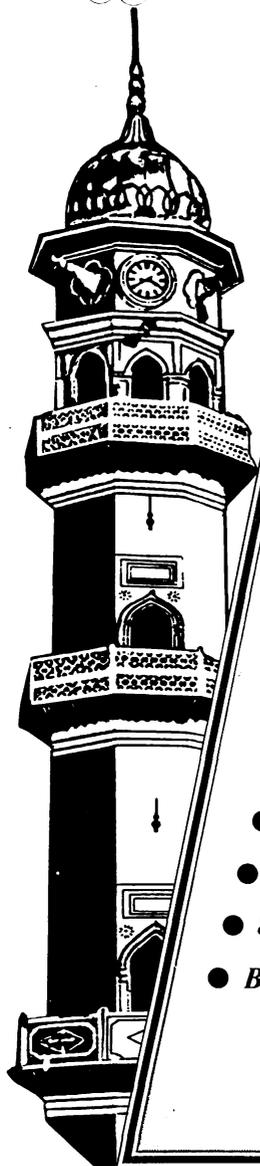


THE REVIEW of RELIGIONS



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THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world reformer and the Promised Messiah whose advent had been foretold by the Holy Prophet Muhammad (peace be on him). The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



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The REVIEW of RELIGIONS

A monthly magazine devoted to the dissemination of the teachings of Islam, the discussion of Islamic affairs and religion in general.

The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.

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EDITORIAL

Since the martyrdom of our beloved Prophet's grandson, Hazrat Imam Hussain, the Muslim Ummah has stood divided and inspite of their common heritage the rift between the Sunnis and the Shiats has been widening with the dawn of every new day.

The eight year long and drawn out war between Iran and Iraq has kept this conflict between the two major Islamic schools of thought very much alive over the last decade. However, the recent agreement between the two powers and their acceptance of a cease fire in principle comes as a welcome relief to a large majority of Muslims throughout the world. It is now hoped that the politicians of both countries will sit together and agree upon an amicable formula of co-existence in peace which would not only bring security to the people of Iran and Iraq but also relief to all concerned

One does not doubt that the task before the diplomats of both nations is considerably difficult. One cannot easily forget the sacrifices which each side has made over the last eight years. But the 'Sunnah' of our beloved master, Hazrat Muhammad Mustapha, peace and blessings of Allah be upon him, should be as an example for both sides.

Neither of the two sides in the present conflict can deny that our beloved Prophet and his companions suffered severe persecution at the hands of the Meccan infidels. History suggests that our beloved Prophet's uncle, Hazrat Abu Talib and his noble consort Hazrat Khadija, peace be upon them all, were both the victims of the extreme privation and distress caused by the Meccan boycott which effectively confined the Muslims in a small valley of Shi'b Abi Talib.

Not much later, some 14 companions of the Holy Prophet became martyrs in the Battle of Badr and the Battle of Uhud saw the martyrdom of some 70 blessed companions of our lord and master, including Hazrat Hamza whose body was severely mutilated by Abu Sufyan's wife Hinda.

Yet, inspite of all this persecution which lasted for a period of more than two decades, the Holy Prophet, peace be upon him, treated his adversaries in the best of Islamic traditions and upon the request of his

than two decades, the Holy Prophet, peace be upon him, treated his adversaries in the best of Islamic traditions and upon the request of his adversaries announced:

‘By God! This day shall there be no retribution exacted from you.’ (Hisham)

This excellent example of amity should serve as a classical example for the peace negotiators of both sides at Geneva. It should serve to console the effects of the hardship and loss suffered by the nationals of both sides.

History has yet not furnished a parallel to the magnanimity which the Holy Prophet of Islam, Hazrat Muhammad Mustapha, peace and blessings of Allah be upon him, showed towards his bitter and committed enemies. Iraq and Iran today stand at a threshold where they can demonstrate to the world that such magnanimity is only possible in Islam. The entire Muslim population of the world looks upon them to revive the blessed traditions of our beloved lord and master.

May the Almighty Allah grant both nations the wisdom to follow the example of their common benefactor, Hazrat Muhammad Mustapha, peace and blessings of Allah be upon him. Amin!

HUMILITY

“O God! Keep me humble while I am alive and keep me humble when I die and let my resurrection on the Day of Judgement be with the humble.”

“Allah has revealed to me that you should comport yourselves with humility towards one another so that no one transgresses against another, nor boasts of any superiority over another.”

(Holy Prophet Muhammad)

GUIDE POSTS

SIRAT-UL-MUSTAQEEM —THE RIGHT PATH

(Bashir Ahmad Orchard)

God's purpose for man is that he should recognise Him and strive his utmost to mould his life in accordance with his ordinances. This may be best achieved by seeking guidance through prayer, finding the right path and adhering to it with the spirit of earnest devotion. The spiritual wayfarer should endeavour to manifest in his person the holy attributes of God and at the same time pray regularly and fervently for divine help and protection from going astray. God says in the Holy Quran:

“I have not created the jinn and the men but that they may worship Me.”(51:57)

Worship of God is not confined only to offering formal prayers but covers every aspect of personal conduct which should be performed for the glory of God. This is practical worship involving thought, word and deed. Islamic worship is a spiritual way of life portraying righteous behaviour as expounded in the Holy Quran and by the Prophet Muhammad (may peace be upon him). No doubt this holy ideal is not easy to attain. It is, in fact, an endless progressive acquisition allowing for constant improvement whatever may be the stage of development reached. The spiritual traveller is ever aware of his weaknesses and shortcomings; but all along the route he is conscious of his progress as are those who know and observe him. They notice remarkable changes in his demeanour. Fortunate and blessed are those who advance along the path of righteousness and walk with God ever illuminated with the light of His presence. His progress much depends on steadfastness and not giving up the spiritual struggle when faced with obstacles of one kind and another. Many have despaired and floundered in the murky waters of misfortunes and absence of spiritual stimulation and experience. Such temporary phases are the lot of all spiritual wayfarers to a lesser or greater degree from time to time. They are testing times for everyone. Times when one should hold on firmly to the rope of Allah and not despair or deviate. In the Holy Quran we read the prayer:

“Our Lord, pour upon us steadfastness and cause us to die resigned unto Thee.

(9:127)

During the course of prescribed prayers a Muslim implores God many times every day to guide and entrench him on the right path. He should not become negligent and despondent if at times his prayers seem to go unanswered or his religious enthusiasm seems to be reduced. He should persevere and sooner or later he will taste the fruit of his constancy in faith. Even those very close to God sometimes pass through periods when the enjoyment of prayer and the pleasure of divine experience lessens. On this matter Hazrat Mirza Ghulam Ahmed the Promised Messiah and Holy Founder of the Ahmadiyya Movement in Islam, has commented:

“The perfection of steadfastness is that when one is encircled by calamities and life and honour and good name are all in peril in the cause of Allah, and no means of comfort are available, so much so, that even visions and dreams and revelations are suspended by God as a trial and one is left helpless among terrible dangers, at such a time one should not lose heart nor retreat like a coward nor let one’s faithfulness be put in doubt in the least.”

(Philosophy of the teachings of Islam.)

A firm believer looks upon all trials as blessings in disguise which he can turn to good account with the help of God. He sails through them as the ocean liner sails through the storm proving its seaworthiness. He is not disheartened but remains steadfast in faith remembering the words of God in the Holy Quran:

“As for those who say, ‘Our Lord is Allah,’ and then remain steadfast, the angels descend on them, saying: ‘Fear ye not, nor grieve; and rejoice in the garden that you were promised. We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for an entertainment from the Most Forgiving.’”

(41:31-33)

Man is tried in devious ways for his own good. They are means of growth in spiritual stamina. All who would advance on the right path must be prepared to face adverse circumstances which, with patience and steadfastness, may be converted into spiritual gems.

AN OPEN INVITATION TO A MUBAHALA

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ
عَلَى الْكَافِرِينَ

Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say to him, 'Come, let us call our sons and your sons, and our women and your women, and our people and your people, then let us pray fervently and invoke the curse of Allah on those who lie!'

(Holy Quran: Al-Imran:62)

To all the leaders who play a prominent role in the rejection of all the claims of Hazrat Mirza Ghulam Ahmad of Qadian, Founder of the Ahmadiyya Movement, and insist that he was an imposter. Also to those leaders who incite hostility against the Ahmadiyya Community with totally false and fabricated allegations.

Mubahala: A term of the Holy Quran which means that when the claimant of God is outrightly rejected and no further room is left for a meaningful dialogue and argumentation, then both the parties - those who believe in him and those who reject him - should invoke the curse of Allah on the wilful liars.

THIS INVITATION IS TO ALL

FOREWORD

Ever since the promulgation of the anti-Ahmadiyya Ordinance of 26th April, 1984 by the then dictator of Pakistan, the Government of Pakistan has usurped the fundamental religious and human rights of Jamaat Ahmadiyya to profess Islam to be its faith. Ahmadis have been debarred, on pain of punishment, from:

- * Affirming their faith through the recitation of *Kalima Tayyaba* [Lailaha Illallaho Muhammad-ur-Rasulallah] (There is no god but Allah, Muhammad is His Messenger);
- * Calling the Adhan (call to prayers);
- * Calling their mosques as “Mosques”;
- * Professing to be Muslims.

Following upon this, an utterly false and evil world-wide campaign is being carried out to malign Jamaat Ahmadiyya and its leadership. This campaign is being fully supported by the Government of Pakistan and to a large measure, financed by the Rabita-i-Alam Islami of Saudi Arabia. Such scholars and ‘Ulemas’ mainly from Pakistan, have been hired or are being supported who have devoted themselves entirely to the task of spreading lies and attributing beliefs to Jamaat Ahmadiyya which have nothing to do with the real beliefs and faith of Jamaat Ahmadiyya.

A continuous and unabated movement is being launched and maintained to vilify the Ahmadiyya Community in the sight of other Muslims to create greater distance and chasm between them. Moreover, a part of this campaign is being directed at the character-assassination of the Founder of the world-wide Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian (1835-1908), and other Ahmadiyya religious leaders.

