



THE *Ahmadiyya* Gazette

إِنِّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

MUSLEH MAU'OOD NUMBER

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MUBAHALA CHALLENGE TO THE MULLAHS OF PAKISTAN

In his sermon on Friday, January 10, 1997, the Supreme Head of the Worldwide Ahmadiyya Muslim Community repeated his challenge of Mubahala of June 10, 1988. That challenge was primarily addressed to General Zia-ul-Haq who was totally annihilated in a plane crash on August 17, 1988. This fresh challenge to Mullahs engaged in utter falsehood and lies about Ahmadiyyat, was transmitted all over the world, live, by MTA International.

Holding in his hand a copy of the Mubahala challenge he issued in 1988, he asked all the religious leaders of Pakistan (mullahs) to come forward and accept this challenge. If they hesitate to accept the challenge in a formal way, at least they should be bold enough to say *La'natullahe Alal Kazibeen* (May the curse of God be on the liars). A summary of this Friday Sermon appears elsewhere in this issue of the Gazette.

When a claimant from God is rejected outright and arguments are exhausted and no room is left for any meaningful dialogue, then both parties – those who believe him and those who reject him – should invoke the curse of God on willful liars. This method is called Mubahala. Says the Holy Quran:

"Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say to him: Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allah on those who lie." (3:62)

EID MUBARAK

Eidul Fitr will be celebrated on Sunday, February 9, 1997, *Insha Allah*. Please accept our best wishes for a very happy Eid.

FROM THE HOLY QURAN

"In the name of Allah, most Gracious, ever Merciful.

"Those who disbelieve and hinder men from the way of Allah—He renders their works vain.

"But as for those who believe and do good works and believe in that which has been revealed to Muhammad—and it is the truth from their Lord—He removes from them their sins and improves their condition.

"That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does Allah set forth for men their similitudes."
(47: 1-4).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللَّهِ أَصَلَّ أَعْمَالُهُمْ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ
وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ
ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا
اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ

HADITH

”يَنْزِلُ عَيْسَى بْنُ مَرْيَمَ إِلَى الْأَرْضِ يَتَزَوَّجُ وَيَوْلَدُ لَهُ“

Hadhrat Abdullah bin Umar narrates that the Holy Prophet (Peace and blessings of Allah be upon him) said: When Eisa, son of Mary, descends upon the earth, he will marry and will have children..

In explaining this Hadith, the Promised Messiah (peace be on him) says: "The Holy Prophet (Peace and blessings of Allah be upon him) made a prophecy on the basis of revelation from Almighty Allah that the Promised Messiah will marry and he will have children. This indicates that Almighty Allah will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allah."

(Ayena Kamalati Islam, p. 578)

JALSA SALANA USA – 1997

THE USA JALSA SALANA 1997 WILL BE HELD AT THE NEW SITE,
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THE DIVINE REVELATION CONCERNING THE MUSLEH MAU'OOD

(Given below is an English translation by Sir Zafrulla Khan of the prophecy regarding the Musleh Mau'ood. Taken from the book *Tadhkirah* (English version), consisting of the prophecies, revelations, and dreams of the Promised Messiah, peace be on him.)

In the announcement of February 20, 1886, the Promised Messiah, peace be on him, says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt

receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

Editorial

In the name of Allah, Most Gracious, Ever Merciful

Dear readers:

Assalamo Alaikum wa Rahmatullahe wa Barakatohu.

We are passing through the last few days of the blessed month of Ramadhan and everyone is anticipating the celebration of Eid. We pray to Allah that it becomes possible for us to keep alive throughout the year the prayers and worship exercised during the month of Ramadhan and may we act upon these until the next Ramadhan arrives. May Allah accept our prayer and empower us to act upon our resolve.

I would like to mention something in connection with Eid. In your Eid celebrations, please do not forget your poorer brothers and sisters in faith. Remember them in your preparations for Eid. After the Eid prayers, first visit your poor friends. Take gifts of sweets and gifts of your love to them. This, in reality, is the true Eid. This is one among the basic philosophies of Ramadhan. May Allah make this Eid a blessed occasion for all of us.

Secondly, it is the month of February and it is an important month because the Promised Messiah (a.s.) had given the glad tidings of a Promised Son in February, 1886. In this issue, we have endeavored to tell you some of the details of this very important prophecy.

It is very obvious that the fulfillment of the Musleh Mau'ood prophecy was brought about in the person of Hazrat Mirza Bashirud Din Mahmood Ahmad, the Khalifatul Masih II. Addressing the Jamaat, Hazrat Musleh Mau'ood said:

"No doubt you can feel happy that Allah fulfilled this prophecy. You should be happy because the Promised Messiah (a.s.) himself has written that you should be happy and jump for joy because the light will come to you. So, I do not stop you from being happy, I do not stop you from jumping for joy. You can be exuberant with happiness and jump for joy. But I tell you that you should not forget your responsibilities in this moment of happiness. (Al-Mau'ood, p. 214-215)

What are these responsibilities. In the words of the Musleh Mau'ood:

شیطان کی حکومت مٹ جائے اس جہاں سے حاکم تمام دُنیا پہ میرا مُصلطے ہو

Let the power of Satan be eliminated from this world. My Mustafa (the Holy Prophet, peace and blessings of Allah be on him) should reign supreme in the world.

Let us resolve that:

تھمود کر کے چھوڑیں گے ہم حق کو آشکار

رُوندے زمین کو خواہ ہلانا پڑے ہمیں

Mahmood! we will make the truth manifest all over the world, even if we have to shake the whole surface of the earth.

Editor.

Pearls of Memory:**REMEMBRANCE OF HAZRAT MUSLEH MAU'OOD**

by Sahibzada Mirza Muzaffar Ahmad, Amir USA

(Reprinted with thanks from An-Nahl)

This brief article is based largely on personal experiences which I had the privilege to witness and experience. I had the good fortune to see and watch Hazrat Musleh Mau'ood as a school kid, as a college student and as a grown up man.

My earliest vivid memories go back to the time when he would go through the house of Hazrat Amman Jan (wife of the Promised Messiah) on to Masjid Mubarak to lead prayers. On his return from the mosque he would spend some time with Hazrat Amman Jan, particularly after Maghrib Prayers for a while, and chat with her and others who were present. At other times, particularly in the winter months, he would first go to Bait-ud-Dua (Prayer room) to offer Sunnats.

On these short stops he would pace up and down in the courtyard or the room depending on the weather and sometime engage in serious discussion on current Jamaat matters with my father (Hazrat Mirza Bashir Ahmad) and sometime with Hazrat Mir Mohammad Ismail who may be visiting his sister, Hazrat Amman Jan.

At other times he would chat with Hazrat Amman Jan or talk to the children who may be present. I remember once he addressed us saying, "The Holy Quran is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings and come out with gems of wisdom. If you have not reached maturity to come out with gems, at least you can bring out a shell as a result of your serious study of the Quran."

His Love for the Holy Quran

His love and attachment for the Holy Quran was deep and abiding. On Saturdays, he would give Dars among women. The scene is still fresh and vivid in my mind. He would stand in the verandah of Hazrat Amman Jan's house and the ladies would sit in the courtyard, in the verandah or in close by rooms. It was, in those days, a very small crowd.

He would give Dars among men which was attended by school children and give a special Dars during summer vacations in Masjid Aqsa which was also attended by a large number of Ahmadies from outside of Qadian. This Dars was given every day for hours and lasted many weeks.

During the last Ramadhan, Hazrat Khalifatul Masih IV read out a visionary prediction of Hazrat Musleh Maood that a time will come when Darsul-Quran by the Khalifatul Masih of the time will be (televised and) listened to all over the world. Lo and behold! It has happened at the initiative, and during the Khilafat of Hazrat Khalifatul-Masih IV, and the whole world is witness to the fulfillment of this divine blessing.

When I was married to his daughter, we spent some days of summer leave in Dharamsala. On his own initiative he suggested to me that he would like to give me lessons in the meanings of the Holy Quran. He did it every day and I used to take notes of this private Dars.

Again, his Tafseer-e-Sagheer and masterly Tafseer-e-Kabir in several volumes, are precious monuments to his love and labor to explain the unmatched beauties of the Holy Quran and its abiding message. A great part of this work was done when he was not well at all. I recollect long hours of his work in these precious weeks at Jabba where he spent some time to escape the unbearable heat of the plains in the scorching summer months.

Reliance on the Power of Prayer

The other dominating facet of his life was a deep trust and reliance on the power of prayer. At every crisis in Jamaat's life he would retire to Bait-ud-Dua and literally spend hours in praying to Allah. I witnessed this during the partition days. He would come out of Bait-ud-Dua with his eyes red and swollen.

I was posted in Amritsar as Additional Deputy

Commissioner designated by Pakistan, with a Sikh gentleman as Additional Deputy Commissioner by India, and the Deputy Commissioner, who was a British, was to hand over to one of us depending on the award in the disputed Districts. One day the British Deputy Commissioner on return from Lahore, told me casually that Gurdaspur District is likely to go to India. I expressed my horror and surprise that under the principle of division for the award it is a Muslim majority District contiguous to other Muslim majority Districts and should under every criteria be part of Pakistan.

At my argument, he felt a little embarrassed and said, "Lahore is full of rumors and you can never place any reliance on what you hear." The Deputy Commissioner also advised me to go back to Qadian as the C.I.D. reports indicated that a bomb was to be thrown at the house where I was living. He told me that if Amritsar was awarded to Pakistan, he would call me to return and take charge. So I went to Qadian and reported this to Huzoor in his office, Qasre Khilafat. He told me that a short while earlier he had received a revelation that: Wherever you be, Allah will bring you all together. (Al-Quran, 2:149)

Another incident of his solicitation to Allah is enshrined in my memory and I feel the presence and freshness of that awe even today some sixty-sevens years later. I was asleep at the outer courtyard of our home in Qadian on the mardana (men's) side on a summer night when I heard heart-rending cries of prayers. The initial impact on sudden awakening was scary and when I regained my composure, I found it was Hazrat Musleh Mau'ood engaged in Tahajjud prayers in the upper courtyard of Hazrat Ummeh Nasir's home whose wall adjoined our home. As I tried to listen closely, Huzoor was repeating the prayers in the words of sura Al-Fatiha: "*Guide us unto the right path*" with such pathos that it looked as if a kettle was boiling on a stove. And the repetition of this part of the verse and prayer went on for what looked like eternity. The memory of that night and experience has never left me any time ever.

His Infinite Love for the Jamaat

He had infinite love for the Jamaat. I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Quran in his hand as soon as a caravan of Ahmadies left Qadian and moved towards Pakistan border. Almost

throughout this period he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.

It is also in my knowledge that at times of crises for the Jamaat, he stopped sleeping in the comfort of his bed and would sleep on the floor praying all the time until God assured him of success and resolution of the crisis. At times on such occasions he would feel a soft touch of a twig and a charming voice urging him to get up and sleep on the bed.

Another occasion which left a deep and abiding impression on my mind was when shortly after our marriage (when I was posted as Assistant Commissioner, Multan, and was temporarily living with my wife's maternal uncle, Colonel Habibullah Shah Sahib, who was Superintendent Central Jail), Huzoor stopped for the night on his way to Sind. One evening he took me to the Drawing Room and asked me to sit next to him on the sofa. He told me that as a member of ICS, I would have opportunities to move around in higher circles but this should never stop me from caring for the poor and the under-privileged.

Referring to the furniture he said that the furniture which prevents or discourages a poor man to reach you is not fit to have. He mentioned how every poor person had equal access to the Holy Prophet and that is the true example to follow. He had tears in his eyes and spoke in choked voice as he said all that. Of course my own state of mind and condition can be imagined rather than described as I had hardly ever seen him so moved and sentimental.

The other strong impression which I carry is his hard work and untiring efforts in the service of Islam and Ahmadiyyat. I can still remember seeing him sitting on the floor in a room covering himself with a chocolate color Dhussa (a soft Kashmiri blanket), with about a dozen or so long stem candles lit on an overturned box, reading or writing often late at night. He had a sensitive throat which was the effect of kerosene oil, and therefore he used candles as there was no electricity in those days in Qadian. It came probably in early 1930s and in the period before that the working conditions placed an extra severe strain.

