

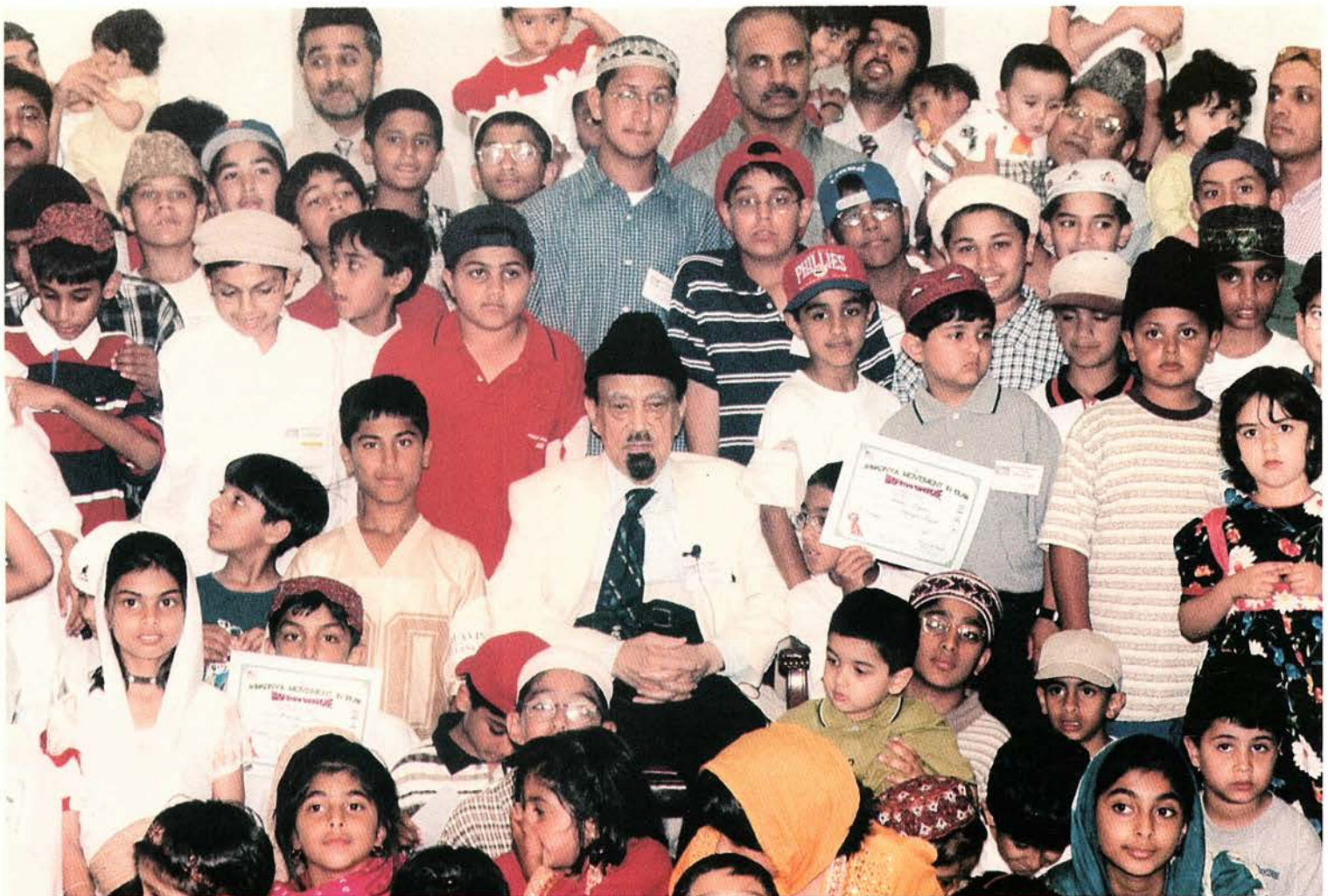


THE *Ahmadiyya* **Gazette** 200  
USA

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

JULY, 2000

WAFA, 1379



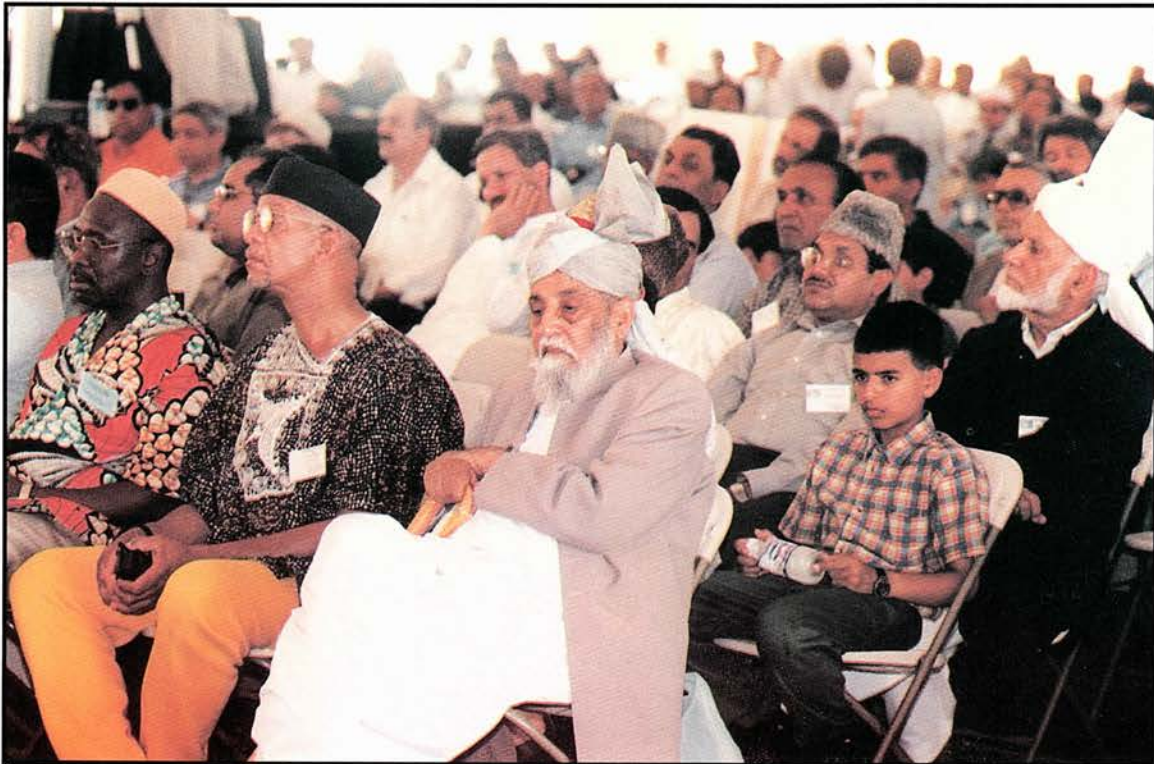
Sahibzada M. M. Ahmad, Amir Jama'at USA, among the Waqifeen Nau children at the time of the Annual Convention 2000



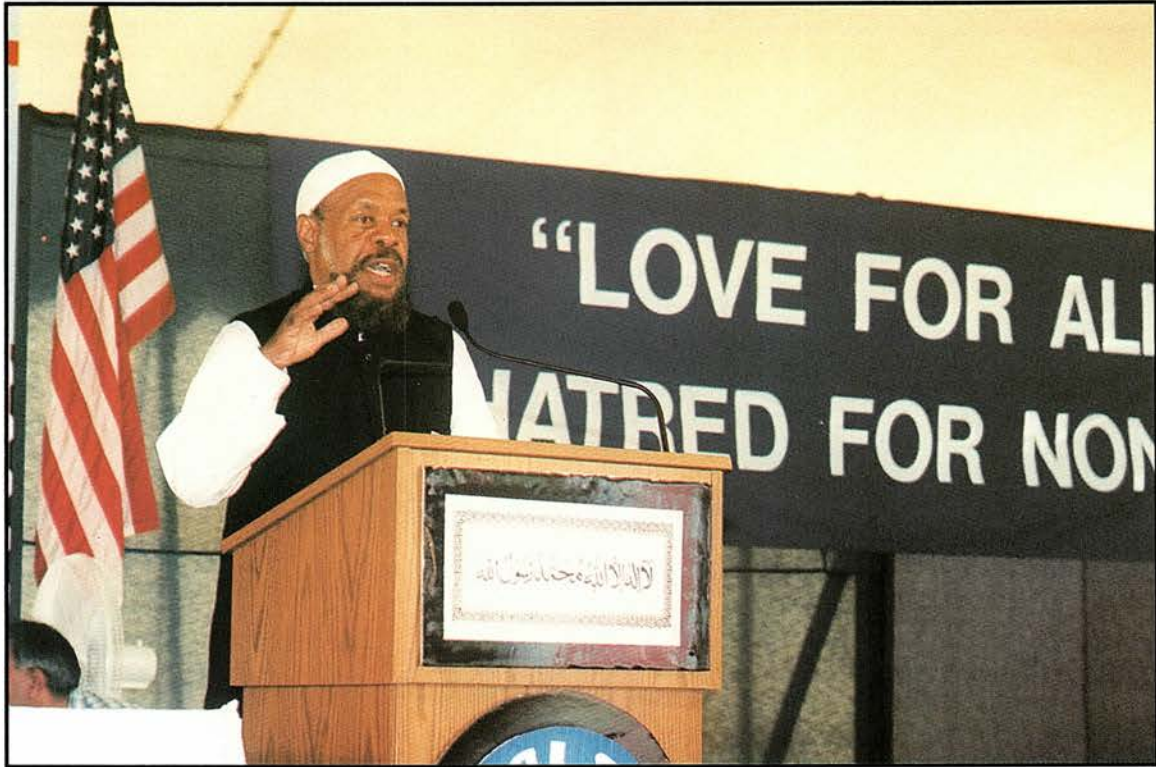
**52<sup>ND</sup> JALSA SALANA, USA IN PICTURES**

Above: Sahibzada M. M. Ahmad, Amir Jama'at USA, presiding over a session. On his right is the Amir Jama'at Germany and Missionary Azhar Haneef.

Below: A view of the audience during the session

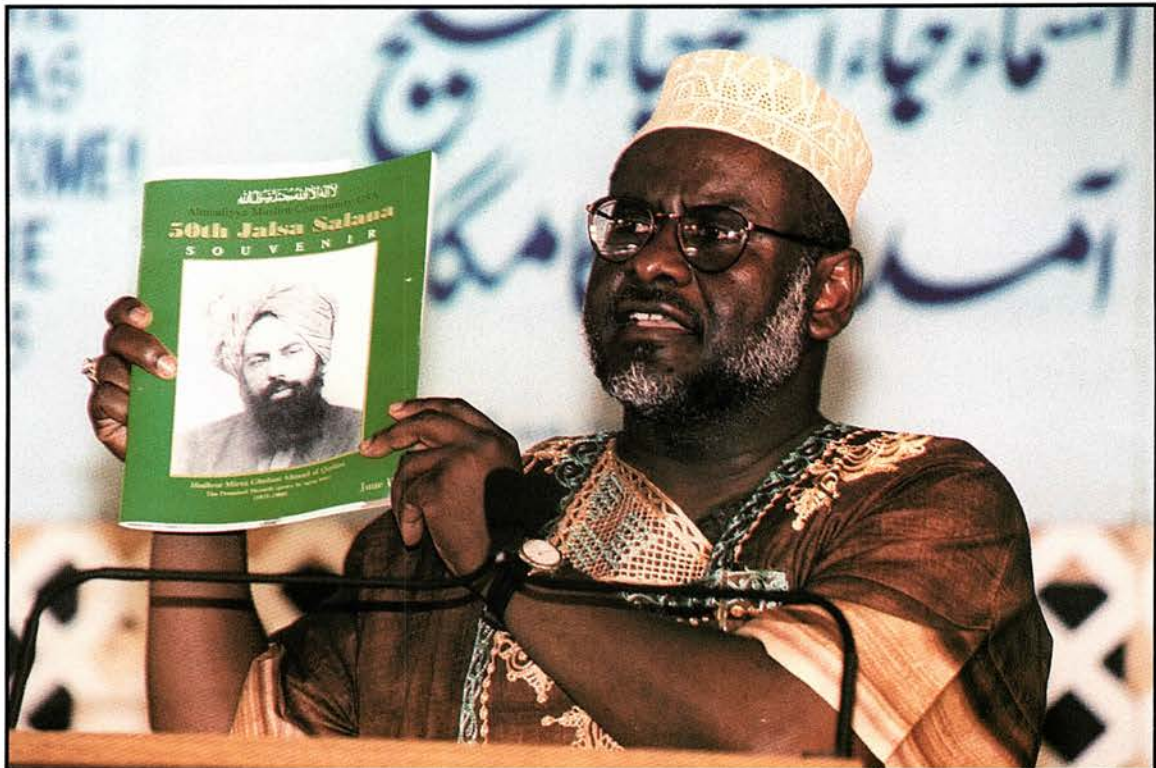






Above: Bro. Munir Hamid, Naib Amir USA, speaking at the convention

Below: Bro. Hasan Hakeem, National Secretary, Publications, speaking at the convention







Sahibzada M. M. Ahmad, Amir Jama'at Ahmadiyya, USA, sitting in the audience.  
ABOVE: Talking to the Amir Jama'at of Germany      BELOW: Listening to a speech





## FROM THE HOLY QURAN

*“They seek to extinguish the light of Allah with their mouths; but Allah refuses but to perfect His light, though the disbelievers may resent it.*

*“He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion, even though the idolaters may resent it.” (9:32-33)*

يُرِيدُونَ  
 أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ  
 نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ۗ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
 وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۗ

### So Said the Holy Prophet, peace and blessings of Allah be on him:

Hazrat Ma'az bin Anas (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: Prominent among the good things is that you keep relations with the one who breaks his relations with you; and give to the one who does not give anything to you; and you forgive the one who calls you bad names.

Hazrat Abu Huraira (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: To give part of your wealth in Sadqa does not decrease your wealth; and Allah respects the one who forgives others. By forgiving someone, you are not belittled.” (Masnad Ahmad)

#### IN THIS ISSUE:

- 5 From the Holy Qur'an
- 5 Hadith
- 6 So said the Promised Messiah
- 7 Summary of Friday Sermon of Sept. 25, 1998
- 9 Jalsa Salana 2000 Indonesia
- 10 Opening Address at Jalsa Salana USA
- 12 Concluding Remarks at Jalsa Salana USA
- 13 Jalsa 2000 Exhibition Report
- 14 An Eyewitness Account of Jalsa Salana 2000
- 14 Evening Forum on Family Values
- 15 Blessings of Khilafat
- 20 Mighty Signs of the Truthfulness of the Promised Messiah
- 28 A Divine Sign for America
- 34 Al-Samee, An Attribute of God
- 40 How I Became An Ahmadi
- 40 God: The Supreme Artist
- 41 Persecution of Ahmadis In Pakistan
- 49 Raising A Good Ahmadi Family in the USA
- 53 Obituary-Miam Abdur Rahim Ahmad

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## SO SAID THE PROMISED MESSIAH (peace be on him)

If anyone should have a question that there are hundreds of false religions which have flourished through thousands of years, though they must have originated in some imposture, the answer is as follows:

According to us, imposture means that a person should himself fashion deliberately a few sentences, or should invent a book claiming that it has been revealed to him by God Almighty, whereas nothing of the kind has been revealed to him.. We can affirm on the basis of full research that such imposture has never been able to flourish in any age. The Book of God bears clear testimony that those who were guilty of imposture against God Almighty were soon destroyed. We have already stated that the same testimony is borne by the Torah, the Gospel, and the

Holy Quran. The false religions that we observe in the world today like that of the Hindus and the Parsees, do not represent the dispensations of false Prophets. The truth is that their followers, through their own mistakes, have fallen into accepting their current doctrines. You cannot point to any book which claims clearly that it is a Divine book while in truth it might be an imposture and a whole people might have held in honor throughout. It is, however, possible that a Divine book might have been misinterpreted.

A political government seizes jealously a person who falsely claims to be a government official. The why would God, Who is jealous of His glory and His kingdom, not seize a false claimant. (*Anjam Atham, Roohani Khaza'in*, Vol. 11, p.63, footnote).

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## So Said the Promised Messiah (a.s.)

(as reported in the American Press)

“If the pretender to Elijahship (Dr. John Alexander Dowie) shows his willingness by any direct or indirect means to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment... If he accepts the challenge... the world will soon see the end of this contest. I am about seventy years of age, while Dr. Dowie is about fifty-five, and therefore, compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in hand of Him who is the Lord of heaven and earth and Judge over all judges, and He will decide it in favor of the true claimant.

“Though he may try as hard as he can to fly from

the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or its refusal.” (*The Commercial Advertiser*, NY, October 26, 1903)

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And so it happened:

“Dowie died a miserable death with Zion city torn and frayed by internal dissensions.” (*Boston Herald*, June 23, 1907)



## 41,308,376 NEW AHMADIES

### IN ONE YEAR

*Alhamdo Lillah* that on the occasion of Jalsa Salana UK, this year, the Almighty Allah showed the Jamaat a great manifestation of His help and victory. More than 41.3 million new souls joined the worldwide Ahmadiyya Muslim community. They came from 177 countries and 338 different ethnic groups. There were over 20 million new members in India alone.

This is the number of new members joining Ahmadiyyat during the period August, 1999 to July, 2000.

We praise the Almighty Allah and seek His forgiveness, as enjoined in the Holy Quran: *"When the help of Allah comes and the victory, And thou seest people entering the religion of Allah in troops. Glorify thy Lord and seek His forgiveness. Surely He is oft-returning with mercy."* (110:2-4)

#### *Summary of Friday Sermon:*

### SAVED ARE THE BELIEVERS WHO ARE HUMBLE IN THEIR PRAYERS

*(A brief summary of the Khutba delivered by Hazrat Khalifatul Masih IV (a.b.a.) on September 25, 1998. Translated by Munawar a. Saeed from the Khutba published in Al-Fazl International, Nov. 13-19, 1998)*

After *Tasha'hhud* (the creed of Islam), *Ta'wwuz* (seeking protection of Almighty Allah) Hazrat Khalifatul Masih IV (a.b.a.) recited Surah Al-Fatiha and the following verse of Surah Al-Mominoon:

*Surely, success does come to the believers who are humble in their Prayers and who shun all*

*that is vain.* (23:2-4)

The Promised Messiah (peace be upon him) has translated these verses in *Braheen Ahmadiyya* as:

Those believers have attained success who, in their Salat and remembrance of Allah, adopt



humbleness and lowliness. In this translation the Promised Messiah (peace be upon him) has touched upon the central point of these verses which is narrated in the sayings of the Holy Prophet (peace and blessings of Allah be upon him). Hazrat Abdullah bin Umar (r.a.) relates that the Holy Prophet (peace and blessings of Allah be upon him) used to pray: O Allah I seek Thy protection from a heart that is not aware of humbleness, from a prayer that is not accepted, from a self that is not satiated, and from knowledge which is not beneficial.

Why did the Holy Prophet (peace and blessings of Allah be upon him), whose whole life was spent in humility and submission to Allah Ta'ala, pray for a humble heart. The answer is that it was a grant from Allah that he had a humble heart; and Allah grants His favors in response to prayers. Secondly, by seeking protection from a heart that does not know humbleness, there is a prophecy about the materialistic people of the latter days and the Holy Prophet (peace and blessings of Allah be upon him) is warning his people to be aware of this danger.

Similarly, "From a prayer that is not accepted" is closely related to the first point. Prayers of only those are accepted who are humble in their prayers. Thirdly, when the Holy Prophet (peace and blessings of Allah be upon him) is seeking protection from a self that is not satiated, obviously he is not talking about himself. Rather he is seeking Allah's protection that in his people there may arise a group of people who are so influenced by the materialistic world that they continue to go after more and more and are never satisfied. A materialistic person is like hell. No matter how much it receives, it keeps asking: "Is there more?"

Finally "The knowledge that is not beneficial" requires a comment. All around the world the universities are teaching subjects with the objective that the person who gets those degrees get the benefit, not that the mankind is benefitted by that knowledge. People make inventions and then get them patented so that the benefit should accrue only to them and they safeguard their patents to deprive the general public from fully sharing the benefit of new knowledge.

The central point is that the circumstances of this world cannot change unless humanity gets firmly established on the principle that they protect themselves from activities which benefit individuals rather than humanity.

As far as humbleness is concerned there are many Ahadith which have been quoted about the Holy Prophet's (peace and blessings of Allah be upon him) humbleness during his prayers at night. But there are also many Ahadith which show that he used to cry before Allah the Exalted during his worship during the day. Hazrat Mutrab narrates with the authority of his father that he visited the Holy Prophet (peace and blessings of Allah be upon him) when he was praying. From his bosom a voice was arising like the sound from a boiling cattle. "Obviously the companion narrating the Hadith visited the Holy Prophet (peace and blessings of Allah be upon him) during the day and in a public place. He uses the same phrase in describing the voice coming from the bosom of the Holy Prophet (peace and blessings of Allah be upon him) which Hazrat Ayesha (r.a.) has used in another Hadith about the prayers of the Holy Prophet (peace and blessings of Allah be upon him) during the night.

In short, you should adopt humbleness and weeping in prayers. When I say "adopt" I fear that this may be misunderstood. The voice which came from the Holy Prophet (peace and blessings of Allah be upon him) was natural and did not arise from a constrained effort. Similarly, all worshipers should keep their weeping only for the God Almighty and should not show off and thereby spoil the prayers of others. But effort must be made to attain that condition.

In another Hadith narrated by Abu Amamah, the Holy Prophet (peace and blessings of Allah be upon him) said: There is nothing that Allah loves more than two drops and two marks: A drop of tears which flows from the eyes for fear of Allah and the drop of blood that flow in the way of Allah.

Those who are martyred, their entire blood flows; but even if one drop flows, Allah loves it. It is a great favor of Allah upon the Ahmadiyya



Muslim Community that there are thousands of Ahmadiis who have offered their blood in Allah's way. You will not find that for any other group of Muslims.

