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KHILAFAT-THE SECOND MANIFESTATION

So, therefore, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this long established divine practice.

You should not, therefore, grieve over what I have told you, nor should you let yourselves be heartbroken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the day of *Qiyamah*. And that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always, as have been Allah's promise in *Baraheen-I-Ahmadiyya*, a promise which is not for me personally, but for you. For has not Allah said that He would vouchsafe power of dominance to my followers.

{The Promised Messiah (a.s.)}

(Translated from *Roohani Khaza'in*, Vol. 20, p. 305; *Alwasiiyat*, p. 6)

FROM THE HOLY QURAN

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

“ And observe prayer and give the Zakat and obey the Messenger, that you may be shown mercy.

“Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort.” (24:55-58)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُبَدِّلَنَّهُمْ
دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا
مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمُ مِنَ النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾

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PROPHECY OF THE HOLY PROPHET MUHAMMAD

(PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ
مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ ثُمَّ تَكُونُ مُلْكًا عَاضًا فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ
تَعَالَى ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً
عَلَى مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ .
(مسند احمد جلد 5 صفحہ ۴۰۴)

O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with Khilafat which would be on the pattern of prophethood (as it is a supplement to it) and would remain as long as Allah wills. Then this Khilafat would also come to an end. The rulers who cut (are cruel to people)

will replace them for as long as Allah wills. Then this period will also come to an end. Then there will be the rule of usurpers, and that period too will come to an end. After that Khilafat on the pattern of prophethood would re-emerge. After saying this, the Holy Prophet (s.a.w.) did not add any further comments.

From the Writings of the Promised Messiah:

GRAND PROPHECIES OF THE PROMISED MESSIAH (A.S.) ON THE ESTABLISHMENT OF KHILAFAT

It has always been the way of God for doing things, a way He has followed ever since the day He created this world, that He comes to the help of His Apostles and Messengers and makes them dominant—as He has said in the Holy Quran:

“Allah has set it down to stand for ever that He and His Apostles shall prevail.” (58:22)

The meaning of dominance in this context can be explained in the following manner. It is the desire and aim of the Prophets that the truth of the way of God should come to be fully established in the earth, to an extent that no one can resist its force. Allah manifests, with powerful signs, the truth of their claims, and sows at their hands the seed of righteousness which they want to spread. But He does not fully complete this mission at their hands, causing them to die in a condition, and at a time which bears a color of failure, and gives to their opponents a chance to heap ridicule on them. When these opponents have had their laugh, however, He shows another manifestation of His powerful hand, creating a set of circumstances which work for the full attainment of those aims which were only partially achieved earlier.

In short, He show two manifestations of His power; firstly at the hands of His Apostle; secondly, at a time following the death of the Apostle when obstacles spring up in the way, the enemies gain force, beginning to feel that the mission of the Prophet had been fatally injured, that the community of his followers had been destroyed. Even some members of the Movement entertain doubts with regard to their future, and begin to despair, as if their backs have been broken, many unfortunate among them going so far as to turn their backs on the Movement. Then Allah once more shows a powerful manifestation of His hand, enabling the community to stand firmly on its feet.

Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hazrat Abu Bakr when the death of the Holy Prophet (s.a.w.) was considered to be untimely and many nomads turned apostate, and the followers of the Prophet were un-nerved by deep grief. At that critical hour, Allah made Abu Bakr stand up firmly, thus showing His powerful hand a second time to save Islam from extermination, and to fulfill the promise He had given in the following words:

"He would establish for them the faith He had chosen for them, and for them He would change a state of fear into a state of peace and security." (24:56).

So, therefore, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this long established divine practice.

You should not, therefore, grieve over what I have told you, nor should you let yourselves be heartbroken, for you are destined to see the second manifestation of God's power as well and the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not break until the day of Qiyamah. And that second manifestation cannot come except after I am gone. But when I go away, Allah shall send the second manifestation for you, and it shall stay with you always

always, as have been Allah's promise in *Baraheen-I-Ahmadiyya*, a promise which is not for me personally, but for you. For has not Allah said that He would vouchsafe power of dominance to my followers.

The Almighty God, who is our God, is true and faithful to His pledged word. He would show you all those things He has promised... It is inevitable that the world should continue to remain in existence until all those things have been fulfilled of which God has given tidings.

It is the will and desire of God that all those living in different settlements and various lands, in Europe or Asia, all those who possess a righteous nature, He should draw them all to the doctrine of Unity and gather all His creatures on one single religion. This is the aim of God for the fulfillment of which I have been sent. It is, therefore, incumbent on you that you strive for this aim; but always with gentleness, humility, high morals, and prayer.

(Al-Wasiyyat)

A GRAND PROPHECY

Listen O ye people! This is the prophecy of Him Who has created the Heavens and the earth! He will spread this community of His to all countries of the world, and will grant it victory with powerful arguments and signs. The days are coming, nay, they are near, that there will be only one faith which will be regarded with respect in the world. God will bestow extraordinary and unprecedented blessings upon this community. This dominion will stay for ever until the Judgment Day. If someone mocks at me, their mockery can do me no harm. There is no prophet that has not been mocked at. It was, therefore, necessary that the Promised Messiah also face the mockery...

The third century from today would not have been completed when all who await the physical descent of the son of Mary, whether they are Muslims or Christians, will utterly despair of that belief and will discard it. Then there will only be one faith and one Spiritual Leader. I have come only to sow the seed. So I have sown the seed. It will now grow and prosper. No one can stop it.

(*Tadhkaratus Shahadatain*)

THE SYSTEM OF KHILAFAT

(A summary of an essay by Hazrat Mirza Bashir Ahmad (RA), prepared by Sister Atia Ahmad Shaikh)

The system of Khilafat can be discussed under the following headings:

1. Definition of Khilafat
2. Need for Khilafat
3. Establishment of Khilafat
4. Role and Powers of Khilafat
5. Signs of Khilafat
6. Removal of Khilafat
7. Time of Khilafat

DEFINITION OF KHILAFAT

Khilafat is an Arabic word the literal meaning of which is to come after someone or to be a successor, or an acting person or to perform one's duties as a subordinate of someone superior to him.

In Islamic terminology the word Khalifa is used in two ways:

First, a Khalifa is the reformer sent by Allah to reform and preach the people. As such, all the prophets are the Khalifas of Allah and they act as the appointed ones of Allah.

The Holy Quran has referred to Adam and Da'ood (David) as the Khalifas of Allah;

Second, a khalifa is a pious person who after the death of a prophet or a spiritual reformer works as his successor to complete and continue his work and becomes the leader of his community after him, just like Hazrat Abu Bakr and Hazrat Umar after the death of the Holy Prophet Muhammad, peace and blessings of Allah be on him (s.a.w.)

NEED FOR KHILAFAT

Allah Almighty does everything through wisdom and far-sightedness and there is always a good reason and logic behind it.

According to nature's physical laws, man has only a limited life span but the task of reformation and training of society requires a much longer time. So, Allah has established the system of Khilafat after the system of prophethood. The Khalifa continues and carries on the task of the prophet. The seed sown by the prophet is protected and nurtured by the Khalifa

till it becomes a strong and sturdy tree.

It shows that in fact Khilafat is an offshoot or branch of the system of prophethood, that is why the Holy Prophet (s.a.w.) says that after every prophet the system of Khilafat is established.

ESTABLISHMENT OF KHILAFAT

As the system of Khilafat is a branch of the system of prophethood, so Allah has kept the task of appointing the Khalifa in His own hands, just like the appointing of the prophets is done by Him. And Allah chooses the person who is the most eligible to become a Khalifa. Through the blessings of prophethood, a well trained group of pious believers comes into being during the time of the prophet. Allah Almighty, as a blessing allows them to share the task of selecting the Khalifa.

In this way, Allah blesses His pious people (the *momins*) with the satisfaction of their obedience and cooperation with the appointed Khalifa. Hence, apparently it might seem that a Khalifa is chosen by a group of pious people but in reality everything happens according to the Will of Allah, only His Will prevails.

That is why Allah has repeatedly said in the Holy Quran that He is the One Who chooses and appoints the Khalifa; and to explain this point the Holy Prophet (s.a.w.) said that after him Allah and the *momins* will accept no one else but Hazrat Abu Bakr Siddique as the Khalifa.

The Promised Messiah (a.s.) has also explained in his book "Al-Wasiat" that the death of the Holy Prophet Muhammad (s.a.w.) Allah Himself chose Hazrat Abu Bakr to support and lead the Muslims. He further said that after himself, there would be other individuals who would continue and complete his work.

SIGNS OF KHILAFAT

How can we identify a true Khalifa? A righteous Khalifa has two main signs. One of them has been quoted in the Holy Quran (24:56)

Allah, through a true Khalifa makes the religion stronger and He changes the condition of the *Momins* from fear to that of peace. These Khalifas worship no one but Allah.

A Khalifa is identified by his spiritual fruits that become a part of his personality just like a tree is identified by its fruits.

The second sign, as quoted in the Hadith, is that although in reality a Khalifa is appointed according to Will of Allah, but it also involves the decision making of the *momins* too.

BLESSINGS OF KHILAFAT

The establishment of the system of Khilafat is a great blessing of Allah. He has established the system of Khilafat to protect His people from the huge loss and setback that results due to the death of the prophet.

The job of a prophet is not only to preach the right path but it also involves the moral and spiritual training of the people and to teach them discipline.

After the death of a prophet, all these responsibilities are carried on by the Khalifa who keeps the community together instead of letting them fall apart.

In addition to this, a prophet promotes mutual love and teaches people about unity and cooperation with each other. After the prophet, a Khalifa continues to promote unity and brotherhood among people.

The Holy Prophet (s.a.w.) has called Khilafat as a great blessing and has cursed those people who try to create disorder in the society.

FUNCTIONS AND POWERS OF KHILAFAT

Khilafat is a spiritual system in which authority is delegated from above. Prophethood has a wide range of authorities within the limits of Islamic law (*Shariah*); and since Khilafat is a branch of prophethood, it also has a wide range of authorities.

In these days of democracy, young people are surprised how a single person can be entitled to such a huge range of authority. But they should know that:

Firstly, Khilafat is not a part of any democratic system of this world but it is a part of a spiritual and

religious system in which authority is delegated from above and also a Khalifa always has the support and blessings of Allah with him;

Secondly, who could question the broad authority of a Khalifa since the Khalifa is bound by the limits prescribed by the Islamic law (*Shariah*).

Since, apparently, the appointment of a Khalifa involves the group of pious people, a Khalifa is obligated to consult them in all important matters. However, he is not obligated to do as they suggest. This also helps in the religious training of the community.

THE QUESTION OF REMOVAL OF KHILAFAT

People who have not fully understood the true status of the office of Khilafat often question about the removal of a Khalifa. They think that Khilafat is like any other democratic system of the world.

In reality Khilafat is a spiritual system established by Allah for the completion of the system of prophethood, though apparently in its selection it also involves the suggestions of the *momins*. It is a great gift of Allah and there is no question of removal unless Allah decides to give him death.

Since prophethood and Khilafat are both spiritual systems and come into being by the Will of Allah, if there even could be a question of removal of a Khalifa, why could there be not a question of the removal of the prophet (God forbid)?