In periods of crisis I have seen Huzoor work throughout the night without a wink of sleep and going from work straight to mosque for Fajr prayers. He would write a memorandum and sometime he

would send it in bits and pieces to my father for translation or sometime for his views on the matter. We, as young boys, shuttled back and forth carrying those notes.

Respect for Hazrat Amman Jan

He always showed utmost respect and affection for Hazrat Amman Jan. He would, in most of his travels, take her with him. Hazrat Amman Jan would affectionately call him Mian. She would be worried to death if he was late in coming home from a journey at the given time. Once, my wife tells me, that Hazrat Amman Jan was waiting impatiently for Huzoor's return as he was late. Hazrat Amman Jan took up a soft twig and as Huzoor entered she softly touched the young Khalifa with the twig saying, "Don't be late again. It worries me to death." This was a natural outburst of a worried mother but otherwise she showed him all the respect like any other Ahmadi.

When Hazrat Amman Jan died in Rabwah, Huzoor's desire was to bury her in Qadian next to her husband, Hazrat Promised Messiah, peace be upon him. I was posted then in Lahore. Huzoor asked me to take up the matter with the Indian High Commissioner. On my request, the high commissioner told me that he would get in touch with Delhi and on the following day informed me that the Government of India has agreed as a special case. However, it would not issue visas for more than 20 relatives/others to accompany the body for burial in Qadian. Huzoor did not accept this offer and without hesitation told me that in view of Hazrat Amman Jan's status and position some 10,000 Ahmadi were needed to accompany her for burial in Qadian.

A Great Orator

Huzoor was a great orator. I have traveled a lot and have heard some of the top-most leaders of the world. None came close to Huzoor's oratory. He literally could move mountains and thousands and thousands of Jamaat members can bear witness to this truth. He kept large gatherings spell bound. I recall that soon after partition he gave a series of lectures in different cities elaborating what Pakistan needed to do in Defense and other fields. A non-Ahmadi professor of Islamia College was sitting close to an Ahmadi friend of mine. The Professor on hearing his speech, spontaneously stated that Huzoor should have been the Prime Minister of Pakistan.

Earlier, at a lecture, '*Islam main Ikhtilafat ka Aghaz*,' in Islamia College, the presiding officer who was a professor of history paid warm tribute to Huzoor's masterly thesis. The Professor's opening words were: "Fazil Baap ka Fazil Beta" (learned son of the learned father), adding that he had assumed himself to be very knowledgeable in Islamic history but after listening to Huzoor's lecture, the Professor found how deficient was his knowledge and insight about Islamic history.

To Ahmadies familiar with the Musleh Mau'ood prophecy of the Promised Messiah, this was no surprise. What God had revealed long before Hazrat Musleh Maood's birth, the divine revelation, read as a piece of history, which had happened so clearly and unambiguously for every one to see and judge.

His Gracious Kindness

I was throughout a recipient of Huzoor's gracious kindness in many ways and recall a long letter of advice from him before I left for England for higher studies. One advice which made a deep and abiding impact was his quotation of the Quranic verse, i.e., the source of all real honor is Allah. I never forgot it. How true it is, indeed!

When on my return from England I joined the service and was married, Huzoor's advice to his daughter who became my wife, was: "Muzaffar is now in service of Government but you are not. Meet freely the humblest but do not ever call or visit people merely on account of their rank and position." A test came early in service. The Financial Commissioner visited Sargodha along with his wife. The ladies of the senior officials called on her. My wife did not, despite the urgings of the ladies.

Later on, ignoring all the ladies including the wife of Deputy Commissioner, Financial Commissioner's wife invited my wife alone to tea and made elaborate purdah arrangements for her. Everyone in the official circles in Sargodha was surprised and repeatedly inquired how it had happened and whether my wife had any previous acquaintance with the Financial Commissioner's wife. My wife's response was, "No, I had never met or known her."

Despite his extraordinarily busy life, Huzoor would find time to spend with his own children and the children of his close family. I remember that during winter months, after the Isha prayers, he would

collect children in a room and narrate stories to them. The stories were not from any book. Actually he made them up as he spoke. These stories had some lessons which were woven in. The session would end with mothers or servants carrying some children who had dozed off and were fast asleep.

His Lighter Moments

In his lighter moments, Huzoor would sometime go hunting and compete against his colleagues and family members in cooking food and once I remember he competed against a large number of Jamaat members in swimming in a canal (which was at a distant of three miles from Qadian), from one bridge to another. The test was not to let your feet touch the ground and any one who touched the ground deliberately or accidentally had to raise his hand and go out of the race. When he reached at the other bridge he was left with only a handful of men with him. We followed this race along the canal bank. Huzoor at that time wore a home-spun long short which was long enough to cover his knees.

A Great Administrator

Hazrat Musleh Maood was a great Administrator with tremendous organizational vision and capabilities. The present Jamaat organization and structure owes a great deal to his many activities. The Nizam-e-Shoora, Financial Structure, the establishment of the three Auxiliaries, acquisition of large chunks of land for the Jamaat in Sind, on the basis of a vision he saw, the establishment of Tehrike Jadid for the spread of Islam and Ahmadiyyat in foreign lands in addition to its other elements in response to the onslaught of the Ahrar agitation and many other schemes, are standing monuments to his foresight and organizational capabilities.

To inculcate volunteerism and develop concept of Dignity of Labor, Huzoor started organizing Waqar-e-Amal Days on which the whole community, young and old, regardless of rank or status in life, would all get together and with manual labor undertake community work like filling ditches, cleaning the neighborhood or build small patches of dirt road for the benefit of the community. I can still see Huzoor join in one Waqar-e-Amal carrying a basket full of dirt and throwing it at the designated spot. This motivated and inspired the whole community and they all joined in the venture with zeal and enthusiasm.

A Man of Great Courage

He was a man of great courage and iron determination. I remember that when there was an attempt on his life while leading prayers in Rabwah, I was told about it by DIG Police before the news leaked out. He told me that Hazrat Mirza Sahib was out of danger and all communications with Rabwah had been cut off. The police and District Authorities throughout the Province had been alerted.

Nevertheless, I immediately made contact with Dr. Amir-ud-Din, a Surgeon, but he was involved in University Examinations and then contacted Dr. Riaz Qadeer, another Surgeon, and took him in my car to Rabwah, arriving there late at night. Dr. Mirza Munawar Ahmad, Huzoor's son, had attended to the wound on Huzoor's neck. When Dr. Riaz Qadeer saw it he found it bulging and wanted to open it as there was a leak in one of the veins. He advised that this be done under anesthesia but Huzoor said, "No. I would not like to be under anesthesia but would prefer to be done without it." When he stitched the small vein Huzoor stood up to it with remarkable composure and courage.

This wound affected his general health and when he passed away after a long illness, we were all in Rabwah. His long illness appeared to be Allah's design to allow the Jamaat to prepare itself for the succession and absorb the tremendous shock of his departure in view of Jamaat's unique and intense attachment to him.

He fought for Muslim causes with great zeal and devotion. The evidence is overwhelming. This happened in the epic struggle against Shudhi movement, in the struggle for the rights and freedom of Kashmiris, in his detailed commentary on Hindu designs against the legitimate rights of the Muslims of undivided India in 1940s, at the time of partition, and many such historical occasions. When a bigoted Hindu wrote an offensive article against the Holy Prophet, he raised his voice and organized an effective campaign against it, forcing the Government to take due notice. On a positive side, he organized *Seerut-un-Nabi Day* and *Yaume-Peshwayane-Mazahib* (Religious Founders Day) to prevent such painful incidents when they raise on account of ignorance of the lofty and noble character of the Holy Prophet and his unmatched benevolence to humanity.

In short, he was a unique leader of great and superior qualities rarely combined in any one individual. He was a living personification of all the rare qualities which the divine revelation the Promised Messiah had received in answer to his solicitations to

Allah for forty days in total seclusion in Hoshiapur. The majesty and sweep of the prophecy is awe-inspiring and this one prophecy alone is enough to guide a lost soul to Divine truth and message.

SPECIAL ISSUE OF THE GAZETTE ON THE LATE DR. MUZAFFAR AHMAD ZAFAR

We had requested members to send us any memories they had of the late Dr. Muzaffar A. Zafar so we can prepare a special issue on him. We have received some response but we solicit more responses. We are going to have the April issue of the Gazette dedicated to Dr. Zafar. Please hurry and send us any contributions for this issue as soon as possible, but not later than the end of February, 1997. Thank you.

SADAQATUL FITR (FITRANA) AND EID FUND

Fitrana is a sadqa which is obligatory on each earning head of household. Its purpose is to help the poor members of the community so that they can fully enjoy the happiness of Eidul Fitr.

It is advisable that Fitrana should be paid as early as possible starting the month of Ramadhan, so that the administration can distribute it among the deserving on time. In any case, it should be paid before Eid prayer.

The rate for Fitrana for this year is fixed at \$5.00 per person (including even a newborn before Eid prayers). The head of household is responsible to pay on behalf of his/her dependents. If due to financial hardship, someone is unable to pay according to full rate, he/she can pay at half rate, \$2.50 per person.

Please do not forget that Eid Fund is paid according to each member's capacity.

Adorn Your Eid With the Service to the Poor

Our beloved Imam said in his sermon on March 13, 1993:

"There is no Eid in the world better than celebrating the Eid with the poor. You will find God only by serving the poor. This is a remedy that has been tried successfully many times; and it has never failed. Adorn your Eid with service to the poor. Then your Eid will be such that it will not be a worldly Eid; it would become a heavenly Eid. Its joys and its blessings then would be ever-lasting.....

"I advise the rich to go to the houses of the poor. The presents that they have so far been exchanging within the circle of the rich should extend to the poor. . . They will find limitless joy. This is the Eid of the Holy Prophet (Peace and blessings of Allah be upon him). This is the Eid of the true faith.

All members are requested to convey these guidelines to all. Try to implement them in your own life and in your Jama'at. The Eid presents should be exchanged without regard to any discrimination.

HAZRAT MUSLEH MAU'OOD, KHALIFATUL MASIH II IN THE EYES OF NON AHMADIES

{This article was written in Urdu by Choudhery Muhammed Siddique sahib, Incharge
Khilafat Library, Rabwah and rendered into English by Dr. Abdus Salam Malik and Dr.
Basharat Munir Mirza. May Allah reward them all. }

The time of the advent of the Holy Founder of Ahmadiyya Community is known as *Faij-e Aawaj* (Age of Darkness). Not only the followers of Islam had stopped following the teachings of Islam but the opponents and enemies of Islam were also using every means possible in their efforts to destroy and annihilate Islam. They were trying to attack Islam and the Holy Founder of Islam, Hazrat Mahammad (saw) from different directions in order to dishearten Muslims. The Holy Founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad (a.s.), had started early in his life written and spoken struggle to establish the superiority and vitality of Islam over all other religions and most convincingly countered the attacks of the enemies of Islam. He called the opponents of Islam and non-believers to open challenges but few dared to accept his challenge.

In this connection, in the 1880's, the leaders of Arya Samaj, viz., Munshi Inderman Muradabadi and Master Murlee Dhar, etc., had discussion and debate with Hazrat Promised Messiah (a.s.) about the truthfulness of Islam and asked for a sign to prove that Islam is a living religion. Therefore Hazrat Promised Messiah (a.s.) accepted their challenge and, in order to dedicate special prayers for this purpose, spent 40 days in seclusion at Hoshiarpur.

Almighty Allah accepted his humble and sincere supplications and gave him the promise of manifesting a clear and bright sign to establish the truth of Islam. Therefore, while still in Hoshiarpur, he was given the glad tidings of a boy from his own progeny who will be endowed with many superior qualities and distinctive attributes.

He (the promised son) will be a manifestation of the majesty and mercy of Allah. He will grow with great speed (in a short period of time) and in beauty and benevolence will be like you. He will cause the excellence and eminence of Quran and Magnificence of Allah to be established in this world. He will be

steadfast and of supreme resolve in his endeavors. He will be extremely intelligent and knowledgeable and he will be filled with secular and spiritual knowledge. He will be pious and handsome. He will be endowed with majesty and grandeur. Nations of the world will receive blessings from him; and he will cause the deliverance of the captives and the oppressed. (*Advertisement, February 20, 1886*)

According to the revelation and knowledge given by Allah, Hazrat Promised Messiah (a.s.) presented this prophecy as a sign to his opponents and published it widely. Thereafter, on January 12, 1889, as a manifestation of this prophecy, Almighty Allah bestowed on him that beloved and revered son. Hazrat Mirza Mahmood Ahmad, the second Imam of Ahmadiyya community, Al-Muslehul Mauood was born.