This has now been carried too far.

No doubt, this campaign is spearheaded by the President of Pakistan, ex-Chief Martial Law Administrator, General Muhammad Ziaul Haq, who set the ball rolling through the afore-mentioned Ordinance which has deprived Ahmadis of all their fundamental

religious rights.

In my capacity as Head of the world-wide Ahmadiyya Community, I hereby declare that:

Whereas all attempts on my part and on the part of Jamaat Ahmadiyya to make the leaders of this campaign to see the light of the day and to behave sanely have failed, and

Whereas they have no regard for Islamic principles of justice and fair play, in their treatment of Jamaat Ahmadiyya,

We are left with no choice but to invite them to Mubahala and to take this long drawn dispute to the Court of God Almighty, the All-Knowing and All-Powerful. May He decide between right and wrong and between those who are true and those who are liars.

Prominent among these to whom this invitation is specially addressed are:

- (a). General Muhammad Ziaul Haq, ex-Chief Martial Law Administrator of Pakistan;
- (b). Officials of Rabita-e-Alam Islami who have been surreptitiously inciting many governments to take such measures against Jamaat Ahmadiyya as have been taken by the Government of Pakistan and who have been secretly funding many anti-Ahmadiyya Movements;
- (c). Leaders of religious denominations specifically hostile to the Ahmadiyya Community, including those religious scholars who style themselves as "*Ulema Khatmi-Nabuwwat*";
- (d). All political leaders of Pakistan who have overtly or covertly aided and abetted the hostile anti-Ahmadiyya campaign;
- (e). Such government officials who have been carrying out this campaign at the behest of the Government of Pakistan;
- (f). All judges of the so-called "Shariat Courts" of Pakistan;
- (g). All those scholars who have authored anti-Ahmadiyya literature, be it in the form of pamphlets, books, or articles, etc.;

- (h). All those magistrates and judges of the courts of Pakistan who have sentenced Ahmadis under various provisions of the Pakistan Penal Code for committing the following so-called “crimes”;
- (i) The profession that Ahmadis are Muslims and have no Faith other than Islam;
- (ii) The declaration that:
- اشهد ان لا اله الا الله و اشهد ان محمدا رسول الله
- [I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah];
- (iii) The observance of Prayers as prescribed by the Holy Quran and the Sunnah;
- (iv) The recitation of the Holy Quran;
- (v) The greetings of peace to other non-Ahmadi Muslims by addressing them in the words “Assalamo Alaikum”;
- (vi) To inscribe or to be found in possession of any written verse of the Holy Quran, printed or otherwise;

THE INVITATION

We can divide our invitation to Mubahala into two parts, hereafter referred to as:

Part A: The rejection of the claims of the Founder of the Ahmadiyya Movement and declaring him to be an imposter, a conscious liar, a knave, a dissembler and one who attributed words to Allah which He never spoke to him.

Part B: Accusations against Jamaat Ahmadiyya and attributing to it such beliefs, actions and designs with which Jamaat Ahmadiyya has nothing to do.

By the authority vested in me as the Imam and Head of the world-wide Jamaat Ahmadiyya, I hereby invite all those who hold either of the beliefs set out in Parts A or B above, to a Mubahala in accordance with the teachings of the Holy Quran:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ
عَلَى الْكَاذِبِينَ

“... Say to him, ‘Come, let us call our sons and your sons, and our women and your women, and our people and your people, then let us pray fervently and invoke the curse of Allah on those who tell lies!’”

MUBAHALA: PART A:

(Al-Imran: 62)

As far as part A is concerned, there already exists an invitation to Mubahala to all concerned since 1907 in the very words of the Founder of the Ahmadiyya Movement, Mirza Ghulam Ahmad of Qadian, which we reproduce below:

“Everyone who considers me to be a liar, and everyone who regards me to be a cheat and an imposter, and rejects my claim that I am the Promised Messiah, and considers whatever revelation I have received from God Almighty as fabrication, be he called a Muslim, or a Hindu, or an Arya, or be he of any other faith — he is at liberty to publish a Mubahala challenge against me. He can publish the said Mubahala in some newspapers declaring:

I swear by God Almighty that I am fully convinced that this person, [here he should clearly write my name], who claims to be the Promised Messiah, is infact a manifest liar indeed, and this revelation, some of which he has written in this book, is not the word of God but a concoction on his part infact. Having given due consideration, pondered over this matter with gravity, and having fully deliberated over this matter, I can declare with full responsibility that this claimant is false and fraudulent and also a fabricator and a dissembler. Therefore, O Mighty God, if according to Thee, Mirza Ghulam Ahmad is true in his claim — not an imposter, a liar, an infidel or a non-believer, then, on account of my rejection and mockery of truth, inflict a severe

chastisement on me. If, however, my adversary is in the wrong, then subject him to severe punishment instead. Amen!

This door is open for anyone desirous of seeing a fresh sign.
(*Haqeeqatul Wahy, Roohani Khazain Vol. 22 p. 71-72*)

Since the Founder of the Ahmadiyya Movement who issued this challenge is no longer alive, it is essential that his followers and adherents representing him openly accept the responsibility and consequences of his challenge on his behalf as the First Party of Mubahala.

As Head of the world-wide Ahmadiyya Community, I declare with full consciousness the acceptance of this responsibility along with the members of my family and the entire world-wide Jamaat Ahmadiyya.

MUBAHALA: PART B

Following is a list of allegations made by the enemies of Jamaat Ahmadiyya which Jamaat Ahmadiyya declares to be blatantly false and totally baseless. On this issue, I on behalf of Jamaat Ahmadiyya invite all those responsible for engineering and fabricating these lies or those, believing them to be true, to accept this challenge to a Mubahala and publish their consent thereof in a few dailies so that people at large may become witness to this.

ALLEGATIONS: GROUP ONE

It is claimed:

- * That the Founder of the Ahmadiyya Community, Mirza Ghulam Ahmad of Qadian, clearly denied the Khatam-e-Nabuwat of Hazrat Muhammad Mustafa, Rasulullah, may peace and blessings of Allah be upon him, and did not believe him to be the Khataman Nabiyeen and as such Ahmadies hold the same belief;
- * That Mirza Ghulam Ahmad of Qadian was guilty of the interpolation of the Holy Quran and wilful distortion of its text and meanings;
- * That he has debased the mausoleum of the Holy Prophet, may peace and blessings of Allah be upon him, and declared it to be the

most putrid site - a place where insects abound;

- * That he has slandered Hazrat Imam Hussain and declared his remembrance to be a pile of shit;
- * That having studied the history of all the false claimants, he wilfully proclaimed himself to be a prophet whereas God had never commissioned him for anything;
- * That he abrogated the Quranic concept of Jihad at the behest of the British;
- * That his claim was not that of a subordinate prophet under the Holy Prophet, may peace and blessings of Allah be upon him, but he claimed to be a new law-bringer and brought forth a Shariah of his own other than that of Islam;
- * That the Qadianis (Ahmadis) consider the claimed “revelation” of Mirza Ghulam Ahmad of Qadian and published under the title, *Tadkira*, equal in rank to the Holy Quran and believe it to be the book of Shariah.

In my capacity as the Imam of the world-wide Jamaat Ahmadiyya, I do hereby declare all these allegations to be utterly false and a bundle of fabrications against the Founder of the Ahmadiyya Community. So, in the words of the Holy Quran, We invoke

لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

Allah's curse be on those who tell lies.

ALLEGATIONS: GROUP TWO

As part of the campaign of the character-assassination of the Holy Founder of the Ahmadiyya Community, Mirza Ghulam Ahmad of Qadian, it is claimed:

- * That he was a cheat and a dishonest person;
- * That in retribution for the misappropriation of household property, his father had expelled him from his home;

- * That most of his prophecies and revelations which he declared to be Divine, turned out to be a pack of lies;
- * That the British gave hundreds of thousands of acres of land to Mirza Ghulam Ahmad of Qadian.

In my capacity as the Imam of the world-wide Jamaat Ahmadiyya, I do hereby declare all these allegations to be utterly false and a bundle of fabrications against the Founder of the Ahmadiyya Community. So, in the words of the Holy Quran, We invoke

لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

Allah's curse be on those who tell lies.

ALLEGATIONS: GROUP THREE

The following beliefs and dogmas are being attributed to Jamaat Ahmadiyya in a campaign of world-wide propaganda so that the entire world may be led to believe that actually these are the articles of the Ahmadiyya faith. It is alleged that Qadianis (Ahmadis) believe about Mirza Ghulam Ahmad:

- * That he was God himself;
- * That he was literally the son of God;
- * That he was the father of God;

They also believe:

- * That he was superior in rank to all prophets including the Holy Messenger of God, Muhammad, may peace and blessings of Allah be upon him;
- * That against his proclaimed revelations from God, the traditions of the Holy Prophet of Islam, may peace and blessings of Allah be upon him, stand nowhere and should be rejected outright as being insignificant;
- * That the small room in which he used to pray and observe Salat is, according to Ahmadiyya beliefs, equal in holiness and sanctity to

the Holy House of God in Makkah;

- * That the soil of Qadian is equal in holiness to the soil of Holy Makkah;
- * That to visit Qadian once every year guarantees the forgiveness of all past sins;
- * That instead of the Pilgrimage to the House of Allah at Makkah-al-Mukarramah, participation at the Ahmadiyya annual conference at Qadian suffices one as Haj (pilgrimage) to Makkah.

In my capacity as the Imam of the world-wide Jamaat Ahmadiyya, I do hereby declare all these allegations to be utterly false and a bundle of fabrications against the Founder of the Ahmadiyya Community. So, in the words of the Holy Quran, We invoke

لعنة الله على الكاذبين

Allah's curse be on those who tell lies.