Hence, there is no question of the removal of Khilafat. Islam teaches us not to create animosity and not to try to forcibly remove any worldly leaders, how can it allow the question of removal of the Khalifa appointed by Allah.

ERA OF KHILAFAT

Since Khilafat is a gift of God and it helps in the completion of the task of prophethood, the establishment of Khilafat has two main conditions.

First, there should be people eligible for it in the community;

Second, there should be a need for Khilafat for the completion of prophethood.

(Continued on page 12)

KHILAFAT – A UNIQUE BLESSING OF GOD

(Basharat Munir Mirza, Athens, Ohio)

(The word "*Khalifa*", an Arabic word, means a successor, a viceregent. The plural for *Khalifa* is *Khulafa*. However, we have used *Khalifas* as the plural form to make it easier to follow for those not familiar with Arabic. The institution is *Khilafat* and the one appointed to the office is a *Khalifa*.)

From the beginning of the known history of mankind, God has bestowed upon humanity the blessings of *Khilafat* from time to time. The very first *Khalifa* on earth that we know of was Adam. We read in the Holy Quran:

"And when thy Lord said to the angels, 'I am about to place a Khalifa in the earth'." (2:31)

Another time, the Prophet David was referred to as a *Khalifa*:

"O David, We have made thee a Khalifa in the earth; so judge between men with justice, and follow not vain desire (of other people lest they should lead you astray)..." (38:27)

These were the Prophets of God. So, one form of *Khilafat* is Prophethood, the *Khilafat* of Allah. It is interesting that God instructed David that he may seek advice from others but when a majority of them advise him in a certain direction, it will be his duty to judge it himself and if it is not in the best interest, not to follow the advice of the majority.

At another place, *Khilafat* is mentioned thus:

"And remember the time when He made you Khalifas after the people of Noah, and increased you abundantly in constitution (gave you an abundance of children)..." (7:70)

This is a second kind of *Khilafat*, a Kingship. It is also a favor of God. Again:

"Remember when Moses said to his people, 'O my people, call to mind Allah's favor upon you when He appointed prophets among you and made you kings'..." (5:21)

Here both kinds of *Khilafat* is mentioned--prophethood as well as Kingship. There were many prophets as the *Khalifas* of Moses with Jesus being

the last of these *Khalifas*.

God made a promise to the Muslims also to appoint *Khalifas* among them. We read in the Holy Quran:

"Say, 'Obey Allah and obey the Messenger.' But if you turn away, then upon him is his burden and upon you is your burden. And if you obey him, you will be rightly guided. And the Messenger is not responsible but for the plain delivery of the message."

"Allah has promised to those among you who believe and do good works that He will surely make them successors (Khalifas) in the earth, as He made successors (Khalifas) from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe prayer and give the Zakat and obey the Messenger, that you may be shown mercy." (24:55-57)

It is a unanimous consensus of all the commentators that these verses pertain to the Islamic *Khilafat*.

Hazrat Musleh Mau'ood, *Khalifatul Masih II*, explained the above verses in his speech at the 1956 Jalsa Salana. He said that for the righteous Muslims who believe in the *Khilafat* and seek to receive this favor, Allah has promised to appoint *Khalifas* among them as He did in the former times. Allah will perpetuate the true religion for them. Allah will transform situations of fear into peaceful ones. But Allah expects the believers to promulgate the Unity of God on earth and strive to refute any religions associating others with Allah.

This is a conditional promise. If the Muslims fulfill the conditions, and as long as they fulfill them, they will have *Khilafat* among them.

It is not a prophecy about *Khilafat* which must be

fulfilled no matter what. It is a conditional promise and will be kept as long as the conditions are met.

The basic conditions are that the Muslims are to be righteous people and do good works. They can be so if they obey Allah and His Messenger. It will be their duty to observe Prayers, pay the Zakat and obey the Messenger by obeying the Khalifa of the Messenger, so they will deserve mercy from Allah. They will only worship Allah and associate no one with Him.

Whenever they will cease to be perfectly obedient to Khalifa (and thus the Messenger) they will be deprived of this blessing and will turn into the rebellious people.

A belief in the Unity of God necessitates a unity among the Muslims. This unity can only be maintained as long there is only ONE IMAM for the whole Muslim nation. It is, therefore, implied here that whenever the Muslims will cease to obey only ONE IMAM among them, Khilafat will be taken away from them.

Khilafat gives us a system to have ONE IMAM for the whole Ummah. It is, therefore, implied that Khilafat will remain in the Muslims only as long as they show complete obedience to the Khalifa and acknowledge him as their only Imam

GOD MAKES A KHALIFA

It is clear from the above verses promising Khilafat that it is God Who makes a Khalifa. The words "*He will make them successors... as He made successors ... before them*" clearly point to the fact that it is God Who makes a Khalifa. A person does not become a Khalifa by being a candidate for the job or by canvassing of any kind. Even when apparently a majority of the people are choosing a Khalifa, it is God Who puts in their minds whom to choose.

This has been evident right in front of our eyes as the Ahmadiyya Muslim Jamaat has gone through four elections of Khalifas. There has always been a unanimous or very close to unanimous and spontaneous choice of a Khalifa. We will take it up a little later.

KHILAFAT AFTER ABRAHAM

There was a promise made to Abraham as given in the Holy Quran:

"...his Lord tried Abraham with certain commands which he fulfilled. Then God said, 'I will make thee Imam of men.' Abraham said, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'" (2:125)

When God entrusted Prophethood on Abraham, he realized that the task ahead would not be completed by him in his lifetime. He requested the *Imamat* to be continued in his offspring. God granted the wish which would not embrace the transgressors.

Abraham had four Khalifas, in this way. They were: Ishmael, Isaac, Jacob and Joseph. The Holy Quran alludes to them in another place:

"Abraham said, My Lord, show me how Thou givest life to the dead.' He said, 'Hast thou not believed?' He said, 'Yes, but I ask this that my heart may be at rest.' He answered, 'Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste. And know that Allah is Mighty, Wise.'" (2:261)

We have to understand it in a spiritual sense. Raising the dead was spiritually making godless people into Godly persons. He was appointed a prophet and was to raise these dead. He wanted assistance. God gave him four Khalifas (four birds). He was to give them proper training. He gave this training personally to two of them, Ishmael and Isaac. They were to be given enough training to put them in an exalted position (put them on a hill).

The Holy Prophet (s.a.w.) is like Abraham also. We repeat this fact in the Durood every day. There were four Khalifas after Abraham, namely, Ishmael, Isaac, Jacob and Joseph. In a similar fashion, there were four Khalifas after the Holy Prophet (s.a.w.), known as *Khulafa-I-Rashideen*. All four of these received their spiritual training directly from the Holy Prophet (s.a.w.).

There were four successors to Abraham immediately after him, two sons, a grandson and a great grandson. But there were to be successors much later also; Moses, for instance.

There were four Khalifas of the Holy Prophet (s.a.w.), immediately after him. But there were to be successors in a later period. The Promised Messiah

(a.s.) was one such successor, who was a subordinate Prophet also.

DISPENSATION OF MOSES

It is useful to look into the Khilafat in the dispensation of Moses. The Khilafat in the dispensation of the Holy Prophet (s.a.w.) will have a resemblance to that of Moses. The Holy Quran likens the Holy Prophet (s.a.w.) to Moses. We read:

"Verily, We have sent you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh." (73:16)

Mention is made of Khalifas in the dispensation of Moses (5:21). There were two periods in this era. After Moses, the Khalifas were either prophets of God in the nation of Israel or Kings. These were appointed by God directly. The last of such Khalifas was Jesus.

The second period was after Jesus. In this period, the Khalifas (known as Popes) were elected by people.

Being like Moses also, the Holy Prophet (s.a.w.) had a Khalifa 1300 years after him just as Moses had Jesus 1300 years after him.

Jesus had Khalifas and so the Promised Messiah (a.s.) has Khalifas.

The Holy Prophet (s.a.w.) was certainly far superior to Moses. Moses was for only one nation, the Israelites. The Holy Prophet (s.a.w.) was for the whole mankind. The mistakes made in the dispensation of Moses by the followers of Jesus were not to be repeated by the followers of the Promised Messiah (a.s.).

The followers of Jesus, for instance, made Jesus into the son of God. The Muslims were, therefore, admonished to be very strict in holding fast to the Unity of God.

There is a revelation of the Promised Messiah (a.s.): "O Masih Mau'ood and his progeny, hold fast to the Unity of God always". Hazrat Musleh Mauood surmised that in view of Allah emphasizing so much the Unity of God and in view of the teachings of the Quran on this subject, it becomes certain that Allah, by His Grace, will make the Unity of God a firm practice in Ahmadies and as a result they will keep the blessings of Khilafat, a Khilafat that will truly

serve Islam and will strengthen Islam (as opposed to the Khilafat of Jesus which polluted its own religion).

It must be pointed out that the similarities between the Khilafat of the Holy Prophet (s.a.w.) and those of Abraham and Moses were to be in a general sense, not in the sense that they must match in all details.

KHILAFAT AFTER THE HOLY PROPHET

In order to further understand the institution of Khilafat, we have to study how it was promulgated on the demise of the Holy Prophet, peace and blessings of Allah be on him.

The day the Holy Prophet (s.a.w.) passed away, was a day of a great shock to all the Companions of the Holy Prophet (s.a.w.). They were not willing to believe that he was dead. Hazrat Omar stood with a drawn sword and vowed to kill anybody who says that the Holy Prophet (s.a.w.) is dead.

It was Hazrat Abu Bakr who recited the verse:

"And Muhammad is only a Messenger, verily, all Messengers have passed away before him. If then he dies or be slain, will you turn back on your heels."(3:145)

When finally it dawned upon all those present that the Holy Prophet (s.a.w.) had indeed passed away, discussion began on who should be his Khalifa. After a lot of discussion, Hazrat Abu Bakr suggested the names of Hazrat Omar and Hazrat Abu Obaida. Both of them declined and said that no one was more appropriate than Hazrat Abu Bakr himself. So everyone took Bai'at at the hands of Abu Bakr.

When time came that Hazrat Abu Bakr was close to his death, he sought counsel from the Companions of the Holy Prophet (s.a.w.). Most of them suggested the name of Hazrat Omar and all present agreed.

Hazrat Abu Bakr was very weak and he came to the mosque with his wife holding him up. His hands were trembling and his feet could not support him as he addressed all those present. He said that he had pondered upon the question of succession and prayed a lot about it. He had deemed it proper to nominate Hazrat Omar as his successor. All those present agreed and so Hazrat Omar became the second Khalifa after the demise of Hazrat Abu Bakr.

Hazrat Omar was mortally wounded in an attack.

At that time he willed that one of the six persons he nominated should become the Khalifa after him.

These six were: Hazrat Osman, Hazrat Ali, Hazrat Abdul Rahman bin Auf, Hazrat Sa'ad bin Waqas, Hazrat Zubair and Hazrat Talha.

Hazrat Omar ordered these persons to assemble together and choose one of them as the Khalifa. Much discussion among themselves produced no results. Finally Hazrat Abdul Rahman bin Auf was asked to decide. He went around Madina asking all the inhabitants about their preference. Most people opted for Hazrat Osman, and so Hazrat Osman became the next Khalifa.

