were requested to provide paying subscribers.

**EXTRACTS FROM THE MINUTES OF THE
PRESIDENTS’ MEETING HELD ON
JANUARY 24TH, 1982**

Maulana A. U. Kaleem, the Ameer and Missionary-in-Charge stressed:

- (1) “The significance of preaching to immediate members of our families.
- (2) The responsibility of converting at least one person to Ahmadiyyat every year.
- (3) The need of purchasing pamphlets printed by the headquarters in bulk.
- (4) The importance of Presidents’ preparing their annual budgets.
- (5) Importance of increasing subscriptions (regular chanda) at 1/16th of our income, making “Will,” enlisting members not so far listed as subscribers to Jubilee Fund, Tahrik Jadid and other departments.
- (6) The teaching of “Yassarnal Quran” to the children and new entrants, and the text of the Holy Quran to others.
- (7) Necessity of submitting monthly reports regularly.
- (8) The responsibility of informing the headquarters of moral delinquents of hardened types for necessary action.
- (9) Missionary Incharge directed that all correspondence with the headquarters be addressed to Missionary Incharge and not to any other official by name or designation.”
- (10) Br. Muzaffar Ahmad Zafar was elected as National President for two ensuing years, 1982-83.
- (11) Br. Munir Hameed, President Philadelphia, was elected as our delegate to the forthcoming Majlis Shoora convening in Rabwah (end of March).
- (12) Presidents of respective regions will elect their regional Presidents in a fortnight.
- (13) The Center accommodates only American Ahmadi at the special Guest House. Pakistani Ahmadi visiting Jalsa are advised to send intimation to the officer Jalsa Salana for suitable accommodation well in advance.
- (14) Convener of the Marriage Committee, Br. Munawar A. Saeed, should be contacted for the solution of marriage problems in America. The Committee shall maintain a register of marriageable persons. Story books suitable for children will be prepared and Children’s Page reserved in the Ahmadiyya Gazette.
- (15) Br. Muzaffar Ahmad appealed to members to study extensively the books entitled “Islam and Marital Life” (by Sheikh Mubarak Ahmad) and

“Wisdom of the Holy Prophet” (by Chaudri M. Zafarullah Khan) to overcome their marriage problems.

**EXTRACTS FROM THE COMBINED MEETING
OF BOARD OF DIRECTORS, MISSIONARIES
AND PRESIDENTS OF JAMAATS, HELD ON
FEBRUARY 28, 1982**

(1) Maulana Kaleem stressed the urgency of Presidents knowing the factual position of the local and national budgets. Equipped with full knowing of the procedure and working of the headquarters and the Center, they can impart correct information to less-knowledgeable members. For instance, there were people who did not know that $\frac{1}{4}$ of the subscription goes to Center's Fund which is operated under the direction of the Center only and out of this fund, international needs such as acquiring Mission House in Japan are met.

(2) The National President, with the assistance of Regional Presidents, will initiate plans to ventilate our feelings about the confiscation of the English translation by Punjab (Pakistan) Government.

(3) Brother Muzaffar Zafar was elected as our representative to the Inaugural function of the Spain Mosque scheduled for September 10, 1982.

(4) Raja Abdul Khaliq (Washington, D. C.), Falahud Din Shams (Streamwood), Mian Nisar Ahmad (Chicago), and Br. Abid Haneef (Boston) were elected as members of the Budget Committee (subject, of course, to the approval of the Center).

(5) The Jamaats shall submit their annual budget for 1982-83 (July 1, 1982 to June 30, 1983) by April 15, 1982. Jamaat budgets to be reviewed by Regional executives by April 30, and the budget committee to scrutinize by May 30, 1982.

(6) The present system of Jamaats keeping 50% of the subscription (chanda) is now changed to a system of maximum 50% grants based on budgets prepared by local executives, reviewed by Regional executive and approved by the budget committee of the Ahmadiyya Movement in Islam. It was also agreed that Jamaats should submit their budgets to Regional executives by April 15, and that the Jamaats who fail to submit their budget be required to remit 100% of their collection to National Headquarters. It was also decided to ask the Missionary-incharge to request the Center that instead of 100% of funds physically coming to the headquarters in Washington, the Jamaats be permitted to keep their approved grant (up to 50%) with them.