ALLEGATIONS: GROUP FOUR

The enemies of Jamaat Ahmadiyya allege:

- * That Jamaat Ahmadiyya was not commissioned by God Almighty but was implanted by the British as their agent in the world of Islam;
- * That this Jamaat is a committed enemy of the Muslim Ummah;
- * That the claim of Jamaat Ahmadiyya that they were created to restore the health of the suffering Muslim Ummah is totally false; on the contrary, they are playing the role of cancer in the healthy body of the Muslim Ummah;
- * That Qadianis (Ahmadis) are not only British agents but also Jewish agents, born out of a conspiracy between the British and the Jews;
- * That Jamaat Ahmadiyya is also working as a direct agent for the state of Israel;

- * That Jamaat Ahmadiyya is also the agent of the United States of America;
- * That Jamaat Ahmadiyya is the agent of Soviet Russia;
- * That Jamaat Ahmadiyya is the agent of India and is working against Pakistan;
- * That the presence of Qadiani (Ahmadi) soldiers in the Israeli army has now become an open secret;
- * That Qadianis (Ahmadis) are being trained as terrorists in Israel;
- * that six hundred Pakistani Qadianis (Ahmadis) are enlisted in the Israeli army;
- * That four thousand Qadianis (Ahmadis) are undergoing training as guerilla commandos in Germany.

In my capacity as the Imam of the world-wide Jamaat Ahmadiyya, I do hereby declare all these allegations to be utterly false and a bundle of fabrications against the Ahmadiyya Community. So, in the words of the Holy Quran, we invoke

arabic

Allah's curse be on those who tell lies.

ALLEGATIONS: GROUP FIVE

Also the following most abhorrent and despicable lies are levelled against Jamaat Ahmadiyya;

- * That the Kalima (article of faith) of the Ahmadis is different from the Kalima (article of faith) of the rest of the Muslim;
- * That when Ahmadis recite the same Kalima as their article of faith, they wilfully deceive people; and when they recite the name of Muhammad, peace and blessings of Allah be upon him, within their hearts they change this name to that of Mirza Ghulam Ahmad of Qadian, thereby reciting their Kalima

rather than that of the Holy Prophet, may peace and blessings of Allah be upon him;

- * That the God in Whom Qadianis (Ahmadis) believe is not the same God as presented by Islam and the Holy Prophet, may peace and blessings of Allah be upon him;
- * That the angels in which Qadianis (Ahmadis) believe are not the same as mentioned in the Holy Quran and by the Holy Prophet of Islam;
- * That the Messengers of God in whom Qadianis (Ahmadis) believe are not the same Messengers as are presented by the Holy Quran;
- * That their mode of worship is also different from the Islamic mode of worship;
- * That their pilgrimage is also different;
- * That, in brief, in all fundamental Islamic articles of Faith, the ones of the Qadianis (Ahmadis) are poles apart from the Quran and the Traditions.

In my capacity as the Imam of the world-wide Jamaat Ahmadiyya, I do hereby declare all these allegations to be utterly false and a bundle of fabrications against the Ahmadiyya Community. So, in the words of the Holy Quran, we invoke

لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

Allah's curse be on those who tell lies.

ALLEGATIONS: GROUP SIX

As far as the incitement of hatred against Ahmadis among the people of Pakistan is concerned, many other false allegations are also levelled against Ahmadis:

- * That according to Qadiani (Ahmadi) doctrines, Pakistan has been created against the Will of God;

- * That Hazrat Mirza Mahmud Ahmad (Khalifatul Masih II), the then Head of the Jamaat Ahmadiyya, had pledged to break up Pakistan;
- * That all Qadianis (Ahmadis) are involved in an attempt to realise a prophecy made by Mirza Bashiruddin Mahmud Ahmad regarding the merger of Pakistan with India and the ultimate emergence of one united India without Pakistan;
- * That Liaquat Ali Khan, the first Prime Minister of Pakistan, was assassinated by a Qadiani (Ahmadi);
- * That Qadianis (Ahmadis) have hatched a plot to create chaos leading to civil war in Pakistan;
- * That Qadianis (Ahmadis) are perpetually engaged in conspiratorial activities against the security of Pakistan;
- * That Qadianis (Ahmadis) are responsible for the present unrest and ever-growing destabilisation in Pakistan: they are the cause of increasing law-and-order problems and terrorist activities, etc;
- * That the series of ethnic riots in Karachi are conspired and organised by the Qadianis (Ahmadis);
- * That the incident of the Badshahi Mosque in which the Brelvis clashed with the Deobandis was a Qadianis (Ahmadis) conspiracy;
- * That Qadianis (Ahmadis) plotted to assassinate five hundred religious leaders;
- * That the subtle Ahmadiyya hand is working behind every terrorist explosion which takes place in sectarian violence, linguistic bigotry and all kinds of subversive tendencies in the country;
- * That the tragic incident of Ojri Camp when thousands of military rockets in the Camp suddenly went amuck and started exploding resulting in the death of thousands of innocent people and the destruction of countless number of homes in the capital of Pakistan, Islamabad, and the nearby city of Rawalpindi, was engineered and perpetrated by Qadianis (Ahmadis);

- * That two days before the said incident, all Qadianis (Ahmadis) had vacated their homes and shifted to other cities thereby proving their direct involvement in the incident;
- * That Rabwah (the Headquarters of Jamaat Ahmadiyya) has an arsenal of Russian weapons;
- * That the youths in Rabwah are being armed with the said Russian weapons and trained in subversive activities;
- * That a Qadiani (Ahmadi) has already provided Israel with atomic secrets stolen from Pakistan.

In my capacity as the Imam of the world-wide Jamaat Ahmadiyya, I do hereby declare all these allegations to be utterly false and a bundle of fabrications against the Ahmadiyya Community. So, in the words of the Holy Quran, We invoke.

لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

Allah's curse be on those who tell lies.

ALLEGATIONS: GROUP SEVEN

The following allegations are being levelled personally against me, that is, the present Imam and Head of the Ahmadiyya Community;

- * That I am involved in the kidnapping and subsequent murder of a person named Aslam Qureshi;
- * That I am playing as a tool in the hands of the enemies of Muslim governments;
- * That I fled my country along with my wife and my children with false and forged papers;
- * That I held a long and secret meeting with the Russian Ambassador in London;
- * That I along with the Nobel Laureate, Dr. Abdus Salam, secretly paid a visit to Israel.

In my capacity as the Imam of the world-wide Jamaat Ahmadiyya, I do hereby declare all these allegations to be utterly false and a bundle of fabrications against the Ahmadiyya Community. So, in the words of the Holy Quran, We invoke

لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

Allah's curse be on those who tell lies.

TRUE AHMADIYYA BELIEFS

The question now arises that if Ahmadiyyat is not a new faith as alleged by its opponents and discussed in the preceding chapters, then what according to Ahmadiis themselves is their true faith and what actually are their beliefs.

In my capacity as Head of the world-wide Jamaat Ahmadiyya, I declare in the very words of the Founder of the Ahmadiyya Movements, Hazrat Mirza Ghulam Ahmad of Qadian, the answer to this question.

Says Hazrat Mirza Ghulam Ahmad:

“We do believe that there is none worthy of worship except God Almighty and Syedna Hazrat Muhammad, the Chosen One, may peace and blessings of Allah be upon him, is His Messenger and the Khatamul Anbiya. We believe that angels are a reality, that Resurrection is a reality and that the Day of Judgement is a reality; that Heaven is reality and so is Hell.

We do believe that whatever the Glorious and Majestic God has stated in the Holy Quran and whatever our Prophet, may peace and blessings of Allah be upon him, has stated is all, according to the aforementioned statement, the truth. We do believe that the person who subtracts an iota from the Islamic law or adds to it as much, or lays the foundation in any manner for rejection of Islamic injunctions, or attempts to declare unlawful what has been made lawful in Islam, is an infidel and a renegade to Islam.

We admonish our Jamaat that they must adhere tenaciously to the fundamental article of Islamic faith. “There is no God but Allah, Muhammad is His Messenger” as long as they live and that they should die holding fast to the same belief.

Also they must have firm faith in all the Messengers of Allah and revealed Books which have been authenticated by the Holy Quran. They should abide strictly by the Quranic injunctions. They should strictly observe Prayers and Fast, pay Zakat and perform the Haj (pilgrimage). They should observe Islam by fully complying with all the injunctions, obligations and prohibitions pronounced by God and His Messenger. In short, all such matters, be they beliefs or deeds, on which there was consensus of opinion among our righteous predecessors and as are understood to be Islam by the general consensus of opinion of those who follow the traditions of the Holy Prophet of Islam, may peace and blessings of Allah be upon him, should be complied with as being obligatory. We call to witness the Heaven and the Earth that exactly is our Faith.”

(Ayyamus Sulh p.88-87, First Edition)

Then, he says:

“I always look with wonder at this Arabian Prophet, whose name is Muhammad, peace and thousands of blessings of Allah be upon him. How exalted his status was! One cannot perceive the ultimate limit of his station. It is not within the scope of man to fully comprehend the depth and penetration of his ennobling qualities. Alas! due recognition has not been paid to his lofty rank. That Unity (of God) which had disappeared from the world was restored by this same radiant champion. He loved God most intensely; so also was his soul being consumed in deep sympathy for mankind. That is why God, Who was fully aware of the hidden excellences of his heart, exalted him above all the Prophets and all the people of the past and the future, and fulfilled his heart’s desire in the mere span of his lifetime. He is the fountainhead of every grace and bounty. A person who claims to have attained any spiritual excellence without confessing his indebtedness to the blessings of this Holy

Prophet is not human but belongs to Satan's camp. He was made to possess the key to every excellence and the treasure of all deeper understanding was bestowed upon him. He who does not receive from him is an eternal destitute. What are we indeed and what is our worth? We shall certainly be most ungrateful if we did not confess that we obtained the real and true Faith in the Unity of God from that very Holy Prophet. Again, we gained access to the true understanding of the Ever-Living God with the help of and through the light of the same noble Prophet. For us to be the recipient of God's revelation and to be blessed with Divine communication which enables us to behold the countenance of God Almighty is a singular honour bestowed upon us by the blessings of the same illustrious Prophet."