When Hazrat Osman was martyred, all the Companions of the Holy Prophet (s.a.w.) present in Madina came to Hazrat Ali and insisted that he take the Bai'at. After repeatedly refusing to do so, he was finally convinced and took the Bai'at. So he became the Khalifa after Hazrat Osman.

Unfortunately, the Muslims got divided into three groups at that time and some groups did not want to be obedient to Hazrat Ali. The factions, Sunni, Shiites and Kharijees, emerged. Khilafat, the conditional Blessing and bounty from Allah, was taken away from the Muslim Ummah after Hazrat Ali.

THE PROMISED MESSIAH

The Promised Messiah (a.s.) who began his ministry in 1889, was himself a Khalifa of the Holy prophet (s.a.w.). He gave his followers the good tidings of Khilafat after him.

In his book *Al-Wasiyyat*, he talks of the second manifestation of God. He says:

“Thus He manifests two kinds of power. Firstly, He shows His might through the Prophets. Secondly, at the time of the demise of the Prophet, when difficulties mount and the enemy ... is sure that this community will be destroyed... God manifests His strong hand of might and sustains the collapsing community....

“You should not grieve over what I have told you ... for you are destined to see the second manifestation of God's power as well. The coming of that manifestation will be better for you, for it would be everlasting... When I go away, Allah will send you the second manifestation and it will

stay with you for ever. (*Roohani Khaza'in*, Vol. 20, p. 305)

The second manifestation of God's Power is the Khilafat after the Promised Messiah (a.s.).

THE AHMADIYYA KHILAFAT

During the lifetime of the Promised Messiah (a.s.), nobody could even entertain the thought that he will die. Everyone thought that he will die before the Promised Messiah (s.a.w.).

When the Promised Messiah (a.s.) passed away and his body was brought to Qadian, it was placed in a house in the garden adjoining Qadian. Khwaja Kamaluddin suggested that the Jamaat must have an Imam to take bai'at from the whole Jamaat. Hazrat Maulvi Noorud Din's name was suggested.

The Jamaat unanimously suggested to Maulvi Noorud Din to take the Bai'at. Everybody was assembled in the garden and Hazrat Maulvi Noorud Din gave a speech. He said he did not want the Imam. He suggested many other names, including Hazrat Mirza Mahmood Ahmad, Mir Nasir Nawab Sahib, Nawab Muhammad Ali. However, all those present unanimously agreed that Maulana Noorud Din was the most qualified for the job and so Hazrat Maulvi Noorud Din took the Bai'at and became the Khalifatul Masih I.

A small controversy began as to what are the limitations of the Khalifa's authority. Maulvi Muhammad Ali was in the forefront in raising these issues. Hazrat Mir Muhammad Is'haq wrote down some questions and presented them to the Khalifatul Masih I for clarification.

The Khalifatul Masih I sent these questions to all the Jama'ats and set a date when representatives from all the Jama'ats should assemble in Qadian to give their opinions on the questions.

On the appointed day, all those coming from other places assembled in the mosque. Hazrat Khalifatul Masih I arrived and gave a speech on the subject of Khilafat in the light of the Quran and the Hadith. This lecture was so touching that people began to cry vehemently.

After his speech, the Khalifatul Masih I asked Khwaja Kamalud Din, Maulvi Muhammad Ali and Sheikh Yaqub Ali to take Bai'at again. They all took

Bai'at again.

Maulvi Muhammad Ali and some of his friends kept on sowing seeds of dissension which prompted the Khalifatul Masih I to rebuke the trouble mongers in his public speeches and sermons a number of times.

THE KHALIFATUL MASIH II

On the demise of Hazrat Khalifatul Masih I on March 13, 1914, telegrams were sent to all Jama'ats. All concerned were asked for special Tahajjud prayers, and those who could, observe a fast.

It was the endeavor of Maulvi Muhammad Ali that no Khalifa should be immediately chosen and the question should be postponed for five or six months. In fact, he wrote a leaflet which was distributed among those coming from other Jama'ats that there was no need for a Khalifa.

However, the consensus among those present was that there should be a Khalifa. On this point 90% had shown agreement.

After the Asr prayers on March 14, 1914, Nawab Muhammad Ali read the last will of the Khalifatul Masih I and requested the audience to choose a successor. All those present suggested the name of Hazrat Mirza Bashirud Din Mahmood Ahmad, the son of the Promised Messiah (a.s.) and so the Khalifatul Masih II was elected.

Maulvi Muhammad Ali and his companions, however, did not do the Bai'at of the Khalifatul Masih II. They left Qadian saying that this election will not last long. They were very wrong. The Jama'at flourished beyond anyone's expectations under the leadership of the Khalifatul Masih II, which lasted till 1965.

Those who left Qadian and did not want to follow the Khalifatul Masih II are known as the Lahori party. They have always been small in number and now that the Jama'at has increased to many millions all over the world, the adherents of the Lahori party are still very small in number. This shows very conclusively that the Khalifatul Masih II had the support of God and God has been behind all of the subsequent successors.

This is a conclusive proof that Khalifa is made by Allah Himself. It is the support of Allah which results

in extraordinary progress of the Jamaat under the leadership of the Khalifa who is appointed by God Himself.

The Lahori faction, however, kept on trying to foment trouble but never succeeded in their aims. In the Jalsa Salana 1939, Hazrat Khalifatul Masih II said:

“God's fresh Signs and His living miracles are proof enough that God has made me the Khalifa. No one can compete with me. If there is any son of his mother among you who wishes to compete with me, let him stand up against me. God will humiliate him. Even if all the powers on earth combine to annihilate my Khilafat, God will trample them like a mosquito. Everyone who stands up against me will be demolished. Anyone who speaks against me will be silenced by God.” (Khilafat-i-Rashda, p. 267)

RULES FOR CHOOSING KHALIFAS

In 1956 again, mischief was started by the same group when it was propagated that the son of the Khalifatul Masih I should be the next Khalifa. Consequently, the Khalifatul Masih II, in his lecture during the Jalsa Salana 1956, laid down the rules to be followed in choosing the Khalifas in the Jama'at Ahmadiyya:

The first and most important condition was that the person himself must not be an aspirant to Khilafat. He must be among those who uphold the sanctity of Khilafat and are staunch supporters of Khilafat.

KHILAFAT CONTINUES

Hazrat Khalifatul Masih II passed away in 1965 and the Hazrat Mirza Nasir Ahmad was elected the Khalifatul Masih III.

During his regime, the Government of Pakistan amended their constitution to declare Ahmadies as non-Muslims in 1974. A period of great hardships began with this action but the progress of Ahmadiyyat could not be halted. The Jama'at continued to make rapid progress during his regime, proving conclusively that it was Allah Who had made him the Khalifa.

Hazrat Khalifatul Masih III passed away in 1982 and Hazrat Mirza Tahir Ahmad was elected as the Khalifatul Masih IV.

The Martial Law administration of Pakistan promulgated another measure in 1984, designed to stifle the activities of Ahmadies. Even the daily life of an Ahmadi was criminalized by this ordinance. It was designed to make it impossible for the Khalifatul Masih to function in Pakistan.

The Khalifatul Masih IV left Pakistan and continues to lead the Community from London.

Needless to say that the progress has been really spectacular since 1984, another demonstration that God is behind this community and behind the Khalifatul Masih.

Efforts to annihilate Ahmadiyyat from Pakistan have not succeeded. On the contrary, Ahmadiyyat is on the march with ever increasing vigor. The spread of Ahmadiyyat has accelerated greatly. Last year, there were more than 3 million new members joining the Movement. We now enjoy an International TV network, the MTA, which is on the air 24 hours a day, 365 days of the year. This new bounty from Allah has enabled us to spread the message of Ahmadiyyat very rapidly and to teach the new adherents all about Ahmadiyyat.

Since 1993, an International Initiation Day is observed at the end of July each year. The most notable thing is that the number of new members every year has doubled from the previous year.

In 1993, over 204,000 new Ahmadies joined the Ahmadiyya Muslim Community.

In 1994, over 418,000 new Ahmadies joined the Ahmadiyya Muslim Community.

In 1995, more than 846,000 new members joined the Ahmadiyya Muslim Community.

In 1996, there were more than 1.6 million new members joining Ahmadiyyat

In 1997, over 3 million new Ahmadies joined the Ahmadiyya Muslim Community.

How great is Allah. How Merciful and Compassionate is He. He is with Ahmadiyyat. He is with the Khalifatul Masih always and we are marching forward with ever accelerating speed under the able leadership of the Khalifatul Masih IV. *Alhamdo Lillah.*

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The System of Khilafat

(continued from page 6)

Since only Allah has the best knowledge of both these conditions, He only knows the true time for Khilafat. The Holy Quran says about prophethood:

“Only Allah knows to whom He would assign the prophethood”

Since the system of Khilafat is a branch of prophethood, the same is true for Khilafat too. Only Allah knows whom He would appoint as His Khalifa and for how long.

So, as long as there are people eligible for Khilafat and there is a need for the continuation and completion of the task of prophethood, the system of Khilafat will continue.

Holy Prophat as Dae Ilallah

(continued from page 18)

change yourself. We have to make changes in our values in order to attract the others.. If we can not create the change in ourselves then there will be no charm and beauty in our call. That charm and beauty if found in the virtues and light of the Holy Prophet, peace and blessings of Allah be upon him. It is only through that light that the darkness will be dispelled and the whole world will be illuminated once again. May Allah enable us all to follow the beautiful ways of the Holy Prophet, peace and blessings of Allah be upon him.

PROCEEDINGS OF THE 15TH MAJLISE-SHURA USA

HELD ON APRIL 24-26, 1998

The 15th Majlise-Shura of the Ahmadiyya Movement in Islam, USA was held on April 24-26, 1998 at Baitur Rahman Mosque, Silver Spring, Maryland, under the chairmanship of the Amir of USA Jama'at, Hazrat Schibzada Mirza Mufaffar Ahmad Sahib. A large number of the participants including members of the National Aamla, Missionaries, Presidents and representatives of various chapters, Lajna delegates and some observers attended.

The proceedings began with the recitation of the Holy Quran by Missionary Zafar Ahmad Sarwar Sahib followed by silent Dua led by Hazrat Amir Sahib, who then gave his opening address. He welcomed the delegates and pointed out that the Shura System was introduced in the Jama'at 76 years ago in 1922 at Qadian. The Amir Sahib recalled earlier Shuras and described how the earlier delegates of the Shura took a keen interest. As Hazrat Khalifatul Masih IV has said Shura is the second most important institution after Khilafat. Hazrat Amir Sahib gave detailed instructions regarding the responsibilities of Shura delegates.

The Amir Sahib pointed out that this year our Jalsa Salana will be the 50th Jalsa and Huzoor has very kindly accepted to grace the occasion. We intend to invite representatives of various countries to attend this 50th Jalsa Salana USA. We have decided to issue a souvenir on this historic occasion.

He mentioned that USA has been given Bait quota of 100,000 by the year 2000 but it is regrettable that so far this year only 202 Baites have been realized. Amir Sahib gave details of the activities of various Jama'ats in regard to Tabligh. He also invited attention of the delegates to be more aggressive in the collection of the chanda, which needs special attention as the end of the financial year is only 2 months away. He also touched upon the Tarbiyyat, specially regarding the upbringing of the next generation and importance of moral values.