(7) Moved by Br. Rashid Ahmad, it was resolved that the Presidents of American Jamaats convey their deep sense of gratitude for the excellent effort put forth by our departing Missionary, Mir Mahmud Ahmad Nasir, to reach the intellectual community of our country. He wrote hundreds of letters to educators and other intellectuals and received many replies. These replies give us a new insight into the directions in which our propagation work should proceed. We will miss him much and his learned way of approaching the propagation work.

(8) For the convenience of the student community, and with a view to cutting the cost by convening in a suitable educational institution rather than hotels, it was decided by majority vote that the National Convention be held on a weekend in August rather than on Labor Day weekend in September. Venue of the convention to be in a place in North East Region, which will be fixed later.

AUXILIARIES AND JAMAAT PRESIDENTS

Giving his verdict on the relative positions of auxiliaries and the Presidents of the Jamaats, Imam Ata Ullah Kaleem was pleased to remark during a session of the refresher course held on January 23, 1982:

“The auxiliaries of the Movement—Ansar, Khud-dam, Lajna—make up the Jamaat. It is the duty of the Presidents to encourage the activities of the auxiliaries. Each auxiliary has its respective program to carry out, based on directives received from their national and international headquarters. Therefore, they shall function independently in their respective spheres and meet as often as they need. They will, however, have to make sure that the timing of their meeting does not conflict with the time of scheduled Jamaat functions. Lajna may have representation on the executive body of the Jamaat.”

**Mian Muhammad Ibrahim
(General Secretary)**

ANNOUNCEMENT

All the Presidents of the Jamaats are requested to dispatch the reports of their Jamaat's activities before the 20th of each month for publication in the subsequent issue of the *Ahmadiyya Gazette*.

CHANGE OF ADDRESS

All the members are requested to inform in writing to the Editor whenever any change takes place in their addresses.

AHMADIYYA ENGLISH TRANSLATION OF HOLY QURAN BANNED IN PAKISTAN

Ahmadiyya Muslims of America have received the shocking news that the government of Punjab in Pakistan has banned another translation of the Holy Quran published by the World Headquarters, in Rabwah, Pakistan.

Almost a year ago the government of Punjab in Pakistan had confiscated Urdu translation of the Holy Quran rendered by Hazrat Mirza Bashiruddin Mahmud Ahmad the Second Successor to the Holy Founder of the Ahmadiyya Movement in Islam.

This week the government has confiscated the English translation done by late Maulvi Sher Ali, an eminent scholar of the Ahmadiyya Muslims. Both of these publications had been in circulation in Pakistan and abroad for many years.

Pakistani Ahmadies have been targets of constant harrassment and systematic persecution during the present regime as well as preceding Bhutto Administration.

In 1953 and again in 1974 many Ahmadies were murdered, many more became victims of severe beating and inhuman treatment. Many had their houses and properties burnt to ashes.

During Bhutto rule the Ahmadiyya Muslim Sect was declared outside the pale of Islam. Since then a series of social and political discriminatory actions have been taken against the members of this Movement.

Recent ban on Ahmadiyya translations of the Quran are based on the allegation by the government that they are arbitrary and a departure from the generally accepted views of Islam.

The Ahmadies refute these accusations by claiming that many other translations done by Muslims and non-Muslims have been published, all expressing a large variety of differing interpretations. Besides, they argue that there is no universally accepted translation or interpretation of the Quran.

In any case, it is further explained that no temporal government in the world has the authority to claim as to what are the true and accurate criteria of Islamic teachings, or for that matter of any other faith. It is rather ironic that the two translations hitherto confiscated have already received wide circulation in Pakistan for over more than quarter of a century. Furthermore hundred of thousands of their copies have been distributed all over the world.

Ahmadies contend that the government of Pakistan's actions are totally arbitrary and clearly discriminatory. They consider these actions contrary to the fundamental rights of freedom of faith and speech as declared by the United Nations of which Pakistan is a signatory. They hope that Pakistani officials will soon recognize the folly of their short-sighted policy and rescind their recent confiscation order.