(Haqqatul Wahi-Roohani Khazain Vol. 22. pg.118-119)

This in short is the doctrine and the faith of Jamaat Ahmadiyya. This is the true position in which Ahmadis hold the Founder of the Ahmadiyya Movement, vis-a-vis the Holy Prophet, Muhammad, may peace and blessings of Allah be upon him. Anyone who has the audacity to attribute any other faith to the Jamaat Ahmadiyya acts with sheer malice, perfidy and injustice.

In my capacity as the Imam of the Jamaat Ahmadiyya, I do hereby invite all such persons who, having read the afore-mentioned statement, still persist in their antagonistic attitude and do not refrain from spreading lies against Jamaat Ahmadiyya to accept the challenge of this Mubahala. This invitation is open to all who decide to accept it.

To formally become the second party of this spiritual contest, those who accept this limitation should set their signatures to this challenge and leaving no ambiguity whatsoever make it known to the world at large by publishing it by all available means.

Let us (the two parties to this Mubahala) join in this prayer:

"O our Lord, All Powerful, Almighty God. Thou Who knowest the Seen and the Unseen, swearing by Thy Majesty and Glory, we supplicate that whichever of us is right and true according to Thy judgement in the aforementioned controversy, may Thou shower Thine choicest blessings on them in this life and in the life to come. Remove all their troubles and show such profound signs in their favour as make it manifest to the whole world that Thou art on their side and hold them dear. Fill their houses with blessings upon blessings. Cause heavenly

peace to descend upon them. Make them Thine and let the world remain in no ambiguity as to which side Thou art on; and which has the cover of Thine benign and powerful protection.

O, Our Lord! Whichever of us in Thy sight are liars and fabricators, let Thy wrath descend upon them **within one year**. May Thou inflict such disgraceful and tormenting punishment upon them that people should witness their debasement and utter destruction.

Let Thy wrath descend upon them in diverse ways and let the criminals be punished and exposed in an exemplary manner so that the world bear witness that they were recipients of Thy wrath. O Almighty God do this so that:

RIGHT may clearly be distinguished from WRONG

and the

**Difference between TRUTH and FALSEHOOD may become
MANIFEST**

WE, the undersigned Signatories of this Mubahala have this day signed and delivered this statement with full awareness and responsibility as to the grave consequences of this exercise.

WE ARE THE

FIRST PARTY

(Imam of the World-wide Jamaat Ahmadiyya, for and on behalf of all Ahmadi men, women, children and elders throughout the world)

SECOND PARTY

(All or any of those deniers and rejectors of the Founder of the Ahmadiyya Movement, who are prepared to be the second Party to this Mubahala)

SIGNATURE

10th June 1988 Date
Mirza Tahir Ahmad
 son of Mirza Bashiruddin
 Mahmud Ahmad,
 Imam of the World-wide
 Ahmadiyya Movement.

SIGNATURE

Date:
 Name.
 Son of.
 Title:

Copies of this invitation to Mubahala are available in Urdu, Arabic, Turkish and other principal languages of the world from:

The London Mosque,
 16 Gressenhall Road,
 London SW18 5QL.

..... *continued from page 47.*

The series that started with the caption Islam and Russia has now come to a close. In the end we say that we pray to Allah to whom all praise is due. We seek His help and guidance always and remain grateful to Him forever, the Creator and the Lord and of the Universe.

STOP PRESS !

The *Mubahala* set out herein was issued on 10th June 1988. Exactly one month after this public declaration on the part of the opponents of Jamaat Ahmadiyya, Maulana Aslam Qureshi, whose kidnap and murder was alleged to have been committed by the Head of the Ahmadiyya Community, (see *Mubahala* Part B. Allegation Group seven) suddenly re-appeared in Pakistan. He appeared in the presence of the Inspector General of Police for the Punjab on national television and his re-appearance was given wide publicity (13 July 1988 Daily Jang; Daily Nawa-i-Waqt; Daily Mashriq; Pakistan Times of same date; Daily Millat, 20 July 1988) He categorically denied his kidnapping, re-stated that he had moved around the country for several months, remaining in hiding throughout and then had migrated to Iran “to escape from the poor moral conditions then prevailing in Pakistan”. He denied that the Ahmadiyya Community had anything to do with his disappearance and apologised publicly “for any loss or inconvenience occasioned by” his disappearance for which he held himself “personally responsible.” It is no mere coincidence that a person should be missing for five years and allegations should continue to multiply in respect of him against the Spiritual Leader of a God-fearing and Law-abiding Community, and then such a person should suddenly give himself up to the Inspector General of Police exactly one month after this *Mubahala*. This then was the first blow struck by God Almighty at the opponents and at the allegations on which stood their edifice. While the opponents were still recovering from this shock, the Hand of God Almighty was putting the final touches to yet another great miracle in response to the humble supplications of His Chosen Community who had endured persecution in His name and for His cause.

The most prominent person addressed in this *Mubahala* and right at the top of what may now be called the “hit-list” of God, was General Muhammad Ziaul Haq, ex-Chief Martial Law Administrator of Pakistan. After the invitation to the *Mubahala* had been issued, repeated warnings were given by the Head of the world-wide Ahmadiyya Community to General Zia that he had been named in this *Mubahala* and whether or not he formally accepted to enter into this

Mubahala, he was a party to it (Friday Sermons 30 July & 5 August 1988). But General Zia was “flying high” in his political career. He did not desist from perpetuating the course of persecution under which Ahmadis in Pakistan had continued to suffer. In his Friday Sermon of 12 August 1988, the Imam of the Ahmadiyya Community and Head of the World-wide Ahmadiyya Movement, clearly stated that because General Zia and his government had not relented in their wave of persecution, and had transgressed to extremes, his fate was now sealed.

On 17th August 1988, the Court of God Almighty handed down its sentence. According to *The Sun*'s blazing headlines “**Zia Blown Out Of The Sky.**” Strange indeed are the ways of God Almighty. His body was blown to smithereens, a word whose meaning can only be understood from Christian Lamb's report which appeared in the *Financial Times* of 22nd August 1988 as follows:

“ The crowds thronging Islamabad on a sunny afternoon could easily have been mistaken for people celebrating a holiday ... while men seemed to enjoy a day out in a country starved of entertainment ... As the coffin containing only his teeth (nothing else of him could be found) was lowered into the grave, a 21-gun salute sounded.”

So what lies six feet deep in the ground are parts of the dentines which once laughed at this *Mubahala*.

We can here only caution our opponents to watch out — there is God around!

HAVEN OF BLISS

Creator of light and life – God supreme!
 O teach me what is good; teach me Thyself!
 Save me from folly, vanity, and vice,
 From every low pursuit; and fill my soul
 With knowledge, conscious peace, and virtue pure;
 Sacred, substantial, never-fading bliss.

WEST AFRICAN TOUR PRESS CUTTINGS

(The Supreme Head of the Ahmadiyya Movement in Islam - Hazrat Mirza Tahir Ahmad undertook a seven week tour of Gambia, Sierra Leone, Liberia, Ivory Coast, Ghana and Nigeria from 19th January - 17th February, 1988. We produce a few press cuttings covering the earlier part of his tour).

THE GAMBIA

“Last month, the Gambia became host to the Supreme Head of the Ahmadiyya Movement, the Khalifatul Masih IV, whilst he was on a West African tour.

The Ahmadiyya Movement is one of the smallest established religious denominations in The Gambia, but it is no doubt the most active in the provision of social services to the public. It is very active in both the educational and medical fields, the two most important areas that Gambians are most in need of. Apart from the Roman Catholic Mission, the Ahmadiyya Movement is the only other religious body quite actively involved in the field of education throughout the country, especially in high school education where there is a great vacuum. I am sure most Gambians were very pleased when the Khalifatul Massih disclosed that there was a plan to establish a third Ahmadiyya high school in this country, somewhere in the Provinces.

Of what use is any religious denomination that seeks to satiate only the spiritual needs of the people and does not care about their social needs? It is quite one thing to build beautiful mosques and churches and

other religious centres, and convert as many people as possible, but it is a completely different thing to try and help meet some of their social needs. It is quite unfortunate that the traditional Islamic sects that have been in this country for centuries did not seem to have given much attention to the grassroot problems of the people, such as education, medical services and other social needs of the society. The Tijaniya sect, for example, the most dominant and oldest in the country, are quite well known for their frequent sponsorship of expensive religious conferences and other festivities, that usually have very little relevance funded by outside sources and the religious hierarchy usually benefit financially from them.

The Mouride sect, on the other hand do not even build mosques and other religious centres for their own community, let alone do anything else for the society. They instead collect money and other gifts to send to their spiritual leader in Touba in Senegal.

Although many Gambians may not be adherents of the Ahmadiyya Movement or of the Roman Catholic Mission, but I am sure everyone

would agree with me that these two religious denominations are doing much more for the Gambian society than any other religious denomination, and I feel that whatever ulterior motives they may have for doing what they do, they certainly deserve our appreciations and thanks."

(The Nation, The Gambia, Saturday, 13th February 1988)

SIERRA LEONE

The Supreme Head of the Worldwide Ahmadiyya Movement Hazrat Mirza Tahir Ahmad Ameer ul Momeneen Khalifatul Masih IV has ended his one week visit to this country as part of his tour of several African countries.

His tight schedule took him to various parts of the provinces where he preached, counselled and inspected various projects undertaken by the Ahmadiyya Mission in Sierra Leone. Khalifatul Masih paid a courtesy call on President Momoh at State House. Welcoming the holy visitor the Head of State told the distinguished visitor that the Ahmadiyya Mission has proved very useful to the country particularly in the fields of education, health and religion. President Momoh said the Mission has come to identify it of this courtesy, a situation which endeared it to the minds of the people. He described the Ahmadiyya missionaries in Sierra Leone as exemplary and an example of religious leadership. Khalifatul Masih told the President that he was very impressed by the red carpet welcome

accorded to him since his arrival. He expressed concern about the deplorable state of the poor and needy in third world countries adding that they were not only forgotten by the world but were also not cared for by their own people. He said to the President that there is a great need for health and better educational facilities for the poor. Khalifatul Masih also paid visits to Makeni, Mile 91, Bo, Kenema and Rokopur where he was graciously received."