He outlined the program during Jalsa Salana regarding Huzoor's meetings with VIPs and introduction of Huzoor's forthcoming book, 10,000 copies of which have been ordered by the USA Jama'at. He also gave detailed figures regarding distribution of Audio video cassettes and the MTA dishes. He pointed out the difficulties in regard to the Rishta Nata department and the steps being taken to overcome these difficulties.

The Amir Sahib discussed the persecution of Ahmadies in Pakistan and invited suggestions to bring to the notice of proper authorities connected with the respect for human rights. He gave details of various activities of a Jama'at including construction of Mosques, Al-Nahl's Dr. Salaan issue, grant of scholarships to talented students, recovery of loans, audio cassettes of the Promised Messiah's books—Islami Usool Ki Philosophy, Barkat-ud-dua and Malfoozat etc. And coming elections of the Congress.

After Amir Sahib's detailed opening address, the General Secretary, Dr. Masoud Ahmad Malik, presented the minutes of last Majlis-e-Shura for confirmation and it was duly confirmed by the delegates. Then the report on the implementation of the last Majlis-e-Shura decisions was presented following by the presentation of the annual reports of the National Secretaries.

After that the Financial Secretary, Malik Mubarak Ahmad Sahib, presented the budget for 1998-99 and gave details of Income and Expenditures and figures for Chanda Aam, Wasiyyat, Jalsa Salana and Satellite Fund etc. And stressed upon the importance of financial sacrifice. He also gave figures of the Tabrik Jadid and Waqf Jadid Chandas and other expenses pertaining to different chapters.

Then Amir Sahib mentioned about the Proposals for Shura, what has not been considered to be suitable. After that Amir Sahib invited names for Tabligh and Tarbiyyat Sub-Committees and Sh.

Mubarak Ahmad Sahib assisted Amir Sahib to record the names of the proposed members. Twenty-four names were proposed and Amir Sahib nominated Dr. Ahsan Zafar Sahib as Chairman and Anwar Mahmood Khan as Secretary of the Sub-Committee.

Then Amir Sahib invited names for the General Sub-Committee. Twenty-one names were suggested and Amir Sahib appointed Dr. Karimullah Zirvi as the Chairman and Hasan Hakim Sahib as Secretary.

After that, the names for the Finance Sub-Committee members were invited. Twenty-five names were proposed and Amir Sahib nominated Dr. Nasim Rahmatallah as Chairman and Mubarak Ahmad Malik as Secretary of the Sub-Committee.

After the election of the Sub-Committee, the session was concluded for dinner, Maghrib and Isha prayers.

Later the evening sessions of the Sub-Committee were held separately to discuss the Shura proposals already circulated amongst the members.

The second regular session of Majlis-e-Shura started in the afternoon of Saturday, 25th April, under the chairmanship of Amir Sahib USA with recitation from the Holy Quran by the Missionary Syed Shamshad Ahmad Nasir. Then the reports of the Sub-Committees were presented for open discussion. The first report discussed was that of the Finance Sub-Committee, copies of which were distributed among the delegates and it was presented by its chairman Dr. Nasim Rahmatallah. After detailed discussions by the participants, the report was approved with minor modifications. Amir Sahib gave his observations on some points and commended the Finance Secretary's efforts in preparing a good budget. Next, the report of the Tabligh and Tarbiyyat Sub-Committee was presented by its Chairman, Dr. Ehsanullah Zafar. There was very detailed and exhaustive discussion by the delegates as well as by sisters from Lajna. Everyone stressed on the importance of Tabligh and the need for Tarbiyyat, specially of the young boys and girls so that they may be able to respect Islamic values in the face of the polluted

environment of the Western culture. After the discussion, Amir Sahib gave his observations and dealt with different points raised by the participants. He stressed upon the importance of Tabligh, which should be the first item in every Aamla meeting and that Tarbiyyat of the children is the prime responsibility of the parents at home. He also pointed out that we should try to take maximum benefit from MTA.

The third and last report was that of the General Sub-Committee which was presented by the Chairman of the Committee, Dr. Karimullah Zirvi, followed by detailed and extensive discussion by the delegates and two sisters from Lajna. Members took keen interest in the discussion, which lasted for quite a long time and some useful suggestions were offered, which was appreciated by Amir Sahib and he assured the members that their suggestions would be taken care of. At this point the formal second day session concluded for dinner and Maghith-Isha prayers.

After that there was an evening session in which members of National Aamla and Presidents of different chapters attended. In this special session some administrative issues were discussed and Departmental Information was exchanged. This session was presided over by Naib Amir II, Dr. Ehsanullah Zafar.

The final session was held on Sunday 26th April under the chairmanship of Sh. Mubarak Ahmad Sahib, Ex-Missionary. Missionary I. H. Kausar recited the Holy Quran and then the Election for National Majlis Aamla was held. After completion of the election, which took about 3 hours, Amir Sahib made concluding remarks by quoting various passages from Hazrat Masih Mau'ood (a.s.) And the session closed with Dua.

DA'WAT ILALLAH

Hazrat Khalifatul Masih IV has launched several schemes since he was divinely assigned to the Khilafat. The foremost among them is Da'wat Ilallah (Inviting others to Allah).

On January 28, 1983, in his Friday Sermon, he announced this scheme in the following words:

“I warn Ahmadies all over the world, even if they were not calling people towards Allah previously, they will have to do so in future. To bring about the victory of Islam all over the world is a tremendous assignment. It requires many sacrifices which are being demanded from the Ahmadiyya Community. From today, let every Ahmadi decide that while he will earn a living, wherever he is, he will give preference to Da'wat Ilallah. If you do that, you will soon witness that the spiritual revolution which had been eluding us, will no longer

longer be moving away from us..”

SUCCESS IN DA'WAT ILALLAH

The immediate result of this scheme was that Ahmadies became active in Da'wat Ilallah and gave up laziness. Thousands of Ahmadies became Da'een. As a result, 1993 saw that more than 200,000 joined Ahmadiyyat. In 1994, the number exceeded 400,000 and it surpassed 800,000 in 1995. We all saw 1.6 million joining the Community in 1996 and more than 3 millions in 1997.

It is our duty that all of us get rid of laziness and participate in this great struggle. Huzoor says:

“It is the duty of everyone who has true faith to become Da'ee Ilallah himself and prepare others to do so.”

THE IMPORTANCE OF DA'WAT ILALLAH

(English translation of some excerpts from the pronouncements of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, on the subject of Da'wat Ilallah)

“The program of Da'wat Ilallah is not a trivial one. We are at the threshold of the next century. With the aim of bringing all the world to the true faith, we are striving for one century but, not to talk of achieving a majority, we are not even half the way as yet. We have not succeeded even ten percent in any country. To bring the whole world to the true faith is not a simple responsibility which God has put on our shoulders. We have to make a serious preparation for it. The only solution is that each one of us must become a Da'ee Ilallah, and an effective Da'ee Ilallah and we must not rest until the grace of God gives us fruits of this effort.” (Friday Sermon, August 28, 1987).

“Most important means is Da'wat Ilallah and the Community is not giving the serious attention to it that it deserves. I am saying this with certainty that if a serious effort was made, it would definitely have produced results like the results previously. Allah's

laws do not change.” (Friday Sermon, Nov. 8, 1991)

“If you want to be the friends of the Holy Prophet Muhammad (s.a.w.) Then Da'wat Ilallah is incumbent on every one of you. Only those will be counted as the friends of the Holy Prophet (s.a.w.) who cultivate a field in the way of Allah and then tend to it until it grows to maturity. Any Ahmadi who works on Da'wat Ilallah anywhere, is mentioned in the Book of God. Consequently, you become a friend of the Holy Prophet (s.a.w.) according to the definition of God. So you must cultivate a field in the way of God and produce new spiritual beings. (Friday Sermon, Nov. 6, 1987)

“This is my wish day and night and there is a fire in my heart day and night. How can I forget it. Therefore, God will keep reminding me and I will remember it and remind you also. But if you forget it

because of your laxness then remember that you will be answerable before God. Therefore, do not forget it yourselves and do not let other forget it. Today the most important responsibility of the Community is to convey the message of God to others." (Friday Sermon, August 28, 1987)

"Every Ahmadi must begin the task of Da'wat Ilallah with serious prayers and make it compulsory for himself to pray all the five times. He should entreat God to give him the capacity to fulfil his responsibilities and become a Dae'e Ilallah in the eyes of God." (Friday Sermon, March 4, 1983)

"Da'wat Ilallah can make each one of you alive. Everyone who understands the task of Da'wat Ilallah and does full justice to it, he has the capacity to become a *Wali*. This Da'wat will not only bring others near to God but it will bring you ever closer to God and there will be *Walies* in abundance in the Jama'at." (Friday Sermon, March 13, 1992)

"I give glad tidings to all Da'een Ilallah that when they make someone alive, God will grant another life for them and it is such an ongoing reward that it can never end. To deprive of it is wasting a life. Therefore, every Da'ee Ilallah should strive to make progress with prayers. See your spiritual fruits with your own eyes and partake of the bliss and make them the brightness that kindles lamps." (Friday Sermon, Feb. 28, 1992)

"I am always deeply concerned about bringing the whole world to Allah. It is your duty to share this concern as to why your area is not getting inclined to God. Every Ahmadi should make a sincere promise to God and strive to achieve it with a sincere effort. If we make a sincere effort, then God will produce a change in the conditions. If an Ahmadi is not getting any fruits of his effort, he should be full of worry as to why he is not getting any fruit.

"Ponder over it all the time what have you done to gain the mercy of God. Every man, woman, young and old, should dedicate completely for God and dedicate everything he or she has for God. Increase

your efforts to the point of madness. Every Ahmadi should keep on searching his heart as to how many Ahmadies he has made. He hears about others that they have produced so many Ahmadies. He should think how many Ahmadies he was able to produce. All Ahmadies all over the world should inculcate this craving in themselves." (Friday Sermon, January 30, 1987)

"Every Ahmadi must make a promise and follow up on it, remember it day and night and not rest until his efforts begin to bear fruits. When I speak of one Ahmadi, I mean an Ahmadi family. Thus a family should bring another family into Ahmadiyyat." (Friday Sermon, January 30, 1987)

"Those Da'een Ilallah who say that they made the utmost effort and brought their prayers to the extreme but did not get any results, I tell them that they are fooling themselves. When efforts are carried to the extreme and with patience, without getting frustrated or disheartened, one knocks at the door of Allah; when one gets up at night and prays for those he is trying to save; it is impossible that his prayers are not heard. They will certainly be heard. If your prayers are not heard, there is a flaw in your prayers." (Friday Sermon, May 8, 1992)

"A Da'ee Ilallah is he who is steadfast all his life. Once he makes up his mind, he stays with his promise till his last breath." (Friday Sermon, March 11, 1983)

"If you ignore the instructions of the Khalifa of the time (whosoever he might be, even a person as weak as I am) or give them little importance, then the grace of God will leave you... It is the wisdom based upon all my life that if you pay heed to the instructions of the Khalifa of the time, even if you fail to completely understand them, your actions will find extraordinary grace." (Friday Sermon, Nov. 6, 1987)

THE HOLY PROPHET (s.a.w.) AS DAAE ILALLAH

Maulana Mukhtar Ahmad Cheema, Missionary Mid West, St. Louis, MO

(The following is the text of the speech delivered by Maulana Mukhtar Ahmad Cheema on September 14, 1996 at Bait-ur-Rahman, at the occasion of the Annual Ijtema of Majlis Ansarullah, USA.)