The second thing which the Holy Prophet (peace and blessings of Allah be upon him) mentions are the two signs. Some people think that it is the mark that appears on the forehead. There is another mark which appears on the back of the foot. All those who pray, whether they try or not, this mark always appears on their feet.

How Gracious and Merciful is Allah. The Holy Prophet (peace and blessings of Allah be upon him) says that Allah observes these signs and loves them.

The signs that the Holy Prophet (peace and blessings of Allah be upon him) mentions in this Hadith are in today's world the destiny of the Ahmadi Muslims. You should look at these signs with love and keeping in mind that Allah loves them. You will get a new unique joy by observing them.

In another Hadith narrated by Hazrat Abu Hurairah the Holy Prophet (peace and blessings of Allah be upon him) says: Almighty Allah will protect seven people on the day when there will be no shadow except the shadow of Allah's mercy.

The shadows of the world powers are not protective; they lead to destruction. During the second World War all countries under the influence of Britain were drawn into war and destruction. Now the fear of atomic warfare is a shadow of fear from which nobody can see any physical protection. The shadow is hovering over many countries of the world, including Pakistan, India and Kashmir.

The first he mentions is the Just Ruler. I have viewed the leaders in countries all over the world. I cannot find any leader who is just. Leaders who are unjust, bring the shadow of Allah's wrath upon their countries, not of His mercy.

I will talk about the other six in the next Khutba

## JALSA SALANA 2000 INDONESIA

### -AN HISTORIC EVENT

By the grace of Allah, the Jalsa Salana Indonesia June 30<sup>th</sup> to July 2, 2000 was a resounding success. It marked the 75<sup>th</sup> year of Ahmadiyyat in Indonesia and the first visit ever to Indonesia of the Imam of Jama'at Ahmadiyya.

Over 16,500 people attended the Jalsa with about 450 foreign delegates. The Jalsa was held at "Kampus Mubarak" Kemang Village, Bogor, West Java, Indonesia about 50 kilometers south of Jakarta. This is also the headquarters of the Indonesian Jama'at.

The US delegation, headed by Dr. Nasim Rehmatullah, consisted of Saleem Ahmad, Zinda Mahmud Bajwa and Hamid Sahib (Shaheen Sweets)

of New York. Dr. Inayatullah Mangla of Detroit and Dr. Abdus Salam Malik of Columbus. The wives of Zinda Mahmud Bajwa and Hamid Sahib also accompanied them.

The spirituality and brotherhood experienced at this Jalsa is beyond description. The Indonesian Jama'at, under the leadership of its Amir, Muhammad Lius Ma'ala, were exemplary in their humility, hospitality and organization skills. May Allah shower His blessings on them.

A full report with pictures will be presented in a forthcoming issue of the Ahmadiyya Gazette.



## OPENING ADDRESS AT JALSA SALANA USA ON FRIDAY JUNE 23, 2000

(by Sahibzada M. M. Ahmad, Ameer, USA)

Let us, for a brief moment, recall the decade of 1880's when the Promised Messiah (a.s.), all alone, and unknown to the World, raised his lonely—and in human terms a feeble voice—about his divine mission from a tiny village of Qadian, tucked away in a corner of India, with no communications or any connection with the outside World; even the nearest telegraph office and rail road station was 12 miles away. The only means to reach Qadian was a dirt road on which a horse-drawn carriage took three hours of a difficult and jolty ride. The village had no worldly significance or attraction for outsiders.

It was in these helpless—indeed hopeless—environments devoid of any promise that Hazrat Mirza Ghulam Ahmad Sahib proclaimed a majestic divine revelation:

“I shall cause thy message to reach  
the corners of the Earth.”

Further in another prophecy:

باتیک من کل فج عمیق یاتون من کل فج عمیق

*i.e.* “people will flock to the Promised Messiah from distant lands and that the road will be riddled with deep ruts on account of heavy volumes of traffic.”

In the eyes of the World all these claims look no better than an empty proclamation, a boast, indeed a wild dream with no touch of reality which would hardly ever see the light of the day. Yet, Lo! what looked altogether impossible has happened and the whole World is a witness.

The feeble lonely voice soon began to resound the World over winning fresh adherence every day and today Ahmadiyyat stands established in 160 countries and one can, with pride and humility, claim that the Sun never sets on Ahmadiyyat.

If what looked impossible, when the Promised Messiah (a.s.) all alone proclaimed his divine mission, has come about, despite every conceivable opposition and hostility, how can we ever doubt that

what he portrayed about the future of Ahmadiyyat will not happen? It will. It must. Because it is the divine design and the decree of Almighty Allah.

Let us listen to the Promised Messiah (a.s.) himself on the future of Ahmadiyyat. I shall first read extracts in original from his writings in Urdu before I attempt to translate them into English since no one can capture their majesty and inspiration in any translation.

“Time is near when every faith and nation on this earth will wither away and be of no significance except the faith and nation of Islam. The strategy of every faith will fail except that of Islam whose onslaught shall neither dissipate nor be blunted until it has smashed and destroyed all forces of evil on earth. The time is near when the true unity of God, which is sensed by and abides in the conscience of even the illiterate and the uncouth, shall triumph and prevail. Then there shall be no trace left of any belief in false Atonement and expiation or any man-created deities. And a single stroke of Allah’s mighty hand and gesture shall totally annihilate the evil designs of unbelievers. All this however will happen not through use of sword or gun. This revolution will come about through illumination of the minds and souls with truth and through divine light and guidance on the hearts of men. Then what I tell you and explain to you today shall become crystal clear.”

Again in his book, *Tajalliat-e-Ilahiya*, the Promised Messiah (a.s.) draws and predicts the future of Ahmadiyyat in the following words:

“Allah the Almighty has repeatedly revealed to me that he shall bestow His magnificence on me and rekindle and establish my love in the hearts of the people and shall spread my community in every part of the earth. He shall bestow dominance to my community over all others; and members of my



community shall acquire such eminence and excellence in knowledge and spirituality that none could dare face or stand against them on account of the force of their shining truth, their rationality and their signs. Every nation on earth shall revert to them to seek knowledge and truth; and the community will advance and spread with speed and vigor until it engulfs and dominates the earth. No doubt the community will face many hurdles, many trials, and tribulations but Allah would remove them all and shall complete his design in fulfillment of His covenant.”

Here is one last quotation from the Promised Messiah’s (a.s.) writing before I close this address:

“O Ye people, harken carefully that this is a prophecy from the One who created Heaven and Earth that He will spread this community in all countries and bestow on them supremacy over all others through every proof and conviction. A day will dawn, and will dawn soon indeed, that there will be only one religion in the world which will be looked at with honor and respect. God will bless this religion and the community to an extraordinary degree and manner and anyone who harbors thoughts or has designs to annihilate this community will fail. The supremacy of Islam and community will remain intact until Doomsday. If people today ridicule me then this attitude on their part brings no harm since there has been no prophet who has not been ridiculed by the people. It was therefore to be expected that some people would ridicule the Promised Messiah.”

It is a long quotation and I would for the sake of brevity leave some portions and reproduce the rest as follows:

“The third century from this day shall not pass until all those who look for the descent of Jesus from heaven, be they Christians or Muslims, will despair of it and will forsake the false beliefs now so fondly cherished by them. Then there will be only one religion in the world and only one leader. I have been sent to sow the seed and

I have sown it. It will now grow and bear flowers and fruits in due season and there is none—none indeed—who can uproot it.”

Look! How clear, how unambiguous, how full of faith and conviction and how glorious indeed are the prophecies on the future of Ahmadiyyat. Let us remember that no matter how fierce and desperate is our opposition, how steep and difficult is the climb ahead of us, we must stand ever ready and willing to pay any price, bear any burden, meet any hardship to ensure our success in our relentless march to achieve the goal of Islam’s supremacy over all other faiths.

We can not fail in attaining this goal as long as we follow our Bait’s pledge:

میں دین کو دنیا پر مقدم رکھوں گا

*i.e.* “I shall keep the demands of my faith ahead of all worldly pursuits and with conviction in Allah’s promise and decree:

كَتَبَ اللَّهُ لَا غَلِبَنَّ أَنَا وَرُسُلِي

*i.e.* “It is divine decree that Allah and his Messenger will prevail over all others.”

Let us therefore march forward, united, determined, making our best efforts with prayers in our hearts and faith and conviction in our minds.

I am reminded here of a vision of the Promised Messiah (a.s.) in which he finds himself as Hazrat Ali (r.a.). The vision apparently refers to the fourth *Khalifa* of Ahmadiyyat and in this vision Allah enjoins Ahmadis to show patience and remain firm in reliance on Allah.

The success achieved by Ahmadiyyat during Hazrat Khalifatul Masih the IV’s *Khilafat* when last year a total of more than One Million joined the fold of Ahmadiyyat from 104 countries and 231 nationalities is a picture of the pace of the community’s growth in the period ahead. Let us bow in humility and constantly pray and supplicate to Allah to bless our efforts in the attainment of our divinely determined goal.

Ameen.



## CONCLUDING REMARKS AT JALSA SALANA USA 2000

By Sahibzada M. M. Ahmad, Amir Jama'at Ahmadiyya USA

I am glad we are shortly concluding the 52<sup>nd</sup> Jalsa. We must thank Allah for the successful completion of the Jalsa. *Allhumdollilah, suma allhumdollilah*. I want to use this opportunity to review some major activities we undertake and highlight some concerns of the Jama'at that you should have knowledge of.

First, I will talk about financial sacrifice. In 1956 Khalil Ahmed Nasir, Missionary Incharge USA, wrote to Hazrat Musleh Mau'ood (r.a.) saying that this year Jama'at USA collected \$40,000 in *chanda*. Upon reading the letter Huzoor expressed his happiness but added that his mind thinks in terms of more than hundreds of thousands, rather millions and so forth. It was a moving vision for the future that Huzoor gave us all that time. Let us look at what happened from a base of \$40,000. To, in 1982, a little less than half a million; in 1991, 1.6 million; in 1999, 6.4 million; and next year an expected 7.1 million. In other words, we as a Jama'at have moved from \$40,000 to over 7 million in less than 45 years.

Now going back to the Total Jama'at's *chanda* in 1956 was Rupees 12.5 lakhs (1.25 million). If you add 100,000 rupees for *Tahreek-e-Jadeed*, it comes to Rs. 13.5 lakhs. In terms of currency it's an estimate that each dollar was taken at 3.50 rupees or in that range. So total Jama'at *chanda* in terms of dollars was \$380,000 roughly. At today's exchange rate that is no more than \$23,000. Last year the total Jama'at *chanda* was \$36-38 million. This shows the Jama'at's progress.

You will recall that June 26, 1998 Huzoor was here and elaborated on our shortcomings in the area of financial sacrifice in his *khutba* and openly pointed to existing deficiencies. The Jama'at's response was electrifying. Before the year's end we were able to collect half a million dollars, which was more than the budget. If one were to project these figures into the next half-century, you will be very certain, *insha'Allah*, that our *chanda* collections will be in the billions of dollars.

Now I will bring some areas of concern to your

notice.

First is *tabligh*. We have been given the target of 1000 *bai'ats* per year for the past three to four years. But, our *bai'ats* have never been much over 400. Which means our performance is only 40% of the target given by Huzoor (a.b.a.). And against ten million *bai'ats* worldwide we realize how much we lag behind. Of course, not only America but western countries as a whole are way behind. We should not rely on *muballigheen*, all of us are *dain'ilalla* and should participate in this crusade. Then we will be able to do things we cannot do without that large number of Ahmadiis.

The second issue is *Tarbiyyat*. We are living in a hostile environment and therefore *Tarbiyyat* requires great attention. This attention is from the office holders, missionaries, but most of all from parents who hold the first responsibility to look after the Ahmadi child's upbringing in such a manner that they grow to become ambassadors to Islam and Ahmadiyyat. At the *Waqf-e-Nau* meeting I was happy to see a young boy recite the Holy Qur'an in a very correct manner without delay or mistakes. It is my belief that we need to pay special attention to *Waqf-e-Nau* in the years ahead.

The third issue of great concern is matrimonial peace in the United States. The number of separation and divorce cases is growing and we need to control and stop this. According to Hadith divorce is the least desirable of all things that are permissible. This highlights the extent of importance put upon matrimonial peace. If separation becomes inevitable, it should be with good will rather than bitterness, so that the children left behind do not live in misery and confusion. The Promised Messiah (a.s.) says that he on one occasion spoke in a loud voice to Hazrat Amman Jaan (r.a.) and felt so upset that he went the entire night doing *istaghfar*, asking Allah's forgiveness. He felt it is some hidden shortfall in obedience to Allah that has caused him to act that way and went on trying to correct that situation and expressed that this should never occur



between a husband and wife. There is also the story of Maulvi Abdul Kareem (r.a.) who on one occasion was a little harsh with his wife. The Promised Messiah (a.s.) received a revelation from Allah against this kind of behavior.

The fourth issue is that of *Rishtaa Nataa*. There is difficulty in various proposals and for this reason we have *Rishtaa Nataa* offices in almost every Jama'at. These people will help find good and appropriate matches for people.

I request that all of us remember to pray for Huzoor's health and success in his visit to Indonesia. Hazrat Khalifatul Masih (a.b.a.) has gone to Indonesia for the first time. In Previous years there has been difficulty in getting the proper visa status that the Jama'at was requesting. The Indonesian authorities wanted to give Hazrat Khalifatul Masih (a.b.a.) a visa as a private citizen rather than as the

head of the Ahmadiyya Jama'at. This year the proper visa was given. I have heard that Hazrat Khalifatul Masih (a.b.a.) was, upon arriving in Indonesia, received by the Governor General of that province. So, it seems, the appropriate response was made. This is Indonesia's 75<sup>th</sup> Jalsa, this is the largest number for any Jalsa outside Qadian and Rabwah.

Please remember the USA Jama'at in your prayers. That we should do better in *tabligh*, *Tarbiyyat*, and all else according to the expectations of Hazrat Khalifatul Masih (a.b.a.). Please remember the volunteers who have worked day and night for the arrangements of this Jalsa. I request your forgiveness if you have been inconvenienced as a result of our failure. I assure you everybody has worked very hard and tried to do their best for your comfort because we look upon you as the guests of the Promised Messiah (a.s.) rather than our own.

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## JALSA 2000 EXHIBITION REPORT

The Promised Messiah, peace be on him, relating to the Czar (with greater factual details), the red drops, Lekh Ram and Dowie, *etc.*)

The special theme this year was the Evidence of the Truthfulness of the Promised Messiah, peace be on him, with special reference on Hazrat Isa in India. This consisted of contemporary research findings on the tomb in Mohalla Khanyar, the foot-prints with marks of crucifixion, Notovitch's dairy, the *fatva* of the Grand Mufti's of Kashmir, the Bhavishya Mahapurana's narration of the meeting of Raja Shalevahin with Shahzada Yuz Asaf, the journey of Hazrat Isa, the map of Srinagar, Aishmuqam where Hazrat Isa rested on his entry into Kashmir, the imprint of the coin of the Caesar (with a historically unique spelling error identifying the Caesar of the times of Hazrat Isa) on the Shroud of Turin.

The Exhibition was not open during the *Salat* and *Jalsa* program timings. It was visited on other occasions. It was particularly graced by the visit of Hazrat Amir Sahib along with his special guests and dignitaries. The exhibition displays provided immediate stimuli for *tabligh*. The other significant visitors were the charming little children of the Jama'at. They were wonderful learners who went through the exhibits with remarkable intelligent

questions and comments.

Those who visited the exhibition were keenly interested in the displays of research findings, asked questions, took notes and pictures, requested further reading materials and some, like Maulana Bashir Rafique and Maulana Inamul Haq Kausar provided accounts of their personal visits to the historical sites whose photos were put on display. Others provided useful comments for further improvements. All suggestions were noted and some were implemented there and then.

An interesting conversation with a Sikh guest referred to the Divine Promise made to Hazrat Ahmad, peace be on him, "*Jay tu mera ho ravain, sab jag teyra ho*" (if you become Mine, I will give you the entire world). He was shown the beautiful globe on which Ahmadiyya Jama'ats' locations in the 160 countries were twinkling as the globe turned on its axis. These locations are marked by fibre optic displays of strobe lights.

Our last prayer is: May the entire world be filled with spiritual light of Ahmadiyyat the True Islam. *Ameen.*

All praise be Allah, the Lord of the Universes.



## AN EYEWITNESS ACCOUNT OF JALSA SALANA 2000 USA

(by Ishmael Tee Kamara, Maryland, USA)

More than ever, the occasion this year emerged like a whirlwind. It is one of the highest mammoth gatherings in living memory. A galaxy of August Islamic personalities through out the entire nation attended this annual occasion (*Jalsa*). The feet of these faithful occupied every inch of space in the Mosque, in the gallery, and around the building.

Leaves and shrubs lost their turgor, parking spaces were full to their capacity, Elementary Schools and High School's Parking lots within the vicinity of the Mosque, were jammed full. Shuttle buses and street-crossing guards worked timelessly around the clock. The spirit of the Allah and His Messenger was visibly manifested. Every Muslim soul, (old, the weak and weary, the young, white, black, with different ethnic background and *etc.*), came to celebrate *Jalsa* in prayers, to thank God and to request for a remission of the sin of mankind.

There was Prayer for the faithful, the poor, the

sick, the bereaved, the war torn countries, the afflicted, the victims, and all the disadvantaged people around the whole world. The Prayer, which was led by Missionary Shamshad Nasir, was so moving that, it touched the very core of the hearts of all followers of the Holy Prophet (s.a.w.). The Friday sermon was spectacular and love touching to all believers.

The religious values of the Ahmadiyya Movement, is about establishing a close relationship with God through the Holy Prophet Mohammad (s.a.w.). This Islamic Movement and its Philosophy, have indeed created the right channel to this goal. It is imperative that we take advantage of this golden opportunity.

We do hope that next year's *Jalsa* celebration will be even more invigorating and eventful.

Keep God's good work.

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## EVENING FORUM ON FAMILY VALUES DURING USA JALSA SALANA 2000

(by Nasir M. Malik, National Secretary-Tarbiy'yat)

This forum was held on Saturday, June 24, 2000, the second day of the 52<sup>nd</sup> USA *Jalsa Salana*, from 8:15 PM to 9:30 PM, in the Baitur Rahman Mosque, Silver Spring, Maryland. This program was coordinated and hosted by Nasir Malik Sahib, National Secretary *Tarbiy'yat*. The discussion panel consisted of Imam Mubasher Ahmad Sahib (Missionary Midwest Region), Nasirullah Ahmad Sahib (Na'id Sadr I, Majlis Ansarullah-USA and President of Milwaukee Jama'at), Dr. Mubarik Shah Sahib (Philadelphia), and Musa Asad Sahib (Public Relations Secretary, Maryland Jama'at).

The audience included male adults and children (in the men's hall on the ground floor) and female adults and children (in the women's hall upstairs). The program was broadcast (audio/video) live to the women's hall (courtesy of Peer Habibur Rehman Sahib and his dedicated audio/video team). Both floors were full to capacity. While the female audience was requested to ask questions in writing, the men audience had the choice to ask their questions in orally or in

writing.

The host started the program by welcoming the audience and explaining the program's purpose and format. He then introduced each panelist and asked him to make a brief opening statement to introduce a pre-assigned topic as follows: Imam Mubasher Ahmad Sahib—Peer Pressure, Dr. Mubarik Shah Sahib—Identity and Link with Allah (*Ta'alluq Billah*), Musa Asad Sahib—Training of Young Children, and Nasir Malik Sahib—Dating & Islamic Marriage System

The panelists then responded to a variety of questions from the male and female audience. Due to the time constraint, the program had to be finished with some pending questions. The whole program was conducted in a lively, jovial, cordial, interesting and disciplined way. The audience enjoyed the whole program and listened to it with rapt attention. *Alhamdulillah*. In the end, the host thanked all the audience, the panelists and the volunteers. He then distributed a brief program evaluation form in the men's area with 49 written and several oral responses.



## BLESSINGS OF KHILAFAT

(by Ali Murtaza)

(The following is the text of the speech delivered by Brother Ali Murtaza during the 52<sup>nd</sup> Jalsa Salana, USA)

Prophets have been appointed by Almighty Allah throughout the ages at the time of need to call people to Him and guide them from darkness to light for the good of mankind. A righteous person who is assigned to carry on the duties and responsibilities in pursuance of any Prophet's mission is called his *Khalifa*. Such establishment of *Khilafat* (Nizame Khilafat) is under the protection from God which has been appointed by Him for the rightly guided *Khulafa*.

*Allah has promised, to those among you who believe and do good works, that He will, surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will 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 rebellious.* (24:56)

As the Prophet Muhammad is Allah's *Khalifa* and at the same time is *Khatam Nabiyin* that is, the best of all the Prophets, may peace and countless blessings of Allah be upon Him, Allah in this verse promises to the believers (the true followers of Prophet Muhammad (s.a.w.)) that He will promise both spiritual and temporal leadership through the blessings of successorship which is *Khilafat*. As *Khilafat*, from which the work *Khalifa* is derived, means "he came after" or "he stood in place of". Therefore the institution of *Khilafat* is a divine sanctuary which preserves for the believers a reflection of the prophetic light of guidance of that which was bought by the Prophet Muhammad (s.a.w.). As it has been reported that the Prophet Muhammad (s.a.w.) said:

"O Muslims, this prophethood will remain with you as long as Allah wishes it to remain. Then it would come to an end, to be replaced with *Khilafat* which would be on the pattern of Prophethood (as if it is a supplement to it). After a short time, this

would also come to an end. Then rulers who cut (are cruel to the people) will replace them, this *Khilafat* would also 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.

Before going further I would like to point out that the Quran mentions three kinds of *Khalifas*.

1. *Khalifas* who are prophets such as Adam and David. Allah says in the Quran:

*"I am about to place a Khalifa in the earth"* (2:31)

*"O David, We have made thee a Khalifa in the earth".* (38:27)

This implies that Allah has created man with the purpose of appointing him as His *Khalifa* or representative on earth to maintain order and enforce law and justice.