(Dail Mail, January 20, 1988)

"The Supreme Head of the Ahmadiyya Movement, Khalifatul Masih IV, who was here on a week long visit, left Freetown Sunday 31st January.

While in Freetown, Khalifautul Masih summoned a press meeting at the Miatta conference centre, Brookfields, wherein he expressed profound satisfaction with what he viewed as the ideal cooperation extended by this country to his mission's Institutions.

He also registered deep gratitude to the Government and people of Sierra Leone for what he described as their worth while contribution in making his visit a successful one.

The visiting religious leader also touched on the painful issue of the struggle in South Africa, which situation, he said, is worsening to a degree whereby the very mentors of South Africa have become worried.

On the stance of his Movement in relation to apartheid-plagued South Africa he intimated that it (th

school in the country. This, he said, had helped to impart Islamic education in the area. He also mentioned the clinic established by the Jamaat in Rokopur noting that all the doctors of the clinic have performed their duties very well.

In reply the Supreme Head of the Ahmadiyya Movement informed his audience that the purpose of his visit was to appraise himself of the work of the Movement in Sierra Leone. He later performed the opening of the renovated residence of the first Ahmadiyya missionary in Rokopur, Alhaji Nazir Ahmad Ali, and also prayed at the graveside of the first convert in 1937 to the Ahmadiyya Movement in the township of the late Alhaji Alpha Yahya Kamara.

The Supreme Leader later took part in a question and answer session and also signed the visitor's book at the Rice Research Station at Rokopur where he addressed his audience.

Earlier on arrival the Khalifatul Masih was accorded a rousing welcome from all sections of the township including representatives from other religious denominations.

Hazrat Khalifatul Masih IV is presently in Liberia on the third leg of his West African Tour."

(New Shaft, Wednesday, February 10, 1988)

LIBERIA

"The Vice President of the Republic of Liberia Dr. Harry F. Moniba has commended the Worldwide Ahmadiyya Movement in Islam for its dedicated service to humanity.

Veep Moniba noted that the Ahmadiyya Movement has been contributing to the development of education and other projects in countries where the movement has its members.

He hoped that the Ahmadiyya Movement in Liberia will look into the possibility of not only expanding and developing its work, but also introducing projects (educational, agricultural, economic and social) which would contribute to the development of Liberia.

Dr. Moniba was speaking recently during a banquet hosted by the Ahmadiyya Local Mission in Liberia at Hotel Africa in honour of the Supreme Head of the Ahmadiyya Movement in Islam, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, who arrived here last Sunday on a three day visit to Liberia.

Deputizing for the President of the Republic of Liberia Dr. Samuel K. Doe, Veep Moniba described the services of the Ahmadiyya Movement in the world to be most welcome in the search for peace and stability through the worship of God.

He then asked the Supreme Head of the Ahmadiyya Movement to continue to pray for peace and unity in Liberia.

The Vice President then cautioned peace loving Liberians to stop being pretentious in their religious practices and encourage other people to work for peace and worship God with truth.

He also urged members of the Movement to strive for the re-awakening of the minds of people for a better understanding of the Movement.

Dr. Moniba also advised the Ahmadiyya Community in Liberia to spread their faith conscientiously, pointing out that the constitution of Liberia guarantees freedom of association for all its citizens.

In his remarks, the Ahmadiyya Supreme Head commended Dr. Moniba for his address during the occasion, hoping that other leading politicians in the country would consider such objective thoughts given by the Vice President with high moral appreciation.

The Supreme Head stressed the usefulness of morality in the Islamic faith which he said must be adhered to in the true worship of God.

He prayed fervently for all Liberians to be dedicated in their worship of Almighty God, hoping that the Ahmadiyya faith would touch the hearts of citizens in order to know the true nature of Islam.

Cabinet ministers, members of the Diplomatic Corps, the clergy and members of the Ahmadiyya Community in Liberia graced the occasion."

(The Standard, February 5, 1988)

The spiritual Leader of the worldwide Ahmadiyya Muslim Movement has reflected on several issues of national and international concern to the Liberian press.

The Supreme Head of the Movement, Hazrat Mirza Tahir Ahmad during his recent visit to Liberia admonished the members of the Movement in Liberia to re-awaken their consciousness and dedicate themselves to the cause of humanity.

He told them to exercise patience and tolerance and strive for other avenues in which Ahmadis could be useful to the society, and reiterated his commitment to fulfil pledges made by the Movement in the past for the progress and expansion of the mission in Liberia.

The Ahmadiyya leader said the success lies in the choice of noble goals, and to live and die in achieving it, but failure should not be interpreted to mean that one is not conscious of his noble goals.

Hazrat Mirza Tahir Ahmad observed that immorality and injustices are the prime causes of suffering in the world today, and called upon all peace loving people to re-discover their identities and learn to produce for themselves as basis of independence.

He said the greatest achievement of the Ahmadiyya Mission is the recognition of the dignity of man, since man is born free and free to adopt his destiny in order to re-discover his consciousness.

We create consciousness in them that they are born free and shall remain so by guarding and protecting their freedom, he said.

Hazrat Ahmad then expressed thanks and appreciation to the Liberian government for the warm and friendly reception accorded him and his delegates during his visit to the country, adding that his purpose for coming to Liberia was to deliver the message of Islam to the people of Liberia and to find new avenues of service to humanity.

He stressed that his religious Movement is not an exploitative one,

and lashed at the exploitative tendencies in some nations of the world today.

We are not here to rob anything out of Africa, instead we give to Africa within the limits of our capacity in the areas of education, health, agriculture and religious instructions.”

(*The Mirror, February 10, 1988*)

QURAN ON DEVOTION TO PARENTS

We have enjoined on man benevolence towards his parents. (29:9)

Say, O Prophet: Come, let me rehearse to you that which your Lord has enjoined; that you associate not anything as partners with Him; that you behave benevolently towards your parents;...(6:152)

Worship Allah and associate naught with Him, and be benevolent towards parents...(4:37)

Thy Lord has commanded that ye worship none but Him, and has enjoined benevolence towards parents. Should either or both of them attain old age in thy lifetime, never say: Ugh; to them, nor chide them, but always speak gently to them; be humbly tender with them and pray: Lord, have mercy on them even as they nurtured me when I was little. (17:24-25)

We have enjoined upon man concerning his parents: Be grateful to me and to thy parents; unto Me is the final return. His mother bears him in travail after travail, and his weaning takes two years. (31:15)

We have enjoined upon man to act benevolently towards his parents. His mother bears him in pain and brings him forth in pain; and the bearing of him and his wearing extends over thirty months. When he attains his full maturity at forty years, he supplicates: Lord, grant me the favour that I may be grateful to Thee for Thy bounty that Thou hast bestowed upon me and upon my parents, and that I may act righteously so as to please Thee, and make my progeny righteous also. I do turn to Thee and truly I am of Thy obedient servants. (46:15)

PRESS CONFERENCE IN SIERRA LEONE

(During his recent West African tour, Hazrat Mirza Tahir Ahmad, Head of the World-Wide Ahmadiyya Movement in Islam, held a press conference in Sierra Leone at which he invited questions from the press).

Hazrat. Gentlemen! I am at your disposal; any questions you wish to ask regarding anything I am here to answer.

Q. Your Holiness! You have been here in Sierra Leone for about seven days now and have had an opportunity to see your Community and the country and to observe the extent of the implementation of the policies of the Community. What are your impressions so far?

Ans. During my visit to the country-side and different Communities, I have been meeting various Government officials and Central and Local Community officials. The Press media also accompanied us. I have been attending many functions and ceremonies in schools, hospitals, and also receptions given to me by city councils. All along I have been expressing my views on various things which impressed me and the various suggestions which have been covered by the Press representatives who travelled along with me. It is a long story and difficult to repeat everything again. In fact during the last six days I spoke to gatherings, on the average of four times a day and some functions lasted for two to three hours. In a nutshell I can say that I am very satisfied with what I observed. The co-operation between the Community workers in various fields and the Government officials of all ranks and file is ideal and nothing better could be wished; and the co-operation from the public extended to our schools, medical centers and missions is superb. All the people of this country are responsive to good things. A boycott movement was launched by some organisation which was patronised by Saudi Arabia. They distributed a pamphlet by post and by hand to homes which I read. In it they appealed for a large scale and total boycott of not only me but also of all the Ahmadi missions, schools, and hospitals so that there should be absolutely no communication between the Muslims of Sierra Leone and the services we are rendering here for this country; but

it is a compliment to the people that they boycotted the boycott appeal totally. There was nowhere any sign of people being influenced by this boycott.

Instead, wherever I went I found people standing in lines on both sides of the streets waving with pleasure, so naturally expressed, and small children dancing with joy. The experience was so moving, so touching that seldom have I gone through such intense emotions during my tour of the countryside in your country, Sierra Leone. So as far as I am concerned I have nothing to complain about. I have only to be grateful. I have only to express my gratitude for whatever your country has done to make my visit very successful. Thank you all.

Q Your Holiness! I believe your organisation is spreading in the southern part of the continent and you are quite aware of what your Movement is doing there. How do you think the problems of that part of the continent can be solved?

Ans. In South Africa there is a large community of Africans and also of immigrants from India, Pakistan, and other countries of Asia. They are leading a very miserable life under apartheid and totally segregated from meaningful participation in any phase of government or even in the affairs of the town councils. The situation is worsening to such a degree that now the very mentors of South Africa are getting worried.