CABLE SENT TO GENERAL ZIAUL HAQUE PRESIDENT OF PAKISTAN

All Ahmadiyya Muslim Communities in America have received with deepest shock and sorrow the alarming reports of the Punjab government's confiscation of the Holy Quran's translation by Maulvi Sher Ali, published by the Oriental and Religious Publishing Corporation, Ltd., Rabwah.

By thousands of Ahmadies, particularly those who received the message and love of Islam through Ahmadiyya literature, this action is viewed as totally unjustifiable. We have learned to appreciate the truth and beauty of Islam from the translation of the Holy Quran made available through Ahmadiyya Islam. Maulvi Sher's translation brought to us Islamic teachings for 27 years. Many Americans embraced Islam inspired by the translation. Others were sustained and strengthened through it. Banning this publication is a grievous disservice to Islam. This

action is glaringly contradictory to the principles enshrined in Pakistan's foundation and a severe blow to universally accepted human rights of freedom of belief and expression. Many previously published translations of the Quran by Muslims and non-Muslims exist and circulate without government interference.

Action against Ahmadiyya literature is purely discriminatory. It violates the very spirit and fundamental teachings of Islam. We strongly urge that this arbitrary and unjust order be promptly retracted and the good name of Pakistan upheld.

Muzaffar Ahmad Zafr
National Presiden
Ahmadiyya Movement in Islam U.S.A

ATFAL AND NASIRAT

EXHORTATIONS TO THE CHILDREN

Hazrat Alhaj Maulana Nur-ud-Din Khalifatul Masih I (Allah be pleased with him) once addressed the school children and said:

"You know the seeds of the mango (thrown here and there) grow up in the rainy season. The children pull out these plants and turn those seeds into whistles. But if these seeds are left in the earth for five to six years, then, even though the boys also will have grown up during those five to six years, it would be difficult for them to pull the seeds out. That shows that it is easy to pull out only as long as the roots have not become strong. But when the roots have become strong, it is very difficult to pull them out.

The habits and the beliefs are also like trees. It is easy to pull out (leave) the bad habits now but when they will have become strongly rooted it will be difficult to do away with them. There are some children who fall into the habit of telling lies. If this habit is not uprooted in the very beginning it will not be easy to get rid of it. We have seen that some children fall into the habit of telling lies and even when they have become great scholars this habit stays with them and they cannot get rid of it.

The second advice that I should like to give you is that if you will not form the habit of praying now, you will not be praying at all when you grow up.
(Hayat-i-Noor)

Hazrat Hafiz Mirza Nasir Ahmad Khalifatul Masih III addressing the Convention of Atfalul Ahmadiyya in 1981 told the Gathering that the Ahmadi children were very different from all other children of the world. He said, "There is none as fortunate as you are, for, you have been given glad tidings by God and those who supplicate most in the world, pray for you."

Khalifatul Masih remarked that all the children were not alike; they differed in their environments, their hopes and their means. The children of those who do not believe in God are deprived of the blessings of God (for they do not pray for them), he said, but those who are born in environments where God is properly understood and believed in, they are the recipient of great blessings of God.

Khalifatul Masih referred to the children of rich countries and said that some of them were born with riches and thus the curse of riches becomes their lot and they begin to indulge in pride. This attitude of theirs deprives them of great blessings of God.

FRENCH CATHOLIC STUDENTS VISIT FAZL MOSQUE

Washington, D. C: Twenty-one students of Lycee Rochambeau Forest Rol-Bethesda, Maryland under the supervision of Father Reginald de Rocquois of the French Catholic Parish of Saint Louis visited the Fazl Mosque in the last week of February, 1982.

The party was welcomed by Alhaj Ata Ullah Kaleem, the Imam of the Fazl Mosque and conducted to the meeting room. The bulk of the students were the children of the staff of the French speaking countries Embassies in the capital.

Imam Kaleem, in a short speech, explained the distinctive features of Islam and then left the floor open for questions. The students asked various questions to which the Imam replied to their entire satisfaction.

Then the students were shown the mosque, and here again, different misunderstandings of the students were clarified by the Imam.