The Holy Prophet, peace and blessings of Allah be upon him, bears a great resemblance with prophet Moses, alaihissalaam, in all of the aspects of his prophethood. In this field, however, the Holy Prophet, peace and blessings be upon him, is placed much higher than Hazrat Moses, alaihissalaam. Hazrat Moses, alaihissalaam, prayed for his people that they be liberated from the bondage of the Pharaoh and that seemed to be the only motivation for his people. On the other hand, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, changed the hearts of his people without offering them any worldly objects or motivations to turn to God, the Almighty. From the time he received his first revelation;

"Convey thou in the name of thy Lord Who created" (Al-Quran, 96:2)

he realized his responsibility. When he brought this message to the people, it was not something from his own mind but he was given this responsibility by Allah. To deliver Allah's message, he had addressed his people, his relatives those who belonged to his own clan and with whom he himself had lived for 40 years. This was his own society and his own culture. He had been assigned the task of completely changing the old lifestyle around. Holy Prophet, peace and blessings of Allah be upon him, was a well known personality among his people long before he started preaching to them. He had established his mark through his honesty and his trustworthiness. He had come to be known as *Sadiq* and *Amin*. Again when Hazrat Muhammad, the messenger of Allah, peace and blessings of Allah be upon him, told his wife about the responsibility assigned to him by Allah, she at once believed him as she was a witness to the fact that the Holy Prophet, peace and blessings of Allah be upon him, had never lied in his whole life. The same happened when he preached to Hazrat Ali, razi Allahu anho, Hazrat Zaid, razi Allahu anho, and Hazrat Abu Bakr, razi Allahu anho. Hazrat Abu Bakr, razi Allahu anho, was not present in Mecca at the time the Holy Prophet, peace and blessings of Allah be upon him, proclaimed to be the Messenger of

Allah. On his return from his journey, a friend asked him if he had heard something about his friend Muhammad Hazrat. Abu Bakr, razi Allahu anho, became curious to find out what had happened to his friend (Hazrat Muhammad). The friend then told him that (Hazrat Muhammad) had proclaimed himself to be a prophet of Allah. On hearing this Hazrat Abu Bakr, razi Allahu anho, dashed straight to the house of Hazrat Muhammad, peace and blessings of Allah be upon him, and inquired from him if he had indeed proclaimed to be a prophet of God. The Holy Prophet, peace and blessings of Allah be upon him, before answering his question wanted to explain the whole background to him but Hazrat Abu Bakr, razi Allahu anho, only insisted on a 'yeah' or a 'nay' answer. The Holy Prophet, peace and blessings of Allah be upon him, again tried to explain the reasons but Hazrat Abu Bakr, razi Allahu anho, was not prepared to listen to any argument. After a third try, the Holy Prophet, peace and blessings of Allah be upon him, said in a clear voice that yes he had been appointed a prophet by Allah and that he was assigned the mission to call all the people to Allah. Hazrat Abu Bakr, razi Allahu anho, without wasting a single moment, offered to testify to his truth and immediately became his follower. The important thing is that his character itself became a great source of Tabligh.

Hazrat Muhammad, peace and blessings of Allah be upon him, was known as *Sadiq* and also as *Amin*. Those qualities were specifically bestowed upon the Holy Prophet, peace and blessings of Allah be upon him, by Allah as foretold in the earlier scriptures. Then the Holy Prophet, peace and blessings of Allah be upon him, received the revelation:

"And warn thy nearest kinsmen." (Al-Quran, 26:215)

Upon this, the Holy Prophet, peace and blessings of Allah be upon him, gathered all the tribes to Mount Safa and gave them the message. He did not directly tell them that he was appointed the messenger of God and that they immediately start worshipping Him

instead of their idols. He gave the message of Allah in such a convincing way that there was no other way out for them. He asked them, "If I tell you that there is an army behind this Mount Safa and is prepared to launch an attack upon you, will you believe it?" They all replied in unison, saying that even if they did not see the army that he had mentioned about, his trustworthiness alone was sufficient for them to believe him. They testified, "We know that you have never lied." After this he told them that if that is the case then I warn you to stop worshipping the idols and come to the path of Allah.

Calling the people to Allah is the primary mission of all the prophets. It was the mission of Moses, alaihissalaam, Jesus, alaihissalaam, Abraham, alaihissalaam, and all other prophets. However, the way this mission was accomplished by the Holy Prophet, peace and blessings of Allah be upon him, no parallel of its grandeur can be found among the other prophets.

The word of Dai Ilallah appears in the Holy Quran three times, but all of these refer to the Holy Prophet, peace and blessings of Allah be upon him. The reason is that the way the Holy Prophet, peace and blessings of Allah be upon him, invited people towards Allah, no other prophet could do anything like that. Through his preaching, the love of Allah had penetrated deep into the hearts of the believers. When Hazrat Bilal, may Allah be pleased with him, was persecuted ruthlessly, his naked body dragged on the scorching hot rocks of Mecca, his tongue, even under those circumstances had remembered only one word to say; Allah, Allah. The Holy Prophet, peace and blessings of Allah be upon him, through his effective preaching brought about a revolution within a very short period of time. The Holy Quran says about him,

"And as a Summoner unto Allah by His command, and as a Lamp that gives bright light." (33:47)

That he was like a bright lamp. Such were the virtues of the Holy Prophet, peace and blessings of Allah be upon him, that were attracting the people. He was indeed like a bright lamp as people flocked to him in a sort of craze for his affection. As he appeared in a dark age, his light in fact was a great source of guidance for the people as even the Holy Quran testifies to the fact in the words;

"Mischiefs had spread over the land and the oceans alike." (30:42)

The change brought about by the Holy Prophet, peace and blessings of Allah be upon him, is mentioned in the Holy Quran,

"And the earth will shine with the light of her Lord." (39:70)

He continued to call the people to the way of Almighty Allah. He invited the followers of other religions as well. He invited them for the purpose of unity and to remind them about the common ground between them.

"O People of the Book! Come to a word equal between us and you—that we worship none but Allah. (Al-Quran, 3:65)

He asked them to come to a common understanding. What is that common understanding? It is Allah. That there is only One creator of all the worlds and of all the people. So he said that there was no reason why we could not cooperate.

The Holy Prophet, peace and blessings of Allah be upon him, possessed excellent virtues and anyone following his virtues is guaranteed to succeed in their endeavor. He gave the message of Allah to his people within one week of receiving the revelation from Allah. In the beginning, his message was rejected. In spite of this he went on spreading the message. The elders had rejected his message but a teenager got up and vowed not only to accept the message but also to go to any extent to help him spread the message of God. This young man's name was Hazrat Ali, may Allah be pleased with him. When he saw that the majority of the Meccans had received the message even though most of them had rejected it, he decided to move on to the other people. He proceeded to Taif with that same message. The fanatic youth over there started pelting him with stones. When he saw that his preaching alone was not sufficient to change the people's hearts, he turned to supplications to Allah. He prayed that Allah may, through some miracle, turn their hearts towards Himself.

Every *nasir* said their pledge here today. If you all remained true to the letter and spirit of that pledge then you will see how Allah will help you to succeed. In order to be true to that pledge, you will have to
xxxx (continued on page 12)

Children's Corner**MTA (Muslim Television Ahmadiyya International)**

by Sabiha Syeda, (Maryland)

MTA is a great blessing from Almighty Allah through which all Ahmadies, Muslims, Christians and other nations take benefit from. First of all, let me introduce MTA to you. As you already know that MTA stands for Muslim Television Ahmadiyya. It was started by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (a.t.b.a.).

There are lots of programs to be watched on MTA. Almost everything is translated into different languages so it is easier for others to understand in their language. You can also learn different languages yourself. You can learn Chinese, French, Arabic and Urdu.

The most interesting program which is watched by almost everyone is the Urdu Class. In this class you can learn how to write Urdu and to read it. Also Huzoor makes the class more fun and enjoyable by telling stories and jokes. In this class you can also listen to poems in different languages.

Another interesting program for children is Children's Corner. In this class Huzoor takes a class

of children in London. The children prepare interesting speeches and poems. Also in this class Huzoor tells us stories about people who were devoted to Islam and Ahmadiyyat.

Other programs which are to be watched are Liqa Ma'al Arab. This is a question/answer session with Arab speaking friends. There is also German program, Al-Maidah, in which you can learn to cook different foods. You can also watch Friday Sermons of Huzoor live from London. There are lots of different programs which come from Pakistan on MTA. Some of them are Quizzes and Bait-Baazi. They also show puppet shows. Hikayat-e-Sheereen is also a good program for young children. In this you hear different stories about prophets and what they did. Then there is Homeopathy class in which Huzoor tells us about the cures for sicknesses.

These are some of the programs which come on MTA regularly. I hope you all watch MTA for your own benefit; if not, then please try.

VIOLENCE IN THE SCHOOLS, WHAT CAN I DO ABOUT IT?

By Ali Ahmad

(This is a very good attempt by a young Khadim, we encourage others to contribute to the Children's Corner)

As a Student in Fairfax County attending Franklin Intermediate, I have a right to be educated in a safe learning environment. I also have the responsibility to help maintain a safe learning environment. One factor that causes great impact on how safe the school environment functions is violence.

Violence in the schools usually occurs when two students are engaged in a conflict. Of the five schools I have attended, nearly every act of violence was between two students. During the nine years I have been in school I have witnessed a lot of fights, most of which have happened from fourth grade until now, eighth grade. I think the reason why so many fights have broken out in this age group has to do with communication skills and the age of the child.

I will first address communication skills. This is

why such a number of fights take place. When two people engage in a conflict, a first reaction for many people is to start arguing, which can later lead to physical contact. The reason these fights happen is because of the lack of communication. Should two people have a conflict, a good first step is trying to resolve the conflict by talking and trying to reach an agreement on whatever the dispute may be. If an agreement cannot be reached through this method, another way to solve a conflict is by peer mediation. What this means is another student can help the two disputers by listening to both sides of the conflict and give suggestions on how to resolve the conflict by non-violent means. If an agreement is still not reached counseling can always be of use in situations like these.

(continued on page 26)

NEW WAVE OF ANTI-AHMADIYYA TERRORISM IN PAKISTAN

[There has been a new wave of persecution of Ahmadis in Pakistan using the Draconian Anti Terrorism Act of 1998. Here is an example]

Ahmadis Terrorized through The Anti-Terrorism Act (ATA). Mr. Waheed Ahmad Sentenced to 10 years Rigorous Imprisonment subsequent to a Census Incident.

Ahmadis are being viciously targeted, and severe punishments are being dispensed to have a telling effect on their morale and endurance. In the recent past, three Ahmadis were awarded 25 years imprisonment each on a bogus charge of blasphemy, and now, Mr. Waheed Ahmad of Golarchi, Sind, has been given 10 years rigorous imprisonment by an ATA Court in a Census incident in which he himself was subjected to religious terrorism. It is noteworthy that the State machinery was liberally and unscrupulously put into operation and supervised by the top brass to unjustly incriminate an innocent man.