We have a mission there for preaching and also for looking after education and instruction in Islamic values and ways of life for the local people, but unfortunately there are many strong missions of non-Ahmadi communities who are very hostile to the Ahmadiyya approaches and to the Ahmadiyya wishes to serve the cause of the people in general. That is the reason I sent a medical doctor from London to find out the possibilities of introducing medical services which is another area of co-operation, not with the Government because we have no discussion with the Government at all. It is only Community to community contact which we are maintaining there and I emphasize this because sometimes the presence of Ahmadiyya Missions there is totally misunderstood by the Third World countries in particular and they think that we have a Mission with the Government. There is no relation whatsoever with the Government at all; no dialogue on any level. We tried to effect

communication with other Muslims and non-Muslims alike so that we could jointly render meaningful service, as we are doing in other parts of Africa, but it was completely rejected. On the contrary, instead of offering us a receptive hand of co-operation, the missionary I sent was jeered at and, if he were not an old man, he would have certainly been beaten. That was the atmosphere created against him being a very old man (now deceased) he was spared manhandling, but every other thing short of manhandling was done to him. So these are our limitations there. We can only teach and educate those who have accepted Ahmadiyyat and they are spreading the message and undergoing some sacrifices of course. But it is a small Community and we do not have a proper missionary posted there from outside. What we mean by mission there is that local Ahmadi do the work honorarily. No missionary from Pakistan or from any other part of Africa has been posted there to represent us but the local people are honorary office-bearers to represent the Community there. Of course, in that case you can understand the limited possibilities of services.

Q You feel your Mission could come in conflict with the desires and ideas of the Capitalist world? Secondly, how do you see the future of your Mission, which is generally unaccepted in developing countries, and also, for instance, in Pakistan?

Ans. Now the fact is that the Ahmadiyya Community is not an agent of any-ism be it Capitalism, Scientific Socialism or whatever it is. We are only working for Islam and Islamic systems to be introduced to the world to make them understand them well and then to put them into practice.

This is why whenever we come across poverty and misery anywhere in the world, we are deeply moved, not by any Marxism or Leninism motivation, but entirely moved by the spirit of Prophet Mohammad, peace and blessings of Allah be upon him, who was so dedicated to the cause of the poor for the sake of Allah and for the sake of His creatures. He loved both. This is why he was titled in the Holy Quran as 'Rahmatul-lil-Alameen' (Blessing for all the worlds). We are the representatives of the Holy Prophet who was declared for the first time in religious history to be a source of blessing for the whole of mankind. Never before was any prophet referred to as such. How could we ignore the cause of the poor, and suffering humanity? When we

do that we do it only to serve Islam and Allah's creation. We have no leftist ideology to back us. So as such there is no confrontation with any system of the world. On the other hand we also speak of human liberty, individual liberty, his right to personal property, his right to participate in the economic development personally as well. So here we may be appearing siding with the capitalist world, while it is not so. Hence our aim is not just one sided. It is two sided. As we understand Islam it stands in the middle with total guarantee of human freedom and individual freedom and with every possibility extended to individuals to participate in the making of the economic field to the best of their ability and also to possess it personally. Islam imposes restrictions on how to spend your money. You can earn alright, but only as long as that earning is further channelled to develop the country there is no harm. In fact that capital which is re-cycled repeatedly without being monopolised is also alright. No cheating would be permitted. No tax evasion would be permitted. No smuggling of diamonds or of other things into the country or out of the country would be permitted. So such a capitalism which is run under Islamic values is no danger to any society or to poverty at all. In fact it is promotive of welfare everywhere. Islam places restrictions on how to spend that money. It would not permit luxurious ways of life. It would not permit artificial pleasures as we see being pursued in the modern world today. Wine is prohibited, gambling is prohibited, womanising is prohibited. So what else of capitalism is left? In fact the Islamic teachings, in detail, are so wonderful that there is no time for me to have discourse on them. But ultimately that freedom becomes a boon and a blessing for society. A class creation is strongly discouraged in Islam. There is oneness and homogeneity of society, free intermixing of the rich and the poor, so much so that the Holy Prophet once said that those feasts in which the poor people are not represented are cursed by God who instructed that whatever you eat give to your servants and to your slaves out of that. Feed them as you feed your family. Hence when there is no class-distinction in the manner of living style then there is no question of any bad effect on the society by the Islamic way of life.

Q Your Holiness! I would like to know what is your reaction to the massacre of pilgrims in Mecca on the 6th day of Zul-Haj last year, particularly concerning the victims and also to the outbreak of carnage? What would be your message to the Muslim

world?

Ans You know that if you love your brothers, sisters and children then whoever of them kills others you suffer. It does not give you any pleasure if one of your children kills those of the other one. So either way you suffer. So this was my reaction which I made known to the whole world during the 1987 Annual Conference at Islamabad, U.K. It was a mad thing to have happened there, as if the Islamic world already was not divided enough. That was the culmination of those deep-rooted rifts in the Islamic society of today and these rifts and misunderstandings are now being given a free display in these mad incidents that happened at Mecca and in the war between Iraq and Iran and so on and so forth.

The Ahmadiyya Community is always saddened by such happenings, but that is not all. The fact is that whenever in their past struggles in the world they are not satisfied with the areas in which those struggles are taking place they always try to extend them to other territories. That was the meaning of Imam Khumaini when he said that we are going to export that revolution to other countries. And that is also the meaning of the attempts by some Muslim governments to reach Africa and spend on religious education and on constructing big mosques, colleges, and schools and preparing a class of clergy of their own choice, employed by them from outside and not from local funds as the Ahmadiyya Community raises funds of its own.

Every Ahmadi who belongs to Sierra Leone participates in all the good works we are undertaking here but it is impossible for us to conceive our Ahmadiyya Community anywhere being entirely funded by any government from outside. When these things begin to happen the future becomes very uncertain and very unstable, because Iran is also very active. I have evidence that all over Africa, Iranians are also taking a deep interest in counter-propagating the Saudi efforts to capture the imagination of the African people. For instance no matter what the intentions may be behind, the result would be that your country will become an arena of a great struggle which is bound to turn into a bloody struggle. Enough of Libyan experience through which part of Africa has gone.

What worries me is the future of Africa, when these struggles

and differences are extended to your territories and they turn them into an arena of atrocious wars. Then you will not have to look to Mecca and Medina to see what is happening there. You will be concerned with what is happening in Free Town and other towns of Sierra Leone.

Q Your Holiness! Talking about poverty and misery I would like to know what Jamaat Ahmadiyya can do for people suffering from misery and poverty in Africa?

Ans The Ahmadiyya Community is a very poor Community with limitations on the capacity to spend in good causes. We are already involved in huge expenditures with our missions at present all over the world. The maintenance of those missions in 112 countries is not an easy job. It is impossible for us to immediately divert all the expenditures leaving all the missions high and dry in the absence of any financial support from the world-wide Ahmadiyya Community. So you must realise our limitations. Most of our expenditures are already committed as they are in Sierra Leone. If anything happens in Africa it is impossible for us to withdraw all our commitments from Sierra Leone and shift them to other countries.

What we did, therefore when we saw that the shadow of famine was falling on some African countries and advancing into others was that I took up the matter in my Friday sermons and told the Community to raise some fund just for this purpose. A fund was raised exclusively for the sake of helping to reduce suffering of humanity in the famine stricken area.

Although, the funds were collected, the governments concerned did not encourage this offer of help when we contacted them. All they wanted was that we should put our drop into the ocean of the funds being collected from different governments and then forget about it. Our experience tells us that if we spend money ourselves for a good cause the result is ten times more satisfactory than if given to some agencies which are corrupt, indifferent and most of the money is directed to wrong channels. More over we have means of human sacrifice which coupled with the meagre financial resources makes a sizeable contribution. But without that sizeable human sacrifice the small financial contribution would not mean anything. For instance, in Sierra Leone if we go just by the financial budget, our

contribution would be very small if you consider how many youths have dedicated their lives on an extremely low salary. Many of them have been serving the Community for the past fifty years. You could not have bought the services of a person like that from the market even on ten times the pay. Then you realise the silent part of our contribution i.e. the human values coupled with the financial assistance we can offer. But this they refused by saying that we are not going to permit any Ahmadi worker to serve there and go to the suffering and look after their requirements. At this government level our efforts were resisted and we could not advance.

What I did instead, therefore, was that I decided to spend that money on the poor people in all the African countries where we have such established organisations and that is exactly what we are doing not only in one country but also in Ghana, Nigeria and wherever people are suffering. I myself am dealing with such cases daily. Requests come to me from certain areas that they need special attention and that people, if not dying, are on the verge of dying of hunger due to various calamities. Some families suffer due to accidental emergencies. All that money is not diverted to other channels. It is being spent on African poor people but in a controlled and organised manner.

VOTE OF THANKS FROM THE PRESS.

Your Holiness! Since you might have been exhausted from questions, I, on behalf of Sierra Leone Press, thank your Holiness for granting us an opportunity to benefit by your views. We followed your progress since you arrived here. We also followed the progress of the Ahmadiyya Movement in this country and we have seen what they have done and the Government is appreciative of this and the Press is quite aware of this.

We are also thankful to you for being a leader who does not lead only by remote control but decides to visit these congregations, stops every where to see what their needs are and to determine the progress for the obstacles that control it. This is a very shining example, it may be in honour of the religion. We are very much appreciative of all this and for the precious time you spent with us this morning. Your

cont.....

Holiness! We wish you to complete your home work and wish you safe journey back home.

Hazrat: *Jazaku-mullah!* I particularly enjoyed the remark about the remote control system. Allah bless you. Thank you so much.

MAN OF PRAYER

If you wish to bear adversities and the miseries of this life with patience, be a man of prayer. If you wish to acquire virtue and the strength to overcome temptations, be a man of prayer. If you wish to mortify your will in all its inclinations and desires, be a man of prayer. If you wish to live joyfully and travel with ease along the path of penance and labour, be a man of prayer. If you wish to know the wiles of Satan and defend yourself against his snares, be a man of prayer. If you wish to drive from your soul the importunate insects of vain thoughts and anxieties, be a man of prayer. If you wish to be sustained by solid devotion and keep your soul filled with good thoughts and desires, be a man of prayer. If you wish to fortify your heart on the road to God, be a man of prayer. If you wish to rid your soul of all its vices and plant in it flowers of the virtues, be a man of prayer.