The prophecy given by Allah was fulfilled. All the attributes foretold in the prophecy became evident in his noble personage. His heart was filled with the love of Allah and his holy messenger (saw). His soul and bosom was illumined with the love and knowledge of the Holy Quran. He flourished with rapidity and became an instrument of establishing the superiority and status of the word of God (the Holy Quran) in all corners of the world. No scholar in the entire world could dare challenge him.

The enemies tried their level best to put obstacles in his way but Almighty Allah, purely by His grace, utterly humiliated them all, and established the steadfastness and high resolve of Hazrat Musleh Mauood (raa). These virtues and attributes and high stature was established with such clarity and so convincingly that not only his followers but his arch enemies and rivals, all were forced to acknowledge his status and virtues. Almighty Allah, by His grace, spread his fame in all corners of the world and people living in different parts of the world became his ardent admirers.

In the following, we are going to present, very briefly, the opinions expressed by people from different walks of life who were impressed by his personal attributes.

The Superiority of Islam and the Status of Quran

In the prophecy about Hazrat Musleh Mauood, one of the purposes of his birth was this, "So thatthe superiority of Islam and status of Quran become manifest on people." About the fulfillment of this sign, we quote the renowned Muslim leader of Indo-Pak subcontinent and poet, the editor of daily newspaper "Zimindar", Maulvi Zafar Ali Khan. While addressing the opponents of the Khalifatul Masih II, he said:

"Listen carefully, you and your followers will never be able to compete with Mirza Mahmood Ahmad. Mirza Mahmood has the Quran and he has got knowledge of the Quran. What have you got?....You have not read the Quran even in your dreams.....Mirza Mahmood has got a community with him which is ready to sacrifice everything they have at his slightest hint.....Mirza Mahmood has got a party of preachers, experts in different fields. In every country of the world he has established his dominion." (*Aik Khaufnak Saazish*, p196, author Mazhar Ali Azhar)

In his tenure as the Imam of the Jamaat, he had the Holy Quran translated in different languages in order to spread it to all the nations of the world. He himself wrote the introduction to the Quran in which he answered the criticism and objection raised against Islam and the founder of Islam by orientalists and people of other religions. People from different parts of the world gave their opinions about these translations. Here are presented a few examples.

- a: Mr. Charles S. Bradon, Head of the Department of History and Religious Literature, Evanston University, USA, wrote that, on the whole, this is a very valuable addition in the Islamic literature in the English language. He further expressed his appreciation for the valuable addition, in English, of Islamic literature by Ahmadiyya community.
- b: Famous orientalist, Mr. H. A. R. Gibbs, said that it was so far the best effort in translating the Quran in English.
- c: Mr. Richard Bell wrote that it was an effort to interpret the Islamic teachings according to the needs of this age and its problems. It is a proof that Ahmadiyya Community was spiritually alive and progressive.
- d: A. J. Arbury said that It would not be an exaggeration to consider this work to be an evidence of the command of Islamic teachings.
- e: Famous Dutch Weekly Newspaper, *Dewaagsohel*, in its March 15, 1954 issue, writes, "In this edition the original Arabic text and its Dutch translation is given together. In its introduction, written by Hazrat Mirza Bashiruddin Mahmood Ahmad, the universal teachings of Quran has been presented as superior to the teachings of Bible and Vedas. According to this introduction the prophecies of the Old Testament are not about Messiah, instead these are about the Holy Prophet of Islam." (*Tehrik-e-Jadid and Foreign Missions*).
- f: Huzoor delivered a speech about Islam in the Religions Conference, in London, in 1924. Different newspapers including The Times, Morning Post, The Daily Telegraph, Daily News and Manchester Guardian reported its summary and praised it immensely. The organizer of the conference and famous clergyman of London, Dr. Walter Wash, said that he has drawn this conclusion from this conference that Islam is a living religion and this was the purpose with which the Imam of Ahmadiyya community came to London. (*Al-Mubashirat*, p78)
- g: In 1945, Huzoor delivered a lecture in Lahore on Islamic Economic System, which was later published as a book and it was translated in different languages. Its Spanish translation was published in Spain. The second most widely published newspaper in Spain, "Madrid", wrote a review in its July 21, 1948 issue which shows how he was able to establish the superiority of Islam., " Hazrat Mirza Bashiruddin Mahmood Ahmad in his lecture, comprehensively sheds light on the teachings and the principles of Islam which enables one to comprehend that the economic system forms the basis of Islam. He has brilliantly shown the difference between the

Islamic system and Communism.” (*Alfazal, December 31, 1948*)

Handsome and Pious Son, a Righteous Servant Will Be Given To You

In addition to other signs in the prophecy one sign pertains to him being pious and handsome. In this regard Mr. M. Aslam writes his impression, “We were delighted to meet with Sahibzada Mirza Bashiruddin Mahmood Ahmad. Sahibzada Sahib is an extremely courteous and modest man. In addition to being courteous, he is also a very profound thinker.... I will always remember the piety, righteousness, broadmindedness and modesty of Sahibzada Sahib.” (*Ta'assurrat-e-Qadian, p136-137*)

Khan Bahadur Seth Ahmad Aladin of Hyderabad Deccan writes, “Respected Mirza Bashiruddin Mahmood Ahmad Sahib has been specially kind and benevolent towards me. His practical life, broadmindedness and unwavering faith in Allah has always impressed me.” (*Al-Hakam, Jubilee No., 1931*)

In 1924, on his journey to Europe, Huzoor stayed in Arab countries. During his stay in Arab countries, the press gave him extensive coverage. Here are some of the reviews of the Arab press.

- a: Widely published newspaper “*Akhbaar Al-Qabas*”, Damascus, wrote in its August 8, 1924 issue, “Indian delegation comprising of great religious scholars and learned people, led by the Imam of Ahmadiyya community, Mirza Bashiruddin Ahmad, arrived in the Capital (Damascus) and stayed in Central Hotel. During our audience with him, we observed his depth of religious knowledge, superior stature and his great devotion and dedication to Islamic interests and related matters.”
- b: Journal “*Alif Wal Ya*”, in its August 9, 1924, issue, writes about their experience about an audience with Huzoor, “We met with him as representatives of our newspaper and we found that he was encircled by many of his companions. We could clearly see the signs of piety and righteousness and their love and devotion for their leader and Imam on their faces. We also saw two of the renowned scholars of Damascus, Maulvi Bahajatul Batar and Ahmad Alnoor Balaqi and quite a few of the educated young men of Damascus in his company. We observed that he

spoke fluent Arabic and would frequently quote Quranic verses and sayings of the Holy Prophet (saw) to support his arguments and if he could not remember any Hadeeth or Quranic verse then he would use logic. And this Mahdi Sahib (Hazrat Imam Jamaat) is of average height and wears his national Indian dress and wears a white turban. He is extremely intelligent, speaks fluently and with great command and use powerful arguments in his support. He neither gets tired nor gets bored from discussions and arguments.”

- c: The same newspaper writes in its August 10, 1924 issue, “He was talking in Arabic language which very much resembled the literary Arabic. He was middle aged (between 30 and 40 years of age). His immense intelligence is apparent from his facial features. And his audience gets very much impressed with his gracefulness and magnificence.”
- d: Another famous newspaper of Damascus, “*Fatal Arab*”, in its August issue, writes, “He is in 40th year of his life. His facial features reflect his intense intelligence. He sports a full black beard. He has wheat complexion. Majesty and magnanimity is evident from his face. His eyes reflect extraordinary knowledge and intelligence. When you face him you realize that you are standing in front of a person who understands you very well before you could understand him. He is always smiling which sometimes is hidden and sometimes becomes apparent. You will marvel at the meanings and awe hidden behind this smile.”

Man of Excellence and Majesty

One of the signs attributed to the promised son in this prophecy was that he will be a person of majesty and excellence. In this reference, Mr. Mian Sultan Ahmad Wajoodi, member of Provincial Congress Committee, Punjab of former united India, writes: “If Kamal Ataturk used to rule over 2,94,416 square miles and 15.2 million people, if Joseph Stalin was the undisputed ruler of 171 million people, if Mussolini was the king of 42 million Italian and 8.6 million Ethiopian people, if Adolph Hitler rules over 65 million Germans, then Mirza Bashir-ud Din Mahmood Ahmad also rules over people spread all over the world belonging to all nations of the world, whose obedience is considered the most important

obligation of their lives by these people.” (*Al-Hakam, Jubilee Number, December 1939*)

Intelligent and a Man of Understanding

Another attribute foretold in the prophecy was Intelligence. We have already presented the opinion of Arabic Newspapers in this regard. We now present the acknowledgment of Chaudhry Fazal Haq, who admits the inability of his party to counter the extraordinary intelligence and knowledge of Huzoor, in these words,

“The amount of money being spent by Qadiani Jamaat and the incredible brain which is working behind this movement, is enough to destroy even the strongest kingdoms in seconds.” (*Newspaper “Mujahid”, 10 August, 1935*)

Prof. Stenko, of Yugoslavian origin, Head of the Department of Religious studies in Wagner College, Pennsylvania, USA, visited Pakistan in 1960-61, while studying comparative religious studies. After returning to USA he wrote a comprehensive thesis on, “*The Ahmadiyya Movement in Islam*”. In this he wrote about Ahmadiyya Community and Hazrat Imam Jamaat. He found Huzoor to be a leader of great resolve and extremely intelligent. He also mentioned that, like his father, Huzoor also claimed to be in communion with Almighty Allah. (*Eastern World, December, 1961*)

Of High Resolve, Steadfast in His Endeavors and Filled With Secular and Religious Knowledge

Huzoor was also endowed with great facility in the knowledge of worldly as well as spiritual fields of learning. He was also of very high resolve. Even his opponents have admitted this, for example,

1: Khwaja Hasan Nizami paints his picture like this, “Most of the time he is sick. But these illnesses do not in any way interfere with his proficiency. Even in worst times of opposition, he kept his cool and continued with his mission and established his Mogul audacity and also established that Mogul race has got special talent of administration. He has got political astuteness and is also very strong in religious knowledge and sagacity. He is also well versed with military profession, that is, he is expert in both intellectual as well as lettered warfare.” (Adil, Delhi, 24 April 1933 as reported in *Khalid, November 1955*).

2: During his stay in Damascus, on his way to Europe and England, Newspaper, “*Al-Imran*”, in its August 10, 1924, issue wrote, under following caption, **Mahdi in Damascus**, “Respected Ahmad Qadiani Sahib, the Khalifa of Mahdi in India, arrived in Damascus, along with his companions who are great scholars in his Jamaat. Shortly after the news of his arrival was published, many scholars and learned people went to see and discuss with him his claim. They found him to be a scholar with extensive research and depth of knowledge of all religions and their history and philosophy and one who is given the knowledge and understanding of the philosophy of divine law.”

3: In 1919, a meeting of Martin Historical Society, Islamia College, Lahore was held under the Chairmanship of Professor Syed Abdul Qadir, in Lahore. In this meeting Huzoor delivered a speech on the topic of, “The Beginning of Differences in Islam”. In this meeting, Professor Abdul Qadir introduced Huzoor in these words, “Gentlemen, normally when someone comes to deliver a lecture, it is routine for the president of the meeting to introduce him to the audience. But today's lecturer is a person of such dignity, fame and status that you will hardly find any one who is not familiar with him. He is the son of that remarkable and holy person who had created a major upheaval in the entire religious world and particularly in Christian world.” (*Ta'assurat-e-Qadian, p16*)

4: The same professor, in the closing remarks, said, “Gentlemen I have also studied history somewhat and when I came here this evening I thought I knew most of Islamic history and I can easily critique it. But now after listening to Mirza Sahib's speech I realized that I am only a beginner. The difference in my depth of knowledge and that of Mirza Sahib's depth of knowledge is the same as between the light of this table lamp (the lamp sitting on the table) and that big electric lamp (which was hanging from the ceiling).

