

THE

Ahmadiyya Gazette

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

AHMADIYYA MUSLIM CENTENARY 1889 - 1989

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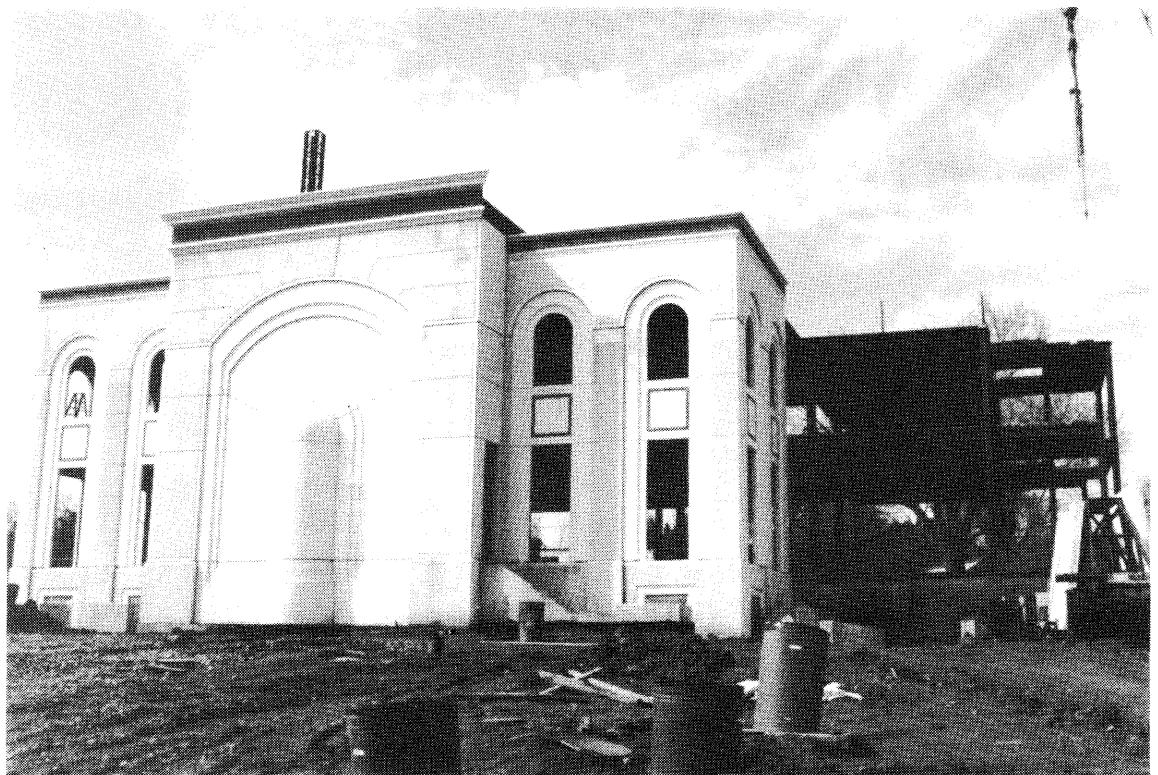
KHILAFAT NUMBER



A special initiation ceremony took place at Mahmood Hall, the London Mosque, on 14th November, 1993, in which large number of African nationals along with their Religious Leaders took Bai'at at the hands of Hazrat Khalifatul Masih IV. May Allah grant them all steadfastness and progress in faith.

Masjid Baitur Rahman Under Construction

Two views from the front, on the right and the left of the Mehrab. See report on page 20.



THE GLORIOUS QURAN

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious." (24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُبَدِّلَنَّهُمْ
دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

PROPHECY OF THE HOLY PROPHET MUHAMMAD

(Peace and Blessings of Allah be upon Him)

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَىٰ ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ
مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ ثُمَّ تَكُونُ مُلْكًا عَاقِبًا فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ
تَعَالَىٰ ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا اللَّهُ تَعَالَىٰ ثُمَّ تَكُونُ خِلَافَةٌ
عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ .
(مسند احمد جلد ٥ صفحہ ٢٠٢)

O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with Khilafat which would be on the pattern of prophethood (as if it is a supplement to it). After a short time, this Khilafat would also come to an end. Then rulers who cut (are cruel to people) will replace them. After a short time this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilafat on the pattern of prophethood would re-emerge. After saying this the Holy Prophet (peace and blessings of Allah be upon him) did not add any further comments.

EDITOR :

ZAFAR AHMAD SARWAR

ASSISTANT EDITORS :

SYED GHULAM AHMAD FARRUKH
MIAN MUHAMMAD ISMAIL WASIM
ABDUL SHAKOOR AHMED

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KHILAFAT – THE SECOND MANIFESTATION OF GOD

(Sacred Sayings of the Promised Messiah, Peace be upon him)

It is the practice of God Almighty, and since He created man on this earth, He has been demonstrating this practice, that He helps His messengers and grants them ascendancy. He has said

kataballaho la' aghlebanna ana wa rosolee

Allah has decreed: 'Most surely I will prevail, I and My Messengers'. Verily, Allah is Powerful, Mighty. (58:22).

Here *prevail* means as it is the intention of messengers and prophets that God's word must be established on earth and no one should be able to fight it, thus God manifests their truth with His mighty signs. The truth which they want to disseminate in the world, He sows its seed with their hands. But He does not accomplish it through them. Rather He causes them to die at a time when there is the fear of their collapse. Thus He gives his enemies a chance to laugh, jeer, ridicule and scorn. When they have done this, then He shows His hand of might and brings about grounds with which the goals that were a little unfinished reach their zenith. Thus He manifests two kinds of power:

1. He shows His hand of might through the prophets.
2. Secondly at the time of the demise of the prophet when difficulties mount and the enemy is in full might and thinks that they (the followers of the prophet) are in a disarray and is sure that now this community will be destroyed. Even some within the community become hesitant and their backs are broken and some unfortunates among them even apostatize, then God manifests His strong hand of might and sustains the collapsing community. Thus he who shows patience till the end, watches this divine miracle.

You should therefore, neither grieve over what I have told you (that the hour of my demise is nigh) nor should you be heart-broken for it is mandatory that you see God's second manifestation. The coming of that manifestation is a lot better for you because it is eternal whose succession will not terminate till the end of days. This manifestation will not come till I depart. When I go, Allah will send to you the second manifestation and it will stay with you forever.

(al-Wasiyyat pp. 6-7)

BLESSINGS OF KHILAFAT, A BIRD'S EYE VIEW

- * The Community is now established in 135 countries of the world.
- * 4,266 Chapters have been formally organized in these 135 countries (this number does not take into account the Chapters existing in Pakistan).
- * 2,439 Mosques of the Community constantly proclaim the Unity of God and the Messengership of Muhammad (s.a.w.=peace and blessings of God be on him). Here also the numbers do not include the mosques of the Community in Pakistan.
- * 465 Mission houses are constantly engaged in the propagation of Islam.
- * 277 Primary schools and 81 High schools are

providing first rate education in Africa.

- * 31 Hospitals are taking care of the sick and the needy in several areas in the African continent.
- * 103 Newspapers and magazines are being published in various countries.
- * The Holy Quran has been translated into 50 languages and the printed copies have been distributed to millions of people all over the world.
- * Selected excerpts of the Holy Quran, the Sayings of the Holy Prophet (s.a.w.) and the Writings of Hazrat Ahmad (peace be on him) have been translated into 118 languages and printed in the millions for distribution.

KHILAFAT - A DIVINE BULWARK

More than a century has passed since the foundation of Jama'at Ahmadiyya was laid by the Promised Messiah (peace be upon him). He was the primary manifestation of God Almighty. Later, God showed His second manifestation in the form of Khilafat and we are enjoying sweet fruits of this divine institution. Below we are giving some excerpts from the sayings of the four Khulafa regarding this sacred institution and we hope, they will be read with interest.

Syedna Hazrat Maulana Nuruddin Khalifatul Masih I says:

- i. Neither any mortal nor an Anjuman made me Khalifa. I do not consider any Anjuman capable of making one. Therefore, no Anjuman made me a Khalifa and I give no value to it. I do not even spit on leaving it. Now no one has the power to snatch this garment of Khilafat from me. (*Badar* 4th July 1913)
- ii. Khilafat is no corner candy shop. You can gain nothing by wrangling about it. No one is going to make you Khalifa and no one can become during my life time. When I shall depart, then he whom God would choose will come ahead. God Himself will appoint him. You have pledged at my hands; therefore, you should not even mention the name of Khilafat. God has nominated me as Khalifa. I can neither be unseated at your behest nor anyone has the power to depose me. But if you will assert, then remember I have such *Khalids bin Waleed* who will discipline you like murtads (apostates). (Address at Lahore: *Badar* 1912).

Syedna Hazrat Khalifatul Masih II, al-Musleh al-Mau'ood writes:

- i. Khalifa is greater than *Mujaddid*. His job is to enforce the edicts of *Shariah*. So, how can a *mujaddid* come during his life time. He comes only when there is corruption in *Deen* (faith).
- ii. Prophets and Khalifas help to attain the propinquity to the Almighty. Like an infirm person who can not climb the slope of a hill, he has to take the help of a staff or a khud

stick. Similarly, prophets and khalifas are the props for the people. They are not the walls to block the avenues of closeness to God. They are the staffs and props and with their help, a weak person attains the nearness to God.