2. *Khalifa's* who are the prophet of another and greater prophet or, *Khilafat-e-Malukiat*; The Quran says about the prophet Hood when he says,

*"And remember the time when He made you inheritors of His favors after the people of Noah.* (7:70)

3. *Khalifas* who are Prophet and the *Khalifa* of a prophet, who follow their footprints, and lead the community on the Shariah of their Master Prophets. Such *Khalifa's* may be prophets combined with *Khilafat* or only *Khalifas*. They may be contemporaries of their master Prophets or succeed them after their death. The Quran says, *"And Moses said to his brother Aaron, act for me among my people in my absence, and manage them well and follow not the way of those who disorder."* (7:143) Thus Allah has promised, *to those among you who believe and do good works, that He will, surely make them Successors in the*



earth, as He made before them” embodies a promise that Muslims will be guaranteed both spiritual and temporal leadership. The promise is made to the whole Muslim nation but the institution of *Khilafat* will be clearly manifested in the person of certain individuals who will be the Prophet’s Successors and representatives of the whole nation.

The establishment of this great institution of *khilafat* is indeed a great *barkat* (blessing). For it is through this institution that the believers are given the security of Unity and guidance.

### People Who Deny the Establishment of Khilafat:

The Promised Messiah (a.s.), in his book ‘*Shahadatul Quran*’ (Testimony from the Holy Quran) wrote: “Some people deny the establishment of *Khilafat* in Islam as promised in the verse:

“Allah has promised to those among you who believe and do good works that He will, surely, make them successors in the earth, as He made successors from among those who were before them.” (24:56)

They think that ‘those among you’ (*minkum*) applies only to the companions of the Holy Prophet (s.a.w.) and the period of rightly guided *Khilafat* was limited to their time only and that ideal dream lasted just for thirty years. Thereafter, Islam remains under an evil spell which was to last forever”. (page 34) –God Forbid–

On page 57 of the same book, Huzoor (a.s.), writes:

“Any person who carefully studies these verses will surely understand that God’s promise was for establishing a permanent *Khilafat* in Islam. That is why *Khilafat* in Islam is compared with the *Khilafat* established in an earlier Umma after Moses. If *Khilafat* was to end just after thirty years in Islam, then it follows that God did not intend to open for ever the doors of His blessings to the Muslim Umma!” (This of course, is not true.)

Huzoor (a.s.) has further explained in the same book that the Wisdom of God Almighty demands that the promise should be for permanent *Khilafat*:

“No man can live forever. However, the Prophets

of God are the best among human beings and God intended that their character be maintained and reflected through *Khilafat*. This was to ensure that no age is ever deprived of the blessings and guidance of Prophethood. Any person who limits the promised *Khilafat* just to thirty years does not understand the deep philosophy behind it. God would never abandon the Umma to be lost after thirty years of *Khilafat* in Islam after the Holy Prophet (s.a.w.)

1. Hazrat Masih Mau’ood *alaihisalam* quoted the following Hadith of the Holy Prophet *sullallaho alaihe wasallam* in his book ‘*Hamamatul Bushra*’ (Dove of Good News) that “the Promised Messiah or one of his *Khalifa* shall travel to Damascus”. Huzoor (a.s.) has provided two clear testimonies in support of the continuation of *Khilafat* after him by this Hadith in his book:

“First, that the Holy Prophet’s (s.a.w.) Hadith confirms that *Khulafa* will succeed the Promised Messiah (a.s.).

Secondly, the Promised Messiah (a.s.) accepted this Hadith to be true and foretold 15 years before his death that he will be followed by his *Khulafa*’ and one of them will travel to Damascus.”

2. Huzoor (a.s.), shortly before his departure from this world, wrote in his book ‘*Al-Wassiyat*’ (The Will) that God Almighty takes away the Prophets at a time of their apparent failure. The opponents tend to indulge in ridicule and accusations. God then shows the Other Hand of His power by creating conditions, which facilitate the accomplishment of unfinished tasks of the Prophets in the best possible manner. His Power and Authority through His Prophets; and then, He also shows the force of His Will in protecting the community of His Prophets from disunity and disorder through *Khilafat* though the enemy thinks that the community will soon be destroyed now. Some weak followers may turn away but God protects and helps the community to grow and get stronger.

Those who are patient and remain steadfast, witness this miracle. This is what happened at the time of Hazrat Abu Bakr (r.a.). The passing away of the



Holy Prophet (s.a.w.) was considered to be untimely. Many turned away from Islam and the companions of the Holy Prophet (s.a.w.) were stricken with maddening grief. But Allah's promise was fulfilled at the hands of Hazrat Abu Bakr (r.a.):

*"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." (24:56)*

The Promised Messiah (a.s.) further says:

"My dear ones! This has been the Way of Allah that He shows His signs twice to ruin the false jubilation of enemies. It is impossible that God should act differently now. Therefore, do not be dismayed and saddened by the news (of my death) I have given to you because you are destined to see the Second Manifestation of His Mighty Hand for the second time. It will be better for you because it will stay with you forever till the end of time. The second blessing of God will come to you after I depart to stay with you forever." (*Al-Wassiyat*)

We can draw the following deductions from the above passage of Hazrat Aqdas (a.s.):

A Prophet is the primary and first sign of Allah's Might and Blessing.

Allah's signs and blessings continue through *Khilafat* after the demise of a Prophet. This is *Qudrate Thanial*, (Second Manifestation) showing signs of Allah's Power.

Hazrat Abu Bakr (r.a.) was a befitting example for understanding the way God establishes *Khilafat*.

The Promised Messiah (a.s.) has clearly explained by choosing the example of Hazrat Abu Bakr (r.a.) with reference to verse 24:56 that Allah establishes *Khilafat* for the continuation of His blessings for the believers.

'*Khilafat*' is to enable the believers to overcome the trials and tribulation they face after the death of a Prophet.

God has not changed His Way. God has saved Jama'at Ahmadiyya, the Community established by Hazrat Ahmad (a.s.), through the blessings of *Khilafat*.

And *Khilafat* had to be established after Huzoor's (a.s.) departure from this world.

Anjuman Ahmadiyya was established during the life of the Promised Messiah (a.s.). Therefore, it cannot be called '*Qudrate Thanial*' (Second Manifestation) the Second Blessing that was to come only after his demise as it happened in the case of Hazrat Abu Bakr (r.a.). *Khilafat* was to be established and represented by an individual and not by a group of people.

*Khilafat* has been getting stronger because it has to stay forever, till the end of time, as prophesied by the Promised Messiah (a.s.).

3. Hazrat Aqdas (a.h.) wrote in the *Sabz Ishtehar* (Green Pamphlet):

"The other ways in which Allah's Mercy descends on earth is through His Messengers, Prophets, Saints (Aulya, Friends of Allah) and Khulafa' (Successors of the Prophets). They serve as models of righteousness and by following them people can attain salvation. Allah desires to raise such models from my progeny."

4. The Promised Messiah (a.s.), a month and half before his death, made a clear declaration about *Khilafat* in his speech at Lahore:

"Some wise sages have written that God reveals the truth first to the person who is destined to be the successor of a venerable Chief (*Shaikh*-This name was also given to Hazrat Massih Mau'ood *alaihislam* one of his revelation: see *Al-Hakam*, April 14, 1905), a Prophet or a Messenger. The death of a Prophet or a Chief is a kind of earthquake and is a very dangerous time. But God Almighty causes the dangers to be wiped out by the Successor and His design of reformation continues and becomes firmly established. The Holy Prophet (s.a.w.) did not appoint his successor because he knew that it was God's Design and He Himself will appoint one."

This statement further clarifies that there will be individual Successors after the Promised Messiah (a.s.).

5. Hazrat Aqdas (a.s.) wrote in his book '*Paigame Sulah*' (Message of Peace):



“Those who are outside our Jama’at are disorganized in thoughts and aptitude. They do not consider any leader worthy to be followed or obeyed”.

It is obvious that in a religious community after a Prophet, a leader worthy to be obeyed can only be a *Khalifa*, Successor of a Prophet. Therefore, it is essential that *Khilafat* must continue in Ahmadiyya Jama’at to safeguard against disunity of all kinds.

6. Huzoor *alaihislam* further stated in his ‘*Message of Peace or Reconciliation*’:

“If the Hindus break their compact after a peace treaty, they would be liable to pay a penalty (which shall be not less than 300,000 Rupees) to the then Head of the Ahmadiyya Community.

This also shows that according to the Promised Messiah (a.s.), Ahmadiyya Jama’at shall always have an individual as a Leader, Head of the Community, worthy to be followed and obeyed.

These statements of the Promised Messiah (a.s.) clearly prove that *Khilafat* will continue after him. An individual person shall be the *Khalifa* on the model of *Khilafat-e-Rashida*, (the rightly guided *Khilafat* after the Holy Prophet (s.a.w.)). It never was and never shall be a parliament or a society or an *Anjuman* as a substitute for *Khilafat*.

## What Are the Divine Signs of a Rightly Guided Khalifa?

### Angels Descend with a Khalifa

It is the way of Allah that when a Messenger or a Prophet or a *Muhaddas* descends from heaven for the reform of people, such angels descend with him who convey guidance to eager hearts and incline them towards, good and they continue their descent till the darkness of disbelief and mis-guidance is removed and the dawn of faith and righteousness appears. As is said in the Holy Quran:

“*Therein descend angels and the Spirit by the command of their Lord with the decrees of their Lord concerning every matter. It is all peace, till the break of dawn.* (97:5-6)

Thus the descent of angels and of the Holy Spirit

from heaven takes place when a great personality invested with the robe of *Khilafat* and honored with the Word of Allah descends to the earth. Such a one is specially bestowed the Holy Spirit and the angels who accompany him descend on the eager hearts of the whole world. Then, wherever people possessing appropriate capacity are found, the reflection of that light falls upon them and a glow spread over the whole universe. Through the holy influence of the angels good ideas surge up in the hearts and the Unity of Allah becomes dear and a spirit of truth-loving and truth-seeking is breathed into hearts that are straightforward, and the weak are strengthened and a wind begins to blow which helps the purpose and goal of that reformer.

By the urging of a hidden hand, people begin to move towards goodness and a movement starts among nations. Then the ignorant ones imagine that the ideas of the world have of themselves taken a turn in the direction of truth, but in reality it is the doing of the angels who descend from heaven with God’s *Khalifah* and bestow extraordinary powers for accepting and understanding the truth. They awaken those who are asleep, and alert those who are heedless, and open the ears of the deaf, and breathe the spirit of life into the dead and pull out those who are in their graves.

Then suddenly, people begin to open their eyes and their hearts begin to perceive those matters which were previously hidden. These angels are not something separate from God’s *Khalifa*. They are the light of His countenance and they are the bright signs of His resolve who, by their magnetic power, draw to themselves everyone who is in accord with them whether physically he is near or far, or whether he is known or is a stranger, and is even unaware of the name of the *Khalifah*. Whatever movement towards good takes place at the time and whatever eagerness for the acceptance of truth is generated, whether in the peoples of Asia, or of Europe, or of America, is manifested through the urging of the angels that descend with God’s *Khalifah*. This is Divine law which never changes and is easy to understand. (*Fateh Islam*, pp. 12-13, footnote)

Hazrat Maulana Hakeem Nurruddeen Sahib (r.a.) Khalifatul Massih I, said:

‘My successor should be a *Muttaqi*. He should be



loved by every body and be a practicing learned person. He should be compassionate, forgiving and kind towards the old and new companions of Hazrat Sahib. I was a well wisher of everyone, so should be he. He should continue the teaching of the Holy Quran and Ahadith. *Wasslam'.*" (*Al-Hakam*, March 7, 1914, p. 5)

### The Paramount Blessing of Khilafat Is Unity

The 2<sup>nd</sup> *Khalifa*, Hazrat Mirza Bashirudin Mahmud Ahmad (r. a.) said:

"I maintain that if a commentary was to be written on the *Kalima* of Islam the subject of *Khilafat* shall form the most important theme. The *Kalima* as we all know is the basic concept of Islam and when we ponder over it in detail we find that *Khilafat* forms the most important part of this subject."

Allah the Exalted would raise (man) at the head of each century for this Ummat.

Commenting on this Hadith the 3<sup>rd</sup> *Khalifa*, Hazrat Khalifatul Nasir Ahmad (r. a.) said: "The best and proper way to understand what is indicated by this Hadith is that at the head of each century there is indication of the existence of a Jama'at (community) of such divines who would revive the religion for the people and would protect it for the entire world."

They will be, as it were, *Khilafat* personified (The Ahmadiyya Movement in Islam is that Jamaat) Therefore, when this reality is dawned on us that after the advent of the Holy Prophet (s. a. w.) any goodness could be achieved only through the blessings of the Holy Prophet's spiritual beneficence, then to whatever extent we get goodness, and make others benefit from it, we would be undoubtedly benefitting them in the vice-regency of the Holy Prophet (s. a. w.). This means that whoever is gaining benefit from us, or what we are giving to them, it in reality is being done in the vice-regency of the Holy Prophet (s. a. w.), and this very vice-regent is called *Khalifah*.

The 4<sup>th</sup> and present *Khalifa* Khalifatul Massih (Rabi) Hazrat Mirza Tahir Ahmad said:

The pertinent question is: How can Unity of the Ummah be attained? Unity is attained through

centralization. The institution of *Khilafat* is what makes unity attainable. Once there is a breach of the linkage to *Khilafat*, nations split up. The fact is that whenever "the brethren in faith" split into several sects such that none has a link with the unifying institution of *Khilafat* then in accordance to the teachings of Islam, their link with "*Hablellah*" (rope of Allah) (the covenant with Allah) is nullified. It is a fact that apart from the institution of *Khilafat* there is no other system in the world that can guarantee unity. Notice how the Ummah began to splinter after the Muslims lost the institution of the Rightly guided *Khilafat* that commenced after the demise of the Holy Prophet of Islam, peace and blessings of Allah be upon him. The unity which was observed among the Muslims when they were attached to the institution of *Khilafat* never existed in any subsequent era. Once they lost *Khilafat*, they continued to break up into pieces and got scattered. Establishing a viable link with the law bearing Prophet is a very important subject of True Islam. That is to say, establish a link with this person as well as with his law, because the covenant with God that is established through a law bearing Prophet, does not involve the mere acceptance of the Prophet. Rather, it involves loyalty to his person as well as sticking to the law revealed to him. Thus, after the demise of the law bearing Prophet the concept of unity cannot persist if *Khilafat* is not established. Otherwise one must conclude that, after the demise of the Prophet, every person can hold on to "*Hablellah*", individually, and this would be enough for him. On the contrary, the Holy Quran says that this is not enough. You must hold onto the rope of Allah collectively. Logically, there appears to be no other way except that *Khilafat* be established immediately after prophet-hood and that once the institution of *Khilafat* fades away it is bound to be re-established through prophet-hood, even though it be a repetition or revival of the earlier "*Sharia*" (law). Thus a new "*Hablellah*" descends from the heaven granting a fresh taste of unanimity to the followers. Without *Khilafat*, unity can never be attained."



## MIGHTY SIGNS OF THE TRUTHFULNESS OF THE PROMISED MESSIAH (peace be on him)

(by Alhaj Ata Ullah Kaleem)

Worthy President, Invited guests, Brethren in Islam,

We find that all religions contain prophecies concerning the advent of a prophet in this age. The Hindus are waiting for the advent of the Neha Kalank Avatar, who has been foretold in their scriptures; the Christians are awaiting the second advent of the Messiah; the Muslims are looking forward to the appearance of the Mahdi and the Promised Messiah (a.s.); the Zoroastrians believe in the coming of the Messiah Darrbahmi, *etc., etc.*

One peculiar feature of these prophecies is that there is a great deal of similarity between the various signs detailed by different religions indicating the appearance of the Promised Prophet. All these prophecies indicate the time of that prophet of foretelling the spread of evils, multiplication of diseases, shooting stars, eclipses of the sun and the moon, recurrence of wars, *etc.*

Again, it is foretold that the promised prophet will propagate the truth throughout the world, and that the true religion will manifestly triumph over all other religions in an unprecedented manner. Now on the one hand, the actual fulfillment of the signs contained in those prophecies shows that they cannot be false, and on the other, the appointed task of these promised prophets makes it impossible that at one and the same time all these prophets should cause their respective religions to triumph over all the others.

The conclusion therefore, is unavoidable that all these prophecies refer to one and the same person who shall, by means of his spiritual powers gather together men of all faiths, and guide the nations of the world along the right path. These prophecies also show that whereas the Promised One shall be the same for all religions, he shall possess such peculiar distinctions that every nation shall accept him as its own.

Our belief is that all these prophecies have been fulfilled in the Holy Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad of Qadian. Allah the Exalted raised him for the

reformation of the present age. God revealed to him in these words:-

“In thy person are fulfilled the prophecies of the previous prophets. Thou art clothed in the garments of all prophets. All praise is due to God who has made thee the Messiah, son of Mary. Nobody can question him as to why He has done so, but man will be questioned concerning their failure to bow to His decree.

Thou art the Messiah whose time and labor shall not be spent in vain. It will not be well for man to oppose the prophet, who is like to prophets of the Brah-mans. Thou art the blessed Krishna, the cherisher of cows and thy praise is chanted in the Gita.”

In obedience to God’s command, Hazrat Ahmad (peace be upon him) claimed to be the Messiah for the Christians, the Mahdi for the Muslims, Krishna or the Neha Kalank Avatar for the Hindus and Mesio Darbahmi for the Zoroastrians. In short he was the Promised Prophet of every nation and was appointed to collect all mankind under the banner of one faith. Being a Persian by race, he was the Promised One of the Zoroastrians; being an Indian by birth he was the Promised One of the Hindus; being a Muslim by faith he was the Promised One of the Muslims; and having come in the spirit and power of Jesus, bringing remedies for the reformation of the social evils prevailing in Christian countries—evils which have laid an intolerable burden on the backs of the Christian nations—having being born under a Christian government, and also having defended the honor of Jesus against the attacks which have been leveled at him for hundreds of years, he was entitled to be recognized as the Promised One of the Christians.

Describing the object of his advent, the Promised Messiah (peace be upon him) says:- “The task for which God has appointed me is that I should, by removing the obstacles which have been set up between man and his Maker, re-establish in the hearts of men, love and devotion to God, and by making manifest the



Truth, should put an end to all religious wars and strife, and thus lay the foundation of abiding peace, and should acquaint mankind with the spiritual truths which it had forgotten, and should demonstrate to the world the true spiritual life which had been displaced by material desire, and should in my own life manifest those divine powers with which man has been endowed, but which can be manifested only through prayer and devotion, and above all that I should permanently re-establish the bright and pure Unity of God purified from all polytheistic ideas, which had entirely disappeared from the hearts of men. (Lecture on Islam, p. 34)

Again, he says that it is his duty, **firstly**, 'to demonstrate the truth of Islam to all nations'. **Secondly**, 'to present to the world the true and unalloyed teachings of Islam, which are full of truth and spirituality, free from all false interpretations and irrelevant interpolations', and **thirdly**, 'to bestow the light of faith on all those who, from among the nations of the earth, should be eager in their search for it.' (As quoted in *Ahmadiyyat the True Islam*, p. 19)

The Promised Messiah (peace be upon him) in his book *Tohfa Golarviah*, p. 90, has described ten distinctive favors which God has bestowed upon him. He writes:-

1. God has bestowed upon me the understanding of the Quran.
2. God has taught me the language of the Quran in a miraculous manner.
3. God accepts my prayers more than of any other person.
4. God has supported me with heavenly signs.
5. God has bestowed upon me signs from the earth.
6. God has promised me that I shall triumph over everyone who comes forward to oppose me.
7. God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honored in the world, so that they should see that he who comes to God never suffers a loss.
8. God has promised me that till the Day of Judgement, He will continue to manifest my blessings, so much so, that kings will seek blessings from my garments.
9. Twenty years ago, God informed me, that I would

be denied and that people would not accept me, but that God would accept me and would manifest my truth through powerful assaults.

10. God has promised me that for the purpose of repeating the light of my blessings, a person will be raised from among my progeny into whom God will breathe the blessings of the Holy Spirit. He will be characterized by inner purity and will have a close relationship with God. He will be a manifestation of the True and the High, as if God had descended from heaven.

In his book, *Arbaeen*, the Promised Messiah (peace be upon him) writes:-

"I call my God, the Owner of the heaven and the earth, as witness to the fact that I am from Him and that He bears witness to me with His signs. If anyone can oppose me in heavenly signs, then I am false. If anyone can equal me in having his prayers accepted, then I am false. If anyone can be found to match me in explaining the hidden meanings of the Quran, then I am false. If anyone can equal me in foretelling the hidden things and the secrets of the future, which the Almighty reveals to me, then I am not from God." (*Arbaeen*, No. 1. p. 4)

In view of the limited time at my disposal, I shall try to describe at least, one event of the **Five Distinctions** granted to the Promised Messiah (peace be upon him) referred above from the book *Arbaeen*:-

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) has mentioned important heavenly events which were to mark the advent of the Promised Messiah (peace be on him). For instance, the Holy Prophet (peace and blessings of Allah be upon him) said that at the time of the Promised Messiah there would be eclipses of the sun and the moon on certain dates of the month of *Ramadhan*. The Holy Prophet (peace and blessings of Allah be upon him) regarded this as a very important and significant sign.

In fact, he said that since the creation of the heavens and the earth, these two signs—eclipses of the sun and the moon in the month of *Ramadhan*—had not been shown in support of any prophet. The words of the Hadith are:-

"As reported by Muhammad Bin Ali, the advent of our Mahdi will be marked by two important signs.



