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An Obituary of Hadhrat Mirza Tahir Ahmad

By Rafiq Ahmed Hayat, National President Ahmadiyya Muslim Association UK and former Editor of the *Review of Religions*

We regret to announce the demise of our spiritual head, Hadhrat Mirza Tahir Ahmad at 9:30 am on the 19th of April, 2003. *Surely to Allah do we belong and to Him do we return.*

Hadhrat Mirza Tahir Ahmad had served as the fourth head of the worldwide Ahmadiyya Muslim community from June 1982. He was born on December 18th, 1928 in Qadian, India, the son of Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, the Promised Reformer, and second Successor to Hadhrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Muslim community. Hadhrat Mirza Ghulam Ahmad was the Promised Messiah and Mahdi, as foretold by the Holy Prophet of Islam (peace be upon him).

Hadhrat Mirza Tahir Ahmad's early education was in Qadian, India, and then at Government College Lahore, and Rabwah, Pakistan. In 1955 he came to England to complete his studies at The School of Oriental and African Studies, University of London.

Hadhrat Mirza Tahir Ahmad served the community in various capacities, including President of the Central Auxiliary Organization for Youth, and President of the Central Auxiliary Association for the Elders of the Community. He was also an International Secretary on the Central Executive Board. He was elected as the fourth successor to Hadhrat Mirza Ghulam Ahmad, on 10 June 1982. Religious persecution forced him to leave Pakistan in April 1984, from which time he



lived in Southfields, London, at the Fazl Mosque. This then became the centre of the Ahmadiyya Community's activities from which all affairs worldwide were conducted and supervised by him.

Hadhrat Mirza Tahir Ahmad's leadership was characterised by a vibrancy and dynamism that became the hallmark of his 21 year tenure of office. He made himself accessible to members of the community through his extensive travels worldwide. His indefatigable efforts on behalf of the community inspired its members to attain new heights resulting in a period of tremendous progress in many fields. Through his own noble example he renewed the spirit of commitment and service amongst all his followers. Foremost among his achievements was the creation of an international satellite television station, called Muslim Television Ahmadiyya, International (MTA). This station broadcasts a variety of programs 24 hours a day in

most of the world's major languages, including his Friday Sermons telecast live from the Fazl Mosque. Since his immense and varied knowledge enabled him to answer questions on a diverse range of subjects during the frequently televised "Question and Answer Sessions," it also endeared him to his many audiences globally. His activities proliferated with the rapid spread of the community throughout 174 countries of the world. The community experienced a dynamic period of growth, increasing its membership from 10 million to more than 200 million members.

An internationally acclaimed thinker, and scholar of comparative religions, he had a profound understanding of the Holy Qur'an, the Bible, and other scriptures. Under his guidance, the Holy Qur'an was translated into most of the major languages. He himself personally translated the Holy Qur'an into the Urdu language. He wrote exten-

sively, and among his scholarly works is his magnum opus, *Revelation, Rationality, Knowledge and Truth*, published in 1998.

A discerning student of world history and a keen observer of the international political scene, he urged peace and tolerance among all nations and all peoples. He cared deeply about global human rights, championed the cause of the persecuted and dispossessed, and advocated Islam as the solution to all contemporary political, social, spiritual and economic problems. In addition to his religious and spiritual duties, he was also a homeopathic physician, a prolific writer, and gifted poet and a keen sportsman.

His beloved wife, Syeda Asifa Begum passed away in 1992. He is survived by four daughters and several grandchildren.

The Community's Electoral College convened in London

on Tuesday, April 22 to elect the next Successor, Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V who led the funeral prayer at Islamabad, Tilford, Surrey on Wednesday 23 April 2003. The service was held at 2:00pm. More than 40,000 people from around the world attended the service.

This stop press issue of the *Review of Religions* focuses on the institution of Khilafat and the recent change in the Head of the world wide Ahmadiyya Jama'at. Ed.

In this journal, for the information of non-Muslim readers, '(sa)' or 'sa' after the words, 'Holy Prophet', or the name 'Muhammad', are used. They stand for 'Salallahu alaihi wassalam' meaning 'Peace and Blessings of Allah be upon him'. Likewise, the letters '(as)' or 'as' after the name of all other prophets is an abbreviation meaning 'Peace be upon him' derived from 'Alaihi salato wassalam' for the respect a Muslim reader utters.

The Beginning of Khilafa in the Ahmadiyya Community

An extract from *The Will* by Hadhrat Mirza Ghulam Ahmad^(as), the Promised Messiah and Mahdi, Founder of the Ahmadiyya Movement in Islam

All praise belongs to Allah, Lord of all the worlds; and peace and blessings be upon His Messenger, Muhammad, and upon all his companions and progeny.

Since God Almighty has informed me, through recurrent revelations, that the time of my demise is near, and since these revelations have been of such force as to shake me to the very core of my being – rendering my heart cold to this life – I have deemed it appropriate to write a few words of admonition and advice for my friends and such other persons as may derive benefit from my words.

To begin with I commit to writing the revelation that informed me of my impending demise and thus motivated me to undertake this task. The revelation, which was received in the Arabic language, is as follows:

قَرُبَ أَجْلُكَ الْمَقْدَرُ، وَلَا تُبْقِي لَكَ مِنَ الْمَخْزِيَّاتِ ذِكْرًا. قُلْ مِيعَادُ رَبِّكَ وَلَا تُبْقِي لَكَ مِنَ الْمَخْزِيَّاتِ شَيْئًا. وَإِنَّمَا نُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيكَ. تَمُوتُ وَأَنَا رَاضٍ مِنْكَ. جَاءَ وَقْتُكَ وَتُبْقَى لَكَ الْآيَاتُ بَيِّنَاتٍ. قَرُبَ مَا تُوعِدُونَ. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ. إِنَّهُ مَنْ يَتَّقِ اللَّهَ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ.

‘Your departure from this world is imminent and We shall leave no trace or sign of any matter that may be a cause of ignominy or infamy for you. Very little time remains of the ordained limit set for you by God and We shall dispel all objections and will leave nothing behind that may be used to bring your name into disrepute. We possess the power to either show you something of the prophecies We made concerning your opponents or to cause you to die. You will die in such a state that I will be totally pleased with you. Your time has come but clear and distinct signs of your endorsement will remain manifest forever. What has been promised to you is near. Describe to others the blessings that your God has bestowed on you. One who adopts the fear of Allah and remains patient, Allah does not waste the reward of such devout people.’

It should be remembered that the Almighty God says here that He will not leave behind any such criticisms of my person as should prove a source of disgrace to me. This has two meanings:

1. All objections published by my opponents for the sole purpose of bringing me into disrepute shall be refuted and brought to naught.
2. All those who do not refrain from their mischief and who do not refrain from speaking ill of me, shall be wiped out of existence and along with them their foul objections shall be annihilated.

Then Allah gave me the following tidings in Urdu about my demise:

یہ تھوڑے دن رہ گئے ہیں اس دن سب پر اداسی چھا جائیگی
یہ ہوگا - یہ ہوگا - بعد اس کے تمہارا واقعہ ہوگا تمام
حوادث اور عجائبات قدرت دکھلانے کے بعد تمہارا حادثہ آئیگا -

‘Very few days remain. On that day a great melancholy will descend upon all. This shall happen; this shall happen; this shall happen; then after this your incident will come to pass. Once all the tribulations and all the miracles of nature have been shown, then shall occur your event.’

The knowledge that I have been given about the ‘tribulations’ refers to the fact that death will grip the Earth on all fronts. All around, earthquakes of such calamity will occur as to provide a foretaste of the Last Day. The land will be turned upside down and the lives of many will become harsh. Then, those who repent and forsake sin – to them Allah will show mercy. Every Prophet has given tidings of this Day; it is, therefore, incumbent that all this should come to pass. But those who set their hearts aright, betaking themselves to the paths that are pleasing to God, they will have no occasion for fear or grief.

Addressing me God Almighty has said: ‘Thou art a Warner from Myself. Indeed I sent you so that the sinners may be separated from the righteous.’ He said: ‘A Warner came to this world and the world did not accept him. But God will accept him and God will establish the truth of his claims with mighty onslaughts.¹ And I shall bless you to the extent that Kings will seek blessings from your garments.’

God informed me of another pending earthquake which will be of utmost severity. He said: ‘Again, the spring came and once again the word of God was fulfilled.’ This means that another tremendous earthquake will occur, but the righteous will be protected from it. Become righteous, therefore, and fear God so that you may be saved. Fear God today that you may remain in peace on that Day. Indeed the Heavens and the Earth will each bring forth their signs. But the ones who fear the Lord will be saved.