- iii. Only he can do something worthwhile who keeps himself devoted to the Imam. He who does not affiliate with him, can not do what a kid of a goat can do even if he has the knowledge of the whole world.
- iv. When God blesses someone with Khilafat, He enhances the acceptance of his prayers. If his supplications are not granted, then God's Own choice is disgraced. (*Mansab-i-Khilafat*, p. 32)

Syedna Hazrat Khalifatul Masih III says:

- i. Pray that Allah grants us the ability to understand the high station of Ahmadiyyat and Khilafat. If the Khalifa of the time loves you intensely, it does not mean that you start doing tomfoolery. I have the capability to love intensely, but simultaneously I have the capability to discipline also. That is why I am not afraid of anyone except Allah. Every Ahmadi should be like this and he should think, where were we and to what heights He took us. (*Badar* 1st April, 1966).
- ii. Whomsoever Allah will make your Khalifa, He will inspire him with your intense love. He will pray for you more than even your loving parents. God will grant him strength that he himself suffers cheerfully to keep you out of agony and without expressing any favor to you. It is because he is the servant of God and not yours. (*Al-Fazl* 31st December 1966)

This is what Syedna Hazrat Khalifatul Masih IV said about Khilafat:

I advise Jama'at Ahmadiyya to abstain from such frivolities. There will be no difference if someone says anything about the status or rank of the Khalifa. The difference is or will be in the eyes of God. He only knows whether someone was fully benefited according to his faculties or not.

(continued on page 9)

KHILAFAT IN AHMADIYYAT

(By Maha Dabbous)

First of all it is important to explain what the word *khilafat* means.

We read in the Holy Quran that when God planned to appoint Adam (peace be upon him) as a prophet, he said:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

I am about to place a Khalifa on earth. (2:31)

The Arabic word *Khilafat*, from which the word *Khalifa* is derived, means: 'he came after' or 'he stood in place of'. This implies that God has created man with the purpose of appointing him as His vicegerent on earth to maintain order and enforce law and justice. He created man in the best form to achieve a very high spiritual destiny and He exalted him over all the other beings, putting all the other creations in the universe at his service.

For man to be capable of discharging this great and sacred trust, he had first to attain to Divine knowledge and obviously he could not achieve this without a correct conception and comprehension of his Creator. So it was necessary that God Himself should first have given man the knowledge of Divine attributes so that he could recognize his Creator and behold Him and attain to His nearness.

To achieve this, God first implanted in man the free will and the needful capacity for the comprehension of His attributes, and then He gave him knowledge of those attributes. He endowed man with great natural powers and creative qualities to make unlimited moral progress and to rise spiritually so high as to become the mirror in which Divine attributes are reflected, thus becoming fit to discharge his great responsibility.

But of course man needed the guidance of God to enable him to make proper use of his natural faculties and abilities and for this reason God sent down His guidance to mankind through revelation.

First, God chose a suitable person to be His

representative in the world and He guided him to the right path that enabled him to reach a high moral and spiritual station so that He could manifest in his person Divine attributes and become the image of his Creator. Then He appointed him to be His messenger to the people to raise them also to the highest moral and spiritual levels through following his example and to enable them to form a community which as one unit deserves to be the representative of the One God on earth. Then God could appoint this community for the guidance and illumination of the rest of the world.

So the institution of *Khilafat* is this bounty that God bestows on a nation or a community whose members are following the true Divine guidance properly. He gives them power and dominion over the other nations so that they can maintain order and establish His Unity in the world.

Through the ages God raised many prophets for this purpose. He could never leave mankind in a state of spiritual death. Whenever darkness overcame the world and people lost their spiritual relation with their Creator, God raised a prophet to reform them and He revealed to him His laws, or in other words His religion, to teach them how to worship Him and have a living relationship with Him and hence raise them from their spiritual death and enable them to attain the highest spiritual levels so as to become a manifestation of Divine attributes and hence deserve to be called the *Khalifas* or representatives of God on earth.

Those prophets were sent to their own people and the laws or religions which God revealed to them were suitable for their time and circumstances. As man developed through the ages and the horizons of his mind expanded, he required further teachings to guide him.

When man reached the final stage of his development, it was necessary to send down the final universal law for the guidance of mankind for all times to come.

This mission needed the perfect man.

The Holy Prophet (peace and blessings of Allah be upon him) was alone found capable of being entrusted with the revelation of this most perfect and final law because no other man was endowed with those great qualities which were indispensable for the full and adequate discharge of this great responsibility.

With the advent of the Holy Prophet (peace and blessings of Allah be upon him), the Holy Quran was revealed. It contained the teachings of Islam, the complete and perfect religion.

The message of the Holy Prophet (peace and blessings of Allah be upon him) was not for a certain group of people or for a particular length of time but it was a universal message addressed to all mankind for all times.

The Holy Quran contains all the Divine guidance that man could possibly need and it is also full of prophecies and promises from God, some of which were fulfilled and others are still yet to be fulfilled in the future.

As Islam is the perfect and final religion, God promised that Muslims would be granted both spiritual and temporal leadership in the world.

In the Holy Quran we read:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا يُحِبُّونَ وَيُؤْتِي الْأَيُّمَ مِمَّا كَانُوا فِي شِقَاةٍ وَمَن كَفَرَ بَعْدَ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

Allah has promised to those among you who do good work that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and He will surely give them in exchange security and peace after their fear: they will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after

that, they will be the rebellious. (24:56)

This promise was given to the true believers who do good works. Allah said in this verse that He will make them Successors in the earth as He made Successors from among those who were before them and that He will establish for them their religion which He has chosen for them. He will give them security and peace after their fear and they will worship Him and not associate anything with Him.

For the fulfillment of this promise, Allah ordered the believers to observe Prayers and give Zakat and obey Allah and His Messenger in all matters. When they will fulfill these conditions the boon of khilafat will be bestowed upon them and they will be made the leaders of nations. Their state of fear will be replaced by confidence of safety and security and Islam will reign supreme in the world and above all the Oneness and Unity of God will become firmly established on earth.

God made this promise at a time when Islam was very weak and idols were being worshipped throughout Arabia and the Muslims, being small in number, feared for their very lives and yet in the course of only a few years this promise was fulfilled.

Though the promise was made to the whole Muslim nation, the institution of Khilafat was to take a palpable form in the person of certain individuals who would be the successors of the Holy Prophet (peace and blessings of Allah be upon him) and the representatives of the whole nation as if they were Khilafat personified.

The Khilafat of Islam was established in the time of the Holy Prophet (peace and blessings of Allah be upon him) and after his death the Muslims elected his first Successor, Hazrat Abu Bakr (may Allah be pleased with him) and the Islamic Khilafat continued for some time during which Islam spread not only in Arabia, but in all the known world at that time.

But as time passed, Muslims started to forget the teachings of their religion and corruption found its way into their beliefs. They drifted away from the right path of Islam, and hence they no longer fulfilled the conditions necessary for the continua-

tion of Khilafat among them and hence, they lost this great blessing.

But as the Holy Prophet (peace and blessings of Allah be upon him) is now humanity's sole guide for all times to come, his khilafat must continue to exist in one form or another in the world till the end of time.

The promise of God was bound to be fulfilled. Hence God has continued through the centuries, to raise reformers from among the Muslims. They were like Successors or Khalifas of the Holy Prophet (peace and blessings of Allah be upon him). Their main mission was to reform the Muslims and correct their beliefs which were corrupted through the centuries and guide them to follow the right path of Islam.

As the time passed, however, the Muslims' condition deteriorated further. They lost their power and dominion and they became disunited and weak. They fell under the rule of the other nations. They also disagreed among themselves on the true teachings of their own religion. So they needed a special reformer to come and judge between them upon that which they disagreed and to put them back on the right path of Islam. He would unite them together so that they could regain their strength and power to rise again and bring the true Islam back to the world.

Our age has witnessed this great spiritual reformer in the person of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him). Being the perfect reflection of the Holy Prophet (peace and blessings of Allah be upon him), God appointed him to revive the religion of Islam and unite the whole world under its banner. He corrected the wrong beliefs of the Muslims and taught them how to have a living relationship with their Creator. He established the Ahmadiyya Muslim Community in the year 1889 which was to be like the nucleus around which all the righteous people will gather. It is not only meant for Muslims but it is meant for all mankind. Its optimum purpose is to unite all the people of the world under the banner of Islam and ultimately to establish the Oneness and Unity of God firmly on earth.

After the death of the Promised Messiah (peace be upon him), the Ahmadi Muslims elected his first successor Hazrat Maulana Nooruddin and hence the true Khilafat of Islam was re-established in the world. He was succeeded by Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, then Hazrat Mirza Nasir Ahmed and we are now, by the Grace of Allah, in the time of his fourth successor, Hazrat Mirza Tahir Ahmad, our beloved Khalifa (may Allah give him long life and crown all his efforts with success).

Today Ahmadi Muslims are the only people in the world who can claim that they are enjoying the blessings of the true Khilafat of Islam.

The true Khalifas of Allah have some special characteristics. They are appointed through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalifas.

Through their prayers and missionary efforts, they firmly establish the religion which their mission is to serve. They enjoy equanimity and peace of mind amidst hardships and persecution. They worship God alone and in the discharge of their great responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.