These signs have never appeared before, since the creation of Heaven and Earth. One is the eclipse of the moon on the first of *Ramadhan*, and the other is the eclipse of the sun in the middle of *Ramadhan*, and these two signs have never appeared since the creation of the Heaven and earth." (*Sunar Dar Qutani*, p. 188)

This sign is of very great importance. The Tradition makes it clear that the sign has not appeared before as the sign of the coming of any other teacher or divinely appointed reformer. The sign is accepted as the sign of the time of the Promised Messiah by both Sunni and Shia authorities and is mentioned in the books of both Sunni and Shia Collections of Hadith. It cannot be said, therefore, that the sign is reported by some one and not by other authorities. Thirdly, the sign becomes important because it is mentioned even in earlier books as a sign of the Second Coming of Jesus. In the New Testament, Jesus, narrating the signs of his second coming, said:-

*"Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light."* (Matthew 24:29)

The sign clearly refers to the eclipses of the sun and the moon. Again, in the Holy Quran the eclipses of the sun and the moon are mentioned as important signs of the latter days.

In the Chapter *Qiyamah* we have:-

*"He asks, 'When is the Day of the Awakening?' But when the sight is dazzled and the moon is eclipsed and the sun and the moon are in conjunction."* (75:7-10).

The verse embody a significant description of the present time. The question is posed, 'When is the Day of Awakening due?' The answer is, 'When certain signs appear.' Among the signs are the dazzling of sight, meaning the occurrence of strange events and changes, also eclipses of the moon and the sun and the occurrence of the two eclipses in the same month. The coming of the Promised Messiah (peace be on him) marks the eve of the end of the world. The Holy Quran, therefore, supports the prophetic description given in the Hadith.

The eclipse of the moon normally occurs on the 13<sup>th</sup>, 14<sup>th</sup>, or 15<sup>th</sup> night of a lunar month, and the eclipse

of the sun takes place on the 27<sup>th</sup>, 28<sup>th</sup>, or 29<sup>th</sup> of the lunar month. The sign mentioned by the Holy Prophet (peace and blessings of Allah be upon him), therefore, was that the moon would be eclipsed on the 13<sup>th</sup> night of the lunar month, and the eclipse of the sun would take place on the 28<sup>th</sup> of the same lunar month, which will be the month of *Ramadhan*. This sign was to appear after and not before the advent of the Mahdi. It so happened that an eclipse of the moon occurred on Thursday night, the 13<sup>th</sup> of *Ramadhan*, 1311 *Higra* (21 March 1894), and the eclipse of the sun occurred on the 28<sup>th</sup> of the same month of *Ramadhan* (6<sup>th</sup> April 1894), in exact accord with the prophecy of the Holy Prophet (peace and blessings of Allah be upon him). The same phenomenon was repeated in the United States of America on the prescribed dates in the prescribed month in 1895.

The Second distinction bestowed upon the Promised Messiah (peace be upon him) as mentioned in *Arbaeen* is the acceptance of the prayers; and here I relate two instances out of hundreds bestowed upon him. A boy Abdul Karim by name came to Qadian from Hyderabad, South India, for religious education. He was a good and gentle lad, and his mother was a widow. By chance he was bitten by a mad dog, and was sent to the special institute at Kasauli for treatment. Having taken the complete course of treatment there, he returned to Qadian. He seemed quite well, but after some time, he developed symptoms of hydrophobia. The Promised Messiah (a.s.) prayed for him, and at the same time, directed the headmaster of the school at which he was a student, to write to the doctor at Kasauli stating Abdul Karim's condition, and to ask for advice. The reply came, "Sorry nothing can be done for Abdul Karim, as he has developed symptoms of phobia." On being told this, the Promised Messiah (peace be upon him) observed, "They have no remedy for it, but God has." He continued to pray fervently for the boy's recovery. As a result of his prayers, the boy made a complete recovery and lived to a good old age.

Again here is another faith inspiring incident of the Promised Messiah's (peace be upon him) acceptance of the prayers:-

One Ahmadi friend, Munshi Ata Muhammad Patwari (Revenue Officer) reported to Hazrat Mirza Bashir Ahmad (Allah be pleased with him). He said:-



"I was quite indifferent to and ignorant of religion, nay I used to mock at religious matters. I drank liquor and accepted bribes. When some Ahmadi friends living in my locality preached their faith to me, I used to mock them too. One day an Ahmadi friend pressed me hard with his preaching. I retorted, "I am going to write to your Mirza Sahib, asking him to pray for the achievement of an objective of mine. If the objective is achieved, I will believe that he is true in his claim". I then wrote to him as follows:

"You claim to be the Promised Messiah and friend of God. The prayers of the friends of God are accepted. I have three wives. Twelve years have passed since my last marriage, but I have no issue by any of them. I desire to have a handsome, promising and auspicious son and that too by my first wife. Please pray for the fulfillment of this desire of mine."

In reply, Hazrat Maulvi Abdul Karim Sahib wrote to me on behalf of the Promised Messiah (peace be upon him) in these words:-

"Huzoor informs you that prayer has been offered for you, and that God will bless you with a handsome, promising child by your first wife as desired by you. But there is one condition, you must turn to God like Zakaria."

Munshi Ata Muhammad says, I thereupon sincerely repented and turned to God, in compliance with this precept. Seeing this change in me, people began to say,

"What a charm has been practiced on this devil. He has given up all his evil ways."

Four or five months later, my first wife became pregnant and I started to say to people,

"You will soon see, I shall have a son, and he will be handsome and promising"

At last one night, my wife gave birth to the promised child. I, at once, went to Qadian, several others also accompanied me, and we took initiation at the hands of the Promised Messiah (peace be upon him).

There are numerous cases of such miraculous healing affected through the prayers of the Promised Messiah (peace be upon him), some of which he has mentioned in his book, *Haqiqatul Wahi*.

The Third distinctive miracle of which the Promised Messiah (peace be upon him) has referred in his book *Arbaeen* is the hidden meanings of the Holy Quran.

The Promised Messiah (peace be upon him) was bestowed a deep and comprehensive understanding of the Holy Quran from which he set forth all that was needed in the way of moral and spiritual guidance in the era that was opening out before him. He had pointed out that his age was related to the future of mankind as the age of Adam was related to the centuries that had passed before his own advent. He repeatedly challenged all Muslim divines, scholars and spiritual preceptors to compete with him in writing a commentary in Arabic on any group of Quranic verses that might be selected for the purpose. But no one took up the challenge seriously.

The fundamental discovery about the Holy Quran which we owe to the Promised Messiah (peace be upon him) is the very important one that the Holy Quran never makes an assertion unless it also points to the reason for that assertion. This discovery is as important as it is true. It has placed in the hands of the followers of the Book a master-key with which they can open the doors to many other important truths. With the Promised Messiah's (peace be upon him) emphasis on the Holy Quran's method of offering argument and assertion together, those who loved the Holy Quran were amply satisfied. The Holy Quran did not invite its readers to accept anything on mere authority. It invited them to accept beliefs and injunctions which appealed to their intellect and conscience.

The last but not the least the distinctive mighty sign bestowed upon the Promised Messiah (peace be upon him) referred to in his book *Arbaeen* is the foretelling of the hidden things and the secrets of the future.

In 1891 the Promised Messiah (peace be upon him) received the following revelation:-

"I shall make thee known with honor to the ends of the earth and shall exalt thy name"

At the time when he received this revelation he had sent no missionaries outside India, nor were his books generally known beyond the confines of India. Today the message of Ahmadiyyat has reached the farthest regions of the earth. Ahmadiyya missions have been established in most countries of the world and Ahmadi missionaries are scattered around the globe. Islam



which appeared in his time as fighting a rearguard action against Christianity is, through his tremendous efforts, now looked upon again with honor and respect in contrast with other religions, and Christianity is on the retreat. It is a matter for reflection what was the power which, many years ago at a time of great weakness and utter helplessness, caused him to make these predictions of Islamic victories and has fulfilled them? Is there any instance of a false one making such prophecies which were fulfilled so splendidly? God Almighty never lends His support to one who is false. As the Promised Messiah (peace be upon him) has said:-

“An impure person never receives help from the Divine Master and He never lets His pure servants be frustrated.”

On 15 April 1905 the Promised Messiah (peace be upon him) announced that it had been revealed to him that within a short time the world would be overtaken by a widespread calamity of a terrible character which would not only affect human beings but even birds, animals and trees. He indicated that in the course of it rivers of blood would flow and terror would spread and that the Czar of Russia would be afflicted with great misery. He admonished his opponents not to rush into denial but to treat the prophecy as a proof of his righteousness. He affirmed emphatically that as the prophecy was based on divine revelation it was bound to be fulfilled without doubt and that all that was needed was that his opponents should wait for some time for its fulfillment in a spirit of righteousness and steadfastness.

The whole world is witness to the terrible tragedy that overtook the Czar and the members of his family and culminated in the dishonor and destruction of the Czar and his family on 15 July 1918. It is not necessary to describe its gruesome details. They are now part of history. This historical event alone would be sufficient in the estimation of any just and reasonable person to establish the truth and righteousness of the Promised Messiah (peace be upon him) beyond the least doubt. In 1905, when the prophecy was published, the Czar was, without a doubt, the most powerful and most absolute monarch of his time. In the eyes of his people he was a demi god, above and set apart from normal human beings. His territories were vaster than those of any other ruler. They stretched across the whole of the old

world. His wealth and resources staggered the imagination.

The Promised Messiah (peace be upon him) was the resident of a small town in a backward province of India, a town which was not in touch with the rest of the world even by telegraph or railway. He had no special interest in the vast dominions of the Czar or in the personal affairs of that monarch. When he published his prophecy it was completely ignored as a meaningless pronouncement of a person on the verge of insanity. Anticipating such a reception he had emphasized that his truth and righteousness would be judged through the fulfillment of the prophecy. He repeated that the prophecy was based on divine revelation which would not be frustrated under any circumstances. All that was necessary was to await its fulfillment in a spirit of righteousness and steadfastness. It is worthy of note that the prophecy presented a lurid picture of the horror of the First World War. The miserable end of the Czar was only one of the dozen or so features of the war described in the prophecy though it was the most striking one of them.

Now I would like to describe that mighty sign of the Truthfulness of the Promised Messiah (peace be upon him) which signed forth in this country of ours - the United States of America; which was even highlighted by the Press of the United States of America.

John Alexander Dowie born in Edinburgh in 1847 and studied for the Church in his early years. In 1888 he came to the United States of America and started the publication of a paper called *Leaves of Healing*. In 1896 he founded the Christian Catholic sect. In 1901 he started building a town in the State of Illinois which he called Zion City. He established many factories within the area of the town and became in effect the uncrowned king of Zion City. In the same year he claimed to be Elijah III.

Dowie was a bitter enemy of Islam and of the Holy Prophet (peace and blessings of Allah be upon him). He gave repeated expression to his hostility towards Islam in his speeches and writings which were published in the *Leaves of Healing*:-

“I think of the falsehood of Muhammad with great contempt” (*Leaves of Healing*, Vol. VII, No. 5, 26 May 1900). Again, he said:- “Islam and Muhammadanism must be destroyed.” (*Leaves of*



*Healing 25 August 1900, p. 7).*

Being provoked by his reviling of Islam and the Holy Prophet (peace and blessings of Allah be upon him), and his eagerness to destroy Islam and the Muslims, the Promised Messiah (peace be upon him) confronted him with the following challenge in September 1902:-

“Recently there has appeared in the United States of America a man, apostle of Jesus, whose name is Dowie. He claims that Jesus in his capacity of God has sent him into the world to invite people to the doctrine that there is no God besides Jesus. But what kind of a God is he who would not safeguard himself against the Jews, who was betrayed by a treacherous disciple against whose mischief he proved helpless. Dowie who deifies Jesus and calls himself his apostle and says that the prophecy mentioned in Deut. 18:15 is fulfilled in his advent and that he is himself Elijah and the apostle of this age. He does not know that his artificial god was never conceived of by Moses, and that Moses repeatedly admonished the children of Israel that they must not deify any creature, whether man or animal, neither in heaven nor on earth. He reminded them that God had spoken to them, yet they had not seen Him, and that their God was above having a shape or a body.

“But Dowie, repudiating the God of Moses, presents a god who has four brothers and a mother. He has repeatedly declared in his paper that his god Jesus has told him that all Muslims will be destroyed and not one of them will survive, except those who should acknowledge the son of Mary as their god and Dowie as the apostle of that artificial god.

“We have a message for Dowie that he need not be anxious to destroy all the Muslims. How can they acknowledge the godhead of the humble son of Mary, especially as in this age the tomb of Dowie’s god has been discovered in this country and there is present among them the Promised Messiah, who has appeared at the end of the sixth and the beginning of the seventh millennia, with whose advent many Signs have been manifested? Dowie’ claim, that all Muslims will be destroyed and only those will be saved who will acknowledge Jesus as god and Dowie as the apostle of the god, spells danger for even those Christians who believe in the son of Mary as god but do not acknowledge Dowie the false apostle. Dowie has

clearly proclaimed in the revelation alleged to have been received by him that it is not enough to acknowledge Jesus as god unless Dowie is also acknowledged as Elijah and an apostle for the age, according to the prophecy mentioned in Deut. 18:15. They would not be saved unless they acknowledge all this, in default of which they would be destroyed. In this situation the Christians of Europe and America should make haste to acknowledge Dowie, lest they should be ruined. Having accepted one absurd doctrine, namely the godhead of Jesus, they should have no difficulty in accepting another absurd doctrine that Dowie is the apostle of that god.

As regard the Muslims, we wish to point out respectfully to Mr. Dowie that there is no need for the fulfillment of his purpose to subject millions of Muslims to destruction. There is a very easy way of determining whether Dowie’s god is true or our God. That way is that Mr. Dowie need not repeatedly announce his prophecy of the destruction of all Muslims, but should keep me alone in his mind and should pray that of the two of us, the one who is false may die before the other. Dowie believes in Jesus as god and I consider him a humble creature and a prophet. The matter in issue is which of us two is in the right? Mr. Dowie should publish this prayer which should bear the testimony of at least one thousand persons. When the issue of the paper that contain this announcement reaches me I too will pray accordingly and shall append to my prayer the testimony of a thousand persons, if God so wills, I am sure that through the adoption of this course a way shall be opened for Mr. Dowie and all the Christians for the recognition of the truth.

I have not been the first to propose such a prayer. It is Mr. Dowie who, through his announcements, has put himself in that position. Observing this, God. Who is jealous, has urged me towards this confrontation. It should be remembered that I am not just an average citizen of this country. I am the Promised Messiah, who is being awaited by Mr. Dowie. The only difference is that Mr. Dowie says that the Promised Messiah will appear within twenty-five years, and I proclaim that he has appeared already and that I am that person. Hundreds of Signs have appeared in my support in the earth and from heaven. My Community numbers approximately a hundred thousand and is rapidly increasing.



Mr. Dowie boasts that he has healed thousands of suffers through his attention. We retort: Why then was he not able to heal his own daughter and let her die, and still mourns her loss. It is noteworthy that hundreds of people in this country practice the art of healing and many of them become experts in it and yet none acknowledges that they possess spiritual merit. It is surprising how the simple people of America are trapped by Mr. Dowie. Were they not carrying the burden of unduly deifying Jesus that they took over this second burden also? If Mr. Dowie is true in his claim and Jesus is indeed god, this matter can be determined by the death of only one person; there is no need of destroying the Muslims of all countries. But if Mr. Dowie does not respond to this notice and offers a prayer according to his boasts and then is removed from this world before my death, this would be a sign for all the people of America. The only condition is that the death of either of us should not be compassed by human hands but should be brought about by illness or by lightning, or snakebite or by the attack of a wild beast. I grant Mr. Dowie a period of three months to make up his mind to comply with my request and I pray that God be with those who are true.

The method I propose is that Mr. Dowie should come into the field against me with the permission of his false god. I am an old man of more than sixty-six years of age. I suffer from diabetes, dysentery, migraine, and deficiency of blood. I realize, however, that my life depends not upon the condition of my health but upon the command of my God. If the false god of Mr. Dowie possesses any power he will certainly permit him to come forth against me. If instead of destruction of all Muslims Mr. Dowie's purpose can be served by my death alone, he will have established a great sign, in consequence of which millions of people will acknowledge the son of Mary as god and will also believe in Dowie as his apostle. I affirm it truly that if the disgust that the Muslims of the world feel towards the god of the Christians were to be placed on one side of the scale and the disgust that I feel towards him to be placed on the other side of the scale my disgust would be found to be heavier than the disgust of all the Muslims of the world. The truth is that Jesus son of Mary is from me and I am from God, Blessed is he who recognizes me and most unfortunate is he from whose eyes I am hidden." (*Review of Religions, Urdu, Vol. 1, No. 9, pp. 342-48*)

The challenge of the Promised Messiah (peace be upon him) was given great publicity in the American Press, in some organs of which its substance was published almost verbatim, among them the *Literary Digest* of 20 June 1903, the *Burlington Free Press* of 27 June 1903, the *New York Commercial Advertiser* of 26 October 1903.

*The Argonaut* of San Francisco, in its issue of 1 December 1902, gave an account of the challenge under the caption, "English verses Arabic Prayer Contest", and concluded as follows:-

"In brief the Mirza has written to Dowie: You are the leader of a community. I too have several followers. The decision as to who is from God can be easily sought. Each of us should pray that whoever is false God should take him away in the lifetime of the other. The one whose prayer is heard shall be considered from the true God."

The paper commented:- 'This indeed is a most reasonable and just position.' Dowie gave no reply to the Promised Messiah's challenge but announced in the *Leaves of Healing* of 14 February 1903: 'I pray to God that Islam should soon disappear from the world. O God, accept this prayer of mine. O God destroy Islam.'

On 23<sup>rd</sup> August 1903 the Promised Messiah (peace be upon him) published another statement addressed to Mr. Dowie, in the course of which he said: "I do not say merely out of my own mouth that I am the Promised Messiah. God Who has created the heavens and the earth bears witness for me. To complete His witness He has manifested and continues to manifest hundreds of signs in my support. I say truly that His grace upon me is in excess of His grace that He bestowed upon the Messiah who appeared before me. His countenance has been exhibited in my mirror more widely than it was reflected in his mirror. If I say this only out of my own mouth, I am false; but if He bears witness for me, no one can call me false. I have thousands of his testimonies in my support, which I cannot number. One testimony is that if Mr. Dowie will except my challenge and will put himself in opposition to me expressly or impliedly, he will depart this life with great sorrow and torment during my life time.

Dowie has not so far replied to my challenge nor has he referred to it in his papers. I, therefore, grant him time for seven months from today, the 23<sup>rd</sup> of August



1903. If during this period he comes forth in opposition to me and makes an announcement in his paper that he accepts fully the plan that I have put forward, the world shall soon see the end of this contest. I am about seventy years of age and Dowie according to his own statement, is a young man of fifty years. I am not concerned about this disparity in our ages as the issue is not to be decided on the merit of the age. It rest entirely with God Who is God of heaven and earth and is the best Judge. If Mr. Dowie runs away from this contest I would call upon the people of America and Europe as witnesses that this would also be deemed to be his defeat, and in such a case it should be concluded that his claim of being Elijah is mere boast and deceit. He may try to flee from death in this manner, he should realize that his flight from the proposed contest is also a species of death. Be sure, therefore, that a calamity will most certainly befall his Zion very soon.

At last Mr. Dowie announced in the *Leaves of Healing* of December 1903:- "In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People asked me why do I not send him the necessary reply? Do you think I should answer such gnats and flies? If I were to put my foot on them I would trample them to death. The fact is that I merely give them a chance to fly away and survive."

Thus the issue was squarely joined between the Promised Messiah (a.s.) and Dowie. From that moment Dowie entered upon progressive decline of all his affairs. His health began to deteriorate his followers began to have doubts and question his claims, he began to encounter financial difficulties. In 1905 he suffered a stroke of paralysis and was directed by his physician to move to warmer climate. He was taken to Mexico and later to Jamaica. The affairs of Zion were handed over to a nominee of his who soon turned against him. His wife and children deserted him and he was charged with diverse illicit and immoral practices. On 9<sup>th</sup> March 1907 he died a miserable death. The prophecy of the Promised Messiah (peace be upon him) was truly and completely fulfilled. And here are some quotations from the American press regarding the fulfillment of the prophecy:

*The Dunville Gazette* of 7<sup>th</sup> June 1907 wrote:

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

*The Truth Seeker* of 15<sup>th</sup> June 1907 wrote: 'The Qadian man predicted that if Dowie accepted the challenge, he would leave the world before his eyes with great sorrow and torment. If Dowie declined the Mirza said, the end would only be deferred; death awaited him just the same and calamity would soon over take Zion. That was the grand prophecy; Zion would fall and Dowie would die before Ahmad'.

*The Herald of Boston*, in its issue of 23<sup>rd</sup> June 1907, observed: "Dowie died a miserable death with Zion City torn and frayed by internal dissensions".

The paper further captioned for his article thus "Great is Mirza Ghulam Ahmad the Messiah foretold pathetic end of Dowie and now he predicts plague flood and earthquake.

Dear brethren, for God's sake convey the truth of the Promised Messiah (peace be upon him) and request the people not to denounce the Imam of the age precipitately because as he himself has said: "I announce it plainly that it is not easy to denounce me. He who calls me kafir would have himself to become a kafir first. He who describes me as faithless and astray would have to confess his own error and humiliation. He who charges me with departing from the Quran and the Hadith would have himself first departed from them. I am affirmant of the Quran and the Hadith and am in turn affirmed by them. I am not astray but am the foremost of the believers. God has assured me that whatever I say is the truth. He who believes in God and accepts the Quran and the Holy Prophet (peace and blessing of God be upon him) as true, should find it enough proof to silence him that I say so, but I have no remedy for him who is daring and heedless in his denial. God Himself will admonish him. I, therefore desire you should reflect upon this for the sake of God alone and you should also advise your friends so that they should reflect upon these matters honestly and impartially." (*Malfoozat* Vol. 4, page 16)



## A DIVINE SIGN FOR AMERICA

by Anwer Mahmood Khan

(Dr. John Alexander Dowie, a pretender to prophethood, was challenged by Hazrat Mirza Ghulam Ahmad, the Promised Messiah. He died a miserable death as prophesied by Hazrat Ahmad.)