God has told me that many misfortunes will occur; many disasters will strike the earth, some during my lifetime and some after I have gone. He will bless this Movement with prosperity, some at my own hand and some after my departure.

It has always been the way of God, a way He has demonstrated since the day He created mankind, that He comes to the aid of His Apostle and Messengers and grants them predominance. He has stated in the Holy Qur'an:

كَتَبَ اللَّهُ لَاغْلِبَنَّ أَنَا وَرُسُلِي

Allah has decreed: 'Most surely I will prevail, I and my Messengers.
(Surah Al-Mujadilah Ch. 58:v 22)

'Prevalence' or 'dominance' in this context can be explained as follows: It is the fervent desire of all Prophets that arguments in favour of God become firmly established on the Earth in such a manner that none should be able to refute them. So, with mighty signs, God makes manifest their truth and at their hands He sows the seed of righteousness they wish to spread. However, He does not complete this mission at their hands. Instead He causes them to die in such circumstances and at such a time when it would seem as if they had failed in their mission. This gives the opponents the opportunity to heap ridicule on them. But once these people have had their laugh, He shows another manifestation of His power and creates a set of circumstances that eventually lead to the fulfilment of those partially achieved aims. In short, His power is manifested twice:

1. During the lifetime of His Apostles and through their works, He shows the power of His Hand.
2. After the demise of His Apostles, when their followers are

subjected to various hardships. The enemy gains force and begins to think that the mission of the Prophet has been fatally wounded. They even begin to believe that the community of his followers will be destroyed. Even some of these followers fall prey to doubt (as if their backs had been broken.) Some unfortunate ones take to the path of apostasy. Then, once again, God shows His Power and His Might and He saves the faltering community. So, he who is steadfast to the last witnesses this miracle of God Almighty.

This is similar to what happened at the time of Hadhrat Abu Bakr^(ra). The death of the Holy Prophet^(sa) was considered untimely and many ignorant Bedouin turned apostate. The companions of the Holy Prophet^(sa) were consumed with grief. At that critical hour, Allah made Hadhrat Abu Bakr^(ra) stand firm and, through him, He once again showed a manifestation of His Power. Islam was thus saved from annihilation and His following promise was fulfilled, which said:

And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear.

(Surah Al-Nur Ch.24: v 56)

This is what happened at the time of Moses^(as). Moses^(as) died en-route from Egypt to Canaan and so did not reach his promised destination. The Israelites were grief stricken. It is recorded in the Torah that they mourned for forty days at this apparently untimely death and at their unexpected separation from Moses^(as). The same happened at the time of Jesus^(as); after the crucifixion, all his disciples dispersed and one even turned apostate.

So dear friends! It has always been the way of God Almighty to show two manifestations of His Power. He thereby demolishes

two false joys of the opponents. It is impossible that He should now change this long established Divine practice. Grieve not, therefore, at what I am telling you. Nor should you be heartbroken as you are destined to witness the second manifestation of His Power. This second manifestation will be better for you as it is everlasting and will remain unbroken until the Day of Judgement. The second manifestation cannot occur until after I am gone. But once I have departed, God will bring about for you the second manifestation of His Power and it will remain with you forever.

This is as promised by God and recorded in *Braheen-e-Ahmadiyya*, a promise not for me personally, but for you. For God has said that His followers will be vouchsafed prevalence over others until the Day of Judgement.

It is essential that the day of my separation from you should approach so that the day of God's everlasting promise may arrive. Our God is true to His Word; He is sincere and He is true. He will show you all that He has promised. Albeit, these are the last days of the world, and many disasters are destined to occur, yet it is inevitable that the world will remain in existence until God's decree is fulfilled.

I came from God as a manifestation of His Power. So gather together in prayer and await the second manifestation. Righteous communities in every land should gather together and busy themselves in prayer so that the second manifestation of power should descend from the Heavens and show you how mighty is your Lord. Consider your death to be near, for you do not know when its hour will approach. After me, let the pure and righteous souls of the community accept Bai'at (oath of allegiance) in my name.²

I came from God as a manifestation of His Power. It is God's wish

that all people of pious nature living in various parts of the world – regardless of whether they belong to Europe or Asia – be brought together under the banner of *Tawheed* (the Unity of God). It is His intention that all His servants be gathered into one religion and it is for the fulfilment of that goal that I have been sent into this world. So strive for that goal, but always with gentleness, high morals and with prayers. Until such a time when one should stand up from among you with the Holy Spirit from the Lord, you should work together and co-operate with one another.

(pp 5-12 from *The Will*, by Hadhrat Mirza Ghulam Ahmad, Urdu edition published 20 December 1905. English translation, Islam International Publications 1997, ISBN 1 85372 602 8).

FOOTNOTES:

1. Had the world opened its eyes, it would have seen that I appeared at the beginning of a century. Nearly one quarter of the fourteenth century has elapsed. In accordance with what has been written in the Ahadith (Traditions of the Holy Prophet peace and blessings of Allah be upon him), after I made my claim, a solar and lunar eclipse occurred during the same month of Ramadan. A plague has ravaged the land; many earthquakes have struck and there are many more to follow. Alas! Those who endeared this world to their hearts refused to accept me.
2. Such persons will be selected by consensus of opinion among the believers. If forty believers agree on a particular individual then he becomes entitled to accept Bai'at in my name. Such a person should be an exemplar to others. God has informed me that a person from my progeny will lead my followers. He will be granted distinction through Divine revelation and nearness to God. Through him, the truth will spread and many will accept it. So wait for those days. Remember such a one can only be recognised in the fullness of time. Before that time, he may appear to be an insignificant person. Or, on the basis of a misunderstanding, he may even seem objectionable, as indeed the most perfect man is at one time a mere seed or clot of blood in his mother's womb.

Two Memorable Quotations

Only Allah makes a Khalifa

Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III^(ra), said:

It is our doctrine that a Khalifa is made by a God Almighty. Had the choice been left to the people, then whosoever was foremost in the view of the people would have been made a Khalifa by them. But God Himself makes a Khalifa and there is no defect in His choice. He selects a weak person of His, a person whom they consider insignificant. Then having selected him, Allah manifests His Glory and Greatness, and whatever the person was and whatever he had, Allah leaves none of it. In the presence of His Majesty and Greatness, the person becomes totally attired in the mantle of the love of God and selflessness.

(Al-Fazl 17 March 1967)

No danger will ever overtake Khilafat in Ahmadiyya

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV^(ra), gave the glad tidings to the community when he said:

Now Insha Allah (God willing), no danger will ever overtake Khilafat-i-Ahmadiyya. The community has reached a stage of maturity in the sight of God. No eye of the enemy, no heart of the opponent, no attempt by the opposition will be able to harm it in anyway. Khilafat-i-Ahmadiyya shall Insha Allah continue to flourish with just as much glory as the glory promised to the Promised Messiah^(as). This Jama'at (community of followers) shall live for at least a thousand years. So, pray, sing songs of His praise and renew your pledges.

(Al-Fazl 28 June 1982)

Milestones in a Life Lived to the Full

**A brief look at the life of Hadhrat Mirza Tahir Ahmad (1928 - 2003)
Khalifatul Masih IV (10 June 1982 - 19 April 2003)**

*Thou O soul at peace! Return
to thy Lord well pleased with
Him and He well pleased with
thee. So enter thou among My
chosen servants, and enter
thou My Garden.*

(Al-Fajr Ch 89: v.28-31)

Hadhrat Sahibzada Mirza Tahir Ahmad Sahib was born in Qadian on Tuesday, 18 December 1928 (corresponding to 5 Rajab 1347), one day before the town's celebration for the arrival of the railway service in Qadian (India). He used to joke that it was he who brought the trains to Qadian. His father was the Promised Reformer, Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II^(ra), the son of the Founder of the Ahmadiyya Muslim Jama'at (community of followers), Hadhrat Mirza Ghulam Ahmad^(as) of Qadian, the Promised Messiah and Mahdi (1835-1908). He was

thus the grandson of the Promised Messiah^(as). His mother was Hadhrat Syeda Maryam Begum Sahiba (known more popularly as Umm-i-Tahir, the mother of Tahir).