Gentlemen, the brilliance and command with which Mirza Sahib has commented on this very difficult subject in Islamic history is unique to him. There are very few people who could talk

on this very complicated chapter in Islamic history. As far as I know there is none here in Lahore. I wish we had such knowledgeable people in our society. I think that if a person of such extraordinary intellect and status would become a member of our society, it would bring great honor to our society." (*Ta'assurrat-e-Qadian*, p162-163)

- 5: In this regards, the observations of Mian Sultan Ahmad Wajoodi, member Provincial Congress Committee, are also very interesting. He writes, "Mirza Mahmood Ahmad has immense power to work. He is a man of extraordinary personality. He delivers speeches for hours without interruption. His speeches are fluent and full of knowledge. He is the author of voluminous books. After meeting with him one gets deeply impressed with his lofty conduct. He has got great talent of administration. At the age 50 he has got vigor of a young man. He is a great patron of Urdu language." (*Al-Hakam, Jubilee Number, December, 1939, p36*)
- 6: Here is another powerful evidence in support of the attribute "will be given secular and spiritual knowledge". On February 21, 1945, Huzoor delivered a historical lecture on the topic of "Islamic Economic System", under the auspices of Ahmadiyya Intercollegiate Association, Lahore. This lecture created a great stir in literary world. This lecture has since been translated in many different languages of the world including English, French and German. An influential organ of Spanish ministry of Industry and commerce, "Information Commercial Industrial" wrote about it in its October, 1946, issue, "Notwithstanding the sentimental aspect, a brilliant comparison of Islamic economic system with communism is presented in this book. It is established with overwhelming proofs that communism is not only against the political principles and movements but also threatens the religious values. This book is a source of excellent information. Hazrat Imam Jamaat Ahmadiyya is deserves to be congratulated on this lecture." (*Al-Mubbasshirat*).
- 7: At the time of the construction of the city of Rabwah, Hazrat Khalifatul Masih II invited the representatives of major newspapers of Pakistan and showed them the maps and other details of

the project. The construction of Rabwah is a clear evidence of "High Resolve" of Huzoor. Mr. Waqar Ambalvi, famous journalist of daily newspaper "Safina", writes, "Last Sunday the leader of Ahmadiyya community invited the newspaper representatives from Lahore to visit the location of their new city and took us on its tour. The details of this tour has already been published in newspapers. As immigrants, Rabwah is an example for us. Six million immigrants have moved in Pakistan but they are helpless, devastated and scattered. These immigrants were Muslims, believed in their creator and followers of the Holy Prophet Mohammed (saw) and stood for equality and brotherhood among Muslims but even a calamity of this magnitude could not unite them. On the other hand we have always been criticizing Ahmadies because of their beliefs but their organization, brotherhood and mutual support in the time of need had resulted in the beginning of building of a new Qadian before our own eyes. We also came as immigrants among whom were such people that every one of them could build such cities but their wealth was not spent on any poor person except for themselves. Rabwah is also an important example for us from another aspect. We can learn our lesson from it and build similar cities for the rest of the immigrants. Rabwah is an example for our public and Government and shows us that those who only indulge in making grandiose claims do not achieve anything and practical people achieve their goals without making any claims." (*Safina, Lahore, November 13, 1948*)

- 8: In December, 1948, Huzoor delivered a lecture at Maniard Hall, Law College, Lahore under the auspices of Ahmadiyya Intercollegiate Association, on the topic of "Condition of Islamic World and Its Future". This meeting was presided by Honorable Justice S. A. Rahman. It is evident from the concluding remarks of the president that Almighty Allah has indeed endowed Huzoor with secular and spiritual knowledge. In his remarks the Honorable Justice stated, "I am greatly thankful to Ahmadiyya Intercollegiate Association that it gave me the opportunity to listen to such literary lecture. Respected Mirza Sahib has covered an extensive topic in such a short time and shed light on many aspects. We should con-

sider the constructive suggestions presented by him and try to implement them seriously." (*Al-Fazal, December 14, 1948*)

- 9: After the creation of Pakistan, Huzoor delivered many speeches on the topic of the stability and the strengthening of Pakistan. On one such occasion Huzoor addressed a meeting on the topic of "Pakistan and its Future", under the chairmanship of Mr. Malik Feroz Khan Noon. At the end, in his presidential remarks, Mr. Noon, said, "Mirza Sahib has limitless treasure of knowledge in his mind. He has told us a lot of things in this brief time and has analysed the topic in real depth." (*Al-Fazal, December 9, 1947*)

In short, Almighty Allah, by his grace, had given him excellence in every field of knowledge.

Liberator of Captives

Another attribute of Hazrat Musleh Mauood foretold in the prophecy was that he will liberate the captives. The whole world is witness to the fact that he used all his means and performed such services to help liberate different nations of the world that even his opponents were forced to acknowledge this. For example in 1930, when Hindu autocracy and Dogra rulers of Kashmir started persecuting Muslim majority populace and deprived them of all their rights, at that time all Muslim leaders, Nawabs and politicians requested Hazrat Musleh Mauood to help these oppressed Muslim people. And it was Huzoor whose tireless efforts and leadership resulted in the success of their movement and Kashmiris were able to breathe a sigh of relief.

On July 25, 1931, renowned Muslim leaders including Poet of the East Doctor Sir Mohammad Iqbal, Nawab Sahib Ganjpora, Sir Zulfiqar Ali Khan, Khan Bahadur Sheikh Rahim Bakhsh Retired Session Judge, Syed Mohsin Shah Tirmizi, Khwaja Hasan Nizami, Syed Habib, editor newspaper "Siasat", Maulvi Hasrat Mohani etc. gathered in Simla and "All India Kashmir Committee" was founded. At the recommendation of Dr. Sir Iqbal, Hazrat Musleh Mauood was requested to accept its presidency. (*Sarguzasht by Abdul Majid Salik, p293*).

The Muslim press lauded the successful leadership of Huzoor which had resulted in the deliverance of Kashmiri Muslims who had been robbed of even the very basic human rights for ages.

The newspaper "Siasat" writes, "At the time when condition of Kashmir was critical, those who chose Hazrat Mirza Sahib despite doctrinal differences, they made a perfect choice. Had they not chosen Mirza Sahib because of the differences in their beliefs, this movement would have ended in utter failure and would have resulted in major loss for the Muslim Umma (nation)." (*Tarikh-e-Ahmadiyyat, p113, ref. Daily, "Siasat", May 18, 1933*).

Similarly Mr. Abdul Majid Salik writes about The Movement For Liberation of Kashmir, "Sheikh Mohammad Abdullah (Lion Of Kashmir) and other workers used to keep open contact with Mirza Mahmood Ahmad and some of his workers. The only reason for their contacts was the fact that Mirza Sahib had many resources and he was helping the Kashmir Movement in many respects and workers of Kashmir Movement were naturally obliged to him." (*Zikr-e-Iqbal by Salik, p.188*)

In United India, Muslims were the biggest minority and they were under British and Hindu subjugation for long time. Huzoor used every available opportunity to liberate these Muslims. Therefore every unbiased student of history of Indo-Pak subcontinent is bound to acknowledge his efforts in this regard. At every occasion and every point Huzoor guided the movement of liberation of Muslims of Indo-Pak in the right direction and it was equally acknowledged by his proponents and opponents. Herein we present some examples.

- a: In 1937 All Parties Conference was organized and the issue of separate and combined election was under discussion. Qaid-e-Azam Mohammad Ali Jinnah and other Muslim leaders were in favor of combined elections but Huzoor delivered such an effective speech in favor of separate elections that every one agreed with his suggestion. Maulana Mohammad Ali Jauhar was greatly impressed by this speech so he wrote in his newspaper "Hamdard", "It will be ungratefulness on our part if we do not mention Mirza Mahmood Ahmad and his organized Jamaat who dedicated all their efforts and resources for the welfare of Muslims irrespective of their doctrinal differences.

On the one hand they are taking interest in Muslim politics and on the other hand they are doing their best to improve Muslim organization, propagation and commerce. And in not too distant

a future we will see that the character of this well organized community of Muslims will become the guiding light for Muslim Ummah in general and for those people in particular who make grandiose claims of service of Islam but in fact are worthless. Those gentlemen who had the honor to attend this general meeting in Qadian in which Respected Mirza Sahib has talked about his future plans and modus operandi would definitely agree with my opinion." (*Ta'assurrat-e-Qadia, ref. "Hamdard", Delhi, dated December 26, 1927*)

b: Also, the newspaper "Mashriq", Gorakhpur, wrote, "All the Muslims are obliged to Respected Imam Jamaat Ahmadiyya for his favors. It was because of his movement that "Wartman" was prosecuted. It was his Jamaat which pursued the issue of "Rangeela Rasool". They were fearless and did not hesitate to go to jails. It was his pamphlet which made Governor Sahib to deliver justice. At this point in time every Muslim sect in India is afraid from the British or Hindus or other nations. It is only the Jamaat of Ahmad (asws) which is, like the Muslims of the Early Period, are not afraid of any person or nation and are doing pure Islamic work." (*Mashriq, dated September 22, 1927*)

c: In June, 1929, the Simon Commission report was published. The Commission had recommended that federation, comprising of provinces and states, should be established. Indian leaders were not satisfied with the recommendations and law and order situation was about to be seriously disrupted in the country. The Viceroy, after consultation with British Government and Minister for India, announced to convene Round Table Conference. In this conference the issue of independence of colonies was to be decided. In November 1930, the first Round Table Conference was organized. Huzoor by his farsightedness realized that, in this conference, the greatest attention will be paid to Simon Commission Report. Therefore, on this issue Huzoor authored a book, "The Solution of Current Political Issue of India", got it translated and circulated it extensively. On this book, scores of Muslim and British leaders sent letters of gratitude and wrote reviews. Here we present a few of these as an example:

1. Sir Hugh Romer thanked him and wrote that

this was the only detailed critique on Simon Commission Report which came to his knowledge. He applauded Imam Jamaat Ahmadiyya for the sincerity, wisdom and detail with which he has expressed the opinion of his Jamaat. He also expressed appreciation for the lofty opinion of His Holiness on this issue."

2. Mr. L. M. Emory, who later became Minister for India, wrote about it and greatly appreciated the spirit with which that book was written and the wisdom of the writer with which he solved those complicated issues.
3. Dr. Sir Zia-ud-Din of Aligarh wrote, "I have read this book with keen interest and I request you to publish it in Europe and widely circulate it... Your Holiness has performed a very important and valuable service of Islam."
4. Seth Haji Abdullah Haroon, M.L.A., Karachi, wrote, "In my opinion, of all the books written on politics in India, *The Solution of Current Political Issue of India*, is among the best."
5. Dr. Sir Iqbal wrote, "I have read some parts of the critique, it is excellent and most comprehensive."
6. The newspaper "Inqilab", Lahore, in its November 16, 1930, issue wrote, "Respected Mirza Sahib performed a very valuable service of Islam by writing this critique. It was the job of big Islamic organizations that Mirza Sahib performed all alone."
7. The newspaper "Siasat" wrote in its editorial, "If we disregard the doctrinal differences then Mirza Sahib has done such work in the field of writing that from the point of view of volume and profitability it is deserving of every praise. The way in which he has brought his Jamaat into politics along with other Muslims and led it with such success that every honest and unbiased person is bound to appreciate it. The whole world is impressed by his political wisdom. By uniting Muslims against Nehru Report, presenting Muslim point of view before Simon Commission, doing powerful logical discussions on current issues from Islamic point of view

and by writing books for the rights of Muslims full of arguments, he has performed a very commendable service."

In short, right at the time of need, this book clearly explained the genuine nature of Muslim rights and demands to the members of The Round Table Conference. The conference recommended constitutional government for India and improved upon the recommendations of the Simon Commission and thus he helped liberate the oppressed.