Allah bestowed the glad tidings upon Hazrat Ahmad that He will manifest powerful signs to vindicate his veracity. These signs were shown both in the heaven and the earth. The signs on earth included the wrath of God on the enemies of Hazrat Ahmad foretold through prophecies. The month of March appears to have a special relation to the Jama'at. We notice that many opponents of Hazrat Ahmad saw their destruction in the month of March. Lekhram died on March 6, Dowie died on March 9, and Munshi Ilahi Baksh also died in the later part of March.

Today I will discuss one great sign that was manifested in the United States, and was truly a fulfillment of a great prophecy of Holy Prophet Mohammed<sup>SA</sup> concerning the advent of Imam Mahdi. This sign is the fulfillment of a prophecy about the death of John Alexander Dowie resulting from a *mubahala* or prayer duel as offered by Hazrat Ahmad<sup>AH</sup>

John Alexander Dowie was born in Edinburgh, Scotland in 1847. His family moved to Australia in 1860. He began working at his uncle's shop as a shoe salesman. He had a bad temper and once during a disagreement he threatened to hit his uncle with an iron rod. Dowie did a few odd jobs here and there as a clerk and, in 1867, moved back to Scotland for further studies. He studied theology and some other subjects for 2-3 years. As his father could not afford to continue funding him, he was asked to return to Australia. In 1872, he came back to Australia and began a job search in the Church. Finally he was accepted at a congregational church in the small city of Newton near Sydney. Later, he moved and became a minister in a Melbourne Church. In 1878, he organized the International Healing Association. He was arrested many times during his stay because of his extreme protests against the wickedness that, according to him, abound in that area. In July 1888 he moved to the United States and arrived in the San Francisco area.

He began his healing activities here; initially he was given a warm welcome, but later he began calling all those who helped him as apostates. He extensively traveled up and down the west coast. Passing through Utah, he arrived in Evanston, Illinois. This is where he began his ministerial work in a small wooden hut near the World Fair facilities. In 1896 he formed his own church, the Christian Catholic Church. He had an enrollment of 500 followers. In 1897, he established the Central Zion Tabernacle. In 1895, he was arrested over a hundred times for protesting against alcohol use and practicing medicine without a license.

Slowly he began buying large parcels of land some 42 miles north of Chicago while keeping the attention of the media in his controversial pursuits in Chicago. On New Year's Eve, he gathered all his followers to an all-night service at the Central Zion Tabernacle. As the clock struck 12, Dowie drew the large curtain 25 ft high and 25 ft wide that was hiding the blueprint of the new City to be founded that he named Zion. The blue print was a piece of land 6600 acres in area along the bank of Lake Michigan. This was the beginning of the City of Zion. From this point on, he began to progress with leaps and bounds.

### Claims of John Alexander Dowie:

Upon closer examination of the claims of Dr. Dowie, one finds an interesting trend of progressive authority. He assumed three titles besides being called a General Overseer or Doctor Dowie; he has described these titles over a period of eight years. The first title, which he declared for himself on January 22, 1896 was "authoritative teacher." We read:

"I am not claiming any office; no man has heard me claim any office. I am a teacher and have taken no other place. I have not stood here claiming to be recognized as a prophet. I have not stood here claiming to be recognized as an Apostle. I have stood here as an authoritative teacher."



**June 2, 1901: Claims to be the Elijah**

On June 2, 1901, he then claimed to be the Elijah III as we read:

“As the teacher of the Christian Catholic Church in Zion...I continued to develop practically these principles in my ministry, and God used me to prepare the church for the declaration of June 2, 1901. I there stood forth before an immense audience in the Chicago Auditorium and declared that God had sent me as John the Baptist had been sent, in the Spirit and Power of Elijah.”

He further said:

“The name is not a title, it is a reality. I firmly believe in common with tens of thousands of my followers that I have been sent by God in the ‘Spirit and Power of Elijah’ as the third and last manifestation of that prophet. The first manifestation was in Elijah (which means Jehova is my God) 28 centuries ago, when the worship of Baal was triumphant in Israel. This was Elijah the Destroyer. The second manifestation was in the person of John the Baptist. (Matthew 13:14). He was Elijah the Preparer. The third manifestation of Elijah is in my person, of whom Christ spoke, after John the Baptist’s death, when he admitted the correctness of rabbinical contention, ‘Elijah must first come,’ saying ‘Elijah indeed cometh and shall restore all things.’ I am Elijah, the Restorer.” (Pages 53-57)

Finally, he declared his ultimate office to be “The First Apostle.” This declaration was made on September 18, 1904. He said:

“I stand hereby today as the High Priest on earth and the First Apostle of the Christian Catholic and Apostolic Church in Zion of that High Priest in Heaven”

In this capacity, he not only announced his communion with the Divine, but he made several statements that he claimed to have originated from the Almighty God Himself. It behooves us to scrutinize carefully this claim, as Dowie attributed it to be the word of God.

We further notice that Dowie claimed to be Elijah III and hurled foul and abusive remarks towards Islam,

the Founder of Islam, and Muslims in general. There is not enough space to present all of Dowie’s allegations against the Holy Prophet Mohammad<sup>sa</sup>

I would share a few, however, to show the intensity of his hatred for the Founder of Islam: He writes in his publication “*Leaves of Healing*” thus:

“Zion will have to destroy Mohammedanism”

“One of the greatest systems in the Orient is Mohammedanism . . . the Mohammedan is taught to look forward to heaven as one vast brothel and harem, where he can find satisfaction in women that are prepared for him as the creatures of lust. Zion will have to wipe out that shocking blot upon humanity. That accursed flag will have to come down from the high towers of Jerusalem. May God help me to knock at the gate of the Moslem before long!. The Moslem will fight. There are hundreds of millions of them. One of the great wars imminent is that between the Cross and the Crescent. But, beloved, there is something stronger than steel. It is the Sword of the Spirit. There is something greater than anger, It is Love. Love subdues the man; it subdues the nation, and will reach the heart...” (*Leaves of Healing*, Volume XIII page 474)

**“The Unspeakable Turk”**

“How can any one who knows exactly what Mohammedanism is, for one single moment imagine that God or man can forever stand that abomination?”

‘Where the Moslem hoof comes no grass grows’ is the Eastern proverb. Wherever the accursed teaching of Mahomet has come there has been an end of all real progress.... I pray for the day to come when the Crescent shall disappear, and when the flags – I would like to see them united there and everywhere of Great Britain and America shall float over Zion at Jerusalem, as they often do at the city of Zion near Chicago. May God Grant it! It is the time that the Moslem abomination was ‘gone, bag and baggage’ as Mr. Gladstone used to say. Let it slink away back into the deserts of Arabia whence the filthy thing emerged.... May God destroy it. (*Leaves of Healing*, Volume XII page 526)

“Indulgence in Damning Lust the Prize Offered



in Mohammedanism and Mormonism”

“But with it all came the damning lust; that which enticed, under Mohammed, the tribes of Koresh to forsake their God and enlist under his banner, namely, that they would have women galore while they lived, and that when they died there would be a host of houris with whom they should dwell in a paradise of damning lust, eating and drinking, and be forever happy, with the happiness of a filthy brute whose highest aspirations never rise higher than its belly. This was the prize that Mohammad offered, and this is the prize that Mohammedanism still offers... This is the prize, despite all they say, that still underlies Mohammedanism and Mormonism, and which by the grace of God, we hope to do something in smashing.” (*Leaves of Healing*, Vol. XIII, Page 662)

### **The Terrible Danger to Christianity from Mohammedanism**

“I warn the Christian nations of America and Europe. Islam is not dead. Islam is full of power. Although Islam must go, although Mohammedanism must be destroyed, remember it will not be wiped out by the effete Latin Christianity; the powerless Greek Christianity; the worn-out Christianity of those who nominally acknowledge Christ and live as gluttons and drunkards and harlots and whoremongers and oppressors.” (*Leaves of Healing*, Vol. VII, August 25, 1900)

Hazrat Ahmad<sup>AH</sup>, being the champion of Islam, deeply loved the Founder of Islam. Naturally, Hazrat Ahmad was deeply grieved by the foul allegations and abuses of Dowie towards the Holy Prophet Mohammad. He responded first with polite admonishment, but this polite invitation went on deaf ears, and Dowie did not even care to acknowledge the receipt of such invitations. Rather he continued in his vituperations regularly and filled them with fresh venom of some sort. Hazrat Ahmad, at this stage, issued a leaflet inviting him for a decisive act of *mubahala*. Hazrat Ahmad writes:

#### **Mirza Ghulam Ahmad's Challenge to Dr. Dowie for a Prayer Duel**

“.... Recently there has appeared in the United States of America a man, apostle of Jesus, whose

name is Dowie. He Claims that Jesus in his capacity of God has sent him into the world to invite people to the doctrine that there is no God besides Jesus... He has repeatedly declared in his paper that his God Jesus has told him that all Muslims will be destroyed and not one of them will survive, except those who should acknowledge the son of Mary as their God and Dowie as the apostle of that artificial god.... We have a message for Dowie that he need not be anxious to destroy all Muslims... There is a very easy way of determining whether Dowie's God is true or our God. That way is that Mr. Dowie need not repeatedly announce his prophecy of the destruction of all Muslims, but should keep me alone in his mind and should pray that of the two of us, the one who is false may die before the other... Mr. Dowie should publish this prayer which should bear the testimony of at least one thousand persons... I too will pray accordingly and shall append to my prayer the testimony of a thousand persons, if God so wills. I am sure that through the adoption of this course A WAY SHALL BE OPENED FOR Mr. Dowie and all the Christians for the recognition of the truth... The only condition is that the death of either of us should not be compassed by human hands but should be brought about by illness or by lightning, or snakebite or by the attack of a wild beast. I grant Mr. Dowie three months to comply with my request and I pray that God be with those who are true. (*Review of Religions* Vol.1 No. 9 page 342-348)

Although Mr. Dowie did not pay any attention to this prayer contest. The world press took special notice, and over forty newspapers around the world published this duel in their daily, weekly, and monthly publications. A small list is presented below:

#### **Clippings from the Newspapers covering Hazrat Ahmad's Prayer Duel, A Summary**

- 1 *The Argonaut*, San Francisco, Dec. 1, 1902  
“An Anglo-Arabic Praying Match”
- 2 *New York Times*, March 29, 1903  
Editorial: “The Rival Prophets”
- 3 *Baltimore America*, June 25, 1903



- “Dowie versus Ghulam”
- 4 *Boston Daily Advertiser*, June 25, 1903  
Dr. Dowie, Elijah II, has received a Challenge to a Prayer Duel by Mirza Ghulam Ahmad of Qadian, Punjab, India
  - 5 *Democrat and Chronicle*, June 25, 1903  
“Mirza Ghulam Ahmad of Qadian, India, threatens to pray Prophet Elijah Dowie to Death. All right, such long range assassination. As that is permissible. Sail right in, Mirza.
  - 6 *The Inter Ocean*, Chicago, June 27, 1903  
Editorial: “Ghulam Ahmad’s Challenge”
  - 7 *Burlington Daily Free Press*, Burlington, Vermont, June 27, 1903  
“A Praying Duel Proposition”-
  - 8 *The Inter Ocean*, Chicago, June 28, 1903  
“Will Dowie Fight this Duel?” Who is a liar?
  - 9 *The Sunday Times-Union*, Jacksonville, June 28, 1903  
(Small News item) One Mirza Ghulam Ahmad, who dwells in Northern Hindustan, Challenges Alexander Dowie to praying match, and threatens to pray him to death....
  - 10 *Worcester Sunday Spy*, June 28, 1903  
(Established 1770, by Isaiah Thomas, Worcester, Massachusetts)  
“Alexander Dwie has a rival in India”.
  - 11 *The New York Times*, October 17, 1903  
“Dowie and his Host Mass in the Garden”
  - 12 *The New York Times*, October 18, 1903  
“Elijah III’s – Hosts in Tents of Ungodly”  
Many Complaints Made
  - 13 *The New York Times*, October 19, 1903  
- Throngs Turn From Enraged “Elijah-III”  
- Half Of Vast Audience Leaves Garden Despite Guards  
- Prophet Denounces City
  - 14 *The New York Times*, October 20, 1903  
“Hostile Audience Howls at Dowie”
  - 15 *The New York Times*, October 21, 1903  
“Carrie Nation Halts Abuse from Elijah”
  - 16 *The New York Times*, October 22, 1903  
- “Elijah Overawed by Angry Multitude  
- Convert for Dowie  
- Trust Funds Disappear  
- Audience was Hostile  
- Strange Revelations
  - 17 *The New York Times*, October 24, 1903  
“Dowie Leaves City – and May Not Return” (16 pages with Review of Books & Art)
  - 18 *The New York Times*, October 25, 1903  
(26 page magazine Supplement and Financial Section)  
“Advertisement: “Dowie – His Creed and his Personality”  
- Letter to the Editor: “The Ways of Dowie” by Mark Marion, N.Y., Oct. 20, 1903  
- Dowie Repeating Himself
  - 19 *The Commercial Advertiser*, NY, October 26, 1903  
“Dowie Challenged”  
Indian Messiah Dares him to Prove his Claims
  - 20 *The Times*, London, November 9, 1903  
- “The Dowie Mission”  
- “Dr. Dowie’s Crusade”
  - 21 *The Literary Digest*, Vol. XXVI, Number 25  
“Rival Messiah in a Proposed Prayer Duel”
  - 22 *New York Daily Tribune*, April 3, 1906 “Dowie Down and Out” – New Leader for Zion
  - 23 *New York Daily Tribune*, April 5, 1906  
“Receiver for Zion”  
– Act to forestall Dowie’s Threatened Flight Against Ouster
  - 24 *The Outlook – The Week*, April 14, 1906  
“Zion in a Ferment”
  - 25 *The Chicago Tribune*, March 10, 1907  
- Founder of Dowieite Cult and of Zion City  
- Who Died Yesterday  
- Dowie, Dying, Says He’ll Live Again  
- I’ll Return to Earth in 1,000 years – almost his Last Words  
- Dowie an extraordinary Man  
- In Robes of First Apostle
  - 27 *The New York Times*, March 10, 1907  
- “Dowie Dies in the City he Founded” – Neither wife nor son, whom he had Repulsed, was at his bedside.
  - 28 *The Times*, London, March 11, 1907  
“Dr. Dowie” -
  - 29 *Chicago Daily Tribune*, March 12, 1907



- "Dowie faithful Hold Last Rites"
- Ten Score followers of "First Apostle"
- Refuse to Participate in other Services
- Not to Attend Funeral
- Gladstone Continues with Arrangements for Final Ceremonies on Thursday

30 *The Dunnville Gazette*, June 7, 1907

"A Messiah in India"

31 *The Truth Seeker, New York, NY*, June 15, 1907

"The War of the Prophets"

32 *The Sunday Herald, Boston*, June 23, 1907

"Great is Mirza Ghulam Ahmad The Messiah"

Foretold Pathetic End of Dowie, and now He Predicts Plague, Floods and Earthquakes-

### **Dowie's Vituperations against Hazrat Ahmad<sup>AS</sup>**

"In India, there is a Mohammedan Messiah who keeps on writing to me that Jesus Christ lies buried in Kashmir. People ask me why do I not send him the necessary reply? Do you think that I should answer such gnats and flies? If I were to put my foot on them I would crush them to death. The facts that I merely give them a chance to fly away and survive. (*Leaves of Healing* December 27, 1903)

### **Hazrat Ahmad reiterates his Challenge**

It should be borne in mind that Dr. Dowie has not given any reply to my challenge made in September 1902 nor has he even so much as mentioned it in his paper (*i.e. Leaves of Healing*). For an answer to my challenge. I will wait for a further period of seven months from this day (*i.e. August 23, 1903*) if he accepts the challenge within this period and fulfill its conditions as published by me, and makes an announcement to the effect in this paper, the World will soon see the end of this contest. I am about 66 years of age, while Dr. Dowie is about 55 years. Therefore compared to me he is still young. Since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the Hands of Him Who is the Lord of the Heaven and Earth, and Judge over all judges and He will decide it in favor of the true claimant. But if Dr. Dowie can not even now gather courage to appear in the contest

against me, let both the continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my life time. If he accepts the challenge, the pretensions of Dr. Dowie will be settled though he may try hard as he can to fly away from the death, which awaits him. Yet his flight from such a contest will be nothing less than a death which awaits him and the calamity will certainly overtake him in Zion for he must face the consequences of either acceptance of the challenge or its refusal."

### **Dr. Dowie's High Profile**

- Owned 6600 Acres of land, 11 square miles
- Bank of Zion
- Lace Factory of Zion
- Zion Schools
- Factories and manufacturing plants
- Railway lines
- Grocery Stores
- Produce Markets
- Central Zion Tabernacle
- Zion Publishing House
- 4 publications
- *Leaves of Healing* printed in 4 languages and distributed all over the world
- Branches in Australia, Germany, France and Switzerland
- Over 3000 Personal Guards
- Thousands of employees
- His personal Christmas gift no less than One Million dollars
- Net-worth estimated to be in excess of 20 Million dollars

### **Dowie's Trip to New York in 1903**

- 3000 soldiers traveled from Zion to New York all paid
- 8 Trains carried thousands of his followers
- Madison Square Garden was rented for a month
- *New York Times* published this headline: "Invasion of New York by Dowie's army, *Chicago Tribune* expressed an expectation of 100,000 converts
- 30,000 people were packed at Madison Square Garden to hear Dr. Dowie.
- Preparations for this moment took 10 months planning and \$ 300,000
- All New York publications covered his trip.
- Decline of Dr. Dowie began in New York



**ZERO HOUR started on Oct. 18, 1903****New York Times Headlines:**

“ Hostile Audience Howls at Dowie”

“ Elijah Overawed by Angry Multitude

“ Throngs turn from Enraged Elijah III

“ New York – The Waterloo of the Elijah”

“ Massive Gatherings deserts Elijah

“Elijah III’s Hosts in Tents of Ungodly

Many Complaints made”

Dowie and his Host Mass in the Garden”

“ Dowie leaves the City and may not Return”

**Dowie's Low Profile:****A Sudden Fall**

- On December 19<sup>th</sup> 1905, he became paralyzed and it incapacitated him from all work
- Embezzled \$ 2,529,766 from Zion
- \$ 35,000 were found to be given as gifts to pretty women of Zion
- His daughter died by an alcohol lamp and he could not heal
- His wife and son deserted him and were not even present with him at his death.

**His teaching of Clean Living His practice of lustful life style.**

1. Was found to have a cellar of fine wines that he drank. For public view it was a week tea.
2. He planned seven “ vestal virgins” who used to

entertain him.

3. He was visited by his personal Physician while he preached against the use of medicines and doctors all his life.

**Hazrat Ahmad's Victory of the prayer  
Duel highlighted by the Newspapers in  
bold and unequivocal terms**

*The Dunnville Gazette*, Friday, June 7, 1907

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

*The Truth Seeker*, Sunday, June 15, 1907

“The Qadian man predicted that if Dowie accepted the challenge, he would leave the world before is eyes with great sorrow and torment. If Dowie declined, the Mirza said, the end would only be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: ‘Zion would fall and Dowie would die before Ahmad’ It appeared to be a risky step for the Promised Messiah to defy the Restored Elijah to an endurance test, because the challenger was by fifteen years the older man of the two, and probabilities, in a land of plagues and fanatics, were against him as a survivor; but he WON OUT.”

*The Sunday Herald, Boston*, June 23, 1907

“Dowie died a miserable death with Zion City torn and frayed by dissensions”

## MESSIAH 2000 CONFERENCE

To share with others, the fulfillment of the grand prophecy regarding John Alexander Dowie, a conference is being organized by the Ahmadiyya Movement in Islam, USA near Zion, IL. The conference will be held on August 12, 2000 at Carthage College Chapel Hall, in Kenosha, WI. This is located about 15 minutes from our Zion Mission House.

The very important event of the Prayer-Duel

between the Promised Messiah (a.s.) And John Alexander Dowie has been completely omitted in he history of Zion. The purpose of holding this conference near Zion is to bring to the notice of the public of Zion, this lost chapter from their history, to illustrate to them the victory of tolerance over narrow mindedness and hatred. Let us learn a lesson from this chapter of the history of Zion and march forward to a dynamic future for Zion, IL.



## AL-SAMEE, AN ATTRIBUTE OF GOD

(Speech delivered by Dr. Khalil Malik at the 52nd Jalsa Salana USA)

*Al-Samee* is the attribute of God that is associated with acceptance of prayers. It is by virtue of this attribute that Allah, the exalted turns to humans with compassion and mercy by listening to their entreaties and accepting their prayers. I would like to discuss the significance and application of this attribute as it is, perhaps, the most important attribute that helps us understand God almighty. It acts like the key that opens the door to mystery and majesty of God. It enables us to gain first hand knowledge and conviction of God's existence and His other marvelous attributes thereby opening up vistas of understanding and opportunities.

I would like to share some select aspects of this topic to refresh your memory and enhance your understanding but, more importantly, to stimulate your curiosity. My ultimate goal and objective is to make us all appreciate our God more intelligently so we may be able to love and serve Him with greater certainty and devotion.

Understanding attributes about God is so crucial in developing this admiration and love for Allah. Hazrat Masih Ma'ood (Peace be upon him) has emphasized that it is *Ma'arfat* or understanding of God that leads to *Yaqeen* or certainty which can then generate *Mohabbat* or love for the Creator. It is this Love and its depth that determines *Nijat* or salvation.

Allah the exalted says in Surah al A'raaf, v.181

“And to Allah alone belong all perfect attributes. So call Him by these attributes. And leave alone those who deviate from the right way with respect to these attributes. They shall be requited for what they do.” (7:181)

This verse clearly underscores the need and significance of understanding attributes of God so as to make maximum use of them.

Allah Ta'ala says in the Holy Quran that He created the heavens and the earth in six days then He established Himself on the Throne or “*Arsh*”. It is understood from this verse that Allah Ta'alah has designed and fashioned the creation in such a way that a distance and distinction has been made between the ‘Creator’ and the ‘creation’. As such humankind has not been given the capability to perceive God directly.