Khilafat is one of the most vital Islamic principles, as the institution of Khilafat in Islam is the main instrument by which God has ordained to fulfill His promise about the great future and the final triumph of Islam.

It is a great Divine blessing. With it there is solidarity, cohesion and unity among Muslims. But of course the Khalifa alone cannot establish Khilafat on earth. To achieve this he needs true obedient followers. If Muslims do not show proper appreciation of Khilafat by giving support and obedience to their Khalifas, they will forfeit this great Divine boon and in addition will draw the displeasure of God upon themselves.

The Holy Quran emphasizes this fact and mentions that for the establishment of Khilafat in Islam, it is required from the Muslims to obey Allah and His Messenger. This teaches us the

status and position of the Khalifa in Islam. Being the Successor of a Prophet, he must be given unconditional obedience. His followers are not only bound to obey him personally but it is also their duty to obey his representatives and whoever he appoints to perform certain tasks for the Community.

Disobedience of the Khalifa is tantamount to the disobedience of God who appointed His Khalifa.

The Holy Quran has made this point clear to us when relating the story of Iblis (Satan) who refused to submit to Hazrat Adam (peace be upon him) when God ordered him to do so. In this story the characteristic satanic qualities with which Iblis was distinguished, was that he refused to submit to the man who was appointed by God as His Khalifa.

In the same way any person disobeying the Khalifa of God or any of his representatives, at any time, will be developing these satanic qualities of Iblis.

It is the duty of every true Muslim to keep close relationship with the Khilafat of Islam through the obedience and service of the Khalifa of the time who is the living representative of God. This will strengthen his own relationship with God. If every Muslim does this, the unity and cohesion of the whole community will be established and it will remain as one strong unit to attract and invite others to join its fold and gradually all mankind will come under the banner of Islam. Thus the Unity of God will be established and the optimum purpose of the creation of man will be fulfilled.

The kingdom and dominion of the world will be bestowed upon the followers of the true Islam and they will become the leaders of mankind. It is God's plan and His decree and no one can frustrate Divine decree. As long as Khilafat will endure among Muslims as an active force, Muslims will march from success to success.

May Allah enable us all to carry out our duties in the best way so that we can enjoy this great blessing of Khilafat till the end of time. Amen.

Khilafat-A Divine Bulwark

(continued from page 5)

Sometimes, different behaviors are demonstrated due to different faculties. Despite this, a smaller result is preferred over apparently a bigger result. It is our duty to beg forgiveness of our sins and pray. Jama'at as a whole should pray for covering of the lapses of the Khalifa.

There are two things that are the secret of the strength of Jama'at Ahmadiyya. First is the *taqwa* of the Khalifa and the other lies in the *taqwa* of the Jama'at as a whole. The more the *taqwa* of the Jama'at as a whole, the more splendid and stronger will be the Jama'at. The more the *taqwa* of Khalifa, the better the guidance and leadership of the Jama'at. Both of them go hand in hand and make progress side by side. (Friday sermon dated 25th June 1982).

ANNOUNCEMENT

The Rishta Nata Department is in the process of updating the lists of marriageable boys and girls. Therefore it is requested that those brothers and sisters who are interested in getting married may please contact the undersigned with detailed particulars of the candidates. A passport size photograph may also be enclosed to save unnecessary delay.

Aftab A. Bismil
National Secretary, Rishta Nata
31090 Franklin Road
Franklin, MI 48025
Phone: (313) 932-2559

AHMAD AS A PROPHET - III PROPHECY ABOUT THE AGE OF AHMAD

(Reprinted from *The Review of Religions*, March 1914)

In our last article on the subject, we discussed some of the early prophecies of Ahmad. We have seen that great things were promised to Ahmad at a time when he was leading a solitary life in a small compartment of his house, and was quite unknown not only to the world at large but even to the people in the near neighborhood.

Among other things which these prophecies implied, one was that he was to be granted a sufficiently long span of life, for great things require long years. A world could not be drawn to him in a few days. The amazing revolution which these revelations predicted could not be brought about in a few years. So it was necessary that the recipient of these revelations, to whom was promised such a wonderful future, should have lived for a sufficiently long time after the publication of these prophecies.

Everything has a season but there is no season for death. It may come at any time. It may lay its cold hand on a child of tender years, or on a full grown man in the prime of his life or it may keep its chilling hand off until a person has celebrated his centenary. So it was simply impossible for Ahmad to foretell things which were to come after long years, unless he had been inspired by God. The predicted events were not only of a nature which were to take long years in coming, but they were also beyond the power of Ahmad. How could he say for instance that though there was to be a violent opposition against him and though no pains were to be spared to prevent men from turning to him, yet all these efforts were to prove of no avail and people were to fly to him in such large numbers as to well nigh tire him. So evidently long years were required for the accomplishment of these prophecies and Ahmad

could not say that he would live long enough to see the fulfillment of his predictions.

So the very promises contained in the revelations implied that Ahmad would be allotted a sufficiently long period of life. This fact, however, was not only implied in the revelations but was expressly stated. God, addressing Ahmad, said,

يا احمد بارك الله فيك

"O Ahmad, God will bless your life and your work."

And we see that God did bless him with long days and did make his work useful. Though his enemies made both secret and open attempts to put an end to his life, yet God, in accordance with His promise, protected him from the attacks of his enemies and granted him a long lease of life. He was even attacked by severe diseases and his life was despaired of, yet as he was destined to do a great work, his life was spared him until all the promises had been fulfilled. Now, is this not wonderful?

He predicted things over which he had no control, and everything came to pass as he had predicted. God fulfilled all the wonderful promises which He had made to him and he did not pass away from this world until he had witnessed their fulfillment. Was this in the power of Ahmad to bring about? Did he possess any control over his life? Could he bid the angel of death to wait until all the promises that had been published by him in the *Barahin-i-Ahmadiyya* had been fulfilled? And even if he could bid the angel of death to wait, was it in his power to bring about all those seemingly impossible things which had been foretold in the revelations?

From the *Barahin-i-Ahmadiyya* itself which is the repository of his early revelations, it is apparent that Ahmad had no idea of his being the Messiah whose advent in the latter days had been promised in the sacred scriptures, for the book shows that up to that time he shared with the orthodox Muslims their belief about the advent of the self-same Jesus who was supposed to have been raised to heavens alive.

He was a Sunni Muslim and, therefore, faithfully believed in all those things which the orthodox Muslims believed and did not give up those beliefs until their erroneousness had been disclosed to him through direct revelation from God. Hence we find Ahmad stating in the *Barahin-i-Ahmadiyya* that Jesus had been raised to heavens alive and that he would come back to earth in the latter days. This statement shows plainly that at the time of the publication of the *Barahin-i-Ahmadiyya*, he did not know that the prophecy relating to the advent of the Messiah was to be fulfilled in him.

We have also seen that the *Barahin-i-Ahmadiyya* contains prophecies promising a great future for Ahmad. So when we take both these facts into consideration, we come to the conclusion that Ahmad was quite unaware of the way in which the prophecies contained in the *Barahin* were to be fulfilled. How the promised events were to come to pass was as much a puzzle to Ahmad himself as to others. Nor were the doctrines which Ahmad preached after assuming the role of a prophet such as might be said to facilitate success. Far from paving the way for popularity, they were only adapted to make the orthodox Muslims turn away from him in disgust.

He laid the axe at the root of many a popular belief of the orthodox and upset many a cherished hope of theirs. The very claims of his which he made in compliance with divine command ran counter to the long-cherished expectations of the Muslims. They had been firmly believing that Jesus was still alive in

heavens and that the second-coming of the Messiah meant the coming back to earth of the self-same Israelite Messiah that had risen to heavens about 1,900 years ago. They could never think for a moment that a Messiah could arise from among the Muslims and they could not but denounce as an imposter and a liar one who announced himself as the Promised Messiah.

Similarly, they firmly believed that the promised Mahdi was to be a warrior who was to convert the nations of the earth to Islam by means of the sword. Besides, they held that the promised Mahdi was to be a direct descendant of the Holy Prophet (may peace and the blessings of God be upon him) and they could not accept as the Mahdi one who was not directly descended from him. That the Promised Mahdi should have made his appearance in a village of the Punjab and should have come from a family known as Mughal was utterly opposed to their beliefs. What was even more difficult for them to believe was that anybody should have been gifted with prophethood.

All these things were diametrically opposed to the current beliefs of the Muslim people. But these were exactly the things which Ahmad taught. Being inspired by God, he exposed all these popular errors of the Muslims. He declared that Jesus was dead like all other prophets and that instead of being alive in heavens, he was lying buried in the Khan Yar tomb at Srinagar. He pointed out that the promised Mahdi was not to be a warrior but a propagator of Islam by peaceful means.

Similarly he told the Muslims that the door of divine revelation was not closed but that God could still speak to His chosen servants as He spoke in times past and that He could still confer the gift of prophethood on His righteous servants, though the recipient of such a gift must be a follower of Islam, which was today the only true and pure religion on the face of the earth.