- d. During the second world war when fighting involved Egypt and the possibility of involvement of the Holy Land in war was raised. Viewing this possibility Huzoor delivered a sermon to prevent the spread of fighting to the holy land and Egypt. The newspaper "Zamzam" in its July 19, 1942, issue applauded this service of Huzoor in these words, "Under these circumstances... the Imam Sahib has shown such love for Islam with reference to Egypt and Holy Land of Hijaz that we are greatly indebted to him for it and by expressing his concern he has rightly represented the feelings of Muslims."
- e. The Honorable Khan Bahadur Sheikh Sir Abdul Qadir, Law Member, Government of India, Delhi, acknowledged the services of Huzoor for Islamic cause in these words, "I have been having the opportunity to interact with Ahmadiyya Jamaat with reference to general interest of Muslims. I am greatly impressed by his deep interest in issues involving general welfare and progress of Muslims." (*Al-Hakam, Jubilee Number, December, 1939*)

In short, Huzoor used every opportunity to promote the rights, liberty, welfare and the good of Muslims and yet politicians and Ulema of these days who have a biased mentality, are doing their level best to spread misconceptions in public against Ahmadiyya Jamaat and Hazrat Imam Jamaat Ahmadiyya. They should seriously consider these reviews of their elders and senior politicians and should try to improve their character and bring about change in it.

Nations Will Be Blessed By Him

In 1948, the issue of the division of Palestine was under discussion in the Security Council. At the wishes of Arabs, Huzoor instructed Respected Chaudry

Mohammad Zafarullah Khan to stay in USA to present their case. Subsequently he presented the Arab case. The Arab delegations thanked Huzoor by sending a telegram and wrote, "We have been greatly relieved. We hope that this will immensely support our demands." (*Al-Fazal, November 8, 1947*)

Huzoor's instruction to Hazrat Chaudry Sahib to stay on in New York and the gratitude of Arab delegations show that Huzoor was a source of blessing and mercy for all nations of the world.

Meek of Heart

Another attribute foretold in the prophecy was that he will be kind and soft at heart. Allah did bestow on him the softness of heart and kindness. He was endowed with love for the poor, had keen awareness of their needs and had the will to try to provide for their needs. He was always involved in the service of humanity. As a matter of faith he tried his best to maintain the dignity of Humanity. He was not only aware of the needs of non-Muslims but he also provided regular allowances for widows and orphans of non-Muslims, Sikhs and Hindus and he continued these allowances for widows and orphans of Qadian even after partition of India and Pakistan.

Then during the turbulent times of partition he provided protection to the Muslims of Batala district and its surrounding villages in Qadian. He did his best to protect their lives, belongings and honor and effectively arranged for their safe passage to Pakistan by contacting the concerned government agencies. These services of his were acknowledged by the press and newspaper of those days and learned people from every school of thought and belief commended him and praised his kindheartedness and service. In order to inculcate the practice of providing service to mankind and for their best possible training and education and to develop a sense of responsibility in members of every age in his community, he established the organizations of Ansarullah, Khuddam-ul-Ahmadiyya and Atfal-ul-Ahmadiyya in men and Lajna Imaillah and Nasirat-ul-Ahmadiyya in women. These organizations have been very effective and resulted in a sense of competition to excel in doing good.

The Demise of Hazrat Musleh Mau'ood

According to the prophecy he completed the task assigned to him by Allah in the best possible way and

was finally raised to heaven to be in the presence of Almighty Allah, his Lord. *Inna Lillahe wa Inna Ilaihe Rajayoon.*

In short, he was a source of mercy and blessings for his followers as well as non-believers and the wise and learned in the world were aware of his status and value. Therefore at his demise not only the press and non-believers in his own country but people from all over the world acknowledged his services and mourned his death. Herein are presented some of these observations.

1. At the news of his passing away, the President of Pakistan, Field Marshal Mohammad Ayub Khan, sent the following condolence telegram, "Mirza Nasir Ahmad Sahib, Rabwah! I am grieved to learn of sad demise of Mirza Bashiruddin Mahmood Ahmad. May his soul rest in peace and God grant you and member of your family and his followers courage to bear this loss. Mohammad Ayub Khan."
2. Condolence message received from Mr. Malik Ameer Mohammad Khan, Governor of West Pakistan, read: "Mirza Nasir Ahmad, Rabwah. Deeply grieved to learn of sad news of your revered father Mirza Bashiruddin Mahmood Ahmad. Please accept yourself and convey to other members of family and Ahmadiyya community my heartfelt condolence and sympathies in this great loss. May the departed soul rest in peace. Malik Ameer Mohammad Khan, Governor West Pakistan."

A large number of newspapers carried obituaries with the news of his demise. Here are some examples:

1. The **Morning News**, Karachi, wrote in its November 9, 1965, issue, "Mirza Mahmood Ahmad was born in January 1889 in Qadian, which was the center of Community before partition of India and Pakistan. He has left behind 13 sons, 9 daughters, more than 3 million followers and a network of Ahmadiyya missions all over the world. He was the eldest son of Mirza Ghulam Ahmad, the founder of Ahmadiyya Jamaat. After Maulvi Nooruddin, he became the second caliph of Jamaat in 1914. After becoming the caliph he spent his entire life in constant and tireless struggle so that Islam could be spread all over the world and in Africa, Europe and

America in particular. He visited Europe twice so that local conditions could be analyzed and propagation of Islam in western countries could be expanded. During his tenure, 92 new missions were established in foreign countries where 162 missionaries are propagating Islam. These missions are working with full vigor and spirit of dedication and therefore are very effective in changing the false notions about Islam into truth. Ahmadi missionaries have been very successful in African countries particularly along the western coastal areas. There they have to face intense opposition from the Christian missionaries and work extremely hard. He translated Holy Quran and its commentary in more than a dozen languages. In addition to that he has left behind invaluable and extensive literature in defense of Islam. In the days when movement for independence was at its height, Mirza Bashiruddin Mahmood Ahmad supported Muslim League with full force. Before that in 1924 when the shudhi movement was in its full force in U P and Arya Samaj (sect of Hindus) were converting Muslims to Hinduism in great numbers, Mirza Sahib accepted that challenge and opposed it with great vigor. In 1931 he was elected as President of All India Kashmir Committee and he infused new life in the movement of Kashmir Independence and in 1948 created a full battalion of volunteers from his Jamaat and gave under Government control at his expense to take part in war in Kashmir." (*Al-Fazal, December 3, 1965*)

2. The **Pakistan Times**, in its November 9, 1965, issue paid tribute to Huzoor in the following words, "Imam Jamaat Ahmadiyya, Mirza Bashiruddin Mahmood Ahmad, after a long illness passed away in Rabwah on Monday morning. He will be laid to rest in Rabwah at 10 o'clock on Tuesday morning. Before his burial a meeting of Election Of Caliph Committee will be held in which new Imam will be elected. According to the news received from Rabwah, a large number of members of Ahmadiyya Jamaat are arriving in Rabwah from all over Pakistan to pay last tribute to their departed Imam... Mirza Bashiruddin Mahmood Ahmad was elected Imam in 1914. He opened missions all over the world particularly in Africa, Europe and America. In this connection he opened 96 new missions abroad and now there total number is 152. The

Jamaat's missions have great success in Africa, particularly on the west coast. There they had to work extremely hard against the Christian preachers. When movement for Pakistan was at its peak, Mirza Sahib supported Muslim League vigorously. Before that in 1924, when Shudhi movement was started by Arya Samaj to convert Muslims in UP to Hinduism en masses, he fought back with great courage.....In addition to translation of Holy Quran in more than a dozen languages and commentary, he has left behind an extensive and valuable literary treasure." (*Al-Fazal, December 3, 1965*)

3. The daily **Nawa-e-Waqt**, published the news of his demise in these words, "Lahore November 8.—Spiritual Leader of Ahmadiyya community, Mirza Bashiruddin Mahmood Ahmad passed away this morning. He was ill for a long time. He was 77 years of age. He will be laid to rest tomorrow in Rabwah. For the election of new spiritual leader, a meeting of Elective Council is in progress in Rabwah and new Spiritual Leader will be elected before the burial of Mirza Bashiruddin Mahmood Ahmad. He was elected the head of Jamaat in 1914. He opened new mission all over the world in general and in Africa, Europe and America in particular. In this connection he himself twice visited Europe. He opened 96 new missions in total. These missions are working against Christian missions particularly along west coast of Africa. During the movement for Pakistan, the Late Mirza Bashirud Din Mahmood Ahmad supported Muslim League. In 1922 when Arya Samaj started the movement to convert Muslims in UP to Hinduism, Mirza Sahib worked a lot to stop those conversions. He got Holy Quran translated in more than a dozen languages including Dutch, German, Indonesian and Swahili languages. He was also the President of All India Kashmir Committee in 1931. In 1948, he created "Furqan Battalion" of volunteers and gave it under the high command to participate in Kashmir Jihad. Members of the Ahmadiyya community are arriving in Rabwah to participate in the funeral of Mirza Bashiruddin Mahmood Ahmad, many of them are arriving from overseas." (*Al-Fazal, November 13, 1965*)
4. Daily newspaper **Mashriq**, in its November 10, 1965, issue gave the news of his demise, "In the history of Ahmadiyya Jamaat this stage has come

after 51 years and it is going to elect new leader. After the demise of the founder of the Ahmadiyya community (Hazrat) Mirza Ghulam Ahmad (asws) Maulvi Nooruddin was elected as first caliph. He remained in this office for six years until his demise. After him the elder son of (Hazrat) Mirza Ghulam Ahmad, Mirza Bashiruddin Mahmood Ahmad was elected as second caliph." (*Al-Fazal, November 13, 1965*)

5. Daily **Imroze** of Lahore counted his countless services to the Muslims in its November 13, 1965 issue and particularly mentioned the missins in Africa, Euorope and Africa, leadership in the political affairs of the nation and the translations of the Holy Qur'an. Similar tributes were paid by "Nai Roshani" of Karachi dated November 10, 1965, and Daily *Hrriyyat* of the same date, *The light* of Karachi dated December 18, 1965, and *Weekly Insaaf*, Rawalpindi of December 4, 1965.

There were many more Pakistani newspapers, including the Daily Nae Roshni (Nov. 10, 1965); the Daily Hurriyat (Nov. 8, 1965); the English Daily, The Light (Nov. 16, 1965); and the weekly Insaaf of Rawalpindi. There were also many letters to the Editors from many individuals, too numerous to mention here.

Newspapers from outside Pakistan include the Sidq-i-Jadid, Lukhnow, India (Nov. 19, 1965); Newspaper Roshni, Srinagar, Kashmir (Nov. 11, 1965); the Daily Haqeeqat, Lukhnow (Nov. 10, 1965); The daily Tribune, Ambala, India (Nov. 9, 1965); The Daily Samaj Katak, Orisa, India (Nov. 13, 1965); The Liberian Star, Liberia, West Africa; etc., etc.

The President of Liberia, William V.S. Tubman, sent a message of condolence and said: "I offer my sincere condolences to the Ahmadiyya community. My heart-felt sympathies are with you. Please convey my sentiments to all."

The prophecy required that the Musleh Mau'ood find fame in the corners of the earth. Such a large scale mention of his demise illustrates that he, in fact, had won fame all over the world. The prophecy, therefore, was fulfilled in him in all its grand details.

Let us humbly pray that Allah elevate him in ranks in Jannatul Firdaus and count him among His very chosen servants. May we become able to mould our lives as he wished us to serve the cause of Ahmadiyyat. Ameen!

THE MUSLEH MAUOOD PROPHECY AND LEKH RAM PESHAWARI

(Basharat Munir Mirza, Ph.D., Athens, Ohio)

The prophecy of Hazrat Mirza Ghulam Ahmad regarding an illustrious son (Musleh Mauood) was fulfilled with all its glory in the person of Hazrat Mirza Basheerud Din Mahmood Ahmad, the Khalifatul Masih II. There is another side to this story. When this prophecy was made public in February, 1886, an Arya Samaj leader, Pandit Lekh Ram Peshawari, came out with a counter prophecy which he published. He had attributed it to be a revelation from God. It was no more than a concoction of his own imagination. This article describes how Lekh Ram was treated by God for telling a lie on God and for using foul language against the Holy Propohet of Islam (s.a.w.) and against Hazrat Mirza Ghulam Ahmad.