In this life human faculties do not possess what is needed to appreciate and behold Allah openly. However Quran does talk about a direct audience with God on the days of judgement thus implying availability of necessary faculties in the creation of man in that world. He is beyond human imagination and comprehension. In this life God revealed Himself indirectly through the display of His powers. He is recognizable through the manifestations of His powers. It is the study of the display of His Qualities or Powers that one can develop a faith in His existence. These powers are referred to in Quranic terminology as ‘*Asmaa*’ or ‘Attributes’.

Hazrat Masih Mau'ood (Peace be upon him) says: “God is concealed but He is identified by His Powers.”

And in a poem he says:

Through His Divine determination, the True God proves His existence;

This is the manifestation of that Imperceptible Being.

### ATTRIBUTES OF ALLAH

The Holy Quran has mentioned many attributes of God with Allah being His personal proper name. The word “Allah” is ‘ism-e-jamid’ that means it is an inert word. It is not derived from any word nor is any word derived from it.

The names or *asma'a* or attributes as mentioned in Quran are the different powers of God that are operative in this world from our perspective. With our faculties we can appreciate only these attributes. This, however, does not mean that God has only these attributes. His powers are infinite and all are perfect and glorious without any flaw as He says in Surah Al Hashr Ch.59,V.25 that “All beautiful names belong only to Him alone”.

Some of these attributes are called ‘Metaphoric’ or ‘*Ism-e-sifati*’ as they have some resemblance as rudimentary as may be with human faculties. There are other attributes of God which are referred to as ‘Transcendent’ or ‘*Ism-e-zati*’ which are unique and totally exclusive to Him. Al-Samee is a metaphoric name as it means one who hears. We also hear but God is the perfect listener with all its implications and



connotations.

Another way of looking at the attributes of God is to appreciate that there are some primary or fundamental or parent attributes (*Rabbul Aalameen, Al-Rahman, Al-Raheem and Malik-e-yaumiddin*) while the rest are derivative or secondary attributes. *Al-Samee* is a secondary attributes which is under the umbrella of the primary attribute of *Al-Raheem* because it is the mercy of God that He listens and accepts the prayers.

There are only a few places in the Holy Quran where the attribute of *Al Samee* is mentioned or implied all by itself. Most of the time, it is mentioned as a pair with another attribute of *Allah Ta'ala* either *Aleem* (All-Knowing) or *Baseer* (All-Seeing) There are some 33 citations of *Al-Samee & Al-Aleem* and 11 of *Al-Samee & Al Baseer*. It seems *Al-Samee* pertains to believers as a reassurance that their prayers are being heard shall be accepted whereas *Al-Baseer* pertains to non-believers as a warning that their deeds are being observed and shall not go un-punished. On the other hand *Al- Aleem* and *Al-Samee* pairing is needed to complete the message. Mere listening to the pleas can not be enough unless an *Al-Aleem* God knows all the circumstances and conditions and forces operative so as to choose the best option to effect the change asked for in the prayer. *Al Aleem* means All Knowledgeable which implies that God is well aware of one's hidden thoughts and motives as well as his actions and thus can not be misled by words of mouth.

*Al Samee* means All Hearing. Hearing is that ability by which one becomes aware of another individual's thoughts and feelings through spoken words. It is interesting to note that thoughts always have language attached to them. We think in words. Words are converted into sounds which are received by the listener and converted into the meaning understood by the listener. All these are extremely intricate and complicated and as such can have that many defects. But our God is *Al-Samee*, the perfect listener that means His Hearing has no defect or limitation. Although we are not given the knowledge as how He Hears but He does.

It is of interest to note that hearing and speech are closely linked. Barring a defect, if one can understand a spoken word, He can also verbalize it. We see that in children who are born deaf cannot learn to speak. God being *Subhan*, that is free from any flaw can therefore

speak any language. May be this is the reason why no separate mention is made in Quran of Allah's attribute as One who speaks. It is implied in Him being *Al-Samee*.

I would like to illustrate these points by citing some examples from the Holy Quran which clearly show that Allah listens, He gives verbal assurance of His approval and guides the actions that lead to desired results in a miraculous fashion because He is *Al-Samee* and *Al-Aleem*.

#### PROOF OF *AL-SAMEE* IN THE LIFE OF HAZRAT MOOSA<sup>AS</sup>

The Holy Quran tells us that when Hazrat Moosa was commanded to proceed to Pharaoh with the message to release Israelites from bondage and fear God. Hazrat Moosa<sup>AS</sup> pleaded to Allah Ta'ala that he would be rejected, he would be ridiculed for his weakness in speech and might even be killed because of the earlier charges of murder against him. In Surah Al-Sh'uaara Allah Ta'ala replies:

God said, ' that shall not be, go both of you with our signs; We are with you hearing. (26:16)

This is where Allah Ta'ala has referred to His ability to hear independently. But clearly implied is that Allah will be listening to his prayers and will help him when and where needed. The events as they unfolded bear this out. When Hazrat Moosa<sup>AS</sup> and his followers were caught between the Red Sea and the mighty army of Pharaoh, his companions panicked when they said "*Inna la mudrakoon*" that we are surely trapped. Hazrat Moosa replied:

'Never!' said he, 'My Lord is with me: He will guide me.'" (26:63)

Allah Ta'ala responded

Then We revealed to Moses: 'Strike the sea with your rod.' Thereupon it parted and every part looked like a huge mound. (26:64)

Although it is not mentioned as such, it is clearly implied that Hazrat Moosa As prayed at that time of desperation and his prayer was heard. Not only heard but it was acknowledged with verbal communication of its acceptance proving the point that when Allah says He listens, it is also implied that He speaks and assures the supplicant of His help with clear words in clear language. Not only that but Allah then guides his



servant as to the best course of action to bring about the desired results. This can only happen when Allah is also All Knowing and All Powerful. An ordinary action of putting the rod in the water created extra-ordinary results. The hand was that of Hazrat Moosa <sup>AS</sup> but the power was that of God.

### **PROOF OF AL-SAMEE IN LIFE OF THE HOLY PROPHET <sup>S.A.W.</sup>**

#### **YAUM E FUQAN (DAY OF DISTINCTION) BATTLE OF BADR**

RAMADHAN 02 A.H., MARCH 623 A.D.

The most vivid and detailed picture of this Attribute of Allah emerges when one reflects on the life of Hazrat Holy Prophet SAW. Allah says in the Quran:

“Who sees you when you stand in prayer. And Who sees your movement among those who prostrate. He is indeed the All-Hearing, All-Knowing. (26:219-221)

This point is illustrated by the Battle of Badr. This battle was fought by the Holy Prophet in 2<sup>nd</sup> year after his migration to Medina. In this battle a small and ill equipped army of only 313 Muslims, including children and elderly, encountered a well-trained and well-equipped ferocious army of Meccans on the hills near Badr. In terms of physical considerations, this was no contest. Muslims were outnumbered and out-equipped. The Holy Prophet <sup>SAW</sup> was keenly aware of the mismatch, which is shown in these words as he prayed fervently in his tent before the battle started. He continued to pray even as the battle raged on initially without any result. He prayed with such anguish and pathos Hazrat Abu Bakr became concerned about him.

The Holy Prophet prayed in these historic words:

O My Lord! I Remind You of Your Pledge and Your Promise. O My Lord! If this Party of Muslims Perishes, There Will Be No One to Worship Thee in the World.

Ultimately the Holy Prophet <sup>SAW</sup> finished his prayer and came out of his tent reciting these words of Holy Quran

*“The hosts shall soon be routed and shall turn their backs in flight.” (54:46)*

This verse had been revealed to him many years

earlier in Mecca. It was the verbal reassurance from Allah Ta’ala given to the Holy Prophet <sup>SAW</sup> as a response to his praying. Not only that, he was also guided as to what to do.

Allah Ta’ala says in Surah AL Anfal

*“So you slew them not but it was Allah Who slew them. And you did not throw when you threw but it was Allah Who threw, that He might confer on the believers a great favor from Himself. Surely Allah is All-Hearing, All-Knowing.” (8:18)*

The Holy Prophet came out of his tent. The battle was raging with full fury. He picked up a fistful of dust and threw it at the enemy. It became a storm that blew the sand into the eyes and mouths of the enemy so fiercely that they fled from the battlefield. Muslims routed the mighty army of Mecca. All the renowned leaders of Mecca were slaughtered at the hand of the weak army of Muslims.

Again Allah listened to the prayers, gave verbal assurance of victory and guided an action that was so trivial but produced the mighty result.

After the battle when the leadership of Mecca enemies had been buried in a mass grave, the Holy Prophet <sup>SAW</sup> came to the site and called the names of all those who were buried there, the likes of Abu Jahl, Attba, Shaiba, Ummayyah etc and said these historic words which have captured the essence of the moment. He said

“Have you found the promise that Allah had made about you to be true or not? Certainly, I have found the promise Allah made to me to be absolutely true.”

The point I am trying to make is that when Allah hears supplication of His loyal and sincere servants, He responds by verbal communication and display of His other wonderful and amazing attributes.

### **AL-SAMEE AND PROPHETHOOD**

The attribute of *Al-Samee* is so profoundly linked with prophet-hood that it seems to be the foundation and the life-line of prophet-hood. The appearance of prophets and then their success lies in this great attribute of God.

# 1

The greatest benefit that mankind has enjoyed is in the form of Holy Prophet Muhammad <sup>SAW</sup>. His advent



was the direct consequence of Allah's attribute of "SAMEE." In surah Al-Baqarah we read that when the prophets Ibraheem and Ismaeel, peace on them, resurrected Ka'aba as the ultimate house for worship of God, they also prayed for an ultimate worshipper of God also.

*"And when Abraham and Ishmael raised the foundations of the House. Our Lord! Accept from us. Indeed Thou art the All-Hearing, the All-Knowing.*

*"Our Lord! Make us submissive to Thee and also a people submissive to Thee out of our progeny. And show to us our worship and turn to us with mercy. Indeed Thou art Oft Returning, All Merciful.*

*"And, Our Lord! Appoint among them, a messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them. Indeed Thou art the Mighty, the Wise." (2:128-130)*

#2

It seems the whole institution of prophethood rests heavily on the attribute of Al-Samee as a subtitle of Al-Aleem. In surah Al 'Imran Allah the Exalted says

*"Allah chose Adam and Noah and the family of Imran above all peoples. They were descendants of one another and Allah is All-Hearing, All-Knowing. When a woman of Imran said, ' My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So Thou do accept it of me. Indeed Thou art All-Hearing, All-Knowing." (3:34-36)*

#3

At another place Allah, the Exalted, refers to it directly again. He says in surah Al-Dhukhan Ch.44, V.6-7

*"By Our command. Verily, We have ever been sending Messengers. As a mercy from your Lord. Verily, He is the All-Hearing, All-Knowing. (44:6-7)*

### EXISTENCE OF GOD

The very purpose of prophets is to enable people to believe in the existence of God. Here again the attribute of Al-Samee is of crucial significance. In fact there are only two ways to prove the existence of God, i.e., study of creation of heavens and earth; and experience acceptance of prayer. The latter is far more convincing and satisfying than the first. That is why Allah Ta'ala

presents this as a distinctive feature of His existence.

### EXISTENCE OF GOD AND AL-SAMEE

Allah, the exalted challenges the non-believers about their deities that they cannot and will not listen to them or come for their help.

He (Ibraheem) said, 'Do they hear you when you pray to them ' Or do they bring about any benefit for you or do they cause any harm to you?' (26:73-74)

Allah, the Exalted, invites people to pray to Him so they would develop true conviction in Him and His Attributes.

*" And when My servant ask you about Me, I am very near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and they should believe in Me, so that they may benefit.*

At another place Allah Ta'ala says,

*"Who accepts the prayers of the distressed when he prays to him and removes the calamity and makes you inherit the earth? Is there any god besides Allah? You reflect but little." (27:63)*

Hazrat Masih Mau'ood <sup>AS</sup> elaborates this point in the following words:

'The best means available to recognize God is Prayer. It is only through prayer that complete and perfect understanding of the existence of god is realized and His perfect attributes are fully appreciated.'  
(*Ayyam e sulah* v14, p256)

Allah says in Holy Quran in surah Al-Furqan Ch.25, V.78:

" Say ' what does my Lord care for you unless and until you pray to Him. -----

*Dua* (Supplication) provides the essential link between *Raboobiyyat* (Allah's attribute of being the Lord of All the Worlds) and *Aboodiyyat* (servitude of man). The bridge that connects man with his Creator is prayer. It is through prayer that one gets direct proof of the presence of God. And it is through prayer that he derives benefit from the boundless mercy and beneficence of God.

As members of the Ahmadiyya community of Islam, we are all too familiar with the importance and fruits of prayers. There are legendary examples of



acceptance of prayers and answers to prayers by Hazrat Masih Maood <sup>AS</sup> and his companions. In fact I am pretty sure that as a result of the blessings of Hazrat Masih Maood <sup>AS</sup> and Holy Prophet <sup>SAW</sup>, there is no household in Ahmadis that has not personally experienced the manifestation of *Al-Samee*.

I like to present to you some conditions for the acceptance of prayers.

### CONDITIONS FOR ACCEPTANCE OF PRAYERS

The three main conditions for the acceptance of prayers are patience, perseverance, and conviction. (*Malfoozat* v.4, p.410)

Hazrat Masih Ma'ood <sup>AS</sup> draws parallels between praying and farming to explain the methodology of prayer. A farmer puts down precious seeds in ground. He works hard to first prepare the ground for the crop, then he waters the seeds and waits patiently till the seed germinates. He does not know for sure what is happening with the seed but he believes that seed will germinate. This is how one should pray also. He should have faith, patience and perseverance to see his prayer bring about the fruit of acceptance.

Or there is the example of the birth of a baby. It takes a long time, patience and suffering before the mother can experience the pleasure of having a child. Prayer should also be considered as bearing a child in many ways.

### FURTHER CONDITIONS FOR ACCEPTANCE OF PRAYERS

HUMILITY

EAGERNESS

STEADFASTNESS

“ When God Almighty, who is Benevolent and possesses Majesty, sees that His humble servant has been prostrate at His threshold for a long time, He does not lead him to a bad end.” *Malfoozat* v.4: p410

Hazrat Masih Mau'ood <sup>AS</sup> draws our attention to the behavior of a beggar. He goes on asking with persistence and patience. He is humble and presents himself as someone in dire need and who is doomed without your help. This is the attitude of a believer when he prays to God. He should consider himself to be a beggar at the door of God and act like one. Then his

prayer will be answered sooner or later.

### ASK HOLY PEOPLE TO PRAY FOR YOU

Whether you should ask Khilifa tul Masih for prayer or not? This is the question that needs a little closer study. Hazrat Musleh Mau'ood <sup>RA</sup> has presented some very profound observations on this topic. He has enumerated following four reasons why people may be reluctant to ask the Khalifa for the prayer and he has discussed the underlying forces and their dangers to help us understand the issue clearly. These are as follows:

**Lack of faith in prayer** A person does not really believe in the benefits of prayer. He may pray himself but does not realize the necessity to ask holy people to pray for him.

**Concealed arrogance.** Sometimes a person may not ask the holy person to pray for him due to a sort of arrogance in him.

**Deception by satan.** One may be deceived by Satan that why should he waste the precious time of the holy person by asking him to pray for him or that he is not so important that the holy person would even care to pray for him.

**Rejection by God.** Allah Ta'ala may not want him to benefit from the prayer of the holy person. Allah may make him forget even to ask for prayer at the time of need.

(Hazrat Musleh Mau'ood R.A., May 22, 1922. Reported in *Al-Noor USA* January-February 1999 p: 9)

### PRAYERS OF A KHALIFA.

Hazrat Khalifa tul Masih 4<sup>th</sup> <sup>ABA</sup> has linked the loyalty and sincerity towards Khilafat as the critical factor in determining the acceptance of a Khalifa's prayer for someone.

If any Ahmadi does not respect the status of khilafat, if he does not have true love for it, if he is not sincere and devoted to khilafat, if he only appears when he is in need of prayers, prayers of khalifa for him are not accepted by God.

Khalifa's prayers are accepted only for those who request for prayers with sincerity and prove, with their actions, that they are honest in their pledge to obey the khilafat in all good matters.



If one has this submission to khilafat and works hard to fulfill this pledge with loyalty and tries his best to obey the khilafat, only then God will accept the prayers of a khalifa for him. For such a person, even those prayers are granted that he had not even asked for.

(Hazrat Khalifa tul Masih 4th <sup>A.B.A.</sup> July 27, 1982. Reported in *AL-Noor USA* January-February 1999 p: 18)

### **GOD IS BROUGHT CLOSE THROUGH PRAYER**

In the end I would like to present these words of Hazrat Masih Ma'ood <sup>AS</sup> to encourage us all to realize what a treasure a prayer is so we can all push forward in this path of love of God and so that we may also receive all the blessings that God has destined for us.

“Blessed are the prisoners who supplicate and do not get tired for it is they who shall be released one day. Blessed are the blind that persevere in their prayer for it is they who shall see one day. Blessed are the ones in graves who seek the help of God through supplication for it is they who shall be taken out of their graves one day.

Blessed are all of you that you do not get tired of praying that your heart and souls melt away when you pray, that your eyes flow with tears when you pray, that a fire blazes in your hearts when you pray, that you are driven to dark rooms and wilderness so you can be alone to pray. You lose yourselves in grief and agony when you pray.

Blessed are you, for you shall receive Grace in the end.

The God we pray to, is utmost Benevolent, ever Merciful, Most Modest, All-Truth, Ever-Faithful, very Compassionate to all those who are humble and meek.

You should be faithful and sincere and loyal to Him. You should supplicate to Him to have mercy on you.

Withdraw from the tumult of the world. Do not make your faith a matter of selfish contentions.

Accept defeat for the sake of God. You shall be given great victories. God will show miracles for those who pray. He will bestow favors upon those who beg at His threshold.” (*Lecture Sialkot* v.20: pp 220-224)

## **A NOTE FROM THE AMEER**

### **Regarding the Election of New Lajna President**

Sister Salma Ghani has successfully completed with devotion her two terms tenure as Sadar Lajna USA.

The election for her successor was held on 24<sup>th</sup> June, 2000, during the Jalsa. Seven names were proposed. Dr. Shahnaz Butt, currently General Secretary, Lajna, received the highest number of votes. The case was presented to Huzoor for favor of Huzoor's consideration and decision.

Huzoor has been pleased to record his approval with prayers. May Allah bless her tenure and enable Lajna USA to continue its progress in the service of Ahmadiyyat under her leadership with full and strong cooperation from all the Lajna members. Ameen!

Sd/

M. M. Ahmad  
Ameer Jama'at, USA



## HOW I BECAME AN AHMADI

(by Rashid Muhammad Sosna)

When I graduated high school in 1985, I was relatively certain that I would remain a Catholic all my life. In fact I even had the desire to become a Roman Catholic priest. The thought of becoming a Muslim, let alone becoming an Ahmadi hadn't even entered my mind.

The first thing that I did after graduation was to enter the Air Force. Which didn't last long so I returned home. I found a series of part time and temporary jobs before finding a permanent full time position in a department store. And once I found a permanent job, I started taking part time college courses through the local community college in York, Pennsylvania. I had studied various things in the hope of eventually entering the seminary to become a priest.

In 1989 I took a college course in world religion, which included a brief study in the religion of Islam. And it was this course that changed my life. It was because of this course that I became fascinated with

Islam, and began to study it in depth. And as I studied Islam and compared it to Christianity, I found that Islam made more sense than Christianity did. Which caused me to study Christianity in depth. And as I studied Christianity in depth, I found that there were questions about the Christian religion that couldn't be resolved by reading the scripture and history of Christianity, or even talking to my parish priest.

I became so fascinated with Islam that I had the desire to attend services at a Mosque. Upon inquiry at the college chapel for local religious communities I found there was a Mosque in York, Pennsylvania. The first Mosque that I attended was the Ahmadi Mosque in York, Pennsylvania. This was in February 1990 and in October 1991, after attending many Jumats and functions at the Noor Mosque, I converted to Islam and became an Ahmadi.

## GOD: THE SUPREME ARTIST

(by Shahrukh Anwar Sheikh)

My artist's name is God. He is the greatest of all the artists. He created the whole world including animals, humans and plants, in fact everything in the universe.

The most interesting thing is that He possesses all Powers and Faculties. He will never ever die. Everyone else's life is in His hands. He has no beginning and no end.

The first man He created on earth was Adam. Apart from humans, God has created so many beautiful things for His people, as some artist make beautiful things for others to buy or look at and appreciate. He created so many beautiful animals, plants and flowers with different colors and smells. He created mountains, jungles, rivers, oceans and marine life. Just look at the peacocks. They have unparallel beauty and their dance is heartfelt. Look at the wildlife: the lions, elephants, giraffes and countless other beasts with different shapes, habits and sounds.

We may roam about every corner of the world but can't ever see all of each and every thing He created. On the other hand there are so many things that are so tiny that we can't see them with our naked eyes. We need high power microscopes to have a look at them,

like bacteria. Some creatures are so huge that big motor-trucks are needed to carry them, like a whale. There is none in the world who can create such marvelous pieces of art as did He. You look at His art. Every piece of His art is wonderful and unique. No one knows how it is done.

Look at the universe. You see the sun in daytime but it disappears at night, when the moon starts to shine.

God created people and gave them a brain which they use to create electricity, aero planes, wonderful cars, computers, houses and so many other things that we cannot even count. And who made the humans? The answer is always 'one'—God the greatest of all the artists. He does not need tools, paints or brushes to make artifacts.

You cannot see God but you can see the most wonderful arts of His with your eyes; you can hear the thunder and lightning with your ears, and can taste different foods and fruits, made by Him with your tongue and do nothing but admire His art. He is the Creator of all other artists also.

This in fact is the true artist. None is equal to Him. All praise belongs to Him.