One, Laiq Dino Punhal, a Sindhi, joined the Ahmadiyya Community in July 1996. He, however, decided to keep it a secret to spare himself the social and economic pressure which would have inevitably followed. This is the situation with many of the newly converted peasants. During the March census drive he approached Mr. Waheed to fill in his data base form. Mr. Waheed Ahmad asked him whether he would like to mention that he is an Ahmadi, to which Punhal replied in the affirmative. Later, Punhal took his form to a Councillor for endorsement who noted the entry regarding his religion.

The Councillor sternly mentioned to him the implications of registration as an Ahmadi; Punhal got scared and agreed to deny being an Ahmadi. Against all government directives and assurances about the confidentiality of census data, the news of this event was passed on to local mullahs who contacted their vicious superiors at Karachi, and four of them rushed to Golarchi to stage violent meetings and processions. A mullah from Multan also joined in. On 11 March they took out a fuming procession which attacked a hospital owned by Mr. Rashid Anwar, Ahmadi. Mr. Rashid himself was physically attacked, and he received arm and head injuries. His son, Kamran Ahmad, was also injured. After dusk, Mr. Rashid

went to the police station and, at his complaint, an FIR was registered against 10 miscreants. At night, the police, however, raided and arrested Messers Rashid Anwar and Waheed Ahmad, and detained them in the Police lock-up. The next day Mr. Rashid Anwar was charged under PPC 504, 337 and 324 for attempted murder etc; while Mr. Waheed Ahmad was charged under PPC 295A, a clause which invites action under the anti-Terrorism Act. The FIR accused Mr. Waheed of injuring the feelings of the complainant for misquoting his faith.

Mr. Waheed Ahmad was presented in an ATA court on 14 March 1998 and was remanded by the police till 21 March. The next day, on 15 March, he was subjected to severe police torture who insisted on being told as to what instructions he had received from his community superiors. On 16 March when a friend met him in the jail, he found his face very swollen due to police torture. The jail authorities were contacted and a complaint was made. They took some gratification and promised that the victim will be treated thenceforth with consideration.

When an appeal was made in appropriate courts for release of the accused of the case, the Assistant Attorney General, the state official, took pains to oppose the request. Anyway, Mr. Waheed Ahmad was given a speedy trial in a Special Court under the provisions of the Anti-Terrorism Act. From the judge's handling of the case and his own admission it had become quite obvious that he was under instructions to convict the accused and award a severe punishment.

It was hardly a surprise when on 21 April 1998, the Special Court judge awarded 10 years rigorous imprisonment to Mr. Waheed Ahmad. Rabid mullahs who had traveled all the way from Karachi to Golarchi to foment trouble and agitate the crowds to undertake sectarian violence remain free to wait for their next target of sectarian terrorism. They are quite satisfied with the support provided by their patrons in Islamabad.

PERSECUTION OF AHMADIS IN PAKISTAN

NEWS REPORT FEBRUARY 1998

(Not all the incidents of persecution are always reported by individual Ahmadis to their Central Offices. Of those who get reported, only a few are mentioned in these monthly reports for brevity and their relative noteworthiness. This month a comparatively longer list of such cases is given which would normally not get a mention. It is to give a general idea of the environment of prevailing persecution which many Ahmadis have to face and all Ahmadis have to fear. At the end of this report, the English translation of an original article written by President Tarar in the *Daily Khabrain* of April 24, 1997 is added. The article exposes the malice, ill will, intolerance and irrationality borne by the then-senator against the Ahmadiyya Community.)

1. Difficulties of a so-called Blasphemy Case

A case under PPC 298-C, the Anti-Ahmadiyya clause, was registered against 9 Ahmadis in July 1996 in District Gujranwala. Later on, the Blasphemy clause PPC 295-C was added at the instance of the Deputy Commissioner Mr. Javed Sarwar. Mr. Sarwar has since been accused of corruption and complicity in murder by the present government. He was sent to a lock-up, and later fired from his job. However, the innocent 9 Ahmadis continue to suffer the consequences of his mischief. Their prosecution in courts goes on. When their bail application was being heard, the Additional Session Judge had remarked that apparently PPC 295-C was not indicated. However, it still sticks to date. The accused have applied to the Session Judge to remove this clause. On 14 February the judge indicated that as he could not decide a case against his own belief, he would send the case to the High Court. This transfer would aggravate and prolong the suffering of the accused, so their defense advocate pleaded that he would support the plea purely on technical and legal grounds, and requested further hearing on another date. The next hearing would now take place on 21 March.

At the last hearing, the mullahs created an ugly situation which could have resulted in a riot. So this time a number of Ahmadis were asked to be present in the courts' premises to ensure physical security of the accused and of the defense attorney who was escorted in safety to his car after the hearing.

2. VICIOUS PROPAGANDA

A relentless propaganda war goes on against Ahmadis in the Urdu print media. For instance, the *Daily DIN* of Feb. 24 printed the following headlines

at 'top center' of its back page:

—Qadianis are traitors to the Homeland; Nothing good be expected from them

—Strict surveillance being maintained against them during the Census, so that they may not enroll themselves as Muslims

—Qadianis be Forbidden to hold Sports Rallies and their Periodicals be Proscribed. Address by Maulana Allah Wasaya and Maulana Yaqub to students.

Such spiteful headlines influence and corrupt the minds of the youth and the ignorant public. Its cumulative effect could be disastrous. However, no one shows any concern about the evil effects of this hateful campaign.

3. THE CENSUS AND SECTARIANISM

The present government has been hurt by sectarianism and has declared commitment towards its eradication. However, the war on Ahmadiyyat apparently does not fall within its definition of sectarianism. Large size advertisements in Urdu have appeared in the English and Urdu newspapers on behest of the anti-Ahmadiyya Khatame Nabuwwat Movement with a clear and loud sectarian message in connection with the Census. What appeared in the Daily News of March 98 issue is reproduced below:

Translation: (Top headline) 'Muslims should participate fully in the Census and should prevent non-Muslims to register themselves in the list of Muslims.' (Second headline) 'It is religious obligation of Muslims to protect others as well as themselves from Kufr (Infidelity). Meet your obligation with full

sense of duty.' The text in-between mentions Qadianis and the accusation that they deceive the Muslims and violate the Constitution by posing as Muslims etc... It is noteworthy that this perhaps is the only ad by an NGO on the subject of Census. The self-proclaimed liberal English language press could not resist the pull of financial and popularity considerations. The government remained permissive and took no notice.

4. ATTEMPTED ARSON

A report was received from Bhari Shah Rahman of District Gujranwala that the anti-Ahmadiyya elements intensified their fiery speeches right from the beginning of Ramadan. They used the most provocative and profane language against Ahmadis. Moreover, one evening they stealthily tried to set Ahmadis' homes on fire. They brought over kerosene oil and other elements to initiate the arson, but Ahmadis were alerted by their movements. The terrorists fled the scene.

5. POLICE VIGILANCE

The Deputy Inspector General of Police, Rajanpur has decided to become vigilant, but only against Ahmadis. According to a reliable report he has ordered the police force under him to keep a strict watch on the activities of Ahmadis and to ensure action against their unlawful activities (whatever that means!).

6. ORDEAL OF A NEW CONVERT

Mr. Abbas of Dera Ghazi Khan decided recently to switch over to the Ahmadiyya Community. In a written report he has mentioned that previously he belonged to the Deoband and Raiwind faction. Two months ago, he converted to Ahmadiyyat. The mullahs were infuriated, and they issued edicts of his murder. His family also turned against him. The opponents conspired to murder him and came to the Ahmadiyya mosque at Mujahidabad; however they missed him, as he had left 10 minutes earlier. They, therefore, opened fire on the three Ahmadis who were still present in the mosque, wounding one, Mr. Bilal, seriously. The whole community, therefore, was upset. Even Mr. Abbas's mother has turned against him and thinks that his murder is justified according to Sharia. The family has pushed him out of his home; they have taken away his children and wife. He is now living elsewhere and could not be present with his

family on Eid festival. It is a difficult situation for Mr. Abbas.

7. A FALSE BLAME

Shahdara has been a hot-bed of anti-Ahmadiyya activity in recent weeks. On 26 January a mullah, Asghar Qadri, was abducted by someone. They blamed Ahmadis and reported to the Police. Without due inquiry, the police arrested Professor Yusuf, the president of the local Ahmadiyya Community. Four days later the mullah was recovered from elsewhere. Ahmadis, of course, were not involved; the President was let go.

8. WORSHIP FORBIDDEN

A new convert from village Rajual, District Okara, arranged Friday congregations to be held at his residence. A few Ahmadis from nearby would also attend. On Friday the 13 Feb., anti-Ahmadiyya activists forced them not to offer the Friday prayer. Effected Ahmadis were advised to join the congregation elsewhere and not to offer the prayers at Rajual for the present.

9. NO FREEDOM OF ASSEMBLY

Ahmadiyya Communities of a few villages of District Sargodha arranged to hold a one-day conference at their mosque at Takhat Hazara on 13 February. The proceedings started at 0930 hour. When the conference was in progress the SHO of the Police Station Mud Ranjha arrived at the scene in response to a call from mullah Athar Shah. The Police directed Ahmadis to discontinue the proceedings after the Friday prayers. It was compiled with. An innocent scriptural chalk-writing on a board was wiped off by the police.

The government still insists that minorities in Pakistan enjoy religious rights and freedom in Pakistan.

10. CRIMINAL FREEDOM AGAINST AHMADIS

At about 1930 hour on 18 February 1998 when Mr. Aqeel, Ahmadi, was walking to the mosque in Chak 33 District Sargodha to offer his evening prayer, he was intercepted by a hooligan, called Qamar son of Mustafa. He was armed with an ax. He hit the Ahmadi with its handle and ordered him to go back as he would not let him proceed for prayers. When Mr. Aqueel insisted, Qamar threatened to use the blade

At this Mr. Aqueel retreated and returned home. The same evening, Qamar intercepted another Ahmadi, Mr. Ashraf, and threatened violence. Mr. Ashraf also wisely turned away. In another incident Qamar attempted an assault on an elderly Ahmadi, namely Mr. Mubarak Ahmad. However he was stopped by the intervention of another youth. These incidents have generated great harassment and agitation in the local Ahmadiyya population.

11. MASS PROSECUTION

On 28th February, 45 anti-Ahmadiyya cases were to be heard again in the court of Civil Judge, Chiniot. The Judge directed that witnesses for 7 of these cases be presented on 16 March. Rest of the cases are to be presented again on 31 March. Another 35 cases are already scheduled to be heard on 13 March.

12. THE AGONY OF COURT APPEARANCES

Apart from the 88 on-going cases at Chiniot, many Ahmadis all over Pakistan have to appear before magistrates and judges in anti-Ahmadiyya cases. All the details are not known; some of these are mentioned below:

- Mr. Anwar of Rajanpur presented himself at the court on 6 February. No hearing; to be present again on 12 March.
- Messers Riaz and three others traveled to Mianwali on 20 February to present themselves. Directed to come again on 7 March.
- Ch. Naseeruddin of Ahmadabad to present himself before the magistrate on 21 February.
- Dr. Majoka presented himself before the Addl. Session Judge Khushab on 21-2-1998. No proceedings; to present himself again on 21 March.
- Nine Ahmadis of Ali Pur Chatta presented themselves before the Session Judge Gujranwala on 14 February; to present themselves again on 21 March.
- Messers Nisar and Sharif and the President Lodhran Ahmadiyya Community presented themselves on 3 February. The next date of presentation 26 February.
- Ahmadis involved in Dulmial Mosque case to

present themselves on 4 March.