Now these teachings of such doctrines could not hope to win any degree of popularity. His doctrines, far from drawing men towards Ahmad, were, on the other hand, calculated to turn the people away from him. Ahmad, however, not only taught these unwelcome doctrines, but went a step further than this. He himself claimed to be the Promised Messiah, the predicted Mahdi and a prophet. Nothing could be more trying to the Muslims than such a strange claim. Such a claim presented insurmountable obstacles. It involved not one but many difficulties. It was full of insoluble knots. It was a hard nut to crack.

Here we try to enumerate some of the difficulties which the Muslims had to overcome before accepting the claims of Ahmad. They had to give up their old notion that Jesus had been raised up alive to heavens. They had to believe that the prophet whom they were wont to look upon as living was dead. They had to confess that the prophet whom they had been believing to be alive high up in the heavens was lying buried in a tomb.

To add to their embarrassment, it was not to Syria, Egypt, or Arabia that Ahmad pointed out as the land where one could see the tomb of Jesus, but he pointed to a part of India as the land which contained the sacred remains of the prophet of Nazareth. He did not say that Jesus died in his native land or in a country adjoining his native land, but he said that Jesus died in a land far distant from his native country. All these things were simply puzzling to the Muslims and were so many obstacles in their way of accepting his claims.

Another difficulty which the Muslims had to surmount was that they had to give up their old notion of the Mahdi being a Fatimite (a descendant of Fatima, daughter of the Prophet, may peace and the blessings of God be upon him). Ahmad belonged to a family which was known as *Mughal*, while the Muslims were laboring under the delusion that the Madhi was

to be a descendant of Fatima. Similarly they had to abandon their old idea of the Mahdi being a warrior. Ahmad, far from being a warrior, or calling upon the Muslims to rise in arms against the non-Muslim nations in order to compel them to embrace Islam, published a *fatwa* declaring war for the propagation of the faith to be unlawful and opposed to the teachings of the Holy Quran.

Again India was not the country where they expected the promised Mahdi to appear and the very fact that the claimant to Mahdiism appeared in the Punjab was according to them a sufficient proof of his being a false pretender. Similarly they believed that the Messiah was to descend from the heavens and alight on a minaret at Damascus (Syria) and therefore they could not accept as the Promised Messiah one hailing from a village in the Punjab.

What made their confusion still more confounded Ahmad claimed to be both the Promised Messiah and the expected Mahdi while both these titles were hitherto generally regarded as applying to two different and quite distinct personalities. Again the Muslims had come to regard the door of prophethood as closed forever, and to lay claim to prophethood was according to them the most heinous blasphemy. But Ahmad expressly stated that the gift of prophethood had been conferred upon him by God.

Many more instances might be quoted to show that the claims of Ahmad and the popular beliefs of the generality of the Muslims were poles apart, and with claims like these there was little chance of his attaining any degree of success. Yet God's works are wonderful. God showed his truth by powerful signs and though his opponents tried every means in their power to prevent men from accepting his claims, yet all these attempts proved an utter failure and people came to him in very large numbers. Thus was fulfilled the word of God which he had published years before, at a time when nobody

knew him outside the narrow circle of relations and neighbors. And it was the sheer power of God which brought about the fulfillment of the prophecies.

Such was the nature of his claims that nobody could prophesy success for them. Under such circumstances, the fulfillment of his prophecies published in the *Barahin-i-Ahmadiyya* was indeed a great miracle. He prophesied that men would flock to him in thousands and yet put forward claims which were calculated to turn men away from him. The very circumstance is a clear evidence of his sincerity. An impostor would have done everything in his power to make himself popular and would never have done anything that was likely to stir up ill feelings and hatred against him. The reader can see that the doctrines of Ahmad were utterly repellant to the Muslims, yet we find that his prophecies foretelling for him a great honor and a wide fame were literally fulfilled and the hearts were powerfully drawn towards him by a hidden power. Such prophecies could be fulfilled in such a remarkable way only in the case of a true prophet.

To revert to the question of age, we have shown that the prophecies implied that Ahmad was to live for a good many years after the publication of his predictions, for the promises contained in them referred to a remote future. We have also quoted a revelation of Ahmad which said that God would bless his life and work. What I now want to tell the reader is that God also sent a revelation giving the years of his life in plain words. This revelation was received by Ahmad about thirty years before his death and ran as follows:

ثمانين حولاً وقریباً من ذلك

"Eighty years or thereabouts."

The word "thereabouts" was also clearly explained by Ahmad in the supplement to the *Barahin-i-Ahmadiyya*, Part V, page 97. This

Supplement was written in 1323 A.H. (or 1905 A.D.) and in it he refers to his revelation in the following words:-

"I am seventy years old now, and about thirty years ago God informed me in clear words that I would live for 80 years or five or six years more than this, or five or six years less than this."

He adds on the same page: "Nor is it the promise of God that I must necessarily live more than 80 years. What has been said in the revelation about this matter only implies that if God will, He may lengthen my years to more than 80. According to the apparent words of the revelation my age must not be less than 74 years and not more than 85." Now Ahmad died in 1326 A.H. or 1908 A.D. and we have clear evidence to establish the fact that he died at the age of not less than 74 years. In the days when he was born there was no custom to preserve the date of one's birth and therefore we do not know exactly when he was born, yet whatever we do know is sufficient to establish the truth of the revelation regarding his age. We have already seen from the words quoted from the Supplement to the *Barahin-i-Ahmadiyya*, Part V, page 97, that he stated his age to be about 70 at the time of the writing of the said Supplement. Now we find that in that Supplement he answers certain objections that appeared in the *Paisa Akhbar* (a daily paper published from Lahore) of 22nd May 1905. Again, on page 145 of the some Supplement we find him saying: "Twenty-two years have passed since the beginning of the 14th century." This shows that the book was written in 1322 A.H. As Ahmad died in 1326 A.H. it is clear that if he was "about 70" at the time of writing the Supplement he died at the age of 74.

It should also be remembered that when he said he was about 70 years old, he was speaking of 70 solar years, for it is the solar years by which age is generally counted here in India. But we know that in prophecies it is the lunar

months by which years are counted and as 12 lunar months are smaller than a solar year, therefore it is apparent that if we count his age by lunar months, it cannot be less than 74 years.

We here quote another testimony which shows that Ahmad's prophecy about his age was a true prophecy. The late Maulawee Siraj-ud-Din Ahmad, Editor of the *Zamindar*, who was not a follower of Ahmad, while noticing the death of the Promised Messiah in his paper of May 28th, 1908, said:-"Mirza Ghulam Ahmad was a *Munshi* at Sialkot about the year 1860 or 1861 and was about 22 or 24 years old at that time and we can say from our personal knowledge that even in the days of youth, he was a virtuous, God-fearing and holy person and employed his spare time in the study of religion." If he was 24 years old in 1861 or 1860, he must have been nearly 72 years old in 1908 and seventy-two solar years are equal to a little more than 74 lunar years.

We quote below the testimony of a bitter enemy of Ahmad whose statement contains an admission of the fact that Ahmad's prophecy about his age had come out true. This is the testimony of the Editor of the *Ahl-i-Hadees*, who writing an article in opposition to Ahmad in his paper of May 3rd, 1907, says:-"As to the question of all his opponents dying in his lifetime, the Mirza himself denies this in his pamphlet entitled the *Will*, for therein he states that his age is to be a few years more or less than eighty and probably he has already completed this age.

With a testimony like this, it is hardly necessary for me to try to show that the prophecy was fulfilled. Here is a bitter enemy of Ahmad who knows him personally and who, writing full one year before the death of Ahmad testifies that he has already completed the age which he claims as prescribed for him in the word of God. Here is an admission of the truth of a prophecy by an enemy. Ahmad said that according to the word of God he must live for

nearly eighty years; and a year before his death, a bitter foe of his admits that this limit has already been reached. Can there be any doubt then as to the truth of this prophecy? Is it not then meant for us to ponder over this prophecy and try to see what lessons we can learn from it.

Here is a man who about thirty years before his death prophesies that he would live for not less than 74 years and so it happens. Though his claims excite against him a storm of opposition and all sorts of attempts are made by the enemy to get rid of him, yet God protects him until he reaches the promised limit. Is it, I ask, in the power of a mortal to make such a prophecy, unless he is inspired by God? The enemy plots against his life and the ignorant fanatic whets his knife to put an end to his life, yet the angels of God guard the Divine Messenger until the promised time comes. Wonderful is the prophecy and wonderful is its fulfillment.

What makes the prophecy doubly wonderful is the fact that as the end draws nigh, fresh revelations come from God announcing that very few days are left and the time of departure is near at hand. In our number for April 1913, we have discussed some of the prophecies of Ahmad which referred to his death. In April, 1905, he published his "*Will*" which began with the following announcement of his approaching end:-

"As Almighty God has informed me in various revelations following one another that the time of my death is near, and the revelations on this subject have been so many and so consecutive that they have shaken my very existence from the foundations and made this life quite cold to me, I have therefore thought it proper that I should write down for my friends and for such other persons as can benefit by my teachings, some words of advice." Then he gave some of the revelations which spoke of his death. The following is the translation of some of them:- "The destined time of thy death has

drawn nigh.....Very little has remained of the time appointed for thee by the Lord.....Very few days have remained, sorrow will overtake all on that day."