## PERSECUTION OF AHMADIS IN PAKISTAN

### NEWS REPORT – MAY 2000

*(Year 2000. The Government of Pakistan has declared it The Year of Human Rights and Dignity!)*

**The Vampire of Anti-Ahmadiyya Laws Strikes Again-Criminal Case Registered against Four, Hafizabad; May 19, 2000:** The Hafizabad police registered a criminal case Nr. 242/2000 under the Anti-Ahmadiyya law PPC 298C, on May 19 against four Ahmadis, namely Khalid Ahmad, Muhammad Abdullah, Nasir Ahmad and Shafqat Hayat. The FIR indicates some business deal between the accused and the accuser; however the charge is that of preaching. The accuser and the police have used again the oft-repeated technique of implicating numerous Ahmadis in the same case. The accused moved fast and managed to avail of Bail before Arrest. They have avoided the arrest, however they now face the grim ordeal of defending themselves in a long-drawn case at the courts to avoid imprisonment for three years.

**Ahmadi Found Guilty of Offering Prayers and Punished by a Court, Hyderabad; May 20, 2000:** Mr. Mirza Mubarak Ahmad Nusrat, an Ahmadi of Mirpur Khas (Sind) was arrested in 1989 for alleged distribution of a Prayer Duel pamphlet and was detained in a police lock-up. While under detention, Mulla Ahmad Mian Hamadi, accused him of offering prayers behind bars, and another criminal case No. 13/1989 was registered against him at Police Station Tando Adam under Section 298 PPC.

The accused faced prosecution during the last 11 years. His case was heard at various locations: Tando Adam, Sanghar, Hyderabad and Karachi. It was referred to the Sind High Court on three occasions. Eventually, the High Court ordered that the case be transferred to Hyderabad and decided early. Mr. Fida Hussain Mughal, Judicial Magistrate (1) Hyderabad Sind heard the case and announced his decision on May 20, 2000. He declared that, "the prosecution has established its case against the accused beyond all shadow of doubt". Convicting the accused of the charge of offering prayers in the Muslim way, he sentenced him to imprisonment for 2 months 21 days which were to be considered as already served for remaining in jail for the same period in 1989 prior to his release on bail. The accused was ordered to also pay a fine of Rs. 3000, in default thereof he shall have

to suffer imprisonment for one month more.

A few observations mentioned in the judgement are particularly significant and noteworthy. They deserve a mention and a comment.

1. The Magistrate found that the "accused, being Qadiani offered prayer like Muslims with *Sajdah* (prostration) and *Rukoo* (bent forward) with face towards *Kabatullah Shareef* (in Mecca), by posing himself as Muslim". He writes: "No doubt offering prayer by any person as per his own faith is no offence but when hurt has been caused the feelings of other persons then it becomes an offence,...". Having said that he found the accused 'Guilty', although he offered prayers as per his own faith. It appears that the only yardstick the magistrate has is the simple 'statement' of a Mulla that his feelings are hurt. A Mulla's feelings get hurt ostensibly even at hearing the Islamic name of an Ahmadi-even at his sight as a free man. What is the limit to which the judiciary is going to cater for the hurt feelings of mullas-that is the question.
2. Some unsympathetic authorities question Ahmadis' right to practice their faith in public just like other denominations. Why don't you do it in private - they ask. Well, the magistrate would not permit even that. He wrote: "There is nothing in this section (of law) that if a person of the above group (Ahmadi) poses himself as Muslim at private places then it is no offence. The person of Qadiani and Ahmadi Group if poses himself as Muslims, irrespective of public or private place, then it is an offence U/S 298C PPC".
3. The magistrate went on to remark: "Their (Ahmadis') use of *Shaaire* (practice) Islam thus amounts to either posing as Muslim, or to deceiving others or to ridicule". Well, here is a bowl that is hotter than the soup. The magistrate would not allow Ahmadis to worship like a Muslim. Mullas are not the sole proprietors of obscurantism, prejudice and irrationality.

It is also noteworthy that this trial went on for over 11 years. The accused and his attorney, Mr. Ali Ahmad



Tariq, Advocate traveled tens of thousands of kilometers to make court appearances. Mr. Nusrat, the accused kept meticulous records, and he claimed in January 2000 that by then he had traveled 98,840 kilometers to appear in various courts in this trial. The prime prosecution witness died early during the trial. Another witness admitted in the court that he decided to appear as a witness at the urging of Mulla Hamadi, and perhaps for that reason he had lost his eyesight without any disease or any other apparent reason. The decision in this case is very significant for the reason that it forbids Ahmadis to worship and declares it a crime in Pakistan. It is also expressive of the dangerous influence of mullas on Pakistan society in general and on the establishment in particular.

**The Government Beats the Retreat in its efforts to amend Procedure for Registration of Cases under the Blasphemy Law, Islamabad:** The entire effort of the government to change the procedure of lodging an FIR with the police under PPC 295C, has come to naught. On May 11, the Chief Executive announced that in view of the demand made by the Ulema and the popular wishes he has withdrawn the proposed amendment to the procedure; the old procedure will continue. Despite his retreat, the Ulema's Council decided to go ahead with their preplanned countrywide strike on 19 May.

According to the *Daily Dawn* of 18 May, the Human Rights Commission of Pakistan, called the 'retreat' by the government on this issue 'alarming'. The HRCP said that in this matter three aspects needed to be pointed out. The first, it said, was that the Chief Executive claimed that he was acting in accordance with popular wishes. The HRCP asked: "How did he ascertain that popular wish? Are the members of the Milli Yakjehti Council going to be this regime's barometer of public opinion?"

The second matter, the HRCP said, was that if the government could be "terrorized over a non-issue" what hope could be that it would make any meaningful advance on its other more important objectives.

"Thirdly, it did not take long for the hollowness of the regime's commitment of human rights and human dignity to be shown up. Those who had thronged to the recent official bash on the issue ought to be wiser now. There is now a clear danger that the so-called religious parties, puffed up on their present success, will want to

keep the momentum going. They have a long list of demands. These are all meant to advance their narrow agenda and set the society further back", the HRCP statement said.

And surely enough, the Mullas rejected the government's plea not to strike on 19 May. They said that only one of their demands had been met; the government must now shift the holiday back to Friday and make all the Islamic provisions of the constitution and law a part of PCO. Others demanded that they will not rest till an interest-free economy is launched and also *Sharia* is enforced. In all seriousness, it is asserted that even if all that is done, the Mulla will make still other demands and eventually require that General Musharaf grow a beard whose dimensions will have to be as per dictates of mullas- of course, they will differ among themselves on these specifications. Obviously, to admire Ataturk is one thing, to emulate him is quite another.

**Carry on retreating—successfully! Islamabad:** *The Daily Jang*, Lahore of May 11, 2000 carried the following news:

#### ***Joint Electorate Not Proposed—Chief Election Commissioner***

*Islamabad:* (Special Correspondent) Justice Abdul Qadeer Chaudhri, the Chief Election Commissioner told the *Jang* correspondent yesterday that the Election Commission has not proposed to the Government that Separate Electorate should be replaced by Joint Electorate. He said: "Inference is being incorrectly drawn from the Election Report of 1997 that the present Election Commission has recommended an end to the Separate Electorate. It is not correct. We have made no such recommendation to the government. The Chief election Commissioner also met a delegation of minorities and cleared their apprehensions that a decision to implement Joint Electorate in the country has already been taken. *There you are!*"

**A New Majahedin Force Established, Chiniot; May 24, 2000:** Quoting its representative at Chiniot (near Rabwah) the *Daily Jang* of May 24, 2000 quoted Mullah Allah Yar Arshad: "Sipah Khatame Nubuwwat has been established to block illegal activities of Qadianis. Two hundred youth have already joined. They have filled in the enrollment forms with their blood. Units of Sipah Khatame Nabuwwat will be



established all over the country. Its Central body will be formed in a few days.”

A filled-in membership form of '*Mujahedin Tahaffuz Khatam Nubuwwat*' is placed opposite. It is signed by a class VI student who is 12 years old. On its back (not shown here), the objects and principles of the organization are mentioned. Besides others, it is specified as belief that the Latter-day Imam Mahdi will wage Jihad against Christians and defeat them; also Jesus will jointly wage Jihad to spread Islam all over the world.

### And now – A Baton Force

**Chiniot:** Mullas can think of little except mischief and violence. According to the *Daily Ausaf*, Islamabad, of May 22, 2000, Maulana Manzoor Ahmad Chinioti, (*l'enfant terrible* of Pakistani mullas), has announced establishment of a DANDA Force to implement by force the Resolution of the Punjab Assembly concerning the change of name of Rabwah town. According to the correspondent of this Urdu tabloid that leads in anti-Ahmadiyya propaganda and slander, the Maulana threatened that unless all the signboards carrying the name of Rabwah are replaced by the word Chenabnagar, they will be broken up and damaged. The Maulana gave his open permission to the Danda Force to dip their batons in oil. He said that his patience is running out, as such if the guardians of Constitution cannot implement its provisions, the *Dervishes* will take up the task in their iron hands and do things whose mere thought will upset the rulers.

A few days later, the mulla met the Advisor to the Governor of Punjab, who rather than showing him the Criminal Penal Code, tried to placate him.

### Mulla/Constable Team Work

**Karachi; May 9, 2000:** Ahmadiyya communities in Baluchistan villages close to Karachi, like Hub and Gadani, etc., are linked with Karachi for community administration. On May 9, a group of five Ahmadis drove to those villages for community work. The mullas of the area came to know about the arrival of these visitors, and they organized an agitation in liaison with the local police. On their return, the visitors were stopped by the police at the Gadani Mor post. Soon a vehicle arrived that carried three officials of the police Levis, two mullas and a colleague. The police required

the visitors to report to Tehsildar. As this move was fraught with danger, the visitors refused to be taken to Tehsildar. Eventually the police obtained orders from the Assistant Commissioner to bring them over to him at Hub post. A police van, with SHO on board, arrived to take them there. It was about 7:30 pm when they arrived at the Hub Police Station. Outside the police station, there was an angry crowd of about 200 fundamentalists. They were demanding that an FIR be registered. The AC proposed to Ahmadis that they deny being Ahmadis; the visitors refused this. Eventually the AC conveyed to the mullas that for technical reasons an FIR could not be registered against Ahmadis, however they would give an undertaking that they would not visit this area any more. It was thus, that the mullas were persuaded to depart, and at about midnight the Ahmadiyya delegation was allowed to proceed homeward. Ahmadis' vehicle was however not released till two days later. In a way. The visitors got away lightly – they could have ended up in deep trouble.

### Trouble in District Jhang

**Rabwah:** The Ahmadiyya Headquarters town, is located in District Jhang. As such, the attitude and actions of authorities in this district are a good barometer of government policy concerning Ahmadis. Regrettably, the authorities here have turned more unsympathetic towards Ahmadis in the recent past.

A few weeks ago, an Ahmadi died in a village, Chak Korwala, and was buried in the local common graveyard. Mullas approached the Deputy Commissioner and demanded that the Ahmadi dead should be disinterred. The DC sent the SHO who told the Ahmadis to dig up their dead, or face consequences. Ahmadis argued that the graveyard was a common property and they had the same rights over it as the others, unless the authorities allot them another piece of land to bury their dead. The administration decided to consider the proposal.

During April, a community official from Rabwah decided to visit the community at Chak Korwala and address them. The district administration directed the police to intervene, so the event had to be postponed. As it was Friday, the congregational prayers were held. The police raided all the same. They came, made their observations and noted down the names of volunteers



on duty on the pretext that the DSP had ordered accordingly.

The authorities' support to the clerics caused many-faceted problems for Ahmadi citizens.

### **An Eminent Ahmadi Lawyer on Hit List**

The press recently got hold of a list issued by the Government of Punjab that contained the names of individuals who were on the hit list of religious terrorists. *The Daily Awaz*, Lahore published the list on 23 May 2000. The list carried also the name of Khawja Sarferaz, an Ahmadi advocate, who was very active in defending Ahmadis facing prosecution under religious laws. Khawja Sarfraz was gravely wounded a few years ago by the notorious Aslam Qureshi who stabbed him with a knife. Aslam Qureshi was patronized by notables like Raja Zafrul Haque and Maulvi Manzoor Chinioti. During the Zia regime when he disappeared for a few years, Chinioti and his fellow mullas cried hoarse and accused Hazrat Mirza Tahir Ahmad of arranging Qureshi's murder. Fortunately, Qureshi reappeared and told the police that he had gone to Iran.

### **The Internet Case**

*The Daily Khabrain*, Lahore, of May 4, 2000 printed a report, originated at Multan, alleging that Qadianis had displayed a part-map of the Pakistani Punjab on their website on the Internet whereby the area had been shown as a part of India. The provocative report explicitly mentioned that thereby Qadianis had handed over the Pakistani Punjab to India. The map was printed by the *Daily* (even though it clearly carried the address: Expedia.Com Travel), and to misguide the public the TV logo of the Muslim TV Ahmadiyya was printed next to it. *The Khabrain* wrote an editorial note also on the Report and urged the government to keep a strict watch on Qadianis. Mullas and the yellow press were greatly delighted at this 'discovery', and followed it up with plenty of poisonous propaganda.

A representative of the Ahmadiyya Community, in a press statement, analyzed the misleading report and nailed the lie. It was pointed out that the printed map clearly carried the address of Expedia.Com Travel and Microsoft who had nothing to do with the Ahmadiyya Community. Mr Hizqil Javed from Rabwah wrote an analytical comment on the malicious report and

established beyond doubt that the *Daily Khabrain* was stupid to accept the report on its face value. *The Daily* was good enough to publish this comment; and the propaganda issue died a natural death.

### **Tension at Many Places**

The mulla would like to keep the anti-Ahmadiyya pot boiling. The government policy helps him in this regard. Tension is maintained in many towns all over Pakistan. Some of these are mentioned below:

**District Attock:** This district is one of the many where Anti-Ahmadiyya activists manage to stroke the fire of hatred one way or another. Last month, in the village Kasran they undertook highly provocative wall-chalking on houses and the local mosque. The writings include: **MIRZAI DOGS; THOSE WHO ARE FRIENDS OF MIRZAIS, THEY ARE TRAITORS TO ISLAM; MIRZAIS MUST BE KILLED; MIRZAIS ARE INFIDELS, etc.** Such wall-chalking in a village does great damage to the peace of the local Community. Authorities took no action.

**Rajanpur:** At the Friday prayers, mullas urged their flock to implement a social boycott against Ahmadis, and sought their commitment to this scheme by show of hands. One of the mullas demanded of the crowd to promise to chop off the nose and ears of Mian Iqbal Ahmad, the District President of the Ahmadiyya Community. Such sermons have had some effect, and Ahmadis have come across a certain amount of social isolation and victimization there.

The authorities have taken no action against the fiery mulla who promotes violence.

**Rabwah:** The following self-explanatory note was sent by the Ahmadiyya Office to relevant authorities:

On May 21, 2000 an ex-MPA Maulvi Manzoor Chinioti delivered a highly provocative and abusive speech in Naseerabad, a Mohallah of Rabwah. It was full of filthy and vitriolic abuse against the founder of the Ahmadiyya Movement and its other leaders as usual. But in addition he also incited the listeners to arm themselves and attack any place where '**RABWAH**' was written, break all such boards or hoardings, obliterate the word Rabwah and if anyone resisted he should be beaten. He also asked his audience to attack the offices of the



newspapers and magazines and journals published from Rabwah and burn these publications. He exhorted his audience to put oil on their *dandas* and teach the Ahmadis a lesson. He declared that he had asked Maulvi Allah Yar Arshad to supervise and lead this violence against the Ahmadis of Rabwah. All this incitement to violence and law breaking was openly advocated on loudspeaker. I bring this threat of violence, which has been widely reported in the press, to your notice and request you to take suitable protective measures and take legal action against the instigators of violence.

Nazir Amoor-e-Aama  
Sadar Anjuman Ahmadiyya Pakistan  
RABWAH – 35460

Authorities have taken no visible action against the rabble-rousers and these agents provocateurs.

**District Badin:** Sipah Sahaba organized an open air anti-Ahmadiyya meeting at Khadpro Stop on May 10<sup>th</sup>. A mulla, Pyar Ali Khadai made a long speech and summed it up as follows:

1. Do not let Ahmadis bury their dead in your graveyards.
2. Implement social boycott of Ahmadis. Do not let them drink water at your restaurants. Do not let them even sit there.
3. Do not allow the construction of the desalination drain that would benefit Ahmadis.
4. You were wrong when you shut down your businesses at the demise of Ilyas Qadiani on the excuse that he was a very good man. You must make amends by condemning him openly.
5. He urged an Ahmadi outcast to organize an anti-

### 'Ahmadis' Situation after the Military Takeover in Pakistan – An Appraisal' – June 5, 2000

On October 17, 1999, five days after he assumed power in Pakistan, General Musharraf, the Chief Executive restated the fair words of the Quaid-e-Azam Mohammad Ali Jinnah that all citizens of Pakistan will be treated as equal. These were courageous words and seemed to augur well for the marginalized sections of Pakistani Society. The military background and blunt personality of the General gave hope that this policy

Ahmadiyya meeting.

**Other Towns in Sind:** Open-air meetings were held in most of the big towns against Ahmadis: The participants were educated on registration of criminal cases against Ahmadis under religious laws. Although the attendance level in these meetings was low, the loud speakers are turned on high for all to listen even if they had decided to stay at home.

### Murder of Maulvi Yusuf Ludhianvi

**Karachi:** Maulvi Yusuf Ludhianvi was murdered by some terrorist in broad daylight at Karachi in May. Mullas of the Khatame Nabuwat organizations found it a God-sent opportunity to make some more anti-Ahmadiyya mileage. *The Daily Aghaz* of Karachi made it the banner headline on its front page of May 20:

### Qadianis Arranged the Murder of Maulana Yusuf Ludhianvi

*The Daily Ummat* of Karachi also splashed a big headline on 22 May. Other Urdu newspapers also, more or less, shared the discredit of similar false and baseless propaganda. However, the government and the people refused to buy this accusation that had no supporting evidence whatsoever.

### Ahmadis' Situation Now

Having heard General Musharraf's speech of 17 October, and observed perhaps little afterwards, some human rights concerns have made themselves believe that Ahmadiyya situation has improved considerably in Pakistan. It has not. The situation has shown a clear and steady decline all along since the misplaced hopes of the first few weeks. An analytical '*Appraisal*' follows

announcement would be upheld and implemented despite opposition from the obscurantist religious leadership who claim a major chunk of privilege and perks of leadership from the society. However, exigencies and political considerations seem to have nipped the fair bud in its early days. Ahmadis, who were the worst affected by discriminatory laws, and policies of the previous regimes, kept on waiting for



concrete actions, positive hints, even friendly gestures – but no luck.

In fact, negative signals have arrived in plenty. Dr. Ghazi, who has been an anti-Ahmadiyya activist for years, was appointed to the National Security Council. As early as November, the Government of the Punjab issued orders to district administrators to actively guard and cater for the sensitivities of the Muslim majority with reference to the Ahmadiyya Community. Did the provincial government really believe that the vast majority of the population was threatened by a small group? Obviously, the top leadership yielded to the pressure of the Mulla before he actually applied it. Authorities ought to remember that great ideas can be implemented only at some risk. A careerist mentality cannot deliver that posterity will remember with pride.

An apologist and defeatist attitude invites aggression. The mulla was quick to notice the weakness in administrators at Lahore and Islamabad. He attacked at Okara and bulldozed the honor of the government. A mulla-led mob attacked the under construction house of the District President of the Ahmadiyya Community, demolished and looted it, and set it ablaze in the presence of authorities, who later shamelessly arrested the victim and his two sons and registered a case against them under the anti-Ahmadiyya law. None of the miscreants was taken to task. Surely, the Chief Executive did not mean such treatment by his *equal citizenship* policy speech.

There were other signals. A renowned Ahmadi orthopedic surgeon was murdered at Faisalabad despite the fact that security agencies of the government knew in advance that fundamentalists had plans to strike. No arrest were made before the attack, nor after it. As for freedom of assembly, Ahmadiyya Community's request to hold its traditional Annual Gathering at Rabwah was not granted. As for the freedom of faith, Mr. Warraich, an Ahmadi was sentenced to two years' imprisonment for building minarets and a niche in the Ahmadiyya Mosque. Mrs. Bushra Zia, Ahmadi principal of the Federal College at Islamabad was hounded out of her office in compliance with the extremists' demand. The Government of the Punjab banned a scholarly work *Revelation, Rationality, Knowledge and Truth*, authored by the Supreme Head of the Ahmadiyya Community and published at London. Mulla Ghulam Murtaza, in a pointed reference

to the Holy Founder of the Ahmadiyya Community, made slanderous and highly provocative remarks on the state-owned Pakistan Television on December 30<sup>th</sup>. In February, Sind High Court, at the urging of the government instructed the Sessions Court to expedite judgement in a private blasphemy case against the Head of the Community and Mr. Kanwar Idrees, an ex-provincial minister. The case is absurd and pushed by Mulla Hamadi, a mulla on the payroll of the government, who has initiated 63 criminal cases against Ahmadis. He is a professional tout of the fundamentalist lobby. It is amazing that those in authority do not realize that if at Mulla Hamadi's urging they expedite a death verdict against the ex-minister on a ridiculous charge, they will invite disgrace upon themselves as well as the country. Cowards are reputed to lose their senses.

At last, *mullas* succeeded in compelling the government to restate what was neither necessary nor desirable, nor topical. A spokesman of the Ministry of Law stated: Persons belonging to Qadiani group or the Lahori group (who call themselves Ahmadi) continue to be non-Muslims (*The Dawn*; February 25, 2000). The spokesman dispelled the impression that with the change of the government and the suspension of the Constitution doubts had arisen about the validity of the Islamic provisions of the Constitution and the status of Ahmadis. Three days later, Dr. Ghazi, the theocrat on the National Security council asserted that Qadianis are non-Muslims and will remain non-Muslims. He stated that the supreme law in Pakistan remains *Sharia*. He dispelled misgivings that the present government promotes Qadianism, and disclosed that enquiries have shown that three of the new dignitaries who were alleged to be Qadianis, are not so (*The Daily Ausaf*; March 12, 2000). Statements of the Law Ministry and Dr. Ghazi were a green signal to the Mulla to pursue his anti-Ahmadiyya agenda.