- Thirteen Ahmadis presented themselves before Civil Judge, DG Khan on 24 February.
- Ahmadis appeared in court on 9 February in the Graveyard case at Chakwal. Appeared again on 24 February.
- Master Nasir Ahmad, sentenced to six years imprisonment in wedding Invitation Card case to appear in Lahore High Court on 2 March.

This list is not complete.

13. SUFFERINGS OF NEW CONVERTS

Two young men, namely Messers Nasir Mahmood and Muhammad Yaqub joined the Ahmadiyya Community a few weeks ago at Gudho Kalan of District Gujrat. Nasir, who is a soldier in the army, had to face lots of difficulties when he came home on leave. He had to face tremendous opposition at the hands of the village mullah and the local activists. Four of these made him listen to an anti-Ahmadiyya harangue from an audio cassette delivered by a rabid mullah. Then they urged him to walk on fire to prove the authenticity of his new faith. A fire was actually lit and a crowd gathered. It was with some difficulty that he got out of this difficult situation. When the angry crowd decided to beat him up, he was saved by intervention of a good man who calmed them down by assuring them that Nasir would quit the village the next morning and would never return.

The other convert, Yaqub, got so scared by the ugly situation that he recanted. Then the mullah turned to Mr. Farooqui, the Ahmadi who had been instrumental in their conversion. The mullah and the village headman implemented a social boycott of Mr. Farooqui and made the villagers promise to have no dealing with him of any kind. A fine of Rs 10,000 was proposed against the defaulters. Four men were nominated to make house to house visits and extract a promise of compliance. While going through the village streets they shouted 'Boycott-Boycott'. This was the situation till the last report in February.

14. AHMADI ON THE RUN

Mr. Khurshid Ahmad of District Lodhran joined Ahmadiyyat in 1989. Since then he is an ardent

believer and practicing Ahmadi, which is highly disapproved by his religious opponents. In 1996, he was accused of preaching (by force!) And was charged under PPC 298-C and 506/341. Fearing arrest and no bail, he did not present himself to the police. Even his brothers and in-laws joined the opposition camp, Mr. Khurshid left his town and shifted to Distt. Bahawalpur while his family stayed back. The Police declared him a PO (Proclaimed offender) and is searching for him.

15. THE HEADMASTER'S APPLICATION

Mr. Abdul Majeed, Ahmadi, is Senior Headmaster of Govt. High School Jaurian, District Hafizabad. He has recently sent an application to his District Education Officer for help in his plight. Briefly, he has stated that despite his sincere and satisfactory service for five years at Saroki he was transferred to Jaurian. The transfer was ordered without permissible traveling and daily allowance. At the new school, after working hours, he offered his prayers in the lawn, to which two non-Ahmadi teachers took exception and strongly objected on account of religious prejudice. They followed it up by a hate campaign and conveyed to him that in future, rather than attending the school, he should report to the office of the District Education Officer. Mr. Majeed has sent a copy of his application to the Director Education and the Deputy Commissioner.

16. HOOLIGANISM AT RABWAH

After the Friday prayer, at about 1500 hr., fifteen non-Ahmadi students of the local college hostel came out as a gang to create mischief. They were led by the president of the Khatame Nabuwat party of the college. They shouted anti-Ahmadiyya slogans on their way to the hostel. They made another foray in the dark hours as well, and behaved badly with the passers-by, and disturbed the peace of the neighborhood. Later they passed through the bazaar and went to their mosque near the government offices.

17. RELIEF BUT AFTER 6 YEARS OF HARASSMENT

Thirteen Ahmadis of Basti Rindan, District D. G. Khan, had been booked on 21 April 1992 under PPC 295-A, 298-C and 16 MPO. Ever since they have faced prosecution in courts and suffered consequent hardships. Eventually on 24 February 1998 the Civil

Judge D. G. Khan found them 'not guilty' of the charges against them. Great-but who is going to make amends for the six years of persecution and oppression. This is the legacy of the notorious Ordinance XX of General Zia which now is a part of the Eighth Amendment to the Constitution.

LATEST NEWS

Five Ahmadis Arrested under Anti-Terrorist Clause

Pattoki, District: Qasur 9 March.

Messers Nasir Ahmad, Furrukh Suhail, Imran Ahmad, Ashfaq Ahmad and Rashid Baig, Ahmadis, were arrested under PPC 295-A, 452, 342, 148, 149 by the police. According to our information, Mr. Nasir Ahmad along with his two sons was out in the street when mullah Rustam Zaheer, a Khatme Nabuwat activists shouted at him and blurted insults. Mr. Nasir Ahmad took offense and the mullah assaulted him. This resulted in a brawl. At the intervention of those around, it came to an end, and Mr. Nasir Ahmad went to a doctor to receive first aid. At his clinic, mullah Rustom arrived accompanied by 40/50 rioters who then proceeded to further beat up the three. They were followed by the police who took into custody five Ahmadis present including the three victims. At the police station they were subjected to humiliating treatment by the Police. Ahmadis were charged under various clauses, including 295-A which is cognizable under the Anti-Terrorist Act.

When subsequently the authorities were approached by non-Ahmadis and Ahmadis, they constituted a committee to make an initial report. The committee comprising five persons includes three Maulanas, no Ahmadis, and is chaired by Mr. Badruddin, a politician. Ahmadis do not have the right to vote. It will be a pleasant surprise if the committee delivers justice.

THE PRESIDENT'S VIEW

Mr. Tarar's original article which appeared in the *Daily Khabrain* of 24 April 1997 alongwith its English translation is annexed to this report. It exposes his strong prejudice against the Ahmadiyya Community. It also shows how conveniently Mr. Tarar can bend unreliable data and logic to suit and support his partiality and malice which is unbecoming

a senator and an ex-Chief Justice.

VIOLATION OF THE CONSTITUTION IN THE NAME OF TOLERANCE

(A Special Article-written by Senator Justice (Retd) Rafiq Tarar in the *Daily Khabrain* of 24 April 1997.)

Now-a-days it is being reported in the newspapers that the cases of Qadiani session judges who were not recommended by Mr. Khalil-ur-Rahman, the ex-Chief Justice of the Lahore High Court, are going to be reconsidered. It is being argued that if Christians and Parsis can become judges of Superior Courts, why not Qadianis.

Apparently this argument would appeal to a layman but those who are aware of Qadiani dogma know that this argument is baseless. Other than Qadianis, all the non-Muslims, they be Christians, Parsis, Hindus, Sikhs or Buddhists, recognize the entire one billion Muslims as such and call them as Muslims. It is only non-muslim Mirzais (this label is used for Ahmadis by the vulgar as a form of insult) of the Qadiani and Lahori factions who consider a billion Muslims as infidels, and call themselves Muslims. Article 260 of the Islam Republic of Pakistan declares the Qadiani and Lahori Mirzais as non-Muslims this is not accepted by these people. This is proven by the fact that no Qadiani public servant or judge of any kind, including the Qadiani judge of the Lahore High Court who has been appointed on the most important bench, is registered in the voters' list of any election sector. As they can be enrolled only in the non-Muslims' lists, they do not enroll themselves as voters and thus openly violate Article 260 of the Constitution by not accepting their non-Muslim status. The Chief Justice may check up if those whom they would like to appoint as judges of the High Court are registered in the non-Muslims' voters' list of any election sector of Pakistan. If not, and it is certainly not, then the Chief Justice should consider that how those who do not recognize Article 260 of the Constitution would take the oath of protection and defense of the Constitution as judge of the Superior Court. Their oath would be like the case of a fraudulent atheist who through swearing by God hoodwinks and cheats others. Would not the position of one, who administers the oath to protect and defend the Constitution of Pakistan to such a person,

get itself compromised. The learned Chief Justices may themselves question those whom they want to install as judges whether they accept themselves as non-Muslims in accordance with article 260 of the Constitution. The situation will become quite clear.

There are 4088 Qadiani voters in the Punjab. No Qadiani judge of any lower or superior court is listed among them. They already occupy one seat in Punjab's High Court on these 4088 votes. In this province, the number of Muslim voters exceeds 3,21,00,000. If Muslims are also given one vacancy for each 4088 votes, the number of Muslim Judges in Lahore High Court should exceed 7008 judges, while only 50 vacancies are authorized here. It transpires from recent news in the print media that an 'important person' is bent upon appointing Qadianis as judges of the High Court, and it was he on whose instance Justice Khalil-ur-Rahman was sent to the Supreme Court. **If now this important person again uses any pressure tactics, the Muslim masses will Inshallah take the issue in their own hands and then -let the heaven be let loose.**

One billion of world Muslims are most emotionally linked with the Holy Prophet (peace be upon him). If his honor is at stake, one is then not bothered about who is the so-called important person, how powerful he is and what he wants. **In such a situation Muslims enter the battle field ready to sacrifice their lives, children, properties and parents for the sake of the Holy Prophet (s.a.w.).** The movements of 1953 and 1974 are sufficient proofs that followers of the fake prophet (the writer is referring to the Holy Founder of Ahmadiyyat) who rebelled against the Holy Prophet (s.a.w.) cannot be imposed upon Muslims of this God-given country. Mirzais and their patronizing 'Important Person' should learn a lesson from the shameful departure of Sir Zafrulla from the Foreign Ministry, and should refrain from planting Qadianis in the judiciary. (In fact, Sir Zafrulla subsequently went to the UN where he became President of the 17th Session of the General Assembly, and later on he was appointed President of the International Court at the Hague.) The 'important person' should pay heed; not much time is left in his departure from the seat of power. Does he not see that many individuals who were powerful only six or seven months ago are now languishing in prisons. Among them is the one who played an important role in patronizing this 'important person' and had him installed in his present

position. Only God is ever self-subsisting. Many a lackeys like this 'important person' are lost in wilderness after their fall from power; they roam about and no one bothers about them. Figuratively they proclaim: 'Look at us and take a lesson.'

A CASE UNDER BREACH OF PEACE

An Ahmadi Muslim Syed Muhammad Akhtar Shah son of Syed Sakhawat Ali, a successful Da'ee Illallah who lives in Orangi Town Karachi opposite to a non-Ahmadiyya mosque was arrested by police and charged under sections 107/117 i.e. breach of peace. The details of the case are as follows.

On 24th April the mullah of the mosque delivered a khutba full of abuse against the Ahmadi. He also disclosed that a person called Javed Shams had become an Ahmadi because of the preaching of Syed Muhammad Akhtar. (In fact Javed Shams accepted Ahmadiyyat 5 months ago due to preaching by another Da'ee Illallah.) The mullah also said that the brothers of Javed Shams had come to him to enquire what shall we do with our brother who has become an apostate? He also warned the public not to listen to the Ahmadi as, according to the non-Ahmadi's belief, Ahmadi offer jobs and hands of their daughters in marriage to convert them to Ahmadiyyat.

When the Friday Prayer was over, people came out of the mosque and surrounded the house of Syed Akhtar. Syed Akhtar was, in the meantime, returning from his Friday Prayer at the Ahmadiyya Center. As soon as the crowd saw him approaching they pounced on him, punched him and kicked him. He was severely beaten. Blood began to flow from his head injuries. Then the crowd took him into the mosque. In the meantime someone informed the police, who came and rescued the Ahmadi young man and took him straight to the hospital for treatment.