Hadhrat Sahibzada Mirza Tahir Ahmad grew under the caring supervision of his parents and did his primary education in Qadian. He passed his matriculation at Talimul Islam High School in Qadian in 1944 and his FSc at Government College Lahore but studied privately for his BA. His mother, to whom he was greatly attached, passed away on 5 March 1944 but his upbringing was such that he regarded the other wives of his father also as his mothers. While in Qadian, he used to recall that he used to pray near the entrance to the mosque so that as soon as prayers finished, he could make his way straight to the

home. During the 1947 partition of India, he performed security duties in Qadian and then migrated with his father and the rest of the family to Pakistan.

On 7 December 1949, he enrolled into the Jamia Ahmadiyya (the theosophical academy) Rabwah and obtained his qualification in 1953 as a Shahid. In 1955, he proceeded for further education to London where he enrolled for a course in English at the Languages section of the School of Oriental and African Studies, linked to the University of London. He developed many friends at the SOAS with whom he continued correspondence for many years. He is recalled as truly inspirational, kind, wise, compassionate, understanding, humorous – all the qualities that people strive to acquire. His cousin brother, Hadhrat Mirza Nasir Ahmad (later to become Khalifatul Masih III) was studying at the Balliol College in Oxford and the two of them used to turn up

regularly at the Fazl Mosque London. He was a marksman and a keen sportsman with an interest in Kabadi, squash and cricket and his adventurous inclinations made him hitchhike his way through most parts of Europe.

On 14 October 1957, Hadhrat Sahibzada Mirza Tahir Ahmad Sahib returned to Pakistan and on 5 December 1957, his Nikah was announced with Hadhrat Syeda Asifa Begum Sahiba, the daughter of Amatul Salam Sahiba and Sahibzada Mirza Rashid Ahmad Sahib. The wedding took place on 9 December and his walima feast was held two days later. He was blessed with four daughters: Sahibzadi Shaukat Jehan Sahiba, Sahibzadi Faiza Luqman Sahiba, Sahibzadi Yasmin Rahman Mona Sahiba and Sahibzadi Atiya-tul-Habib Tooba Sahiba.

In 1958, the Waqf Jadid scheme was launched and amongst its office bearers, Hadhrat Khalifatul Masih II put down his name first and then

appointed him as Nazim Irshad Waqf Jadid, a post that he held till his election as the Khalifatul Masih IV.

In 1960, he delivered his first public address at the Annual Convention in Rabwah. He had a charming personality, was a gifted poet and a lively orator who always carried the audience with him all the way. Those attending the Annual Convention made it a special point to listen to his addresses. (Lajna Imaillah published his collection of poems (*Kalami-i-Tahir*) in 1995, a second revision was published in 1997, an updated version was published by the Jama'at in Germany in 1998 and the fourth revised and updated edition was published in 2001.)

Hadhrat Sahibzada Mirza Tahir Ahmad Sahib's book *Madhhab Ke Naam Par Khun* (also available in English as *Murder in the Name of Allah*) was published in 1962. It is a vibrant and lively informed rejection of the philosophy propounded by Maulana

Maududi of Jama'at Islami that disbelievers should be given no choice other than to either accept Islam or face the sword. The author proved Maududi's philosophy mirrored Marxism. The use of force can never be justified by a religion literally meaning peace.

From 1966 to 1969, Hadhrat Sahibzada Mirza Tahir Ahmad Sahib served as Sadr Majlis Khuddamul Ahmadiyya (Central), an auxiliary organisation of the community's male members between the ages of 15 and 40. In 1970, he was appointed as the Director Fazl Umar Foundation. Then in 1974, under the leadership of Hadhrat Khalifatul Masih III, he participated in the great debate as a representative on behalf of the Ahmadi delegation in the National Assembly of Pakistan. He also travelled to London to attend the symposium on the 'Deliverance of Jesus from the Cross'. He used to recall with great pride that the first task he undertook at the Centre was to go through all the files at the Centre and this gave him an

excellent insight to the main issues.

In 1975, his compilation of the first volume on the Life of Fazl Umar was published. On 1 January 1979, Hadhrat Sahibzada Mirza Tahir Ahmad Sahib was elected as Sadr Majlis Ansarullah (Central), an auxiliary organisation of the community for men over 40 years of age. He held this post till his election as the Khalifatul Masih IV. In addition, he served the community by running a homeopathic clinic and many persons attending the Annual Convention in Rabwah recall having been treated by his excellent remedies. He also served for many years as Naib Afsar Jalsa Salana in Rabwah.

In September 1980, he addressed gatherings in Rawalpindi, Multan, Chak 366 B, and in October in Faisalabad, Muzaffargarh. At the Majlis Ansarullah Ijtimā'a, there was simultaneous translation in English and Indonesian languages of his

addresses. At the Annual Convention 1980, his address was the Noble Example of the Holy Prophet in the Battles. In January 1981, he addressed the Seeratun Nab Jalsa, Rabwah, in February he toured Sanghar, Multan, Wahri, in March Chak 38 south Sargodha in addition to presiding at the Jalsa Yaum Masih Maud in Rabwah. In April, he toured Jehlum, in May in Karto, Sheikhupura, Sambriyal, Raipur in Sialkot, in June Phahaywali, October in Gujranwala, November in Takht Hazara, and on 27 May 1982, he presided at the Jalsa Yaum Khilafat in Rabwah. His book, *Wasal Ibn Maryam* was published.

On the hot and sultry day of 10 June 1982, the Electoral College convened in Masjid Mubarak, Rabwah, under the chairmanship of Sahibzada Mirza Mubarak Ahmad, and pursuant to its rules, elected Hadhrat Mirza Tahir Ahmad as the Khalifatul Masih IV. The first person to pledge the inaugural oath of allegiance and initiation at his hands was

a Companion of the Promised Messiah^(as), residing in London, Hadhrat Chaudhry Muhammad Zafrulla Khan^(ra). Thereafter, 25,000 participated in the inaugural pledge of allegiance. He led the Asr prayers and in the Qasr Khilafat, Sayeda Amatul Hafeez Begum Sahiba^(ra) put on his finger the Promised Messiah's ring inscribed with his first revelation. On the same date, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, led the funeral prayers of his predecessor, Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III^(ra), who was buried in Bahishti Maqbara Rabwah. The next day, he delivered his first Friday sermon as the Khalifatul Masih and advised the Jama'at not to pass customary resolutions but to pledge to work with piety and righteousness. On 13 June 1982, the *Daily AlFazl* carried his special message to and prayers for the people of Palestine.

In July 1982, he left Pakistan for a tour of Europe. On 1 August 1982, he addressed the

community in Oslo, on 8 August Gotenburg, 11 August in Copenhagen, 13 August in Hamburg, 19 August at a press conference in Frankfurt, on 31 August in Zurich on The Future of Mankind, on 4 September in The Hague and on 10 September he performed the grand opening of the first Ahmadiyya mosque, Basharat Mosque, in Pedroabad, Spain, whose foundation stone had been laid by Hadhrat Khalifatul Masih III. On 22 September he met the Scottish orientalist, Sir Montgomery Watt, and then opened various Jama'at centres in the UK. Upon his return to Pakistan, he launched the Buyutul Hamd scheme. Its purpose was to provide accommodation facilities in commemoration of the thanks-giving centenary celebrations to deserving members of the community. On 15 December 1982, he launched an appeal for five new mission centres (now called tabligh centres) in America. On 25 December 1982, he started the Majlis Sehti Jismani (Physical Health). From 26 to 28



Hadhrat Khalifatul Masih IV making his first speech after being elected as Khalifa of the worldwide Ahmadiyya Movement in 1982. On the extreme right with his hand on his beard is the distinguished Chaudhry Muhammad Zafrulla Khan.

December 1982, the first Jalsa Salana (Annual Convention) under Khalifatul Masih IV was held in Rabwah. His address at this Convention was on the three creative principles and entitled: 'Adl, Ihsan and Ita'i Dhil Qurba (justice, grace, and to give like the giving of kin to kin). This theme was published in English in 1996 as *Absolute Justice, Kindness and Kinship*.

On 28 January 1983, Hadhrat Khalifatul Masih IV started the Dawati ilillah (a scheme committed to making the call to Allah and conveying the

message of true Islam amongst seekers of the truth; additional instructions involving the entire community in this noble task were issued in subsequent years). On 1 April 1983, the first Majlis Shura under his Khilafa was held. He established this institution on very firm footings while still preserving the traditions on which it had been founded and used to remind members that Majlis Shura ranked next in importance to Khilafat. In August 1983, Hadhrat Khalifatul Masih IV started his tour to the Far East and



Hadhrat Khalifatul Masih IV's remarkable gift was being able to make everyone, young or old, feel close to him. His affection, concern and welfare for Jama'at members was always evident by the hundreds of Community functions he attended.