(Louis of Grenada)

AHMADIYYA MUSLIM CONVENTION

(Rashid Ahmad Chaudhary)

The 23rd- Annual Convention of the Ahmadiyya Muslim Association U.K. took place at Islamabad, (Formerly Sheephatch School), Tilford, Surrey, from 22nd to 24th July. The convention was attended by more than six thousand people from 54 countries of the world. Huge marquees were set up for this purpose. Accomodation and food arrangements were made for all the participants. Among the notable figures who attended the convention were Dr. Abdus Salam, the famous Muslim Scientist and Nobel Prize winner in Physics, Deputy Mayor of Waverley, Virginia Bottomley, M.P. and senior members of the Hounslow Council.

Mrs Bottomley commended the efforts made by the Ahmadiyya Muslim Community to enhance family life and to remind people of the importance of religion. She particularly felt that the message of ahmadiyyat: Love For all Hatred for none, was applicable all over the world.

The principal speaker of the convention was Hazrat Mirza Tahir Ahmad, the Supreme Head of the World-wide Ahmadiyya Muslim Community. In his opening address he told the audience that the convention had a special significance in the history of Ahmadiyyat. It happened to be the last convention of the first Century of Ahmadiyyat, the Community which was founded in 1889 at Qadian, India, by Hazrat Mirza Ghulam Ahmad, the Promised Messiah.

He said that since the inception of the Community, the opponents have launched a vicious propaganda against it, made false and totally baseless accusations, and have been attributing religious beliefs to it, which it does not hold. He informed the audience that the Government of Pakistan and its ruler was fully involved in this campaign against the peaceful Community. Ahmadis living in Pakistan have been stripped of fundamental human rights.

He recalled that he had thrown a challenge of Mubahala to all opponents, involved in the vicious campaign against the Ahmadiyya Community. 'Thus', he said, 'the whole dispute is now in the court of Allah, who will decide which party is the truthful and which is the accursed one. He prayed, 'May the curse of Allah fall upon the liar within one year, so that the whole world may see as to who is true and

who is false. I and all my followers are praying for God's sign and so should our opponents.'

The Supreme Head stated that he was accused of abducting and killing a person called Maulana Aslam Qureshi, who disappeared in February 1983, and for whom the mullahs had staged demonstrations, and meetings, and urged the Government of Pakistan to prosecute him (Head of Community).

One of their ringleaders, a notorious mullah, Manzoor Chinioti declared that he was certain that Mirza Tahir Ahmad was involved in the case and that he was prepared to be shot dead in public if he were wrong. The Head of the Ahmadiyya Muslim Community declared that now after approximately five years the said Maulana has appeared all of a sudden. He was brought on the television by police where he stated that he had disappeared on his own accord and that has come back on his own accord. He even stated that he spent some time in Sind, and then went to Iran where he was working in the army. This, he said, is the first lie of mullahs exposed by the will of God, consequent to the challenge of Mubahala.

Speaking on the second day, the head of the world-wide Ahmadiyya Community Hazrat Mirza Tahir Ahmad informed the audience that Ahmadiyyat has been firmly established in 117 countries of the world. He said that the Community is spreading all over the world even in Pakistan. Giving an example he said that in one part of Sierra Leone, 5764 persons joined the fold of Ahmadiyyat. He appealed to the Ahmadi professionals, doctors, teachers, and businessmen etc. to come forward and offer their services for the uplift of African countries. Africa should be liberated in the real sense, he urged.

On the final day, he spoke on Justice in Islam. In an eloquent speech, he reminded the audience of the rights and duties of parents and children. Quoting the Quranic teachings, and the Sayings of the Holy Prophet of Islam, as well as instances from the early history of Islam he declared that if the West wants to get rid of the evils prevalent in society today, it would have to adopt the Islamic principles and follow the Quranic teachings.

Speaking to the ladies, in an exclusive session, he said that men and women have equal rights in Islam. No other religion has granted women the rights which Islam has given. He quoted a saying of the Holy Prophet that paradise lies at the feet of your mothers, and said that Islam has enhanced the status of women.

SAYINGS OF CONFUCIOUS

He who engages solely in self-interested actions will make himself many enemies.

Do not worry about not holding a high position; worry rather about your proper role. Worry not that no one knows you; seek to be worth knowing.

When you see a man of the highest calibre, give thought to attaining his stature. When you see one who is not, go home and conduct a self-examination.

When strict with oneself one rarely fails.

Excellence does not remain alone; it is sure to attract neighbours.

Extravagance leads to disobedience; parsimony leads to miserliness. Of the two I prefer miserliness.

The great man is completely at ease. The petty man is always on edge.

Let the other man do his job without your interference. Excess and defiancy are equally at fault.

If upon self-examination one is found to be free from fault, what is there to worry about or to fear?

The great man develops virtues in others.

If a man has rendered himself correct, he will have no trouble in governing. If he cannot render himself correct, how can he correct others.

The great man is dignified but not proud. The petty man is proud but not dignified.

The gentleman who prefers his own ease is no gentleman.

(Extracts from the Lun Yu- The Sayings of Confucious)

80 YEARS AGO

(In the August issue of the Review of Religions, 1908 there appeared an obituary in respect of Hazrat Mirza Ghulam Ahmad, The Promised Messiah, which had been reproduced from the Times (London). He died in Lahore, Pakistan in 1908 and was buried in Qadian, India)

“The Mirza, who had attained his 70th year, was the *Jagirdar*, or owner, of the village of Qadian, in the Gurdaspur district, and was of Moghul descent, his family having migrated to the Punjab from Samarkand in the reign of Babar. He was formerly in Government service, but resigned some years ago to devote himself to vigorous canvassing of his claims. The Rev. Dr. Griswold, of Lahore, carefully studied the Ahmadiyya Movement, and embodied his researches in a book in which he spoke of the Mirza as ‘venerable in appearance, magnetic in personality, and active in intellect.’ Maintaining a printing press and a book dept, this teacher of strange doctrines wrote many theological works and conducted two newspapers, one in urdu and the other in English, in advocacy of his creed. He asserted that Jesus, though crucified in Palestine, did not die there, but travelled East and eventually died in the city of Srinagar, the capital of Kashmir. Adopting the doctrine of the repeated manifestations of the Messiah, he taught that, while Jesus was the Messiah of Moses, he himself was the Messiah of Muhammad, and claimed to have been sent by God to bring back the true faith, corrupted alike by Jews, Christians and Moslems. He professed to have foretold many events and to have wrought even more wonderful works than Jesus. This teaching was regarded as heretical and blasphemous by orthodox Muhammadans, but the followers of the Mirza included not only the unlettered, but also many men of high standing and good education.”

BOOK REVIEW

Sayed Mahmood Ahmad Nasir

Selected Sayings of the Holy Prophet

Tilford, Surrey: Islam International Publications Ltd., 1988, pp36

The importance of 'Traditions' attributed to the Holy Prophet of Islam, Hazrat Muhammad Mustapha, peace and blessings of Allah be upon him, has never been denied by Muslims throughout the history of Islam since these Traditions have served as an important source of information in the development of Islamic thought and law and for nearly 1500 years Muslims throughout the world have endeavoured to mould their lives in accordance with the pronouncements of their beloved Prophet.

The 'Selected Sayings of the Holy Prophet' is yet another small but highly commendable effort which endeavours to acquaint the younger generation of Muslims with the basic essentials of the Islamic faith as pronounced by the Holy Prophet of Islam. It contains 50 selected 'sayings' of the Holy Prophet on such varied subjects as the articles of faith in Islam, observance of the essential pillars of the Islamic faith, knowledge, love, truth and falsehood, treatment of fellow human beings, good and bad behaviour, cleanliness etc. etc.

The publishers of the selection have also included a few colourful illustration which should appeal to the younger readership for which the collection has primarily been compiled.

Selected Sayings of the Holy Prophet is an important step towards bringing the study of Hadith to the younger Muslims and should make a valuable addition to the library of young children.

ISLAM AND RUSSIA
(Final Instalment)
 No. 11
 (Dr. Qazi Muhammad Barakatullah)

REVELATIONS

God revealed to the Founder of the Ahmadiyya Movement about a world calamity that the day was coming when the Tzar of Russia would be in a very miserable plight. After the Red Revolution, as we all know, the reigning Tzar of the day was captured and killed after he had suffered untold privations and humiliations which formed one of the most painful and tragic episodes of human history.

Another prophecy made by the Promised Messiah in regard to Russia was recorded by him as follows:

“On January 22, 1903, I saw in Kashf (vision) that the staff of the Tzar of Russia had come into my hand. It was very long and beautiful. But examining it carefully I found that it was a gun, though it had not the appearance of one, for it had secret barrels and outwardly appeared to be no more than a staff, while it was really a gun.”

(Tazkirah, page 429)

In a vision, to be given the staff or sceptre of a country signifies the growth of power and influence in that country of the party to whom the staff was given. The Promised Messiah thus gave the glad tiding that the direction and control of Russia's affairs would one day pass into the hands of the Ahmadis who would thoroughly overhaul the Communist system. These prophecies, of which the origin is God Almighty, were made at a time when the human eye could detect no sign to indicate that their fulfilment was at all likely at that time, or ever afterwards in the future.

Extraordinary is the prophecy of the Promised Messiah in regard to the tragic end, not of any particular Tzar but of the office itself of Tzar, for the whole world has seen how literally and truly this wonderful prophecy has been fulfilled. The second prophecy of the

Promised Messiah now remains to be fulfilled-that the government of Russia would ultimately assume a form which would put its guiding control into his hands. That is the sceptre of Russia would pass, according to this prophecy of the Promised Messiah, into the hands of his followers.