The Muslim political power in India was for all practical purposes a thing of the past by about 1860. The British rule in India had brought with it the Christian Church. The Muslims were disorganized and weak. The Church was on the offensive against Islam. The attacks from Hinduism, spearheaded by the Arya Samaj, were designed to eliminate Islam from India.

Hazrat Mirza Ghulam Ahmad, born in Qadian, India, in 1835, took up the challenge in defense of Islam against Christian and Hindu attacks. We will concern ourselves with his bout with the Arya Samaj in this article.

Hazrat Mirza Ghulam Ahmad of Qadian started with articles written for newspapers but by 1881, he had published his monumental works in the form of *Braheen Ahmadiyya*, giving solid arguments in defense of Islam. By 1884, four volumes of *Braheen Ahmadiyya* had been published. He had given in these books many revelations he had received from God.

In addition to the sound reasoning to support the thesis that Islam was a living religion, Hazrat Mirza Ghulam Ahmad invited any seekers of truth to come to Qadian and stay with him for some time so they could witness first hand the signs from God.

Foremost among the Arya Samaj was Pundit Lekh Ram Peshawari. He had gone far beyond all norms of civility in using foul language against Islam and the Holy Prophet (s.a.w.) of Islam. Hazrat Mirza Ghulam Ahmad invited Pundit Lekh Ram to come to Qadian to witness signs of God.

Some Aryas of Qadian wrote to Hazrat Mirza Ghulam Ahmad in September, 1885, to show them some sign within one year. He agreed to comply. The

details of this correspondance are given in *Majmu'a Ishtiharat*, (Vol 1, pp. 92-96) and early in 1886, undertook a trip to Hoshiarpur for the purpose of spending forty days of solitary sojourn to spend in worship and prayers.

At the end of this 40 day period, he published a handbill on February 20, 1886, giving the revelations from God regarding an illustrious son within nine years of that date. This has come to be known as the prophecy regarding **the Musleh Mau'ood**. *Majmu'a Ishtiharat*, (Vol. 1, pp. 97-103) gives the text of what was published in the newspaper *Riaz-i-Hind*, Amritsar, on March 1, 1886.

This was not to be an ordinary son. He was to be given deep insight in the meanings of the Quran. He was to have worldwide fame. He was to be bestowed with deep knowledge of physical as well as spiritual realms. Many more characteristics of this illustrious son were given in the revelation published on February 20, 1886. In short, this son was to be one in millions, nay, one in billions. It is not up to a human to make all that happen. If it came out true, it would furnish a shining Sign of the existence of God, the truth of Islam and the truth of Hazrat Mirza Ghulam Ahmad.

Generally, this prophecy was received with skepticism and scorn. The Arya Samaj leaders intensified their attacks on Islam and on Hazrat Mirza Ghulam Ahmad.

Hazrat Mirza Ghulam Ahmad was still in Hoshiarpur when the Arya Samaj leader of that area, Lala Murlidhar, challenged him for a debate. The challenge was accepted and March 11 and 14, 1886 were chosen as the days of the debate. The rules of

the debate were agreed upon. The parties were to write down their answers for the benefit of the public.

The debate ensued but Lala Murlidhar began to renege on his commitments to the rules and on both occasions walked away without finishing the debate.

Hazrat Mirza Ghulam Ahmad wrote a book *Surma Chishm Arya*, giving his arguments on the topics of the debate. In this book he invited the leaders of Arya Samaj for a *Mubahala* (prayer duel).

The answer to this publication was a spate of leaflets and letters, many of them unsigned, using very foul language and going as far as giving threats to kill Hazrat Mirza Ghulam Ahmad. Finally, the Aryas of Qadian, with help from Pundit Lekh Ram, came up with a publication in the magazine *Chashma Noor, Amritsar*, in refutation of the book mentioned above.

Hazrat Mirza Ghulam Ahmad was quick to publish a refutation to the article published by the Qadian Aryas. This came out in the form of a book: *Shahna-i-Haq*.

While all this was going on, Pundit Lekh Ram must have decided to do something more than that. So he went further than that. First, he published his *Takzeeb Braheen Ahmadiyya*, in which he prophesied (pages 307 and 311) that Hazrat Mirza Ghulam Ahmad will die of Cholera within three years. He further prophesied that no one will be left of his progeny (*Qulliyat Arya Musafir*, p.501)

It is important to note that in the material printed in the newspaper *Riaz-i-Hind* on March 1, 1886, as mentioned above, Hazrat Mirza Ghulam Ahmad had addressed Lekh Ram, along with some others, and had stated that he had been given knowledge from God about their end and would not publish these prophecies about any of them who might write to him to prohibit him from publishing such prophecies about them. Lekh Ram was the only one who wrote to Hazrat Ahmad that he did not care if any prophecies about him were published by Hazrat Ahmad.

Lekh Ram increased in his defiance. As a reply to the Musleh Mau'ood prophecy of Feb. 20, 1886, Lekh Ram had his own counter prophecy. Every positive point in the prophecy published by Hazrat Mirza Ghulam Ahmad was countered by a negative statement by Lekh Ram who attributed these

statements as revelations from God.

Lekh Ram's publication of his prophecy was full of abusive language. Anyone interested can read it in *Qulliyat Arya Musafir*, (Vol. 3, pp. 496-98). Some details can be seen in *Savaneh Fazl-i-Umar* by Hazrat Mirza Tahir Ahmad (1975, pp. 59-63).

We give here only a few examples of the words used in the two prophecies:

Hazrat Ahmad's prophecy	Prophecy of Lekh Ram
A sign of Mercy.	a sign of iniquity
a blessed journey	an ominous journey
You are given a sign of Mercy	you are given a sign of wrath.
O victorious, peace on you	O cheat, woe to you
His name is Immanuel and Basheer	His name is Izrael and mischievous
He will exceedingly intelligent	He will be exceedingly thick-headed.
He will be meek of heart	He will very hard hearted
He will attain fame to the corners of the earth	Many even in Qadian will not know him
He will be filled with knowledge: secular and spiritual.	Will be completely devoid of any knowledge
Your progeny will not be cut off	Your progeny will be cut off within three years

As can be seen from the above, Lekh Ram had gone quite far in his so called prophecy. He predicted the end of Hazrat Mirza Ghulam Ahmad within three years with no heirs to propagate his name; and predicted that after his death, no one even in his own village will remember him.

Lekh Ram published a book *Khabt-i-Ahmadiyya* in 1888 in which he entered into a *Mubahala* with Hazrat Mirza Ghulam Ahmad. He prayed thus:

"O Parmaishar, judge between the two of us because a liar cannot be respected in your presence like a truthful person."

No time limit was mentioned in this publication of the Mubahala for the acceptance of this prayer.

The three year period of the prophecy of the demise of Hazrat Mirza Ghulam Ahmad was to end around March 1889. On January 12, 1889, a son was born to Hazrat Mirza Ghulam Ahmad. This was the son who grew up to fulfill all the predictions regarding the Musleh Mau'ood published on February 20, 1886.

The foundations of a new Community were laid on March 23, 1889, when Hazrat Mirza Ghulam Ahmad took the first Bai'at (covenant of initiation). This was the end of the three year period predicted by Lekh Ram to be the end of Hazrat Mirza Ghulam Ahmad. Far from being the end, it was now the beginning of a new era, the era of the Promised Messiah.

Lekh Ram was, of course, constantly busy in using very profane language regarding the Holy Prophet (s.a.w.) of Islam. Hazrat Mirza Ghulam Ahmad had repeatedly admonished him to quit following that path as it will lead to his ruin.

Many letters were exchanged between the Promised Messiah (a.s.) and Pundit Lekh Ram. Lekh Ram himself demanded a sign regarding himself. An agreement was signed between the Promised Messiah and Pundit Lekh Ram to the effect that if a prophecy was told to Lekh Ram and it did not come out true, it will be deemed as a sign of the truth of Hinduism. In that case, the Promised Messiah will have to join Arya Samaj, or give a sum of Rs.360 to Lekh Ram. If the prophecy comes out true, it will be a sign of the truth of Islam and Lekh Ram will have to join Islam.

On February 20, 1893, the Promised Messiah issued a leaflet giving a prophecy of the demise of Lekh Ram within six years of that date. Some excerpts from this leaflet are given here:

".... Lekh Ram sent me a postcard telling me that I could publish whatever I desired concerning him, he did not object.... I received the revelation concerning him: *A lifeless calf which issues an unpleasant sound. Torment and suffering has*

been decreed as his punishment.' I was further given to understand that it will happen within six years from today, February 20, 1893. He will be overtaken with severe torment as punishment for the disrespect which he has shown towards the Holy Prophet (s.a.w.)... I inform all Muslims, Aryas, Christians and others that if this person does not meet with an unusually dreadful torment within six years from today, then I am not from God and I will be worthy of any possible punishment. A rope could be put around my neck and I might be hanged... This prophecy is a sign for Muslims also...." (*Majmu'a Ishteharat*, Vol. 1, pp. 372-74) .

Another announcement, made on April 2, 1893, by the Promised Messiah (a.s.) stated:

"Early this morning, April 2, 1893, in a state of semi wakefulness, I saw myself sitting in a large room with some friends. A well built man of terrible appearance, as if blood could drip from his face, stood before me. When I raised my eyes, he appeared to be other than a human, perhaps a terrible angel who would put fright in the hearts. He asked me: Where is Lekh Ram. He also named another person who I do not remember. I understood then that he was appointed to punish Lekh Ram and the other person.... The time was 4 a.m." (*Majmu'a Ishteharat*, Vol. 1, p. 387).

In the latter part of 1893, the book *Karamatus Sadiqeen* was written in which the Promised Messiah (a.s.) gave an Arabic poem, including the following:

"God has given me the good news and said that I will recognize a day of joy and it will be closest to the Eid."

To sum up, the prophecy about Lekh Ram was that within six years of February 20, 1893, Lekh Ram will meet his end in a tormenting way. It will be the day next to the Eid day and a "supra human" person shown in a vision will be the one to inflict the torment.

This is in comparison to the prophecy made by Lekh Ram in 1886 that Mirza Ghulam Ahmad and the Promised Son will die within three years and people will completely forget them, even in their own village.

Obviously the prophecy of Lekh Ram had proved

to be false. The Promised son was already four years old when the announcement was made of the impending disaster awaiting Lekh Ram. According to the agreement made between Lekh Ram and the Promised Messiah as mentioned above, it was incumbent upon Lekh Ram to join Islam.

It must be made very clear that the Promised Messiah (a.s.) had no personal enmity against anyone. He had, in fact, stated this fact in the publication which came out in the newspaper *Riaz-i-Hind*, Amritsar, on March 1, 1886. The fact is that the Promised Messiah loved the Holy Prophet Muhammad (s.a.w.) so much that he could not tolerate any insults to him.

Some years passed by. In the latter part of 1896, a well built person came to Lekh Ram and said he wanted to join Arya Samaj. Lekh Ram took a shine to him and although his subordinates argued against it, Lekh Ram took this person home and appointed him a personal valet so he would live with the family of Lekh Ram.

March 5, 1897 was the Day of Eidul Adhia (the festival of sacrifices). The next day to the Eid, March 6, 1897, arrived. Lekh Ram was in Lahore, on the fourth floor of a building on a busy street full of Hindus. His wife, his mother and his personal valet (the same well built person Lekh Ram had chosen to live at his house) were in the house. Lekh Ram was served his dinner at around 6 p.m. After finishing his meal, he stood up and stretched himself. Right at that instant, his personal servant took a long knife and cut Lekh Ram's belly and then twisted the knife inside him so as to cut his inside organs into pieces.

Lekh Ram gave out a big groan. His wife yelled out through the window and his mother ran towards the assailant. But he escaped from them. Many people ran up the stairs for help. No one saw the assailant come down the stairs. Nobody noticed him climbing towards the roof either. He had simply disappeared into thin air and to this day, no one has ever found that person anywhere. Lots of people had seen him many times. After all, he was the personal servant of Lekh Ram. He was the object of the biggest manhunt one can imagine. But he seemed to have disappeared from the face of the earth. Was he really an angel appointed by God to punish Lekh Ram?

Lekh Ram was immediately taken to the hospital. The doctors tried their very best but to no avail.

Shortly after midnight, Lekh Ram was pronounced dead.