Other revelations and visions gave further particulars about the approaching catastrophe, but as they have been given in detail in the *Review of Religions* for April, 1913, therefore I need not dwell upon them here at any length. A reference to the said number will show that not only it was foretold by Ahmad that the destined time of his death had drawn very near, but that the following further details were also given:-

1. On 18th October, 1905, he saw in a vision a jar of water containing only two or three draughts of water and then he was told that this was the water of life. Ahmad died on May 26, 1908, *i.e.*, about two and a half years after he saw the vision. The whole jar was nearly empty; it had only two or three draughts of water in the bottom. Each of these draughts represented a year of his life and in accordance with this vision; he only lived for two years, 7 months and eight days after he saw the all but empty jar.
2. Another fact revealed in the word of God was that he was to die away from home.
3. His body was to be brought from outside wrapped in shrouds. This fact was revealed on 7th March, 1907.
4. On 20th February, 1907, he received a revelation saying that sad news was to come to Qadian from Lahore. It was at Lahore that Ahmad breathed his last and the same day a telegram announcing the sad event of his death was received at Qadian.
5. His body was brought to Qadian on May 27. This fact has been disclosed in a revelation received by Ahmad on 2nd December, 1907.
6. One of the revelations exhorted the Mother of the Faithful to bear the coming trial patiently, thus showing that this sad occurrence was to take place in her life-time and that it was near at hand. This revelation was received on 2nd March 1907.
7. On the eve of his departure for Lahore he received a revelation reminding him of his approaching end. This was a Persian line and it not only warned him of his approaching end but also gave 1326 A.H. as the year of his death.
8. On 7th March, 1908, he received a revelation saying that his house was about to become "a house of mourning," and only a couple of months after this, his house was turned into a house of mourning.
9. On May 9th, he received a revelation saying: "Departure for the next world." This was followed by another revelation saying: "Death near." And only a few days after this message, came the day of departure, and Ahmad passed away suddenly on 26th May, 1908. The death came without any warning, except the warning conveyed in the revelations. He continued to do his work up to the very hour on which he was taken ill and he died only after 12 hours' illness. He stayed for about a month at Lahore and during this time he delivered addresses, had long conferences with visitors, took part in the daily prayers and went every day for a walk. On the day preceding his death, he wrote a pamphlet entitled the *Message of Peace*. This message he intended to deliver to a representative audience in the Lahore town-hall. Having finished the message he went out for a stroll in the evening and on his return from the walk, he was taken ill and died the next morning at about half past ten.

Now I ask the reader to think over these prophecies About thirty years before his death, he received a revelation that he would live for not less than 74 years and when the time of death drew near, he received repeated revela-

tions foretelling in plain words that the destined time of his death had drawn near and giving the very circumstances under which the death was to take place. He was to die away from home. His body was to be brought to Qadian, wrapped in shrouds, and that day was to be the 27th day of the month. His death was to take place in the life-time of this noble consort, and the day was fast drawing near when his house was to become a house of mourning.

On the day of his departure for Lahore, he was warned of his approaching end, and when he entered Lahore the warning was repeated. And when only a few days of his life remained, a heavenly message said that the time of departure for the next world had come and that his death was near. Now I leave it for the gentle reader himself to decide whether it was in the power of a mortal to make such predictions and whether it is in his power to bring about their fulfillment. Certainly it was the Omniscient God who revealed these things to his apostle and Ahmad to whom these things were revealed was surely a true prophet. Even if there were no other predictions made by Ahmad, the predictions which related to his age and gave a detail of the circumstances connected with his death would alone be sufficient to establish his claims as a prophet.

These prophecies not only prove that Ahmad was a true prophet, but they also lead us to conclude that the prophets that have existed in times past were also true messengers of God. Thus the advent of Ahmad is an indisputable testimony to the truth of the former prophets. For if true prophets can appear now, they could appear in the past also. We have seen a true prophet in this age and therefore we have good reason to conclude that the prophets of the past ages were also true prophets. But the Prophet whose truth is established more than that of any other prophet by the advent of Ahmad is the Holy Prophet of Arabia, for the prophet whose truth we have witnessed with our own eyes was a follower of the Prophet of Arabia and bore

testimony to his truth. He declared that of all the existing religions, Islam was the only true religion, that the Holy Quran was the final Law revealed by God, and that the Holy Prophet, on whom be peace and the blessings of God, was the prophet for all times and all lands.

He said that the door of revelation was still open and that God still spoke to His chosen ones as He spoke in the past, but only those that followed the true religion were eligible for this gift. He offered his own personality as a living proof of the truth of Islam. No one, he said, could attain nearness to God and be favored with divine communion unless he followed the true path pointed out in the Holy Quran. The Holy Prophet of Arabia, may peace and the blessings of God be upon him, was the seal of the prophets, *i.e.*, no one could in the future be favored with the gift of prophethood unless he bore the seal of being a follower of the Holy Prophet. It was through the Holy Prophet that the gift of prophethood was now attainable.

In one of his revelations, Ahmad was very aptly described as

قمر الانبياء وشمس الانبياء

"The moon of the prophets as well as the sun of the prophets."

He was the moon of the prophets, because as the moon receives her light from the sun similarly Ahmad received his light from the Holy Prophet of Arabia, may peace and the blessings of God be upon him. And he was the sun of the prophets, because as the sun makes other bodies shine, similarly his personality made manifest to the world the truth of other prophets. The truth of the former prophets had become obscure in the eyes of the world and serious doubts had begun to be expressed as to the genuineness of their claims. Their miracles were openly denied and the wonderful works wrought by them were regarded as no better than myths. God saw this and He sent Ahmad as a prophet in this age and demonstrated his

truth by powerful signs and wonderful prophecies, so that the world, by witnessing with their own eyes the truth of the prophet of their age, might also see the truth of the former prophets. Ahmad could not be a sun to other prophets, unless his own truth had become as clear as the midday sun. So God showed many a mighty signs of his truth and established his claims by means of hundreds of powerful prophecies and when his truth shone like the meridian sun, he became the sun of the prophets, inasmuch as his personality made manifest the truth of the former prophets. Thus he was both the moon and the sun of the prophets.

And a yet greater purpose was served by the advent of Ahmad. His advent revealed the hidden face of God and manifested Him in His true power and glory. Not only prophethood but even the very existence of God was being denied when Ahmad came. And those who admitted the existence of God did so only nominally. They did not realize the true power of the Divine Being and were strangers to His matchless attributes.

In short, God was like a hidden treasure and in order to reveal Himself to the world He raised Ahmad and put in his mouth strange prophecies that related to distant future and made to him wonderful promises. When these prophecies came out true and when these promises met with a wonderful fulfillment, the fact that God does exist and that He knows hidden things in heaven and in earth was brought home to those who pondered over these things.

By the prophecies which Ahmad published from time to time and which met with their fulfillment in due time, the world was made to realize that God still speaks and that He possesses full control over the affairs of the world. God promised him great success and wide fame and He did grant him the promised success, thus showing that He is a powerful

God and can direct the affairs of the world according to His will. Thus the advent of Ahmad revealed the face of God to the world and made it realize clearly that the God of the universe is a Living, all-Powerful and all-knowing Being, that He not only hears and sees, but also speaks, and that His speaking was not confined to the past but that He speaks even now.

One of the revelations to Ahmad said

"Thou art from me and I am from thee."

The words *"Thou art from me,"* mean that it is I who have sent thee and showed thy truth to the world, and the words *"I am from thee"* mean that it is through thee that my face has been revealed to the world.

I think, if the readers carefully consider what I have said above, they will be able to realize that though the present age is an age of wonders, yet the advent of Ahmad is the greatest wonder of the age. But the prophecy which I have discussed above is only one out of hundreds of prophecies which have already been fulfilled and there are many more that will be fulfilled in the future. And when the world will consider all these wonderful prophecies, it will bow in humble submission to the God of heavens and Earth who favored the world with a great prophet in this age and through him revealed the whole truth to the world.

O God, guide the world to the truth and make it see the grand truth which Ahmad came to proclaim in this age of materialism and sinfulness. Amen!

AI-HAAJ HANEEF AHMAD OF ZION JAMA'AT PASSES AWAY

Inna Lillahe wa Inna Ilaihe Rajeoon

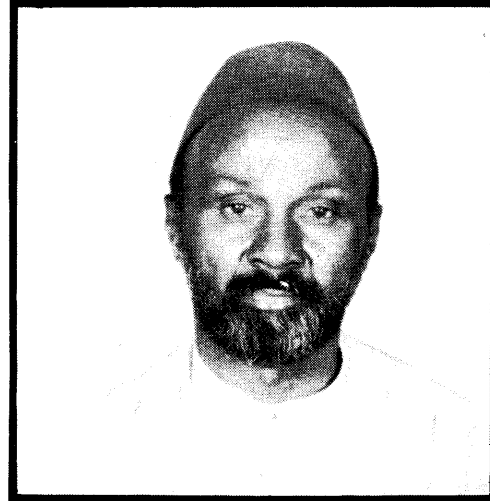
Our dear brother, Al-Haaj Haneef Ahmad, passed away on Saturday, April 9, 1994 at St. Threse Hospital in Waukegan, Illinois after a massive stroke on Thursday, April 7, 1994.