All the students were presented with sets of Islamic literature. Father Rocquois was presented with a copy of *Introduction A L'etude Du Saint Coran* and a copy of the *Philosophy of the Teachings of Islam*.

The party was entertained with light refreshment during which time, the Imam and his colleague Maulvi Inamul Haq Kausar exchanged views with the visitors.

THE PROMISED MESSIAH DAY

All the Presidents of the Ahmadiyya Jamaats are reminded that it was on the 23rd of March, 1889 that Hazrat Ahmad the Promised Messiah and Mahdi formally founded the Ahmadiyya Movement in Islam by taking Baiat-pledge of allegiance for initiating into the fold of Ahmadiyyat. Hence, this day of 23rd March known in the history of Ahmadiyyat as YAOMI MASIH MAUOOD or the Promised Messiah Day must be marked by convening the meetings and explaining therein the claims of Hazrat Ahmad as the Promised Messiah and Mahdi and its proofs from the Holy Quran and the traditions of the Holy Prophet. The services rendered by the Promised Messiah to the cause of Islam should also be explained to the audience of all denominations who should be requested to attend meetings by special invitations. The reports of these meetings are required for publication in the Gazette.

In accordance with the decision made in the President's meeting, the Meetings connected with the Promised Messiah's Day can be held on Sunday, March 21, 1982.

I CALL MY GOD AS WITNESS



by

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi,
the Holy Founder of the Ahmadiyya Movement in Islam (Peace be upon him)

I call my God, the Owner of the Heaven and the earth as a witness to the fact that I am from Him and that He bears witness to me with His signs. If anyone can oppose me in the heavenly signs, then I am false. If anyone can equal me in having his prayers accepted, then I am false. If anyone can be found to match me in explaining the hidden meanings of the Quran, then I am false. If anyone can equal me in foretelling the hidden things and secrets of the future, which the Almighty reveals to me, then I am not from God.

(Arbaeen No. 1 p. 4)

I can call God to witness that as He spoke to Abraham and Isaac and Ishmael and to Jacob and to Joseph and to Moses and to Jesus son of Mary, and last of all spoke to our Holy Prophet, peace be on him, in such a manner that He vouchsafed him the most brilliant and excellent revelation, so has He honoured me with His converse. This honour has been bestowed upon me only on account of my obedience to the Holy Prophet, peace be on him. Had I not been one of his followers and had I not obeyed him, I would never have been honoured with God's word even if my good deeds had been piled up as high as the mountains. All Prophethood has now come to an end except the Prophethood of Muhammad. No law-bearing Prophet can now arise, but a non-law-bearing prophet can arise provided he is a follower of the Holy Prophet. In this way I am both a follower and a Prophet, and my Prophethood is a reflection of the Prophethood of the Holy Prophet. Apart from that it is nothing. It is the same Prophethood as that of Mu-

hammad which has manifested itself in me

[Tajalliat Ilahiyyah, p. 24].

Whenever I have denied being a Prophet or a Messenger, it means that I am not a law-bearer, nor am I a Prophet in my own right. But I am a Messenger and a Prophet without a new law in the sense that God reveals to me that which is hidden, and because of the inner grace that has been bestowed upon me on account of my obedience to the Holy Prophet, and because of having received his name, I have never denied being a Prophet in this sense. It is in this sense that God has called me a Prophet and a Messenger, My having said, I am not a Messenger and have not brought a book; means that I am not the bearer of a new law. It must, however, be remembered and should never be forgotten, despite my having been called Prophet and Messenger, I have been informed by God that all this grace is not bestowed directly upon me but that there is one in heaven, that is to say, Muhammad, the chosen one, peace be on him, whose spiritual grace accompanies me. In this way the Seal of Prophethood has been fully safeguarded, for I have been given these names by way of reflection through the mirror of love. If a person is chagrined over the revelation that has been vouchsafed to me in which God Almighty has called me a Prophet and a Messenger, it is foolish on his part, for my being Prophet and Messenger, as I have explained, does not contravene the Divine Seal [Ek Ghalati Ka Izalah, pp. 8-9].

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