Of course there was a great hue and cry. People said that the Promised Messiah (a.s.) must be involved in this conspiracy. His house was searched twice, along with the houses of many of his companions. No evidence was ever found to link the Promised Messiah (a.s.) with the person who murdered Lekh Ram.

God had punished Lekh Ram for two things. First, he was punished for hurling intolerable abuse on the Holy Prophet Muhammad (s.a.w.). Secondly, he was punished for telling lies of God. He had published prophecies attributed to God while they were his own concoctions. None of his so called prophecies came out true. That would be enough for his shame, but God does not tolerate anyone to attribute anything falsely to God. (See the Holy Quran, 69:45-48; also see Deuteronomy 18:20).

Mirza Ghulam Ahmad, the Promised Messiah (a.s.) comes out victorious in this episode. His predictions came out true to the letter. Let us look again at the revelations of the Promised Messiah on this:

1. He is a lifeless calf from which issues an unpleasant sound. Punishment, torture and suffering has been decreed for him.

The Arabic word used correspond him to the Golden Calf built by the Jews when Moses went away for 40 days. This golden calf was finally broken up into pieces on a sabbath day (Saturday), burned and thrown into the river. So was Lekh Ram killed on a Saturday (March 6, 1897). His body was cremated and thrown into the river.

2. You will witness a day of Eid, and the Eid will be nearest to it.

Eidul Adhia was on March 5, 1897, a Friday. The next day was a Saturday, March 6, 1897. Lekh Ram was killed on that day.

The end of Lekh Ram was to be within 6 years of February 20, 1893. And so it happened, in 1897, within six years of 1893.

Can anyone not from God pull such a miracle. A prediction, attributed to God, which is fulfilled to the letter, has to be from God. It is not possible for a human being to predict so accurately anything far into the future.

(continued on page 26)

THE PROPHECY REGARDING THE MUSLEH MAU'OOD, ITS BACKGROUND

by Basharat Munir Mirza, Athens, Ohio

Hazrat Mirza Ghulam Ahmad, born in Qadian, India in 1835, spent all his life in a forceful defense of Islam. He won acclaim on the publication of *Baraheen Ahmadiyya* (volumes 1 thru 4) in early 1880s. He had listed many of his revelations and prophecies in this book.

This was the time when Islam was being attacked on all sides. The Arya Samaj among the Hindus was the most active in attacking Islam and the Holy Prophet Muhammad. The leader of the Arya Samaj, Pandit Lekh Ram, was one of the most vehement abusers of the Holy Prophet (s.a.w.).

In 1885, some Hindus of Qadian wrote him a letter asking for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in the affirmative. This correspondence was published in the form of a notice by Lala Shrampat Rai of Qadian, a member of the Arya Samaj. There is record of all of this in *Roohani Khaza'in: Majmua Ishtiharat*, Vol. 1, pp. 91-96.

For some years, Hazrat Mirza Ghulam Ahmad had wanted to undertake a period of solitary retreat. In 1884, his plan was to spend this time in Sujampur, but he received a revelation indicating that he should go to Hoshiarpur.

Hazrat Ahmad undertook to spend 40 days in a solitary retreat in January 1886 in Hoshiarpur, spending all his time in Divine worship and supplication. Whatever Divine revelations or signs he would receive would be an answer to the demand for a sign by the Hindus of Qadian.

At the end of this period of solitary retreat, he published a handbill on February 20, 1886 from Hoshiarpur, detailing a revelation from God in the form of a prophecy:

"... Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit. (this part was fulfilled at the birth of Bashir

1 in 1887)..... He will be accompanied by FAZAL (grace) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit... He will be extremely intelligent and understanding and will be meek of heart. (This part fulfilled at the birth of Hazrat Mirza Bashirud Din Mahmood Ahmad in 1889)..... I will cause a great increase in thy progeny and will bless it; but some of them will die in early age..." (*Ahmadiyyat, the Renaissance of Islam*, p. 36. A complete text of the prophecy is given elsewhere).

This announcement of February 20, 1886 was also published in the newspaper *Riaz-e-Hind*, Amritsar, on March 1, 1886. The entire material published in this newspaper is recorded in *Roohani Khaza'in: Majmua Ishtiharat*, Vol 1, pp. 97-103.

It is interesting to note that when Lekh Ram, the Arya Samaj leader, received this prophecy, he ventured to publish a counter prophecy. The details of these developments are a topic in themselves and will not be dealt with here. It may be noted here that the contest of Arya Samaj with Hazrat Mirza Ghulam Ahmad was at its height in those days and resulted in books written by him, addressing Arya Samaj, e.g., *Surma Chishm Arya* and *Shahna-i-Haq*.

The prophecy of February 20, 1886, was regarding a son to be born at a future date. Some of the opponents of Hazrat Ahmad began a malicious propaganda that he, in fact, had a son born to him just before he made this prophecy, although this was not the case at all.

Hazrat Ahmad, therefore, published another leaflet on March 22, 1886, setting the record straight that he did not have a son born already some six weeks ago, as wrongly alleged by his opponents. He stated that according to the prophecy, he will have a son within NINE YEARS of the original announcement on February 20, 1886.

Again, some people had the criticism that nine

years is a long time. This resulted in yet another announcement by Hazrat Ahmad on April 8, 1886, emphasizing that the importance of the prophecy is in the birth of a son with specified special qualities rather than the length of the period within which the prophesied son will be born. The good news of the future birth of a special son was due to the acceptance of his prayers. It was not just a prophecy but a grand heavenly sign.

On August 7, 1887, a son was born to Hazrat Mirza Ghulam Ahmad and was named Bashir. He has come to be known as Bashir I. He lived for only 16 months and passed away on November 4, 1888. So he fulfilled the part of the prophecy regarding "the guest" (shaded words in the above quote of the prophecy). However, the opponents of Hazrat Ahmad created a great commotion that the son promised to him did not live.

This necessitated another leaflet by Hazrat Ahmad which was published on December 1, 1888. It was entitled "The Truth at the Demise of Bashir". It was printed on green paper and has come to be known as "*Sabz Ishtihar*" (The Green Leaflet). In this announcement, he explained that the prophecy of February 20, 1886 was in fact regarding two sons. One was to come as a guest and was clearly among those children who were to die in early age as given in the prophecy.

God bestowed another son to Hazrat Ahmad on January 12, 1889. He was named Mahmood. In the announcement of 1886, the Promised Son was predicted to be born within NINE YEARS. He was in fact born within THREE YEARS, thus nullifying any criticism by Ahmad's opponents that nine years was too long a time. The full name of the son was Mirza Bashirud Din Mahmood Ahmad.

It is interesting to note that all these events took place before Hazrat Mirza Ghulam Ahmad laid the foundations of the Ahmadiyya Muslim Community; before he took a *Bai'at* (initiation) of even the first devotee. The first *Bai'at* was taken on March 23, 1889 when Hazrat Mirza Mahmood Ahmad was already a few weeks old.

Hazrat Mirza Bashirud Din Mahmood Ahmad was of frail health in his early age and had a severe problem with his eyes. Because of this problem, he did not make much progress in his schooling and was

unable to complete his high school. He was asked by his father, the Promised Messiah, to learn the Quran and Hadith from Hazrat Maulana Noorud Din, the devotee who was the first to take the oath of initiation on March 23, 1889.

On the demise of the Promised Messiah on May 26, 1908, Hazrat Maulana Noorud Din was elected as the Khalifatul Masih I. Hazrat Mirza Mahmood Ahmad was 19 years old at that time. He took an ever increasing role in the affairs of the Community but he was always intensely loyal to the Khalifatul Masih I.

On the demise of the Khalifatul Masih I in 1914, Hazrat Mirza Mahmood Ahmad was elected the Khalifatul Masih II. By worldly standards, he was not a well educated person. There were some highly educated persons in the Community. One such member, Maulana Muhammad Ali, who had a Master's degree (a rare thing in those days in India) thought that he was much more qualified and should be entrusted with running the affairs of the community.

The Promised Messiah, in his lifetime, had set up the Anjuman Ahmadiyya and Maulana Muhammad Ali was in charge of the Anjuman Ahmadiyya during the time of Hazrat Khalifatul Masih I. The argument put forth by Maulana Muhammad Ali at the demise of Hazrat Khalifatul Masih I was that the question of a successor should be shelved for some time and the Anjuman should carry on with the affairs of the Jamaat.

A large number of Ahmadies came to Qadian on hearing of the demise of Hazrat Khalifatul Masih I. The general consensus was to elect a successor immediately and they unanimously elected Hazrat Mirza Bashirud Din Mahmood Ahmad as the Khalifatul Masih II and took *Bai'at* at his hand.

At this juncture, Maulana Muhammad Ali, along with a handful of his friends, left Qadian with the prediction that the Qadian faction will face utter ruin. He set up a rival organization in Lahore. The group is known as the Lahori Group but over the period of time, it has remained stagnant and even today cannot claim more than just a couple of thousand members.

The main group, under the brilliant leadership of Hazrat Mirza Mahmood Ahmad, the Khalifatul Masih II, grew rapidly and is now in the many millions, to

be found in every part of the world.

The high school dropout who was elected as the Head of the Ahmadiyya Community, turned out to be a man full of wisdom and knowledge. He fulfilled all the predictions in the prophecy of the Promised Son made in 1886. His writings are treasures of knowledge. More notable, however, are his lectures, sermons and other discourses.

The Promised Messiah wrote so many books in his lifetime that he became the KING OF THE PEN. The Khalifatul Masih II, the Promised Son, gave so many speeches, frequently several hours long, and all full of knowledge, that he became the KING OF ORATION.

From a small community primarily found in India, the Ahmadiyya Movement grew, under his able leadership, and was established in many countries around the world. For this endeavor of international propagation, he initiated a new scheme in 1934, the Tahrik-i-Jadid. This exhorts members to live a simple life, shun luxuries, and contribute in a special fund earmarked for the spread of Ahmadiyyat around the world.

When the Tahrik-i-Jadid was initiated, Hazrat Khalifatul Masih II had asked for a small fund of about thirty thousand rupees. The community responded with pledges of more than a hundred thousand rupees. The Tahrik-i-Jadid is now 62 years old and has an annual budget running into many millions of dollars.

Most Ahmadies were of the opinion that the Khalifatul Masih II was the Promised Son predicted in the announcement of the Promised Messiah on February 20, 1886. But Huzoor never felt the necessity of making such a claim for a long time. In 1940, he said in a Friday sermon:

"People have tried that I should claim that I am the Promised Son, but I have never considered it necessary. It is said that my followers affirm that I am the Promised Reformer and yet I have not made any such claim..." (*Ahmadiyyat, the Renaissance of Islam*, p. 289)

Early in 1944, it was revealed to him in a dream that he was the Promised Reformer. On January 28, 1944, he related his dream in detail in his Friday sermon, beginning in the following manner:

"I wish to state something today which I find it difficult to set forth having regard to my temperament, but as some prophethoods and Divine decrees are involved in making this exposition, I cannot refrain from making it despite my reluctance..." (*Ahmadiyyat, the Renaissance of Islam*, p. 290)

Subsequently, Hazrat Khalifatul Masih made this announcement in meetings called for this purpose in Hoshiarpur, Lahore, Ludhiana and Delhi. The meeting in Hoshiarpur was held on February 20, 1944, in commemoration of the original announcement which was made from the same town on February 20, 1886. The meeting in Lahore was arranged on March 12, 1944. The meetings in Ludhiana and Delhi were held on March 23, 1944 and April 16, 1944, respectively.

The Promised Son led the Community from 1914 to 1965 and made it into a dynamic world wide organization. This shows that God was on his side. Tremendous obstacles were put in the path of this progress. If God was not with him, the Ahmadiyya Movement would have dwindled into nothing. What more proof is needed by a seeker after truth? The growth of Ahmadiyyat, despite heavy persecution, which is present even today, is a sure proof that this is a Community established by God and it is being constantly helped by God. *Allaho Akbar!*

The Musleh Mau'ood Prophecy and Lekh Ram Peshawari.