*"We belong to Allah and to Him
we are going to return."*

He was 67. He left behind his widow Sis. Laeeqa Ahmad, stepson and other relatives. He was laid to rest on April 11 at the Ahmadiyya Cemetery "Baitul Amaan" at Chapel Hill Gardens in Elmhurst, Illinois. A number of Ahmadi brethren joined his funeral prayer. He was well known in the Jama'at here in the United States and also the world over.

He signed Bai'at in the late 1950's and became involved with the Jama'at of the Promised Messiah (peace be upon him) as a soldier whole-heartedly. He always preferred religion over all worldly objects. He showed a lot of courage and patience at the murder of his son Faheem Ahmad a few years ago who was killed by racial hate-mongers. He served the Zion Jama'at in various capacities. He was former president of the Zion Jama'at and presently he was serving as the Matrimonial Secretary of the Jama'at.

He travelled for the sake of religion considerably. He discharged his duty of performing Hajj in 1989. He travelled



extensively to different gatherings of the Jama'at throughout the world. He travelled to Qadian, India; Rabwah, Pakistan and London various times for the said reason and left his unique favorable impression everywhere. A large number of Ahmadi Muslims knew him throughout the world.

He was a total gentleman, a sincere Ahmadi, a devoted father and husband, a faithful and dependable friend. He was kind hearted, had always a smiling face and had broad relationship with several people throughout the world. May Allah grant him peace and bestow upon him distinct paradise of His special pleasure. May He give patience to the bereaved family and be their guardian and protector, Amen.

RANA RIADH AHMAD SHAHEED

*Fa-Minhum Mun Qadha Nahbahu wa
Minhum Mun Yantazir (33:24)*

There are some of them who have fulfilled their vow, and some who still wait.

Rana Riadh Ahmad Khan Shaheed, son of Rana Abdus Sattar Khan of Township Lahore was shot and severely wounded by some cruel and insane people on the second of February 1994. The wounds proved fatal. On the fifth of February, he passed away from this world to meet his True Lord and Master. *Inna Lillahi wa Inna Ilaihi Raji'oon.*

The deceased was a sincere and bold Ahmadi. From his early age, he was an active participant in Jama'at activities.

The assailants had actually attacked his father. When the deceased moved forward to protect his father, one of the wretched ruffians shot him in the forehead.

He was immediately taken to the hospital. After three days of hospitalization under intensive care, he breathed his last to meet his Lord. *Inna Lillahi wa Inna Ilaihi Raji'oon.*

On the sixth day of February, his body was brought to Rabwah for burial. After the funeral prayers, his burial took place in the cemetery of the martyrs.

Some details of the events are narrated by his brother, Rana Israr Ahmad Khan, who had devoted his life for the service of Islam.

"I arrived in Lahore from Sargodha in the evening on the second of February. I heard of the attack when I arrived in Lahore. I was told that about ten young men, who had grown beards, came to our home. My father was sleeping and was covered with a light blanket. The assailant tried to pick him along with the blanket and dragged him to their vehicle. My brother tried to resist them to save our father. At that time one of the unfortunate assailants fired a shot at him which hit him in the forehead. This is the wound which

caused his martyrdom.

My brother remained unconscious for three days in the hospital. He breathed his last on the fifth of February at 11:30.

My father has also been seriously wounded. After capturing my father, the cruel assailants abducted him to a desolate place and inflicted serious wounds.

There are major fractures on one leg and an arm of my father. It appears that they placed a brick under his leg and were hitting him with another brick. He is being treated and, with Grace of Allah, seems to be improving.

My brother was 38 years old. He had been active in the service of the community since an early age. He served as the Murabbi of Ittifaal — the supervisor and guide for the young Ahmadi boys. He was now serving as Nazim of Islaho Irshad — secretary for moral reformation. By the Grace of Allah, he was a keen participant in inviting people to the path of God. He was now preparing plans for a visit to Rabwah. Many friends who do not belong to the Ahmadiyya community have said that he promised to take them for a visit to the Bahishti Muqbara (cemetery) in Rabwah.

Rana Ijaz Ahmad was my eldest brother. My name is Rana Israr Ahmad. We are six brothers. Even though the deceased is not among us, yet he is a part of us in accordance with the word of our Lord that the martyrs live forever. By the Grace of Allah, we will always remain six brothers.

Coming back to the incident. When I arrived in the Township, the youth of the area told me that the assailants had been coming to the area for the last one week and were asking for my house and whereabouts. It seems that they wanted to attack me. But Allah has taken my brother in preference to me and they caused the martyrdom of my brother.

I have learned that some agents of Maulvi
(continued on page 27)

From the Desk of Sahibzada Mirza Muzaffar Ahmad, Amir, U.S.A.

1. The building of the National Mosque project is making good progress and hopefully the General Contractor expects to complete the construction by end of July, *Insha Allah*.

I enclose herewith a photo showing the present status of construction (Photos on page 2). This may be shown to the members who may kindly be urged to expedite their contributions and fulfill their pledges so that there may be no interruption and delay in meeting our obligations to the General Contractor and the completion of the project.

2. During my illness and recent operation a large

number of Jama'at members and their families shared the concern about my health and expressed their good wishes and prayers for my health and recovery. I am deeply indebted for their prayers and good wishes. It may not be possible to address all individually and I request that on Friday or any other suitable gathering, my warm thanks may kindly be conveyed to all.

My eye operation is likely to be scheduled during the next weeks and I earnestly request for Jama'at members prayers for good health and to be of some service in the cause of Ahmadiyyat, the true Islam.

MASJID BAIT UR REHMAN NATIONAL MOSQUE PROJECT, WASHINGTON, D.C.

CONSTRUCTION UPDATE AS OF APRIL 16, 1994

By the grace of Allah the Almighty, the progress of the National Mosque Project during this month is as follows:

1. Precast Concrete exterior wall panels have been installed on the East and North Elevations. (Pictures on page 2)
2. Structural Steel erection completed about 90%.
3. Waterproofing at the building perimeter at the lower level is in progress on the north elevation.
4. HVAC Air Ducts, being installed on the second floor now.
5. Excavation for the foundations for the Missionary House is in progress.
6. Pepco and Washington Gas company is preparing the area for the easements and road widening, to be started soon.

All the brothers and sisters are humbly requested to continue to pray to Allah for its completion as planned, Inshaullah. Also please come forward with your generous contributions now, so that we may be able to meet our financial obligations in a timely manner, Inshaullah.

Manzoor Rehman, Deputy Chairman
National Mosque Project

ANNUAL REPORT OF ACTIVITIES OF THE NATIONAL TABLIGH DEPARTMENT

(By: Nasir M. Malik, National Tabligh Secretary)

1. BAI'AT RECORD ANALYSIS (details given on the following three pages)

- 1994 Bai'ats = 51
- 1993 Bai'ats = 288
- Five Year Bai'at Comparison
 - Nation-Wide total bai'ats = 732
 - 71% (521) bai'ats in the large 8 Jama'ats
 - N-E Region most productive with 163 bai'ats (22%)
 - Los Angeles Jama'at most productive with 130 bai'ats (18%)

2. 1993-1994 TABLIGH TARGETS AND ACTION PLAN (detail attached):

Tabligh Plan (incorporating 93-Shura recommendations and 1000 Bai'at Target) supplied to each Jama'at for implementation. Awaiting detailed implementation feedback from Jama'ats.

3. CENTENARY OF CELESTIAL SIGNS:

Special "Promised Messiah Day" meetings are being held to celebrate the first centenary of the Celestial Signs throughout the US Jama'ats. Non-Ahmadies are being invited in large numbers to attend these meetings.

4. DA'WAT ILALLAH CENTERS:

Allocated \$17,500 to 7 Jama'ats (Baltimore,

Houston, Milwaukee, North Jersey, Rochester, Willingboro, and Zion). New Da'wat Ilallah Centers established in 5 Jama'ats (Dayton, Los Angeles, Philadelphia, San Francisco and York). Da'wat Ilallah Center in New York pending until procurement of a suitable building.

5. PUBLICATION OF NEW FLIERS:

Development of a flier in response to "Sharing Christ with Muslims" - Everyday Evangelism by Billie Hanks, Jr. in progress. Missionaries and Jama'ats requested to train Da'een Ilallah for this topic.