Australia where he laid the foundation stone of Baitul Huda, Sydney. Between 26 and 28 December 1983, the last Jalsa Salana (Annual Convention) was held in Rabwah at which more than 275,000 participants (the highest gathering to date) took part. From 30 March to 1 April 1984, the last Majlis Shura of his Khilafat was held in Rabwah and the last Friday Sermon delivered by him was on 20 April 1984.

On 26 April 1984, General Ziaul Haq issued the notorious anti-Ahmadiyya Ordinance XX rendering it a criminal offence punishable with fines and imprisonment for Ahmadis to engage in certain acts of worship or use certain Islamic terminologies. After Isha (night) prayers on 28 April 1984 at the Masjid Mubarak in Rabwah, he addressed the worshippers and on 29 April 1984 he left his home in Rabwah and arrived miraculously in London safely on 30

April 1984. (See extract from the *Man of God* in this issue.) The first thing that he did was to summon a meeting of the community and asked the members to pull up their socks for the challenges ahead. The first Friday sermon delivered in London after his arrival in the UK was at the Fazl Mosque on 4 May 1984. Additional staff joined him later and offices and desks were created for specific tasks.

On 20 July 1984, the government of Pakistan issued its White Paper terming the Ahmadiyya community a ninety years cancer that had to be terminated. Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV rose to the challenge and through a series of sermons (now available as *Dhahaqal Batil*), he minced no words and pulled no punches as he produced evidence and destroyed piece by piece each false allegation levelled against the Founder of the community or its beliefs. This was further supplemented by appeals made to leading parliamen-



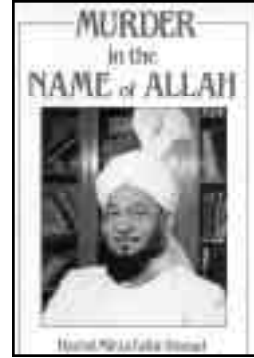
Hadhrat Khalifatul Masih IV's love of brisk walking as a form of exercise was a regular habit performed each morning just after Fajr prayer.

tarians, human rights organisations and Amnesty International and his trusted friend, Mr Aftab Ahmad Khan, Amir UK, and brother, Sahibzada Mirza Muzaffar Ahmad, Amir USA, assisted him in this task. On 14 March 1986, he launched the *Syedna Bilal Fund* for the families and dependants of prisoners in the cause of Allah and the martyred. On 20 September 1986, he laid the foundation stone of *Baitul Islam*, Maple Ont., Canada.

On 3 April 1987, anticipating the challenges the next century is likely to pose and to hasten the spiritual revolution which Ahmadiyyat had been divinely commissioned to bring about, he launched the *Waqf Nau* Scheme. Members of the Jama'at were invited to dedicate children after or even before birth to the services of Islam. The community responded with great fervour to the initial target of 5,000 (increased two years later to 15,000), both surpassed. In 1992, a separate *Wakalat Waqf*

Nau was created. At 8.15 pm on 14 June 1987, a lecture was delivered in the German language from his Urdu notes at the Oule University of Zurich which became the basis for his later magnum opus, *Revelation, Rationality, Knowledge and Truth* published in 1998. On 1 August 1987, at the UK Annual Convention, two kings of Nigeria were given pieces from the garments of the Promised Messiah^(as) (who had prophesied that kings shall seek blessings from his garments).

In January 1988, Hadhrat Khalifatul Masih IV started his first tour of various countries in West Africa and gave friendly advice to the leaders of the African nations. He followed this up with a tour of East Africa in August and Mauritius in September-October that year. On Friday 10 June 1988, a revelation seen by many Ahmadis earlier of something significant to happen on Friday the Tenth, was fulfilled when on behalf of the Ahmadiyya Jama'at, he



Hadhrat Khalifatul Masih IV authored many books especially subjects dealing with Islamic perspectives on modern-day problems, situations and current-affairs.

issued a challenge to a *Mubahila* (a prayer duel) specifically mentioning General Ziaul Haq as a party and refuting many false allegations, such as the murder of Aslam Qureshi, to the leaders of the opponents of Ahmadiyyat as a result of which many signs proving the truth of Ahmadiyyat were observed. Maulana Aslam Qureshi whose kidnap and murder was alleged to have been committed by Hadhrat Khalifatul Masih IV suddenly reappeared alive in Pakistan and was seen on Pakistan TV. On 17 August 1988, reported the next day's *The Sun*, 'Zia Blown Out Of The Sky'. The

Financial Times reported 'As the coffin containing only his teeth (nothing else of him could be found) was lowered into the grave, a 21-gun salute sounded.' In February 1989, the Iranian authorities issued their 'fatwa' of death on Salman Rushdie for his blasphemy when he wrote the *Satanic Verses* but instead of demonstrations and book burning, Hadhrat Khalifatul Masih IV advised the Muslims to refute the allegations made against the Holy Prophet of Islam^(sa) and said that no one on earth has been granted an authority to punish the offence of blasphemy.



Hadhrat Khalifatul Masih IV receiving a rapturous welcome from the UK Jama'at after his historic return from the 1992 Jalsa Salana (Annual Convention) in Qadian

On 23 April 1989, he led the community in the thanksgiving celebrations of the first centenary of Ahmadiyyat. This had been preceded the night before by a dinner in London at which leading dignitaries were present whom he addressed. The Pakistan authorities, however, put a ban on the celebrations in Rabwah with some ridiculous restrictions with which we shall not bore our readers. In July 1989, he departed on a tour of the Far East and on 3 November 1989,

he established the system of Sadarat (presidency) of all auxiliary organisations reporting directly to him. On Friday 10 1989, the Berlin Wall came tumbling down.

On 24 February 1990, he delivered a lecture on *Islam's Response to Contemporary Issues* (since published) at the Queen Elizabeth II Conference Centre in London attended by 800 guests. Between 3 August 1990 and 15 March 1991, he delivered a series of 17 Friday



The highlight of the Annual Convention held in the UK each year was the live televised International bait which was broadcast all over the world. Under the leadership of Hadhrat Mirza Tahir Ahmad, the worldwide Ahmadiyya Community had grown from a few thousand to over 200 million members ... and is still growing.

sermons as the Gulf Crisis polarised the Muslim world from countries like Saudi Arabia and Kuwait and the injustices unfolded before them. The advice given by him to the Muslim world in the last decade of the millennium was the most valuable piece of advice to prepare the Muslims for the next millennium. (These sermons were translated in English and published in 1992). In December 1991, Hadhrat Mirza Tahir Ahmad, Khalifatul

Masih IV undertook his historic journey to India and addressed the 100th Jalsa Salana (Annual Convention) in Qadian asking mankind to put aside inter-communal strife and put the mutual interest of humanity first.

On 31 January 1992, his Friday Sermon was telecast live by satellite across Europe. On 3 April, his wife, Hadhrat Syeda Asifa Begum Sahiba, passed away. However, he did not let

this deter him from carrying out his duties and led the Eid prayers the next day. She was buried in Brookwood, Surrey. Hadhrat Mirza Tahir Ahmad chose to remain a widower for the rest of his life. The UK Annual Convention was telecast live that year and on 21 August, Huzur's sermons began to be telecast in four continents. He opened Baitul Zikr in Toronto on 17 October 1992. Huzur addressed Jalsa Salana Qadian (26-28 December 1992) live from London and the first ba'iat was telecast live.

At the UK Annual Convention, 200,000 new Ahmadis who had joined Ahmadiyyat from August 1992 to July 1993 took their bai'at on 31 July 1993. Till 2002, this number swelled in leaps and bounds to:

400,000	in	1994
800,000		1995
1,600,000		1996
3,000,000		1997
5,000,000		1998
10,000,000		1999
40,000,000		2000 to
80,000,000		2001 and
20,000,000		2002

On 31 December 1993, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, delivered his Friday Sermon in Mauritius and Muslim Television Ahmadiyya commenced its 12-hour coverage on satellite. On 7 January 1994, MTA started operations in full and *Al-Fazl International* was launched in London. On 23 March 1994, Homeopathy class and on 15 July 1994, Tarjamatul (Translation) Qur'an class started on MTA. MTA began to transmit his addresses, sermons and the popular MULAQAT, MAJLIS IRFAN and LIQA MA' AL-ARAB (featuring Question and Answer sessions which contributed so much to the dynamic expansion of the community) and Urdu Class (a teach yourself language class using the way a mother teaches her children their mother tongue) and Saturday Class for the children. He also spearheaded the rewriting of a comprehensive compact book, *Salat, The Muslim Prayer Book*, an unmatched introduction to every form of Islamic worship.