Prediction has been made by the Promised Messiah about a great catastrophic event which eventually will result in the ultimate victory of Islam. The prophecy below is the English translation of the Urdu text:

“God has informed me that a great catastrophe is destined to take place in the world. All kings shall be involved in a mutual conflict with each other. So much bloodshed will take place that the whole earth will be soaked in blood. The subjects of each king too will fight among themselves. There will be a world catastrophe, the middle point of which will be the Middle East. At that time my Promised son will be there. God has concurred these circumstances with his presence. After these happenings our dispensation will make great strides in progress. Kings shall then enter our Movement.”

(Tzakeratul-Mahdi, Vol.II, p.15)

VISIONS

Hazrat Mirza Bashiruddin Mahmud Ahmad, Hazrat Khalifatul Masih II narrated some of his visions which are cited here:

“God vouchsafed to me the revelation, the rendering of which in English is ‘The wall of Zend that has fallen and the wall of Zend that has not fallen. I need say here is that while in the first part of this revelation the word ‘Zend’ is used in a metaphorical sense, in the latter part it is used in its literal sense and indicates the territory of Bukhara and the surrounding country, as Zend is a town in that part of central Asia. In the first part the word has been used metaphorically and, having regard to recent developments, appears to refer to Korea. The meaning of the revelation is that if Russia decides to attack the West, the attack will first develop in two directions:

(a) towards the Far East and (b) towards the Middle East. The wall that at the present restrains Russia is made up of political

considerations. Russia will begin the attack if and when those considerations cease to have material value. Some of these considerations apply to the Far East. The wall in the Middle East was referred to in the Book of Ezekiel, which gives a graphic description of the Russian danger as it is developing at the present time.”

(Communism and Democracy, p.13)

“I once saw a vast plain. I was standing in the middle of the plain when I noticed a monster serpent of gigantic proportions approaching in the distance. It might have been as much as twenty yards in length, and it was thick like the trunk of some giant tree. As I saw this monster approaching, it seemed to me that it had started to march from one end of the earth and was proceeding to the other end, devouring everything that came in its path. At last it reached the place where I was standing and where there were some other people also. The reptile swallowed everybody else and then turned to an Ahmadi who next fell in its path. I saw this Ahmadi running for his life, closely followed by the serpent; and with a stick in my hand I ran to the help of this friend. But I found that the monster was running so fast that I had no chance of overtaking him. I continued to run, however, and then I saw this Ahmadi friend climb a tree. But before he could climb up high enough, the serpent was upon him; the vicious head snatched him off in a single mouthful. Then the monster turned to me in anger for having tried to interfere with its prey. But as it ran to attack me I saw the skeleton frame of a charpai (Indian bedstead) lying near where I stood. I jumped on to this frame at once and stood on it with a foot on the two opposite bars. As the reptile approached I heard some people asking me how I could fight it when the Holy Prophet had said that there was no one who could subdue it. I then realized that this monster was no other than the Gog and Magog to whom this hadith referred. It occurred to me that this monster was also Dajjal, and I raised both hands towards heaven in prayer for God’s help and protection. To the Ahmadis by my side who had pointed out to me the futility of efforts to fight the monster I said that I was not aiming at fighting it through my own powers, but through the power of prayer; and that victory by this means was not precluded by what the Holy Prophet had said, and as I prayed, I saw a change coming over the serpent. Those who have been to the Indian hill stations in summer know that there is an insect that crawls along the hillside in the rain. If you put a

quantity of powdered salt on this insect, it literally melts away into water and nothing is left but a kind of slush. Something identical began to happen to the monster attacking me. I first noticed that it was no longer fiery and agile in movement. It became languid and lazy; it crept under the frame on which I was standing, and lay quiet and still, as if it had spent itself and had grown weak. Then it changed into a jelly, which finally melted into the water which ran off on all sides, and was no more. Then I turned to my companions and said, 'See the power of prayer"! I, of course, was helpless in the face of this danger, but God undoubtedly had the strength to remove it.

(The Economic Structure of Islamic Society pp.149-151)

Hazrat Khalifatul Masih II said:

"I had the first vision in the beginning of 1943. It was published in the daily 'Al-Fazal' of the 14th of April, 1943, on page 4. This vision indicated clearly that Russian influence would spread in China. This was the time when Russia was hard pressed by Germany and China at the mercy of Japan. Later, events took an entirely different turn and Communism prevailed in China.

Another vision was vouchsafed towards the middle of 1946 and was published in the daily 'Al-Fazal' on August 23, 1946. In brief, I saw a mountain which had three niches. Russia in the central niche, America in the one towards the South and England in the one towards the North. There appeared to be some struggle in the course of which both America and England fired at Russia but she received no injury. England then beckoned to me that I should help. I also fired at Russia but with no result. Russia then got out of the niche and began to run. I ran after her and overtook her; she faced round to me and said: 'You can go on firing at me but there is a time fixed before which I cannot be destroyed.' I fired at her several times and though all the shots disappeared into her body she appeared to receive no injury and walked away.

I have been vouchsafed several other visions in this connection which have been published. They indicate that nothing would avail against Russia in the beginning but that in the end through my prayers and the prayers of my community God will destroy her. The significance of these visions is that the destruction of Communism has been decreed by God but that it will come

about through spiritual rather than material means. It is necessary, therefore, that the people of America and the West should give an ear to the voice of God and should seek to work a spiritual revolution within themselves.”

(Communism and Democracy, by Hazrat Mirza Bashirud Din Mahmood Ahmad, pp.3-4)

CONCLUSION:

The rise of Islam in Russia is imminent. It is a matter of record of history that the nations have seen their rise and nations have seen their fall. The Holy Quran exhorts to go and tour around about the world and see that how many mighty civilizations have perished in the past. But the prophecy about the rise of Communism is very significant in the sense that there was almost no nation at all to rise. The first prophecy was made 2587 years ago that Russia will develop into a super power in the future. And also it was predicted that coming into conflict with other super powers, Communism will disappear and a new era, would usher in the ultimate triumph of Islam. With reliance on the activities of the Ahmadiyya Movement, everyone would submit to the Promised Messiah and the Kingdom of God will be established on earth God Willing.

The present Head of the Ahmadiyya Movement in Islam is Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV. (May Allah bestow on him long life). He is of the progeny of the Promised Messiah and son of his Promised son. Under the rules of the fulfilment of the prophecies, in his own right he is also the promised son because Allah promised the Promised son of the Promised Messiah that he will bestow on him also a son who would establish the glory of Islam in the four corners of the world. Hazrat Mirza Tahir Ahmad is endowed with the qualities, spiritual and otherwise, far superior and unmatched by any other leader alive today. Allah knows well that the downfall of Communism in Russia could very well occur during his spiritual reign as Hazrat Khalifatul Masih IV. It is not a fanciful dream that Russia will one day accept Ahmadiyyat. It is evident from the prophecies that someday the majority of Russian people would fall into the lap of Islam and gather under the banner of the Promised Messiah Hazrat Mirza Ghulam Ahmad. Russian people would then realize that the only remedy for the evils and afflictions they had suffered for so long lay in the teachings of Islam.

continued on page 23

What is Islam?

Islam literally means *Peace, surrender of one's Will*; and to be in amity and concord. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God. The Quran — the Holy Book of the Muslims — interprets it to be the religion whose teachings are in consonance with human nature. Islam, as the Quran has stated (5:4), is the completion of the religion inaugurated by God in the beginning of the world, on His sending the Quran through the Holy Prophet Muhammad (peace and blessings of God be on him). As a child is taught his alphabet, so God taught the religion to the world gradually and little by little, by sending His prophets at different times and to different peoples.

When the world reached that stage of understanding when it was ready for the final lesson, He sent the last and complete Book through the Holy Prophet Muhammad (peace and blessings of God be on him). This Book not only corrects the errors which had found their way into various religions, but preaches the truths which have not been preached before, on account of special circumstances of the society or the early stage of its development. At the same time it gathers together in itself the truths which were contained in any Divine revelation granted to any people for the guidance of men (The Quran 98:4). Lastly, it meets all the spiritual and moral requirements of an ever advancing humanity.

This is Islam which is wrongly called Muhammadanism.

According to Islam, the object of man's life is its complete unfoldment. Islam does not support the idea that man is born in sin. It teaches that everyone has within him the seed of perfect development and it rests solely with a person himself to make or mar his fortune. *We created man in the best make* says the Holy Quran (95:5).

The cardinal doctrine of Islam is the Unity of Godhead. *There is none worthy of worship but the one and only God, and Muhammad is His Prophet.* He is free from all defects, Holy and Transcendent. He is All Good, All Mercy and All Power. He has no partner. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. Furthermore, Islam helps us to establish a permanent relationship with God and to realise Him during our earthly life as our Helper in all our affairs and undertakings. This Unity of God is the first and foremost pillar of Islam and every other belief hangs upon it.

Islam requires belief in all the prophets, including Abraham, Moses, Jesus, Krishna, Buddha, Confucious and Zoroaster. We regard them all (and many more not mentioned here) as heavenly teachers born to reform and regenerate man and lead him to God. Adherents of some other religions may consider it an act of piety to use disrespectful words and heap abuse on the prophets of other religions, but if a Muslim were to show the slightest disrespect towards the founder of any other faith, he does so at the cost of his own faith. He has to utter the respectful benediction *Alaihis-Salam* (peace be on him) after mentioning the name of every prophet. Thus Islam establishes peace between all religions.

The REVIEW of RELIGIONS

The Review of Religion is the oldest magazine of its kind published in English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

During more than eighty-six years the message of Islam has been conveyed through this magazine to millions of readers and many fortunate persons have recognized the truth of Islam and accepted it through its study.

The articles published in it deal not only with the doctrines and teachings of Islam but also set forth a comparative appreciation of the teachings of other faiths.

One of its outstanding features is the refutation of the criticism of Islamic teachings by orientalists and non-muslim scholars.

It also presents solutions in the light of Islamic teachings of the problems with which the Islamic world is from time to time confronted.

A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its holy Founder.



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