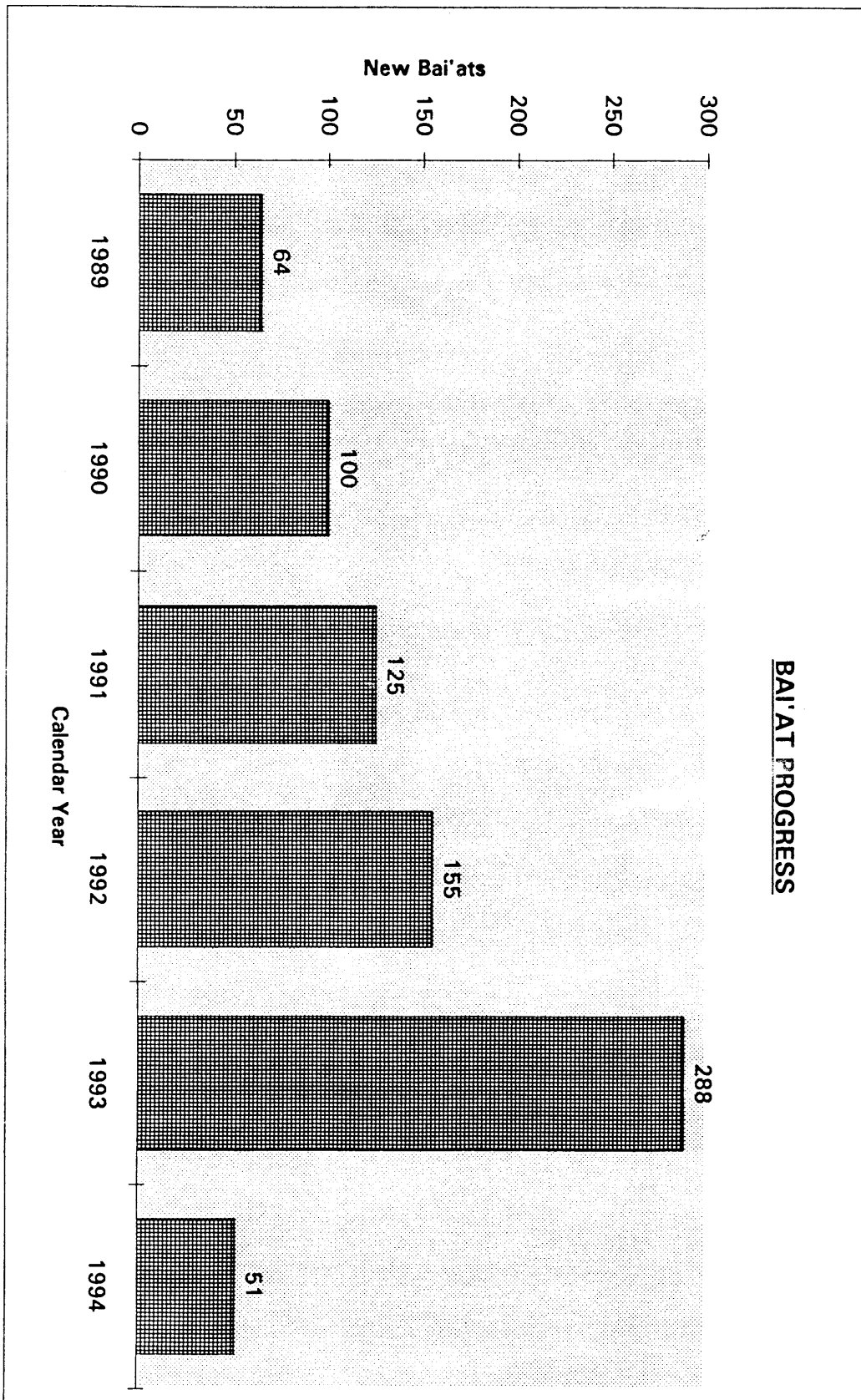
6. TABLIGH IN NEIGHBORING COUNTRIES:

Tabligh in 15 South and Central American countries (*Bahamas, Bolivia, Chili, Costa Rica, Cuba, Dominican Republic, Ecuador, Haiti, Jamaica, Panama, Paraguay, Peru, Puerto Rico, Uruguay and Venezuela*) assigned to the US Jama'at by Huzoor in Oct. 93. A detailed Tabligh Plan developed in Feb. 93. Implementation of this plan initiated in 8 countries (*Bahamas, Bolivia, Costa Rica, Dominican Republic, Haiti, Jamaica, Panama and Peru*).

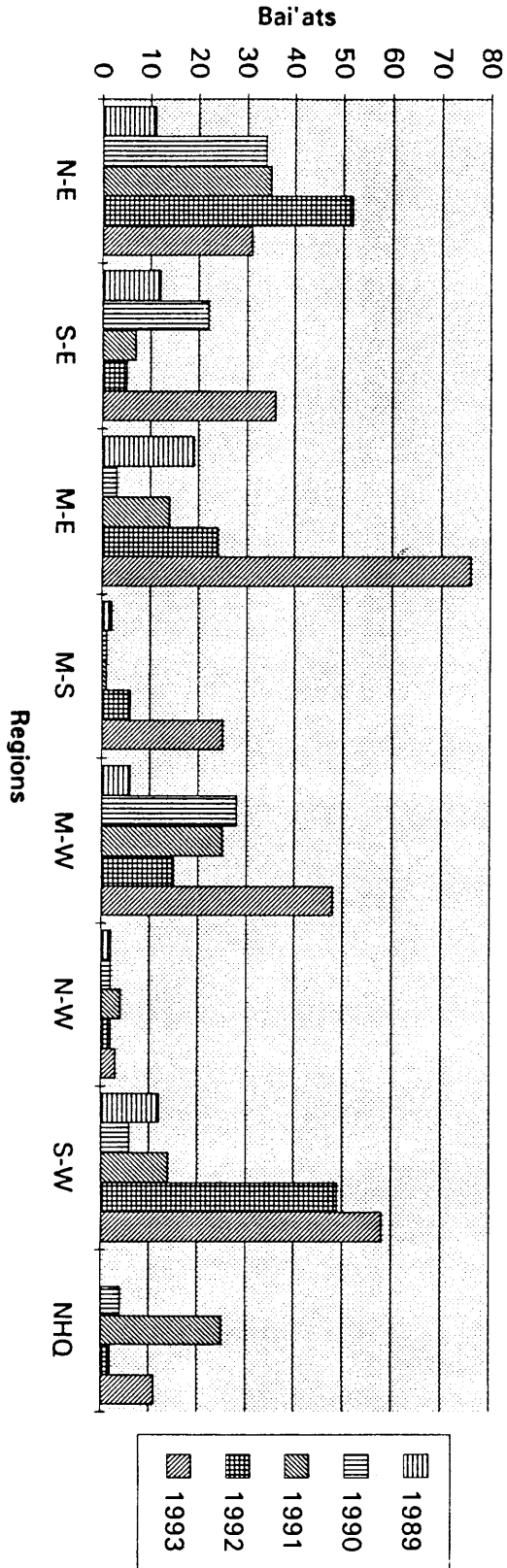
7. SPECIAL PROJECTS: The following two special projects are in progress:

- a. **Tabligh in Detention Centers** (Lead: Munir Hamid Sahib of Philadelphia)
- b. **Tabligh to Native Americans** (Lead: Rashid Ahmad Sahib of Milwaukee)

BAI'AT PROGRESS

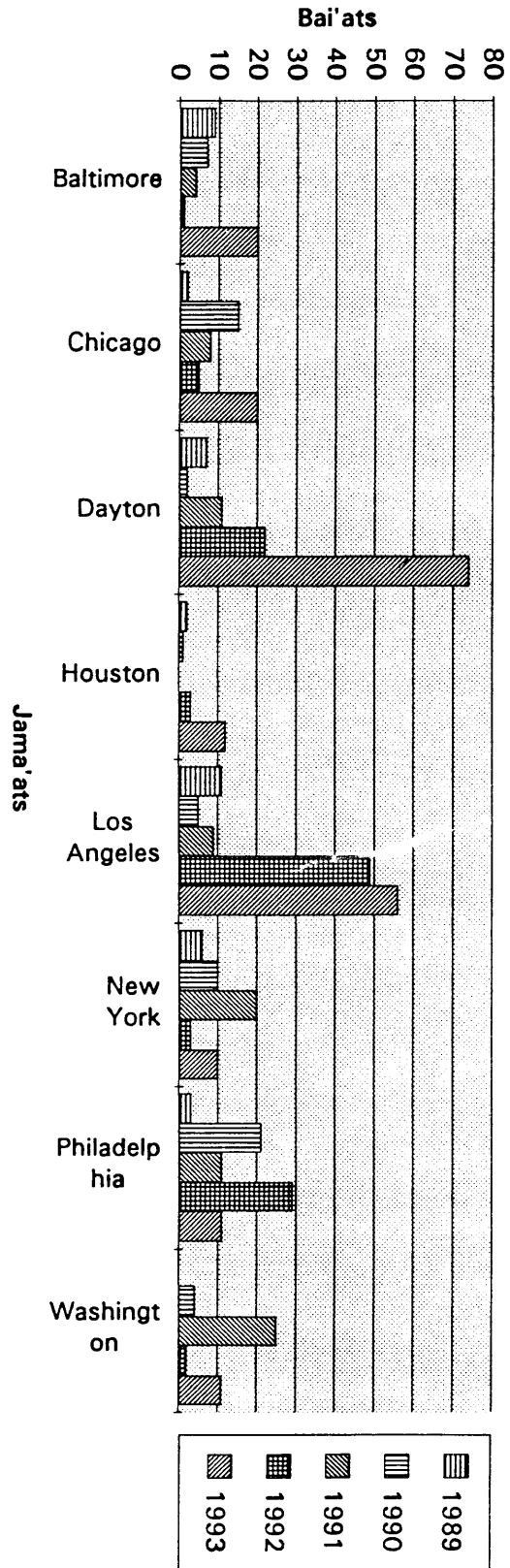


BAI'AT COMPARISON (by Regions)



REGIONS	1989	1990	1991	1992	1993	TOTAL	J A M A ' A T S
N-E	11	34	35	52	31	163	Boston, Hartford, NJ, NY, Phil, Roch, W/Boro
S-E	12	22	7	5	36	82	Alabama, Baltimore, NC, SC, Miami, Pitt, York
M-E	19	3	14	24	76	136	Athens, Cleveland, Columbus, Dayton, Detroit
M-S	2	1	1	6	25	35	Dallas, Houston, N/Oriean, Tulsa, MEXICO
M-W	6	28	25	15	48	122	Chicago, Milwaukee, St.Louis, St.Paul, Zion
N-W	2	2	4	2	3	13	Merced, Portland, Sac. SF, S/Jose, Seattle
S-W	12	6	14	49	58	139	Los Angeles, Phoenix, Tucson
NHQ	0	4	25	2	11	42	Washington, Miscellaneous
TOTAL	64	100	125	155	288	732	

BAI'AT COMPARISON (by Jama'ats)



JAMA'ATS	1989	1990	1991	1992	1993	TOTAL
Baltimore	9	7	4	1	20	41
Chicago	2	15	8	5	20	50
Dayton	7	2	11	22	74	116
Houston	2	1	0	3	12	18
Los Angeles	11	5	9	49	56	130
New York	6	10	20	3	10	49
Philadelphia	3	21	11	29	11	75
Washington	0	4	25	2	11	42
TOTAL	40	65	88	114	214	521

TABLIGH PLAN FOR 1993-1994

Dear Brothers:

Assalamo Alaikum wa Rahmatullahe wa Barakatohu.