These declarations pleased the clerics to no end. They were overjoyed to see the government respond to their pressure tactics. These declarations conveyed to one and all openly that the government policy regarding Ahmadis had undergone no change and the anti-Ahmadiyya laws will continue to apply as before. The Mulla is back in the ring as a heavyweight. A gloating Mulla Toofani, one of the third-line activists of the Khatame Nabuwwat organization, stated that if the



Ministry of Law had not clarified the position regarding continued validity of the Anti-Qadiani provision of the Constitution, the country would have been engulfed in a civil war (*The Daily Jang*: 1 March 2000). Although according to expert opinion on law and order, only a sub-inspector of police should suffice to handle this mulla, a timid administration can be hijacked merely by the hollow threats of such an agitator. No wonder, the self-imposed retreat of the government continues.

In fact, the change of government has brought no relief to Ahmadis. Since the coup, 30 Ahmadis have been charged in criminal cases on religious grounds. Forty-three Ahmadis are facing trials in anti-terrorist courts although they committed no terrorism whatsoever. Authorities sealed the Ahmadiyya Mosque at Faisalabad. Three anti-Ahmadiyya rallies were held at Rabwah within two months with authorities' permission. Numerous significant events have followed that unfortunately confirm the weak policy of the government. The Chief Executive has withdrawn his intended initiative to change the procedure of initiating a criminal charge against an accused under the blasphemy law. He did so in the face of pressure tactics of the *Ulema*. The mulla/bureaucracy team continues with its game of harassing the Ahmadiyya Community. On April 28<sup>th</sup>, they implicated 10 Ahmadis of District Sialkot in two criminal cases, on religious grounds, under PPC 295A for which they have been referred to anti-terrorist Special courts, although they were accused of building a niche in their place of worship and of preaching only. Three of the accused were arrested. Laeeq Ahmad, an Ahmadi retailer at Sargodha was charged and arrested simply for the fact that religious phrases like *O Allah, O Muhammad* and *Bismillah* were found in his shop. On May 18<sup>th</sup>, four Ahmadis were charge sheeted under the Anti-Ahmadiyya law PPC 298C at Hafizabad. Besides this,

an Ahmadi of Badin (Sind) was charged on 29<sup>th</sup> of April, under the notorious blasphemy law, simply because he stocked some Ahmadiyya literature at his store. In another case, a judge ordered the serious PPC 295C to be added to the charge sheet of Dr. Saeed Ahmad who was otherwise under trial for an offence under the anti-Ahmadiyya law. On the 9<sup>th</sup> and 10<sup>th</sup> of May, at prime time News on the state-owned television, mullas were shown conveying their satisfaction over assurances given to them by the government that Ahmadis will continue to be treated as 'Infidels'. On May 21<sup>st</sup>, a prominent mulla, Manzoor Chinioti declared formation of a 'Baton Force' and gave it his personal permission to take law in its own hands in dealing with Ahmadis at Rabwah on the non-issue of Rabwah/Chenab Nagar's name. The government was informed, but it has taken no action against this agitator. On May 20<sup>th</sup>, a magistrate announced imprisonment of 2 months and 21 days to an Ahmadi, Mr. Mubarak Ahmad Nusrat for offering prayers to God in the Islamic way. On the issue of Joint/Separate Electorate, the Chief Election Commissioner has conveyed through the press that the Election Commission has made no proposal to the government in favor of Joint Electorate (*The Daily Jang*, Lahore: May 11, 2000). The same newspaper reported on June 5<sup>th</sup>, that the government has invited the Ulema to talks. There is a serious danger that in these talks the government and mullas will quickly agree on anti-Ahmadiyya measures, if on nothing else.

Obviously nothing has changed for Ahmadis. Every day there is some news that confirms steady unceremonious retreat by the government in the face of clerics. This downward slide, if unchecked, can result in nothing but further loss of human rights and religious freedom in Pakistan for the marginalized sections of the society, particularly Ahmadis.

## THROWING WATER ON DUCK'S BACK

by Kunwar Idris

Interior Minister Moin Haider's interview to an American paper has provided a lot of grit to the clerical mills. New names and faces have sprung up to "teach a lesson" and to "break legs" where the country's Islamic character called into question.

Among them are the three factions each of JUP

(Noorani, Niazi and Fazli Karim) Ahle Hadith and JUI, and a number of Jihadi organizations. Making the press debut are some chiefs of crusaders like Muzammil Husain Shab, Amir Bakht and Shakil Nasir. The retired generals, affluent in their leisure, Hamid Gul, KM Azhar and MH Ansari, are inevitable there. It will be news to many that Ahrar-i-Islam which



opposed Pakistan to the end, and heaped invective on its founder, is still around to defend its ideology.

Taking the dreaded expression secularism out, all that Moin Haider- the best governor Sindh had in recent times- said was that Pakistan was a tolerant and enlightened society and was not stuck in the thickets of religious schism and military, as the West and come to believe , because of its links with Afghanistan's Taliban and support to the freedom fighters of Kashmir.

The purpose of Pakistan's creation and how it was to govern itself was clearly and repeatedly set out by Mr. Jinnah when its present-day custodians or their ideological forebears were nowhere around him.

Besides his presidential address to the Constituent Assembly of Pakistan on 11 August 1947("You may belong to any religion, caste or creed-that has nothing to do with the business of the state"), here is an expert from a press conference Mr. Jinnah held at Delhi on July 14,1947

**Q:** Will Pakistan be a secular or theocratic state?

**A:** You are asking me a question that is absurd. I do not know what a theocratic state means.

A correspondent suggested that a theocratic state meant a state where only people of a particular religion, for example Muslims, could be full citizens but not the non-Muslims.

**A:** Then it seems to me that what I have already said(about the equal status and rights of minorities) is like throwing water on duck's back. When you talk of democracy, I am afraid you have not studied Islam. We learned democracy thirteen centuries ago.

Here is Mr. Jinnah in his full candor as a sole spokesman for the Muslims fighting for freedom and then the sole ideologue of a new-born nation. What are today's clerics, politicians, generals and Jihadis quibbling about! What Pakistan would be was settled once for all in 1947 by its founder.

Mr. Jinnah saw no conflict between Islam and democracy. The conflict to him was only between bigotry and Islam. Deviations from that course have broken the country and plunged it in political convulsions, economic misery and religious bloodshed.

The role our clergy plays in politics and economy is increasingly being called into question by men of reason. In a recent article, the noted poet Ahmad Nadeem Qasmi wonders what was the shared interest between the clerics and traders in the strike against taxes.

Qasmi advises clerics to take part in politics if they must but not stoke the fires of intolerance, oppression and terrorism. In Fridays sermon, Qasmi notes ,the preachers are never heard condemning or bribery, tax evasion or embezzlement and the growing gulf between the rich and the poor which negate the basic principles of Islam

The clerics should pay heed to Qasmi and contemplate how as their cry for Islamization gets shriller and methods draconian, the morals standards of the community plummet. This should be the real area of concern. In politics, in any case, they have made little headway. Power has eluded them by long distance, and perhaps always will. The people throng to their sermons but bypass their polling booths.

A lesson is to be read in the funeral of Hafez-al-Assad. He pursued power-relentlessly, even brutally. Yet millions wept for him as they would for their own fathers. In death he has founded a dynasty by popular acclaim because he had amassed power but not wealth.

He belonged to small, deviant Alawite sect numbering not more than a million, yet he made the Syrian and Arab nationalism a formidable force. Were he to be embroiled in wealth and the people in schism, as our leaders and people here are, syria too, like us, would have been left contending with terrorism and fundamentalism.



## RAISING A GOOD AHMADI FAMILY IN THE USA

(by Munawar A. Saeed)

(The following is based on the speech made at the 52<sup>nd</sup> Jalsa Salana USA. I am very thankful to my daughter Uzma Ahmad for helping me in its preparation. I am also thankful to Hananah Zaheer, my soon-to-be daughter-in-law who helped in preparing the following version from the audio tape. May Allah reward them abundantly and may He protect them and their progeny.)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا قَانِتَةً أَتَيْنَ وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

...O Allah grant us of our spouses and our offsprings the comfort of our eyes and make us the leaders of the righteous. (25:75)

Today as we are all gathered here, I would like to discuss the very important and relevant issue of raising a good family in the US. However, instead of a pre-prepared speech, I would like to share with you my personal feelings on the subject.

Let me start by giving examples of three outstanding fathers and how they interacted with their children. The first one that I would like to mention is Hazrat Yaqoub (a.s.). Let us take our minds back about four thousand years, to his last moments where he was on his deathbed surrounded by his rather large family. The Holy Qur'an brings to us, very vividly, an account of what those last few moments were like.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْيَوْمَ  
 إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ  
 إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْحَاقَ وَإِسْحَاقَ  
 وَإِسْحَاقَ وَإِسْحَاقَ لَكَ مُسْلِمُونَ ۖ تِلْكَ آيَاتُ الْقُرْآنِ  
 لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَنْ مَا كَانُوا  
 يَعْمَلُونَ ۖ

This verse gives us an insight into the mind of Hazrat Yaqoub as he lay on his deathbed, surrounded by his family.

*“Were you present when death came upon Jacob? And he said to his sons. ‘O my dear sons, whom will you worship after me?’ They answered, ‘We will worship that God, the God of thy fathers, Abraham and Ishmael and*

*Isaac—the One God, and to Him we submit ourselves.’ These are the people who have passed away. For them is what they earned, and for you shall be what you shall earn. And you shall not be questioned as to what they did.” (2:134)*

The message here is that despite the great power and glory that belonged to the family of Hazrat Yaqoub (a.s.), the only thought on his mind before he departed this earth, was that his children should worship the One God. He wished for his progeny to bow to the same God that his forefathers had bowed to before him. But then Allah adds another statement at the end; “These are the people who have passed away. For them is what they earned, and for you shall be what you shall earn.” The message is clear. The greatest possible wealth we can leave behind is an unshakeable belief and trust in God, and the desire to remain faithful to God. We need to do it ourselves, not simply rely upon the sacrifices of our forefathers.

Let us not wait till our last few moments on earth to impart this great message to our children. Let us make it a process of the present, a pledge that accompanies us throughout all moments of our existence, a spirit that permeates every breath of our existence.

The other insight from the Holy Qur'an that I would like to share relates to yet another wise man and how he advised his children. Allah says:



وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ  
فَأَنَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ وَإِذْ قَالَ  
لُقْمَانُ لِابْنِهِ وَهُوَ يُعَلِّمُهُ الْبَيْتَ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ  
لَظُلْمٌ عَظِيمٌ وَوَصَّيْنَا الْإِنْسَانَ بِالْوَالِدَيْنِ إِحْسَانًا هُوَ إِحْسَانُكَ أُمَّةٌ  
وَهُنَّ عَلَىٰ وَهْنٍ وَفَضْلَةٌ فِي عَابَتَيْنِ إِنَّ الشُّكْرَ لِحُكْمٍ وَلِوَالِدَيْكَ  
رَبِّكَ الْمَصِيرُ

“And We bestowed wisdom upon Luqman, saying be grateful to Allah, and who so is grateful is grateful only for the good of his own soul. And who so is ungrateful, then surely Allah is Self-Sufficient and Praise-Worthy. And remember when Luqman said to his son while exhorting him: O my dear son. Associate not partners with Allah. Surely associating partners with Allah is a grievous sin.” (51:14)

Following this is further advice Hazrat Luqman gave his son, encouraging him to be humble, staying on the right path, observing prayers, advocating good, and always maintaining a balance in all aspects of life, all of which is advice that we can all benefit from.

The third insight that I would like to share with you is the example of our forefather as well as the forefather of Hazrat Muhammad (s.a.w.), Prophet Ibrahim (a.s.):

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا  
تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنَا وَاجْعَلْنَا  
مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ وَإِنَّا  
مِنَّا لَكَاؤْتِبَ عَلَيْنَا إِنَّكَ أَنْتَ الشَّامِتُ الْرَهِيمُ رَبَّنَا

“Remember the time when Abraham and Ishmael raised the foundations of The House saying; ‘Our Lord, accept this from us for Thou are All-Hearing, All-Knowing. Our Lord, make us submissive to Thee, and make our offspring a people submissive to Thee. And show us our ways of worship and turn to us with mercy. Thou art Oft Returning with Compassion and Merciful.’” (2:128-129)

Here it can be noted that Hazrat Ibrahim (a.s.) despite being the greatest progenitor, is not

offering any advice. He is only praying fervently to Allah, and making his son join him in showing utter devotion to Him and towards the construction of the House of God. Instead of verbal admonishments, he is sharing with his son the faith and love for Allah that he deeply holds in his own heart. Beautiful indeed is how he taught his son to serve Allah, to worship Him alone, and to pray to Him.

The examples set by these greatly respected and prominent figures of our history are all we need to raise a good family in the United States. Worship of the One True God must be our constant concern all the time; although we need to recognize and respond to the changes in the environment that surround our children.

At this point, I would like to share with you the situation and the problems I have observed after having raised five children, and three grandchildren, and interacting with hundreds of students in the Jamaat. I see different problems occurring at different stages of life, all of which must be handled appropriately.

The one thing which is common between all stages of a child’s life is that he or she should have a loving family, a loving father and a loving mother. You may be honest, you may quote verses from the Qur’an, but if there is discord between you and your spouse, none of that will make any difference. What, in the end, makes all the difference is the living example of a good father. And the living example of a good father is the Holy Prophet (s.a.w.). Reflect upon how he treated his family, reflect upon how he treated his children.

I have observed repeatedly that many men get into petty fights with their wives because of small misunderstandings. The Holy Prophet (s.a.w.) has admonished us to concentrate on the strengths of our wives, the beauty that lies within and ignore the small faults. If you follow this advice, the doors of heavenly bliss will surely open to you. Treat your wives well, honor them, and respect them. Ignore their short-comings and appreciate the work they do and you will undoubtedly create for yourself and



your children a nurturing environment. You will see with your own eyes in this world, the heaven which is promised to the believers.

Coming back to the children, the first stage would include children of ages up till 7 years of age, which is the age where you need to build a strong foundation of faith. Every time anyone asks a four year old who he loves most, his answer should be Allah, and as to who he loves next, the answer should be the Holy Prophet (s.a.w.) And the Promised Messiah (a.s.) Respectively. If that love can be instilled into their hearts, all the problems of the future will surely be made much easier. Personal love and attachment for Khilafat-i-Ahmadiyya should also be instilled very early in the child. He/she should recognize Huzoor (aba)'s picture and should have heard from the parents some loving memories about mulaqat with him.

Teach them to always speak the truth. Truthfulness should so permeate in their character that it should be impossible for them to tell a lie. This is the age to instill that firmly in their minds and hearts. I strongly recommend that the child should have full time love and attention of the mother at this stage. Under their loving care, their tender feet will learn to walk towards paradise. When the child reaches seven he should start making prayers. Many young boys begin to enjoy calling Azan when they are four. This should be encouraged and some prayers offered in congregation at home.

The second stage is between the ages of 7 till 13. This is the age where peer pressure starts building up. There are foreign influences such as television, social environment, and schools. It is important, at this stage, to be firm and consistent. By the time they are ten, the five daily prayers should be a firmly established part of their life. A child of this age needs a clear set of rules, which are implemented by his parents and set up in the forms of examples by their own behavior. It is also important to know who their friends are and to introduce the concept of modesty for both boys and girls. They need to be helped to understand their identity as Muslims, and how that sets them apart

from others. It is important for them to accept and embrace the difference, and to feel that they are special because they are Ahmadi Muslims.

The third stage is the age between 13 and seventeen. This can be a difficult age for the impatient, but a real productive adventure for those who seek Allah's help "with perseverance and prayer." I may summarize this age by simply saying: "Questions! Questions!! And more questions!!!"

Why does a child ask so many questions? Because he has been placed in environment different from what is expected from him and is trying to understand. Why we believe what we do? Why are we different from others? Why we cannot do things that the others can?

If you do not take the time to understand their concerns and give well-considered and responsible answers, the child will not develop the depth of understanding that he/she needs to cope with the more challenging issues that will come up in future. At worst, he/she may turn to others for answers; and may get the wrong answers. If you do not know the answers, do not shut them up. Be honest and take the time to find the answers. It will increase your knowledge too. Above all, keep praying that Almighty Allah may guide you and keep your children firmly established in faith. Huzoor's question/answer sessions are an excellent model and resource.

Along with prayers, the child should begin to recite the Holy Quran and to observe fasting during this age. Get them involved in Jamaat work and educational programs too.

Some of the friendships developed during this period will prove life-long. Encourage them to keep company with the righteous.

The next stage is 18-24. This is where freedom comes in the form of college life. If you have done a good job at the earlier stages, all you need to do is trust them, set goals and have high expectations, and, *Insha Allah*, they will exceed your expectations. But God forbid if your child rebels, turns away from God, or runs away from home,



what would you do?

Please remember that these situations do not arise because the child was born evil. Rather they are the result of errors made by the parents at the earlier stages either in not guiding the child or in not recognizing and correcting the influences which are affecting him. The first thing to do in such a situation is to seek forgiveness from Allah for your past errors and then embark upon a corrective strategy based on love and compassion rather than hatred and anger.

I have come across many such situations, and I can distinctly remember the tears of a father who came to me 15 years ago, and said: 'I have lost my son. He has become an atheist.' I advised him to pray to God and have faith that his son would come back home at least once. I advised him to welcome his son home and give him the rights that Allah has given him. Make him feel like he has come to his own home and he will come back to Islam. I happened to run into the same father a year later, and he was beaming and he said: 'My son has come back.' Now that young man is not only a devout lover of Allah, but surely loved by Allah, in return as well.

Unless there is a disciplinary action by the Jama'at, you should not reject your children no matter how much they seem like they are disappointing you. Instead, tell them that despite their beliefs that they are still your children, **but let them see the anguish that is in your heart and give them the opportunity to join you in your prayers**, instead of showing anger. Allah will, *Insha Allah*, protect you and guide them.

I would like to close this discussion with two sets of couplets. The first are prayers of the Promised Messiah (a.s.) on behalf of his own progeny and all our children as well so that Allah may protect them from the difficult times facing them.

مرے مولیٰ مری یہ اک دُما ہے      تری درگاہ میں بجز دیکھا ہے  
 وہ دے مجھ کو جو اس ل میں بھرا ہے      زباں پلٹی نہیں شرم دہیا ہے  
 مری اولاد جو تیری عطا ہے      ہر اک کو دیکھ لوں وہ پارسا ہے  
 تری قدرت کے آگے روک گیا ہے      وہ سب نے انکو جو مجھ کو دیا ہے

"O Allah this is my prayer

This is my lament in Your court

Give to them all You have granted me

I cannot say much because of modesty

All my progeny belongs to You alone

Maybe I see that every one of them is righteous

There is nothing that can forestall the

providence that You have established

Give to them all You have granted me"

My prayer is that may Allah include all of us, and all of the generations to come in those prayers.

I would like to quote Hazrat Khalifa-tul Masih IV (a.b.a.):

خدا کے شیرو! تمہیں نہیں زیب خوف جنگل کے باسیوں کا  
 گرجتے آگے بڑھو کہ زیر نگین کرو ہر مقام۔ کہنا

"O lions of God

It is not fit for you to be afraid of the wild beats of the jungle.

March forward with a roaring fury and subdue the entire territory."

**In terms of values, good morals, the country that we live in is indeed a jungle filled with wild beasts. But we are the Lions of God, and it is not fit for us to be scared. Let us listen to the call of our Imam, pray for our children, and follow the tradition of all the great prophets, the tradition of the Holy Prophet (s.a.w.), the tradition of the Promised Messiah (a.s.) and make our children our partners in the worship of Allah the Almighty.**



In Memorium

## **Respected Mian Abdur Rahim Ahmad**

*Remember your deceased ones with goodness*

by Munawar A. Saeed

Respected Mian Abdur Rahim Ahmad sahib, a life-long devoted servant of Islam/Ahmadiyyat, and son-in-law of Hazrat Musleh Mau'ood (may Allah be pleased with him) passed away in Rabwah at the age of 84 on June 17, 2000. His funeral prayer was led by Sahibzada Mirza Masroor Ahmad sahib, Nazir A'ala Sadr Anjuman Ahmadiyya and Amir Muqami Rabwah. He was buried in the Bahishti Maqbarah in the inner area.. A large number of the residents of Rabwah joined in the funeral prayer and burial, and the prayer after burial. Janaza Ghaib prayer was also offered in Masjid Baitur Rahman.

The deceased was born in 1916 to Hazrat professor Ali Ahmad sahib Bhagalpuri. He was an outstanding student and stood second in the Aligarh University in B.A. In 1936 he devoted his life to the service of Islam. Even though he was admitted for M.A., he discontinued his studies at the directive of Hazrat Musleh Mau'ood and devoted himself to the service of Islam. For 45 years he worked tirelessly as a devotee. His services included management of the properties in Sind, Vakil-ut-Talim (education secretary), Vakil-uz-Zara'at (secretary for agriculture), and Vakil-ud-Diwan (establishment secretary). He also acted twice as Vakil-ul-A'ala.

He was married in 1940 to Sahibzadi Amtur Rashid, the daughter of Hazrat Muleh Mau'ood (RA) and Sahibzadi Amatul Hayy sahiba, and granddaughter of Hazrat Khalifatul Masih I (RA)

In his condolence message to Sahibzadi Amtur Rashid sahiba, Hazoor (ABA) commented "I have great love and respect for him because of his piety, soft and mild nature, and spirit of service to Islam."

He has three daughters, all of whom have settled in USA: Sahibzadi Amtul Basir sahiba wife of Dr. Daud Ahmad, advisor World Bank; Sahibzadi Amtul Nur sahiba, wife of Dr. Shamim Ahmad; and sahibzadi Amtul Hayy sahiba, wife of Dr. Khalid Ahmad Ata. He has one son, Dr. Zaheer-ud-din Mansur Ahmad, currently practicing medicine in Rabwah.



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TA'LIM DEPARTMENT**

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(بخاری و مسلم)

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who learns the Qur'an and teaches it.  
(The Holy Prophet, peace and blessings of Allah be upon him - Bukhari)*

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*Karimullah Zirvi  
National Secretary Ta'lim*