Muslim Television Ahmadiyya was started by Hadhrat Khalifatul Masih IV and is watched by many from all over the world. His contribution to MTA's programming was immense and included Homeopathy teaching, Question and Answer for Arabic viewers (top picture); Q/A with ladies (picture above); Q/A for children, and for French, German, Bangladeshi, Bosnian and English viewers. International Question and Answer were also often shown with people from all religions and backgrounds participating in televised Q/A sessions.

On 14 October 1994, Baitur Rahman, Maryland USA, was opened and on the same date an MTA earth station was established in the USA. On 5 July 1996, MTA's programmes began to be transmitted on the global beam. In 1997, his masterpiece *Christianity: a Journey From Fact to Fiction* showing how far Christianity had deviated from the message conveyed to Jesus was published. By that year, he diligently completed additional footnotes to the translation of the Holy Qur'an in English prepared by Maulwi Sher Ali truer to the actual meaning and without adding an explanatory commentary, where necessary. On 24 February 1999, Huzur completed the 305 hours Tarjamatul Qur'an class. On 19 October 1999, he laid the foundation stone of Europe's largest mosque in Morden, UK.

The year 2000 is perhaps remembered for his historic tour of Indonesia and the warm reception with which the people of Indonesia welcomed him.

The UK Annual Convention 2002 was his last Jalsa Salana. Since his migration to the UK, 13,065 mosques and 985 mission houses (or tabligh centres) had been built in various overseas countries. He provided an excellent trans-lation of the Holy Qur'an in Urdu (revised and republished with an expanded index in 2002). The Holy Qur'an had been translated in 56 languages in addition to the 100 languages in which selected verses from the Holy Qur'an had been translated. The seed of Ahmadiyyat had been sown in 84 new countries (175 in aggregate).

On 21 February 2003, he launched the *Maryam Shadi Fund* to give financial help to girls in poor families. Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, delivered his last Friday Sermon at the London Mosque on 18 April 2003 and that same evening, attended a Majlis Irfan (Question & Answer session). At 9.30 am on 19 April 2003, he passed away in his residence. INNA LILLAHI WAINNA ALAIHI RAJIOON.



Hadhrat Khalifatul Masih IV

Man of God

The following is an extract from the book *A Man of God* by Iain Adamson (published by George Shepherd, Bristol, copyright reserved) which deals with the exceptional Divine assistance in the journey from Pakistan to England which Hadhrat Khalifatul Masih IV had to endure after a warrant for his unlawful arrest was issued by the government of Pakistan.

Zia Seizes Power

In July, 1977, Mr Bhutto's Pakistan Peoples Party, which had been returned to power with a truly astonishing majority, reached an agreement with the nine opposition parties. The PPP would relinquish a number of seats in the National Assembly and so end the complaints that the elections had been rigged. The agreement was to be announced in a joint statement which was now being prepared.

At 6 a.m. one morning General Zia-ul-Haq, Commander-in-Chief of the Pakistan Army, arrested Mr Bhutto and his ministers and all the leaders of the nine opposition parties. General Zia and the generals commanding the five regions of Pakistan announced the imposition of martial law. New elections would be held within 90 days.

People were at first willing to hope that he was telling the truth – that he intended to sweep away corruption and, as quickly as possible, return the country to parliamentary democracy.

Soldiers, in the norm, live their lives by simple rules - they obey orders, they protect the country, they do not seek to make fortunes because of the power that is in their hands. It is small wonder that they despise the twistings and turnings of unscrupulous politicians and believe they could do better.

Absolute power is said to corrupt absolutely and the dictum proved true with Zia. The 90 days passed and there were no elections. There were more promises. One by one the generals who had helped Zia fell away. Zia had deceived them, they said.

Condemned by world opinion for his overthrow of a democratic government - even if it were inefficient and corrupt - Zia struggled to find legitimacy for his illegal government. He found it by imposing on Pakistan supposedly fundamental Islamic laws. With these laws he obtained the backing of the ulama and so at first presented to the world the appearance of being supported by the religious leaders of the majority of the nation. Public floggings and other barbaric medieval punishments were introduced.

They satisfied the fundamentalists and silenced with fear the rest of the population. Zia had become a dictator. He had been corrupted absolutely.

To divert the attention of the population from their real grievances a well-known stratagem of dictators is to pick a religious or ethnic minority and fan the embers of intolerance into flames.

So it was with Zia. Persecution mounted against the Ahmadiyya

Community, their shops were pillaged and set on fire and mobs rioted outside their mosques. Some were broken into and broken up. The discrimination practised by Bhutto against Ahmadis in every government service was stepped up. Ahmadis, innocent of any offence against public and private morality save their religious beliefs, were beaten up by mobs and individual thugs.

Other Ahmadis were murdered. The police, in some instances, appeared to do little to prevent or investigate these crimes.

A parallel of similar religious persecution in recent history and the enormous price the world had to pay for remaining silent readily presents itself.

The Khalifa urged restraint on his followers. Do not respond to these provocations. Defend yourselves, but do not attack your persecutors either physically or verbally. He reminded them that The Promised Messiah^(as) had foretold that they would be persecuted and abused. But he had also foretold

THE ELDERS OF THE COMMUNITY ASKED THE KHALIFA TO BE LESS PLAIN-SPOKEN. ZIA WAS KNOWN FOR THE UNRELENTING, COLD FIERCENESS OF HIS ANGER AGAINST THOSE WHO OPPOSED HIM.....THE KHALIFA REFUSED. IT WAS HIS DUTY TO OPPOSE ZIA, HE DECLARED. GOD WOULD HELP THEM. GOD WOULD NEVER FORSAKE THEM.

that the Ahmadiyya Movement would triumph in the end.

But though he urged forbearance on his followers he did not use the same restraint himself. He condemned Zia's persecution. He denounced in sermon after sermon the injustices that Zia was inflicting not only on the Ahmaddiyya Community but on all the people of Pakistan. He was inflicting wounds on the entire country. He was stirring up rivalries, creating enmity, dividing families, destroying commerce, depriving the country of good citizens and desecrating and befouling the word 'Peace' which was the name of Islam.

God would punish him if he continued in his evil ways, said the Khalifa. God's wrath would be terrible.

One poem he wrote created a furore in Zia's entourage and was reprinted again and again for distribution in the Community. Ahmadi children learned it by heart. One Ahmadi was to say, 'There are moments in history when a speech, a poem or a song seems to inspire a people. They appear to be defeated, all around them is chaos and despair, yet suddenly this speech or poem will rally a nation. Suddenly there is hope.

'Winston Churchill's speech, when Britain appeared to be defeated, when he promised "blood, sweat and tears" but

also promised final victory, was such a speech. It put new heart into Britain.

‘The poem by the Khalifa was similar. It put new heart into us. It gave vent to our pain and anguish. it recognised our despair, but it gave us hope. It promised us final victory - and the downfall of Zia's tyranny.’

It is difficult to translate a poem. It needs a poet to do so and even then the flavour is lost. It becomes a new poem rather than a translation.

In his poem, the Khalifa urged his followers to be patient. The dark storms of persecution that were raging would collide with the prayers they were offering and then the storms would disappear, almost as though they had never been. The darkness and peril of their persecution would pass away and tranquillity would light the dawning day.

Continue to pray humbly, the Khalifa urged. Prayer had destroyed Nimrod the tyrant, the prayers of Moses^(as) had

humbled the great Pharaohs. The sword of prayer was more powerful than any worldly weapon. Even if destruction appeared to be entering in at the door, do not give up hope. Pray harder. God would curse and overturn the tyrant.

Zia was a well-read soldier. He became almost beside himself when it was reported that he was being compared to Nimrod.

The elders of the Community asked the Khalifa to be less plain-spoken. Zia was known for the unrelenting, cold fierceness of his anger against those who opposed him. Moderate your language they said for the sake of the Community. They needed him. They would be nothing without the Khalifa.

The Khalifa refused. It was his duty to oppose Zia, he declared. God would help them. God would never forsake them.

In March, 1984, a telephone call was received at the headquarters of the Ahmadiyya Movement in Rabwah. It was

from the United States embassy. A member of a U.S. mission would be passing near Rabwah shortly and would welcome the opportunity to meet the Khalifa.