The mullahs first claimed that Syed Akhtar had burnt a copy of the Holy Quran so a case should be brought against him. But as they could not furnish a proof of the burning of the Quran, they changed their stance and said that Akhtar had preached Ahmadiyyat, so a case should be brought against him. The Police, however, were reluctant to bring such a case against the Ahmadi, instead they registered a case against Syed Akhtar under section 107 and 117 i.e. breach of peace on 25th April 1998.

It wasn't surprising that the police did not reprimand any non-Ahmadi for inflicting injuries to the Ahmadi.

Children's Corner

(continued from page 19)

The next topic I will discuss is how the age of the child can affect the way he/she acts, and how many more conflicts affect them. Children confront more problems as they grow older, and they tend to deal with their problems differently. When children near puberty, they usually become more aggressive. So, instead of trying to solve problems by talking, they might turn toward violence instead. A way to prevent this from happening is by teaching the child how to solve conflicts, and not resorting to violence. Parent counseling is probably the best solution for this. The more a child is comfortable sharing his/her feelings

the less the child will need to use violence to express his/her feelings.

What other students, such as myself, can do to help our peers is to be involved with peer counseling, or to just talk to the person with problems. Giving the person the opportunity to share his feelings usually relieves that person of his/her anxiety.

In conclusion, the violence in the schools is serious. But, with the proper steps taken, it can be controlled.

ASSOCIATION OF AHMADI MUSLIM SCIENTISTS, USA

ANNOUNCEMENT

A. ELECTIONS OF THE OFFICE-BEARERS

Recently a constitution for the Association of Ahmadi Muslim Scientists (AAMS) has been approved by Hazrat Khalifatul Masih IV (ABNA). According to the Constitution, the elections of the office-bearers of the Association (AAMS) are due this year. Therefore, elections of the office-bearers of the Association (i.e., President, General Secretary, and Financial Secretary) will be held at the occasion of the Annual Convention, USA which will be held during the last week of June, 1998. The exact time for the election and information about the location of the election will be announced at the occasion of the Convention.

B MEMBERSHIP DUES

The membership year of the Association of the Ahmadi Muslim Scientists (AAMS) is from July 1st of a year to June 30th of the next year. The membership dues will be used for various activities of the Association such as contacting members, publishing a brief "Newsletter", and setting up an exhibition at the occasion of the Annual Convention. The membership rates are as follows:

Members:	\$25/year
Student Members:	\$15/year

The members are requested to send their membership dues as soon as possible to Dr. Wajeeh Bajwa, General secretary of the Association at the following address:

Dr. Wajeeh Bajwa
P.O. Box 1057
Cary, NC 27512-1057

C. EXHIBITION

At the occasion of the Annual Convention, USA, an exhibition of the achievements of Ahmadi Scientists in the USA is planned. Please send information about your achievements during the past couple of years in the field of science to Dr. Wajeeh Bajwa. Furthermore, to introduce the members to each other, a collection of biographical sketches of the members will be displayed at the time of the Exhibition. It is requested that you kindly send a brief (2 pages maximum) biographical sketch to me at the following address:

Karimullah Zirvi,
President, AAMS
14-21 Saddle River Road
Fair Lawn, NJ 07410
Tel. & Fax: (201) 794-8122

MARRIAGE CEREMONY

Chaudhry Safiullah Waraich and his wife Bushra Safiullah happily announce the marriage ceremony of their daughter Aaliah Safi with Doctor Khalid Maqsood Bajwa son of Chaudhry Maqsood Ahmad Bajwa.

The Missionary at National Headquarter, Syed Shamshad Ahmad Nasir, performed the Nikaah ceremony in Vineland, NJ. After the recitation from the Holy Quran, he presented the fundamentals of a Muslim marriage as provided by the Holy Prophet Mohammad, peace and blessings of Allah be upon him, and the Promised Messiah, peace be upon him. He then led a congregational prayer. Then a dinner was served which was attended by a large number of Ahmadies and guests from other denominations.

The Rukhstaana part of the marriage ceremony took place immediately after the dinner.

The bride Aaliah Safi is the daughter of Dr. Chaudhry Safiullah Waraich Sahib. Her paternal grandfather was Chaudhry Ataullah Waraich. Her maternal grandfather was Doctor Pir Fazal-ur-Rahman who was an Ameer Jamaat of District Sanghar and son of Haafiz Ghulam Rasool Wazirabadi who was a Sahabi of the Promised Messiah, peace be upon him.

The groom is the son of Chaudhry Maqsood Ahmad Bajwa, retired SP, Sindh Police.

Prayers are requested from all that may Allah destine this marriage to be a blessing for both the families and bring in its wake even more divine blessings for all concerned. Amen.

AHMADIYYA MUSLIM MEDICAL ASSOCIATION, USA

ANNOUNCEMENT

A. CONTRIBUTIONS TOWARDS UPGRADING OF FAZL-I-OMAR HOSPITAL, RABWAH

In 1992, Hazrat Khalifatul Masih IV (ABNA) had assigned the responsibility of upgrading the facilities at the Fazl-I-Omar Hospital, Rabwah to Ahmadiyya Muslim Medical Association, USA (AMMA). To that end at the Annual meeting of the AMMA at the occasion of the Annual Convention, USA the participants of the meeting had agreed to provide \$50,000 per year for the next four years for upgrading the Fazl-I-Omar Hospital, Rabwah.

However, due to the Baitur Rahman Mosque project, the Fazl-I-Omar Hospital project was delayed. Now, we have been reminded through a letter to respected Amir Sahib from Rabwah that our commitment to upgrade the Fazl-E-Omar Hospital is overdue. Accordingly, it is requested that members of the AMMA should contribute towards the Fazl-E-Omar Hospital fund. The members are request to contribute as follows:

- i. Practicing Physicians and Dentists: \$1,000
- ii. Residents and Pharmacists: \$ 500
- iii. Ph.Ds & Allied Health Professionals: \$ 200

However, those members who can contribute more than the minimum required are requested to contribute as much as they can. Please, send your contributions to Dr. Naseer A. Tahir, Financial Secretary at the following address:

Dr. Naseer A. Tahir
14 Woodstone Rise
Pittsford, NY 14534

B. LITERATURE CONCERNING DIFFERENT MEDICAL SPECIALITIES ON CD-ROM IS NEEDED FOR FAZL-E-OMAR HOSPITAL, RABWAH

For the Medical staff of the Fazl-E-Omar Hospital Rabwah, medical literature on CD-ROM is needed concerning different specialities, e.g.. Anesthesiology, Pediatrics, OB/GYN. It is requested that you kindly send them to me at the address given below, literature

concerning various medical specialities on CD-ROM, so that it could be sent to Rabwah. The Hospital has excellent computer facilities and the Medical staff will benefit from the literature on CD-ROM.

C. ELECTIONS OF THE OFFICE-BEARERS OF THE AHMADIYYA MUSLIM MEDICAL ASSOCIATION

Elections of the office-bearers of the Ahmadiyya Muslim Medical Association, USA (President, General Secretary and Financial Secretary) will be held at the occasion of the Annual Convention, USA which will be held during the last week of June, 1998. The exact time for the election and information about the location of the election will be announced at the convention.

D. MEMBERSHIP DUES

The membership year of the Ahmadiyya Muslim Medical Association (AMMA) is from July 1st of a year to June 30th of the next year. The membership dues are used to provide limited amount of help to Ahmadiyya Hospitals in Pakistan, Guatemala and West Africa. Furthermore, the dues are used to cover the office expenses of the Association, i.e. correspondence, etc. The members are requested to send their membership dues to the Financial secretary, Dr. Naseer A. Tahir, at the address given above.

The membership rates are as follows:

Physicians/Dentists, etc.	\$100/yr
Residents/Pharmacists/Ph.Ds./Nurses:	\$25/yr

Karimullah Zirvi
General Secretary, AMMA
1421 Saddle River Road
Fair Lawn, NJ 07410
Tel. & Fax: (201) 794-8122

MULAQAT WITH HUZOOR

Huzoor has very graciously agreed to bless Jama'at-e-Ahmadiyya USA with his presence at its 50th Jalsa Salana. We pray that his trip to USA is most successful and the Jama'at benefits from his stay to the fullest extent. Aameen.

To arrange for Mulaqat of members with Huzoor, this humble one has been assigned the duty of "Nazim Mulaqat". I seek Allah's help and mercy in discharging my duties.

On another page, please find a form for "Request for Malaqat with Huzoor". Please make copies of this form and provide it to each Head

Head of Household in your Jama'at as soon as you receive it. After receiving the forms from members, lists for Mulaqat will be prepared and submitted to Private Secretary to Huzoor in London for approval.

Therefore, please emphasize on Jama'at members, that they should send their forms fully completed and signed by the Jama'at President/Muballigh at their earliest. The forms must be received at Bait-ur-Rahman Mosque by **23rd May 1998** at the latest.

PLEASE TREAT THIS MATTER AS MOST URGENT.

JAMIL KHAN, OLYMPIC HOPEFUL, KILLED IN AVALANCHE

Jamil Khan, 22 an Ahmadi snowboarder who just missed representing the United States at this year's Winter Olympics in Nagano, Japan was tragically killed in an avalanche while snowboarding in the Northern California Mountains on Feb. 12th. A member of the Albany Jama'at, Jamil was the son of Alia Khan and Dr. Hamid Aziz Rehman. At the instruction of Amir Sahib, Jamil's body, after being washed by Muballigh Kauser Sahib, was flown to Vermont where Muballigh Daud Hanif led the Janaza Prayers. Among the hundreds in attendance at the prayers were some snowboarding fans. Muballigh Hanif took the time to explain to the guest the Islamic traditions and

teachings that went along with the prayers. Ahmadi from Queens, Brooklyn, Albany, Rochester, Chicago and other parts of the country were in attendance as well.

Jamil was a devoted Ahmadi who said his prayers regularly. Once, during the course of an interview he was asked to name his mentor, and he replied "the Holy Prophet Muhammad (s.a.w.)." Huzoor has sent the family a message of condolence. May Allah grant the deceased an elevated status in heaven and may He also grant the surviving family patience and courage.

BIRTH

Chaudhry Muhammad Iqbal, Qaid Majlis Khud-damul Ahmadiyya, Miami, Florida has been blessed with the second daughter. The new arrival is the paternal grand daughter of the late Abdul Ghani of Sanghar, Distt. Nawab Shah and the maternal grand daughter of the late Maulvi Tajud Din, former Nazim of Darul Qaza, Rabwah. Hazrat Khalifatul Masih IV, graciously named her Mahida Iqbal. The Jamaat members are requested to pray that Allah make her a pious servant of the faith and give her a long life. Ameen!

BIRTH

Chaudhary Munawar Ahmad, General Secretary, Jamaat Ahmadiyya Miami, Florida was blessed with the second daughter on March 16, 1998. The paternal grand father of the new arrival was the late Maulvi Tajud Din, Former Nazim, Darul Qaza, Rabwah and her maternal grand father is Chaudhry Muhammad Ashraf, Darul Ulloom, Rabwah. She has been named Rabea Munawar. The Jamaat members are requested to pray that Allah make a pious Ahmadi and a servant of the Faith, with a long life. Ameen!