(continued from page 23)

It is only one of the proofs of the truth of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (a.s.). A seeker after truth will find this one episode sufficient to convince him. For the skeptical minds, there are thousands of Signs, but only those with spiritual eyes can recognize them. *Allaho Akbar!*

Summaries of Friday Sermons of Hazrat Khalifatul Masih IV, delivered during the month of January, 1997. Compiled by Basharat Munir Mirza, Athens, Ohio. They are being given here at the sole responsibility of the compiler as to any errors, omissions, etc.

Summary of the Friday Sermon delivered on January 3, 1997, at the Fazl Mosque, London

IF WE DISCARD NEGLIGENCE FROM OUR WORSHIPS, THE NEW YEAR WILL BE BETTER THAN THE PREVIOUS YEAR.

After *Tashahud*, *Ta'awuz* and *Surah Fateha*, Huzoor mentioned that this was the first Friday of the new year. While others indulge in all kinds of excesses on the dawn of a new year in drinking, merrymaking and moral laxities, he wanted to bring home to the members of the Jamaat the necessity of improving their moral standards.

A believer looks at the year just gone by and the newly arrived year as a constant flow of water. The constant advance and flow of water points to a deeper significance. Life itself is like the flowing water although it encounters its ups and downs.

God's promise to the Holy Prophet, peace and blessings of God be on him, was: *al-Aakhirato Khairun Laka Minal Oula*. Life goes on and it never stands still, but the life of Muhammad (s.a.w.) passes in such a way that every new moment is better than every moment just passed. There is constant progress towards the better. This is the measure of virtues, a constant elevation of the virtuous life.

We all have different capacities for action. "*God does not put anyone to any hardship beyond his capacity*", says the Holy Quran. A person's progress

is judged according to his capacity, and the Holy Prophet (s.a.w.) excelled in his capacities more than anyone else. We have to judge ourselves on the basis of this universal measure of progress to higher virtues of the Holy Prophet.

If each instant for us is not better than the just past instant, maybe each hour can be better than the previous hour or each new week can be better than the previous week. Each year must find us on a higher moral plane than the previous year, and each year we should give up something bad.

Huzoor said that each of us must review his worship and morals and make a goal of improving in each of these every year. Try to identify the Satans which come in between you and your performance of prayers. If we cut the negligence in our prayers and discard it altogether, the new year will be certainly better than the previous year.

Huzoor said the parents must not ignore proper training of their children. Take a critical look at your family and friends and make necessary plans of improvement for the new year. May God make every new year better for us than the previous year. Ameen!

Summary of Friday Sermon of Hazrat Khalifatul Masih IV, of January 10, 1997.

THIS RAMADHAN MAY BRING SPECIAL SIGNS AND BLESSINGS IN MANY WAYS

A NEW MUBAHALA CHALLENGE GIVEN TO PAKISTANI MULLAHS

After *Tashahud*, *Ta'awuz* and *Surah Fateha*, Huzoor recited verses from the Holy Quran regarding Ramadhan (2:186-187). Then he began with an explanation of verse 2:187, which has a special significance for Ramadhan:

"And when my servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the

right way." (2:187)

The key to the meaning of this verse is in the word *Ibaad* (servants). God says that when you obey Him then He listens to you. In order to be heard, you have to be a believer already (His servant). When you get an answer, your faith will increase to *Eiman-i-Haqqah*. Are we among His servants? We have to strive that we be counted among His servants; then He will listen to our prayers.

Huzoor then said that some years ago, he had received tidings from God that many blessings will be bestowed on Friday the tenth. It was Friday the tenth today and it is a Friday contiguous to Ramadhan. A few other things have transpired which made him believe that this Ramadhan is likely to be a very special month of Blessings. In 1988, there was a Mubahala challenge given by us and as a result, Ziaul Haq of Pakistan was completely annihilated in a plane crash and the only thing which identified him were his man-made dentures. In other words, there was absolutely nothing left of his own physical body.

Huzoor said he had just received news from Rabwah that the Pakistani Mullahs have begun a hue and cry again on the same points which were given in the Mubahala challenge. This time they are threatening to expel the Ahmadies from Pakistan. If we were to agree to their demands, it will mean that we have to deny the Oneness of God, deny the Khatam-i-Nabuwat of the Holy prophet (s.a.w.) and will have to put the Promised Messiah equal to or superior to the Holy Prophet (s.a.w.). The same type of threat has always been given to all the prophets of God.

We want to tell them that they can do what they want, Ahmadiyyat is here to stay. Our very existence is on *Kalima Tayyiba* and on the *Khatamiyyat* of the Holy Prophet (s.a.w.). We will never abandon these.

History tells us that people have been persecuted for not believing in something. It has never happened that anyone was punished for believing in something the persecutors believed. All Pakistani Muslims believe in Kalima, the Holy Quran and the supremely high status of the Holy prophet (s.a.w.). Yet Ahmadies are being punished for believing in the same things.

He warned the Pakistani Mullahs that they are sure to become the targets of the wrath of God. Let us all make this Ramadhan the decisive month. Baseless lies and deceitful propaganda has reached its extreme. The time for lies and calling names is over. It is time to pray to God to judge between right and wrong.

Huzoor held up a copy of the 1988 Mubahala challenge and gave the same challenge to the Mullahs today. If they did not want to have formal Mubahala, they should at least pray to God: "*La' anatullahe alal Kaazibeen*" (Curse of God be on the liars). The earlier Mubahala challenge was given on Friday the tenth and today we repeat the same on Friday the tenth. Huzoor said the Mullahs in Pakistan are destined to be the targets of the wrath of God and they can not now avert this fate.

Commenting on some statements from the caretaker government of Pakistan, Huzoor said that the Mullah was responsible for the ills of Pakistan. The Mullah has ruined Pakistan. There will be no cure for the ills of Pakistan as long as this poison of Mullatism is not wiped out from Pakistan.

Huzoor asked all Ahmadies to pray especially during this Ramadhan that God make it a decisive Ramadhan for us. Pray that this century be the century of the defeat of our enemies and the new century be the century of the triumph of Ahmadiyyat.

Huzoor then gave an account of the end of Lakh Ram which came about exactly one hundred years ago, in 1897. The Promised Messiah (a.s.) prophesied about his end within six years of February 20, 1893 and by March 6, 1897, Lakh Ram was no more.

IMPORTANT NOTE ABOUT MUBAHALA CHALLENGE

All the members must have listened to the khutba delivered by Huzoor on Friday, January 10, 1997. Please pray that Almighty Allah may manifest a grand sign to prove the truthfulness of Ahmadiyyat, The true Islam. Please do not hasten to apply the challenge to any event that you read in the papers or hear over the TV. Rather, public assertions of the manifestation of the signs of Allah must follow the lead of our beloved Imam.

Summary of Friday Sermon delivered by Hazrat Khalifatul Masih IV on Friday, January 17, 1997

STRIVE FOR TARBİYAT OF YOUR CHILDREN WITH RAMADHAN PHILOSOPHY IN VIEW

After *Tashahud*, *Ta'awuz* and *Surah Fateha*, Huzoor recited verses 184-185 of *Surah Al-Baqarah*, Huzoor said he will elaborate on things connected with the Tarbiyat of our progenies.

Namaz (Prayers), Hajj and Fasting have always been prescribed by God for all the nations of the world in all religions. We should keep the central motive in mind. Ramadhan is designed to increase us in Taqwa (love and fear of God). God says that it is only for a limited number of days but its benefits can be far reaching.

Ramadhan is a month of sowing seeds (of Taqwa) We must sow these seeds in the minds of our children also. Extra effort is for a few days only while the advantages are far reaching.

Huzoor talked about *Fidya* (feeding a poor person). It is for those who cannot fast for health problems. Those who can afford, they should give *Fidya* as well as fast in other days when they are not sick or on a journey. Giving *Fidya* will not exempt from fasting later on, except for those who are permanently unable to fast for some valid reason

One advantage of fasting is to get rid of obesity. This means that when you fast and when you break your

your fast, do not overeat. Try to reduce your overall food intake. Then it will be beneficial.

Food is to feed our bodies. Fasting is to feed our souls. When you feel pangs of hunger, feed your soul by increasing in the remembrance of God and prayers.

Huzoor mentioned the habit of Aftari meals. It is good to send food preferably to people a bit poorer than you as a gift, not as *Sadqa*. The habit of having Aftari parties is to be discouraged. This has a negative effect. They become places to show off and gossip. This habit should be discontinued.

Hazrat Promised Messiah (a.s.) mentioned a Hadith of the Holy Prophet: Two persons are very unlucky; one who witnesses Ramadhan and does not strive to get his sins forgiven. The second is a person who had his parents and did not do anything to get his sins forgiven. The Holy Quran admonished us to do *Ehsaan* to our parents. This means that we have to do more than just do our share as a responsibility. When you think of what your parents did for you, you will inevitably be able to think of all the countless things God did for you.

Remember, the object of fasting is to attain to nearness of God.

Summary of Friday Sermon delivered by Hazrat Khalifatul Masih IV on January 24, 1997

BEING UNGRATEFUL TO ALLAH AND THE PARENTS ARE AMONG BIG SINS

After *Tashahud*, *Ta'awuz* and *Surah Fateha*, Huzoor recited verse 152 of *Surah Al-An'am*,

"Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and that you do good to parents...." (6:152)

Allah created the whole universe for us. This was His big favor on us. Associating others with God is being ungrateful to Allah for His bounties on us.

Our parents were the agencies for our creation and so our being alive on earth requires us to be grateful to our parents.

God created the environment which sustains our life. This is His *Ehsan* (favor) on us. The parents brought us in this world and that is their *Ehsan* on us. That is why in the above verse, Allah and the parents

are bracketed together and being ungrateful to them is a sin as big as being ungrateful to God by associating others with Him.

The Promised Messiah mentioned a Hadith which says that very unlucky is a person who encounters Ramadhan and does not get his sins forgiven. Also very unlucky is a person who encounters his parents in old age and, failing to take care of them, misses his chance of having his sins forgiven.

Shirk of any kind is forbidden. When we turn our favors to others at the expense of our parents, it is a form of *Shirk*. This is why it is a sin, like associating partners with God. We must always keep an accounting of our actions and we should never be guilty of any form of *Shirk*.

NEW CALENDAR OF EVENTS 1997

Jan 05	Sunday	Programs/Plans for 1997 by each local jamaat	Local*
Jan 10/11	Fri or Sat	First Day of Ramadan (According to appearance of moon)	
Feb 9	Sunday	Eidul-Fitr	
Feb 23	Sunday	Musleh Maud Day (Historical Feb. 20)	Local
Mar 23	Sunday	Masih Maud Day (Historical March 23)	Local
Apr 18	Friday	Eidul-Adhia	
Apr 25-27	Fri-Sun	Majlise Shura at Bait-ur-Rahman	
May 25	Sunday	Khilafat Day (Historical May 27)	Local
Jun 20-22	Fri-Sun	Jalsa Salana USA at Capital Expo Center, Chantilly, VA	National
Jun 27-29	Fri-Sun	Jalsa Salana at Toronto	Canada
Jul 25-27	Fri-Sun	Jalsa Salana UK at Islamabad (Expected)	UK
Aug 1-3	Fri-Sun	Ijtema Khuddam	National
Aug 8-10	Fri-Sun	Ijtema Lajna	National
Sep 12-14	Fri-Sun	Ijtema & Shura Ansarullah at Baitur-Rahman	National
Sep 21	Sunday	Seeratun Nabi Day**	Regional*
Oct 19	Sunday	Religious Founder's Day	Regional
Dec 26-28	Fri-Sun	Jalsa West Coast at Los Angeles	West Coast
Dec 31	Wednesday	First Day of Ramadan (Fasting)	

* Dates for Local/Regional events can be changed for local needs.

** Additional Seeratun Nabi Days should be arranged. In addition to Regional and/ or Local level functions, small scale functions for Seeratun Nabi Should be arranged at Halqa level at Ahmadi homes.

***A date be set to commemorate the fulfillment of the prophecy about Dr. Dowie, in the month of March.

Special Programs for the New Ahmadies

Jama'ats are encouraged to make convenient regional groups for the training classes for new Ahmadies and get in touch with the National Tarbiyyat Secretary (Dr. Nasir Malik) to hold regional training camps.

The local Jamaats are encouraged to organize Family Day and programs for the Introduction of New Ahmadi Muslims to their communities at local levels.