In light of the instructions of our Beloved Imam, Hazrat Khalifatul Masih IV (a.t.b.a.), we have been developing the subject plan. After due discussion in the National Majlise Amla, Respected Amir Sahib has approved the attached plan. It is up to us now to promptly and diligently implement it.

Please discuss this plan in your respective Majlise Amla and Da'awat Ilallah Team and develop necessary implementation plan according to the circumstances of your Jama'at (available manpower, facilities, demographics, etc.).
Jazakamulah Ahsanal Jaza.

You will note we have a long ways to go to meet our 8/93-7/94 New Bai'at Target. May Allah enable us to fulfill all our responsibilities in the best manner and bless our humble efforts with unlimited success. *Ameen.*

If I can be of any further assistance please call me Sunday-Thursday evenings between 8:00 pm and 11:00 pm (E.S.T.) at (313) 695-3577.

(Nasir M. Malik, National Tabligh Secretary)

TABLIGH PLAN FOR 1993-1994

1. TABLIGH TARGET PRIORITY (for concerted efforts)

Lost Ahmadies	Relatives / Friends
African Americans	Professors/Students
Opinion Leaders	Detention Centers(1)
Bosnians/Albanians	Native Americans (2)
Hispanics/Arabs	

(Separate plans by (1) Munir Hamid Sahib: 215-455-0812; (2) Rashid Ahmad Sahib: 414-873-0266)

2. DA'WAT ILALLAH CENTERS

Establish more Da'wat Ilallah Centers at current Mission Houses and advertise the established Da'wat Ilallah Centers in their respective localities.

3. DA'WAT ILALLAH TEAMS

Each Jama'at should develop suitable Da'wat Ilallah Teams (based on Da'een home and/or work location, etc.) with the Local Tabligh Secretary as their **manager** and the Regional Missionary as their **coach**. These teams should be given a tabligh **plan** (activities, targets, etc.) and they should compete with each other (in their Jama'at).

4. DA'EEN ILALLAH DEVELOPMENT

Continue Da'een Ilallah development activities (motivation, training, recognition,...) through regional/local classes, personal visits, telephone calls, letters, etc.

5. WAQFE AARZEE PROGRAM

Waqfe Aarzee program should be properly organized and deployed to keep Da'wat Ilallah Centers open on a regular basis where possible. Also, members should be encouraged in each Jama'at to identify specific Jama'at work they would like to undertake and the hours in the week they can perform such work.

6. TABLIGH DAY

Each Jama'at should observe at least one "Tabligh Day" per year to focus on Tabligh. The activities for this day should be properly planned and organized well in advance to achieve full participation from all members and to make their efforts productive.

7. BAI'AT TARGETS

Allocation of the 8/93-7/94 National Bai'at Target (1000) by Jama'at is attached.

ANNUAL REPORT OF ACTIVITIES OF NATIONAL TARBIYYAT DEPARTMENT, 1993-1994

(By: Dr. Khalil M. Malik, National Tarbiyyat Secretary)

1. A curriculum was prepared for conducting weekly Tarbiyyat classes at each Jama'at level. It was sent to all Jama'ats along with instructions. Some Jama'ats have reported conducting the classes accordingly, other have not reported.
2. A curriculum was prepared for the Tarbiyyat of new Ahmadis. This also was sent to all Jama'ats along with a simple report form. Later a reminder was sent in December to ask the Jama'ats to implement and keep the center informed of the program.
3. Jama'ats and missionaries were asked to emphasize the topic of Zakat to the membership in December.
4. A seminar was held at Jalsa USA to discuss some moral issues pertaining especially to youth. Perhaps due to timing and weather, the attendance was very thin.

program and provide necessary help in addition to direct contact by the Tarbiyyat secretary. Both were done. The evaluation of the implementation is hampered by the lack of timely and regular systematic reporting by the Jama'ats.

Based on the information received through the reports of missionaries and some Jama'ats, the following details emerge.

There are 131 new members who need to participate in this program

(Athens 2; Baltimore 10; Boston 1; Carolina 5; Cleveland 2; Dayton 16; Detroit 2; Los Angeles 32; New Orleans 1; New York 13; North Carolina 7; Philadelphia 20; St. Louis 3; Washington DC 12; York 1; Zion 4).

The following Jama'ats reported that new members have been paired with senior members: Athens, Cleveland, Dayton, Detroit, Los Angeles, North Carolina, St. Louis, Washington DC, York and Zion. Only Los Angeles reported in detail on this aspect.

The following Jama'ats held special education classes for new members:

Boston, Carolina, Dayton, New York, Philadelphia, St. Louis, and York (a total of 26 classes with a total attendance of 109).

Respected Missionaries reported that classes were held:

Philadelphia (1), New York (1), Rochester (4), Dayton (8), and Los Angeles (2). The number of attendees was not provided.

No written reports have been obtained from the Jama'ats, therefore there is no pertinent data as to how many of the 131 new members have benefitted from these classes. The report form that was sent with the program to track this information has not been used.

SPECIAL TARBIYYAT PROGRAM FOR NEW AHMADIS

The Tarbiyyat program for new Ahmadis was approved and circulated with detailed instructions for its implementation in October to December 1993. The program is comprised of two components:

1. To establish and maintain close social and personal contact with the new members through pairing them with presently active senior members.
2. To review important information about the basics of beliefs, practices and history of Ahmadiyyat with new members to educate and train them so that they can assimilate in the movement.

For its implementation missionaries were asked to use their presence to reinforce the

For November, no information is yet available about this program.

COMMENTS

It was expected that each Jama'at would maintain a regular record of all new converts, who they were paired with, if pairing was effective, and whether the prescribed syllabus was adequately completed. It seems these targets have not been achieved satisfactorily, or at least have not been reported yet.

Hazoor's special instructions received in November (with reference to the Bangla Desh

program) were also sent to all Jama'ats directly by you. I have not received any reports to assess the response action taken at Jama'at levels.

I suggest that each Jama'at may be asked again to prepare such records and further classes be held in the spring for all those who join anew. This work may be supervised by the regional missionaries or by special regional officers who could visit the individual Jama'ats. Jama'ats need to be reminded to submit a report according to the report form that was prepared for this purpose.

May Allah enable us to carry out this very important and delicate work diligently. Ameen.

Rana Riadh Ahmad Shaheed

(continued from page 19)

Mohammad Akram Tufani were involved in the attack. This Maulvi belongs to Sargodha and is a very mean and wretched character. One year ago he filed charges against me of insult to the Holy Prophet, peace and blessing of Allah be upon him. As a matter of fact when I attended the court hearings in connection with that case against me, I asked some of his followers how they were doing. They said "You will find out in a couple of days how we are doing?!" This statement shows that they were hatching a plot at that time.

Q. How has the police cooperated with you?

A. So far the attitude of the police has been supportive and they have ensured full cooperation. A few of the assailants have been captured, and others are being tracked. Two of the captured assailants have admitted the crime and have identified other names. The names include four from Lahore, some from Dera Ismail Khan, and some from Gujrat and Mianwali.

Q. How was the treatment of the authorities after

this incident.

A. The assailants fled after the shooting. We immediately contacted the police. Some of our very close friends are in responsible positions in the government, as are some members of the political party. They helped us a great deal. With their help we filed the case with the police. We met senior Police officers, who assured us of utmost cooperation. After that two of the assailants have been captured.

The case involves three police stations. They drove a Toyota wagon in the area under the jurisdiction of one police station. It had a flat tire. Then they grabbed a Yellow cab; but the owner of the Yellow cab started shouting; so they fled. But the police chased them and caught them.

The staff in the hospital also cooperated with us. Treatment was given immediately both to our father and brother. Of course, our brother did not regain consciousness.

We informed the Amir and the Qaids by telephone; all of them arrived in no time. The Amir himself went to the police station and filed the case. Thus we had no difficulty in filing the case.

Eid-ul-Adhia will most likely fall on May 21 (tentative! Next to the day of Hajj in Mecca). We wish all our readers a hearty

EID

MUBARAK