It seemed to the Khalifa that there was not much reason for a meeting, but he gave his agreement and the American and some officials of the United States Embassy in Islamabad turned up shortly afterwards. When he heard where they had been, it seemed to the Khalifa that they had not been passing nearby, but had come specially to meet him. And as the discussion progressed it seemed to the Khalifa that they were in possession of some knowledge that might affect the future of the Community.

They talked for an hour and a half. 'What put me on my guard was his insistent interest in what would be my reaction if the Government did this or did that'.

'So I said, What do you mean by this and that?'

He replied, 'Well, you know that

everybody is crying for your head. And the Government can succumb to the pressure and take certain measures. In such a case what will be the reaction of the Ahmadiyya Movement?'

'I replied that we were a peaceful community. We will behave in the best traditions according to our past experience. Anyway, it was very obvious that he knew something and was trying to gauge my reactions before reporting to Washington. So I decided to go to Islamabad and try to find out what was happening.'

The Khalifa had many friends there among the diplomatic community, some dating from when he represented the Third Khalifa, others since he had been elected khalifa.

He would stay for two weeks he decided. He talked to many people. 'I had contacts with the British, French, Canadian, Chinese and many other embassies.'

All were delighted to see him. Some he met at their offices.

Others he met privately for they did not want to jeopardise their relations with the government of Zia. Something was definitely going to happen he gathered. But no one seemed to know exactly what.

Opponents of the Movement were being transported into Islamabad from the North West Province by buses and lorries. Crowds had started to gather outside the house where the Khalifa was staying.

‘Then I received a message from General Zia via an officer of the Intelligence Bureau. What it said was that the ulama were making a lot of noise but I should not worry. Once he had dealt with a certain politician he would put the ulama in their place. So there was no need to worry.

This was a very strange message – it was the only message I ever received from Zia – though he was to send an emissary to me later. It seemed to say that I

could stay in Islamabad and there was no danger.’

At the same time as I received the message from Zia, I received another message from an officer of the Intelligence Bureau. He gave me his personal advice to leave Islamabad immediately.

Now the two messages were contradictory, but it was obvious that he knew what was planned and that he was a gentleman and that he did not want to be involved in trickery.

The Khalifa was to receive a further personal call from a friend in police intelligence. The gist of the message was:

‘Leave Islamabad immediately’.

Yet another person who seemed to know a little more than anyone else was an official of the French Embassy. The Khalifa met him at his home. French is still the language of diplomacy and the French are masters of the art of saying something

diplomatically even when they are talking English – for the Khalifa did not speak French.

The conversation seemed almost non-consequential. ‘How long are you staying?’ asked the French counsellor. ‘Two weeks,’ answered the Khalifa. ‘I think the weather is not all that pleasant here at this time of the year,’ the French counsellor observed. ‘I have no doubt that you will be wanting to leave as soon as possible.’

The visit lasted only fifteen minutes and then the Khalifa returned to the house where he was staying. Within the hour, he left for Rabwah.

The Infamous Ordinance

On Thursday, April 26th, 1984, the *Gazette of Pakistan* recorded the introduction of Ordinance Twenty made under martial law by the President of Pakistan, General Zia-ul-Haq. It was designed, it said, to amend the law to prohibit the Qadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities.

It began: ‘Whereas it is expedient to amend the law to prohibit the Qadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities: and whereas the President is satisfied that the circumstances exist which render it necessary to take immediate action: now therefore, in pursuance of the Proclamation of the fifth day of July, 1977, and in exercise of all powers enabling in that behalf, the President is pleased to make and promulgate the following Ordinance.’

The title of the ordinance was to be ‘The Anti-Islamic Activities of the Qadiani Group, Lahori Group and Ahmadis (Prohibition and and Punishment) Ordinance, 1984’. It would come into force at once and it would override any orders or decisions of courts.

The following new sections were added to the Pakistan penal code under section 298B:

‘Misuse of epithets, descriptions and titles, etc reserved for certain holy personages and places.

'1. Any person of the Quadiani group or the Lahori group (who call themselves "Ahmadis" or by any other name) who by words, either spoken or written, or by visible representation,

- (a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (Peace be upon his name), as "Ameer-ul-Mumineen", "Khalifa-tul-Mumineen", "Khalifatul Muslimeen, "Sahaabi" or Razi Allah Anho;
- (b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as "Ummul-Mumineen";
- (c) refers to, or addresses, any person, other than a member of the family of the Holy Prophet Muhammad (peace be upon him) as Ahle-bait; or.

(d) refers to, or names, or calls, his place of worship as "Masjid";

shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to a fine.

2. Any person of the Quadiani group or Lahori group (who call themselves 'Ahmadis" or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as "Azan" or writes "Azan" as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to a fine.'

The final section of the ordinance said:

'Any person of the Quadiani group or the Lahori group (who, call themselves 'Ahmadis' or by any other name) who, directly or

indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever out-rages the religious feelings of Muslims, shall be punished with imprisonment of either description which may extend to three years and shall also be liable to a fine.'

World reaction to the ordinance was one of incredulity. Among Pakistan lawyers, teachers, diplomats and businessmen there was sadness – sadness that their country was sinking into total religious intolerance, sadness that their country's name was becoming synonymous with infamous regimes that oppressed its citizens because of their colour or religion.

There were military and commercial considerations as well. Pakistan was regarded by the U.S. and other Western countries as a bulwark against communism. How could their

governments sanction the delivery of arms in the name of freedom while minority groups in Pakistan were being persecuted?

The sheer illogicality of the law depressed the lawyers and judges of Pakistan. They had tried, in the main, to hold on to notions of justice and liberty.

How, they asked, could a state abrogate to itself the ability to define what was, and what was not, Islam?

How could a particular number of Islamic divines, even though they were in the majority, consider that they, and they alone, could interpret the word of God as revealed in the Qur'an?

How could a state justify its suppression of the right of any group of people to proclaim its name and its beliefs, provided no anti-social or criminal offence had been committed?

And most important of all, how could any judge or jury decide that someone was posing as a

believer in any religion if all that he did was pray and observe the tenets of that religion?

The Sunni, Shafie, Hanafite, Wahhabi and Ahmadi Imams all give the Azan or call to prayer. How was it that only the Ahmadi Imam was posing as a Muslim?

Certainly there was a fundamental difference between the Ahmadiyya Movement and all the other sects of Islam. But there are seventy-three sects in Islam and at various times their divines have issued decrees or fatwas declaring that such and such a sect was heretical.

How could the state decide who was posing as a Muslim and who was not?

It pre-supposes a kind of thought-control of Orwellian dimensions with thought-police able to see into people's minds and decide which of those offering the daily prayers of the Salat are true Muslims and which are only posing as Muslims!

Indeed it put the judges who decided in such a case as committing shirk, considering themselves equal to God.

An American journalist, admitted to Zia's presence for what was supposed to be an eulogistic interview, taxed him with violating Pakistan's constitution and the United Nations' Declaration on Human Rights. Zia shrugged his shoulders in indifference. 'So what,' he said.

In Rabwah the Khalifa had summoned his most senior counsellors to a meeting. Recalling the meeting the Khalifa said:

'I was never in any way scared of General Zia. I had criticised him very openly in my sermons. I had told him, "Mend your ways and your attitude. Cease this persecution or you will face the Wrath of God.

But with this ordinance it was a different kind of situation. It was not my safety that was at stake, but my ability to speak

out. With this law Zia could silence me as the effective head of the Community. I could remain in Pakistan and speak out and then be put into prison. When I came out I could speak out again and be put away for another three years.

In Ahmadiyyat you cannot choose another head while the first is living, even if he is imprisoned and completely out of touch. So that would mean a headless community.

The Khalifa is guided by God in his decisions so he cannot delegate his decisions to a committee. Some decisions have to be taken by the Khalifa and that decision is final. If he were not able to take any decisions that could be a very dangerous situation.'

The advice of his counsellors was unanimous – he should leave Pakistan immediately.

Zia's Mistake

The Khalifa accepted the advice of his amirs and other counsellors that he should leave Pakistan but on one condition –

at the time he left no warrant should be out for his arrest and no official notice should have been served on him requiring him to appear before any commission regarding any alleged crime.

If any such warrant were issued then he would not leave the country, he said. The price that the Community would have to pay for his safety would be too high.

'My departure in those circumstances would allow people to malign the khalifat, perhaps not directly, but certainly by rumour. It would be said that I was guilty of some crime and that was why I had run away. That was my fear and I was not prepared to allow that to happen.'

Reluctantly the amirs accepted his decision. The preparations for his escape were put into the hands of a retired senior army officer. He decided that the Khalifa should leave Pakistan by KLM, the Dutch airline with which he normally travelled. A messenger was sent to Karachi

to book the seats rather than reserving them by telephone for they knew their telephone lines were tapped and all conversations were recorded.

There were two KLM flights to Europe that week from Karachi, one that left very early in the morning on Monday, April 30th, the other on Wednesday, May 2nd. The Khalifa had proposed that he take the flight on the Wednesday because it would give him more time to prepare his departure, but when the messenger came back he reported that the KLM manager wanted him to take the flight on the Monday morning.

There were plenty of seats available on the Wednesday flight but none on the Monday. However, the KLM manager said that he would make sure that at least six seats were available on the Monday flight. He did not give his reasons, but his advice was accepted. It was not until later that he explained that the Wednesday flight touched down in a Gulf state whereas the Monday flight went straight to Amsterdam.

If the Pakistan government put out an alert naming the Khalifa as a wanted criminal it could be that he would be arrested and detained in the Gulf state.

At that time the headquarters of the Community at Rabwah was under the surveillance of five different security agencies of General Zia. They covered all roads in and out of Rabwah.

It was not very difficult to spot them. One group, from the army, were dressed as beggars. But they were probably the only group of beggars in history who all wore stout army boots!

The Khalifa insisted that there should be no lies or duplicity about his departure. He would not be disguised nor use a false passport. However, if Zia's intelligence agencies made the wrong deductions then that was their affair.

Early in the morning, therefore, shortly after the first prayers, the Khalifa's car was seen leaving Rabwah. A man dressed in the white topcoat or achkan and wearing the winged white

AT THAT TIME THE HEADQUARTERS OF THE COMMUNITY AT RABWAH WAS UNDER THE SURVEILLANCE OF FIVE DIFFERENT SECURITY AGENCIES OF GENERAL ZIA.....IT WAS NOT VERY DIFFICULT TO SPOT THEM. ONE GROUP, FROM THE ARMY, WERE DRESSED AS BEGGARS. BUT THEY WERE PROBABLY THE ONLY GROUP OF BEGGARS IN HISTORY WHO ALL WORE STOUT ARMY BOOTS!

pugree or Punjabi turban, with the gold centrepiece that was the normal dress of the Khalifa, was sitting in the back seat.

The Khalifa's car had its normal escort - one car in front and two cars behind. His personal security staff, well-known to the intelligence agents and completely visible to them, sat inside these cars.

It was presumed by the Ahmadis in the streets that the Khalifa was on the way to Islamabad, some 200 miles away. It was also the presumption of four of the five intelligence agencies who were watching Rabwah.

They reported that the Khalifa was en route for Islamabad and,

as was normal, his convoy was being shadowed. Some time later the cars following the convoy reported that the Khalifa was not going straight to Islamabad via Pindi. He appeared to be going to Jehlam where his cousin, Mirza Munir Ahmad, owned a chipboard factory.

Jehlam was some 70 miles east of Islamabad and it was presumed that he would stay the night at his cousin's - as he had done occasionally in the past - and continue his journey to Islamabad the next day.

If he had continued straight to Pindi or Islamabad the Government would have sent an official to meet him. But it was not the Khalifa who sat in the back of the Mercedes, but his

third oldest brother, Mirza Munawwar Ahmad.

Three hours earlier, at 2 a.m., when it was completely dark, two other cars had left Rabwah. They took a minor road that led to the little town of Lalian and then on to Jhang and finally to the main highway to Karachi, which was 750 miles away. In the first car were other members of the Khalifa's security staff. In the second car was the Khalifa.

The retired army officer had insisted that only those who had an absolute need to know should be told of the Khalifa's final decision to leave and that the number of those who knew the details of his departure should be even more restricted.

Even those who had been consulted about his departure and most members of his family therefore did not know of his decision to leave.

It was not a question of trust, the retired officer insisted, just normal security. If people did not know then they could not let anything slip out accidentally.

God had already told two people, the Khalifa was to say later.

Shortly after the decision of how and when he would leave – which was in two days' time – a letter was delivered from an elderly Ahmadi called Usman Chou. Mr Chou had had a dream that he did not understand, but which he believed contained some kind of message for the Khalifa.

He wrote that in his dream he had seen that the Khalifa's car was about to leave for Islamabad. He had approached in order to pay his respects, but when he looked in the side window he saw that the car was empty.

'I was shocked and cried out, "The Khalifa is leaving and his car is leaving, but he is not in the car." Then a voice told me that the Khalifa had left by another route and that he had gone abroad. So I accompanied the car and instead of going directly to Islamabad we went to Jehlam where it stayed for one night.'

That was the dream recounted in the letter of Usman Chou. It contained the secret plan which had just been decided on some hours earlier!

‘I knew then,’ the Khalifa said later, ‘that the plan would succeed. God had approved it. I was therefore absolutely without fear of its success.’

The second person who received a message regarding his departure, though neither he nor she appreciated it at the time, said the Khalifa, was his second daughter Faiza. She was then 23. No one in the family knew of his imminent departure but the day before he left, Faiza related with puzzlement the dream she had had the night before.

She had seen two cars on a lonely road and though they were not the Khalifa’s usual cars she had known that the Khalifa was there and he was leaving on a journey. The two cars slowed down as they approached a place where it appeared that the road was being repaired. However, there was no work being done and indeed no

workmen could be seen, just mounds of gravel which forced the cars to slow down.

As they did so she suddenly saw some beggars approaching. She did not like their looks and became extremely panicky. Suddenly she saw a hand lean out from the car in front and scatter some one rupee notes. Most of the beggars ran for them and the cars moved forward again, past the piles of gravel, and then on to the main road to Karachi.

What actually happened, the Khalifa said, was that between Lalian and Jhang, there were some areas where flood water had washed away most of the road. They were being repaired, but very slowly. The army intelligence group had taken advantage of this natural road block and installed their surveillance group, dressed as beggars, at that point.

The two cars occupied by the Khalifa and his security group had slowed down and out had rushed the so-called beggars, some dressed as dervishes and

wearing only a gown. But all looked extremely healthy and they all wore army boots!

The beggars were moving towards the second car and almost certain discovery of the Khalifa, who was sitting in the seat beside the driver, when one of his security staff in the first car opened his window and threw out a handful of one rupee notes. The beggars ran to pick them up and the Khalifa's car moved forward, skirted the piles of gravel then gathered speed and was on its way again.

Some of the beggars had not bothered to scramble for the largesse dropped in the road, but had gazed intently at the occupants of the cars.

Later that day the army intelligence unit reported that the Khalifa was thought to have been in a car that was seen heading towards Jhang and so could be on the way to Karachi. But the report was ignored for the other four intelligence agencies had reported as a fact that the Khalifa and his security staff were on the way to Islamabad and had

stopped at his cousin's home in Jehlam for the night.

The KLM flight to Amsterdam left at 2 a.m. and the Khalifa's 750 mile journey to the airport was accomplished without difficulty, but not without worry for his security staff.

En route they had stopped at a drivers' pull-in where they could buy some tea and food. His driver stopped the car at the very edge of the pull-in and said he would bring the tea and food to the Khalifa because he was too easily recognisable.

The Khalifa was having none of that. He knew the man who ran the cafe very well. He had often stopped there before he was elected Khalifa. He therefore got out of the car and exchanged memories with the cafe owner while drinking his tea. Then they got on their way again.

At the airport he was shown to a private room and one hour before the scheduled take-off time he went through passport control. He then waited for the call to board the aircraft. It did

HE [THE KHALIFA] REACHED THE LONDON MOSQUE JUST BEFORE 12.30 WHERE SOME 300 AHMADIS, ALERTED BY WORD OF MOUTH, HAD ALREADY GATHERED TO MEET HIM. HIS CLOTHES WERE CRUMPLED, HIS EYES RED-RIMMED AND HIS FACE SHOWING SIGNS OF FATIGUE. BUT HE WENT STRAIGHT TO THE MOSQUE TO LEAD THE ZUHR PRAYER.

not come. Instead there was an announcement that there would be a delay in departure. In his private room, the Khalifa sat waiting. The minutes dragged slowly by.

The KLM manager had assured him that the plane would take off on time. Now he arrived to say that the delay was the responsibility of the airport authorities. They had not given permission for the plane to take off.

The Khalifa sat waiting. His wife and his security men tried to conceal their anxiety. His two youngest daughters, too young to understand what was going on, fell asleep. The minutes dragged slowly by. An hour after the scheduled departure time, their flight was

announced. The Khalifa, his wife and two daughters, Chaudhry Hameed Nasrullah Khan, the Amir of Lahore, and the retired army officer settled down for the eight hour direct flight to Amsterdam.

There was no doubt that the delay had been due to the Khalifa's presence, but it was not until months later that it was learned how near the Khalifa had been to arrest. The passport officers had in front of them a letter issued directly from General Zia. It had gone to all air and seaports and frontier posts. It stated that 'Mirza Nasir Ahmad who calls himself the Khalifa of the Ahmadiyya Movement' was not to be allowed to leave Pakistan. It was little wonder there had been the delay.

General Zia had dealt most often with the Third Khalifa and so it was his name, Mirza Nasir Ahmad, that he had written by mistake on the banning order, not that of the Fourth Khalifa!

HE HAD BANNED THE THIRD KHALIFA, WHO HAD BEEN DEAD FOR TWO YEARS FROM LEAVING THE COUNTRY!

The Fourth Khalifa's passport stated quite clearly that his name was 'Mirza Tahir Ahmad' and that he was Head of the Ahmadiyya Community.

During the hour they had waited, Passport Control had tried to get someone in Islamabad to sort out the confusion, but at two o'clock in the morning, no one could be reached who could solve the problem. It must be an out-of-date order it was suggested. Anyway, there was official information that the Khalifa was on his way to Islamabad.

Finally permission was given for the plane to take off.

At 3 a.m. the telephone rang in the apartment of the Imam of the London Mosque, Ataul Mujeeb Rashed. Mr Rashed picked it up.

'Get ready,' said the voice on the telephone.

'I am ready. But what for?' Mr Rashed asked. He had recognised the voice on the telephone as that of Masud Ahmad, the Director of Foreign Missions in Rabwah.

Mr Ahmad told him that the Khalifa had left Pakistan four hours ago. They had wanted to be sure the plane was approaching Europe before telephoning London.

Mr Rashed recalls that he was overcome with emotion. His wife asked him what was wrong, but before he replied he knelt down to thank God for the Khalifa's deliverance. He then set about organising his reception. The senior officials of the Movement in London were telephoned and an emergency meeting arranged for 4.30 a.m. at the Mosque.

Meanwhile, his wife had started clearing the apartment for the arrival of the Khalifa. Into bed sheets went all their clothes and possessions which were knotted and made into bundles. The same thing happened in his office.

Members of the Movement were telephoned in Holland and told of the Khalifa's imminent arrival. Then came the news that he had landed and of the connecting flight he was catching to London.

He reached the London Mosque just before 12.30 where some 300 Ahmadis, alerted by word of mouth, had already gathered to meet him. His clothes were crumpled, his eyes red-rimmed and his face showing signs of fatigue. But he went straight to the mosque to lead the Zuhr prayer. His voice was hoarse, he explained later. In Rabwah, in the mosque he had been obliged to speak very loudly because the use of loudspeakers was forbidden.

Meanwhile in Rabwah the brother-in-law of Mr Kahlon

was puzzling over a telex which had been sent as soon as the Khalifa's plane had landed at Amsterdam. It said, 'Valuable package sent to Amsterdam has arrived safely. Will arrive London shortly.'

His brother-in-law could not understand the message. After asking round the office he telephoned his wife. 'I don't know what your brother's talking about. He has sent me a telex saying that a valuable package has arrived. But no one knows anything about it. Have you sent him anything?'

His wife began saying 'No', then paused and said there were rumours that the Khalifa had left Pakistan. He should take the telex to the amir, she suggested.

It was the news that the few people who had been in the secret had been waiting for. And soon the news had spread through Rabwah and then to every Ahmadi in Pakistan.

The news that the Khalifa had left Pakistan sent Zia wild with rage. The senior officials of the

immigration department in Karachi were suspended. Enquiries were launched in all directions. There must have been collusion Zia raged. The people responsible would pay dearly.

The senior police officer in the Jhang district and a friend were sitting in his office on the morning of his escape when a direct call came in from Islamabad and he was told to speak to the President of Pakistan. Zia's voice was quite clear to the visitor.

Where was Mirza Tahir Ahmad? Zia demanded. He must be produced immediately.

The visitor said later that the police officer was visibly trembling as he answered, 'Sir, I have no idea.'

Zia exploded. 'What do you mean you have no idea? You are responsible. He is in your district. Why has he left for somewhere without your knowing it? I hold you responsible. He must be produced immediately.'

The senior police officer replied as soothingly as possible that he would launch an immediate enquiry to discover the Khalifa's whereabouts.

Zia's answer was a tirade of threats and abuse that went on for several minutes.

In London, the head of security at the Pakistan embassy telephoned a former ambassador and asked if he knew where the Head of the Community was.

The former ambassador parried his question with another. 'Why are you asking me this?' he said. The embassy security head said that he had received a report from Pakistan that the Khalifa had left Pakistan secretly for Switzerland but his contacts in Switzerland had said there was no trace of him.

The former ambassador then replied that the Khalifa had left Pakistan as an ordinary passenger on a normal flight and was now in London.

The news of his escape made

front-page news all over the world. In Pakistan and India, Muslims were to hear the details of his escape and his plans for the future in his own words for the BBC World Service in both English and Urdu broadcast a twelve minute interview with him.

Zia had hoped to silence the Ahmaddiyya Movement. Instead he had presented it with its greatest opportunity. London was the crossroads of the world. From London, the Khalifa had the opportunity to lead the Ahmadiyya Movement in its mission to convert the world to Islam.

‘God's ways are wonderful,’ said the Khalifa later.

It is believed that the Khalifa escaped arrest by some 12 hours. Before news of his escape became known, the Governor of the Punjab telephoned and left a message saying that the Khalifa had to report immediately to his office in Lahore. If he had done so, he would have been arrested.

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All rights reserved by the publishers. This extract is by way of introduction to this excellent and vibrant account of the life of Hadhrat Mirza Tahir Ahmad. Copies of this book are available in the UK from the **Secretary Isha'at UK, 16 Gressenhall Road, London SW18 5QL** or from **Al-Shirakatul Islama'iyyah, Sheephatch Lane, Tilford, Surrey GU10 2AQ**.

Correction

We regret that due to an oversight, an article on the Promised Messiah's^(as) Love of the Holy Prophet^(sa) featured in the March 2003 edition attributed to Hadhrat Mirza Tahir Ahmad on the contents page, should have read a by Tommy Bockarie Kallon. Ed.

Life Sketch and Services of Hadhrat Mirza Masroor Ahmad – Khalifatul Masih V

We are pleased to introduce readers of the *Review of Religions* to the new Head of the worldwide Ahmadiyya Muslim community, Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V, who was elected by an electoral college at its session in the London Mosque on 22 April 2003.

Sahibzada Mirza Masroor Ahmad Sahib was born on 15 September 1950 in Rabwah, Pakistan, the Ahmadiyya Muslim community's headquarters. He is the son of Hadhrat Sahibzada Mirza Mansoor Ahmad Sahib and his mother's name is Hadhrat Sahibzadi Nasira Begum Sahiba. Sahibzada Mirza Masroor Ahmad Sahib was also the great grandson of the Founder of the Ahmadiyya Muslim community, Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah^(as), and the grandson of Hadhrat Mirza Sharif Ahmad Sahib^(ra), the youngest son of the Promised Messiah^(as). Sahibzada Mirza Masroor

Ahmad Sahib is also the maternal grandson of Hadhrat Khalifatul Masih II^(ra). Sahibzada Mirza Masroor Ahmad Sahib did his primary education at Taleem-ul-Islam High School Rabwah, and obtained his BA from Taleem-ul-Islam (TI) College Rabwah, Pakistan. In 1976 he earned his Masters of Science degree in Agricultural Economics from the Agriculture University Faisalabad, Pakistan.

Sahibzada Mirza Masroor Ahmad Sahib got married on 31 January 1977 to Syeda Amtul Sabooh (Begum Sahiba), the daughter of the Late Begum Sahibzadi Amtul Hakeem and Mr Syed Daud Muzaffar Shah. His walima

feast was held two days after his marriage. He is the father of a daughter, Mrs Amtul Waris Fateh who is married to Mr Fateh Ahmad Dahiri of Nawabshah and they have a young son and a daughter. Sahibzada Mirza Masroor Ahmad Sahib also has one son, Mr Mirza Waqas Ahmad, currently studying accountancy in England.

At the young age of seventeen, Sahibzada Mirza Masroor Ahmad Sahib became a Moosi (that is to say that he signed up for Wasiyyat or a will, under the plan initiated by the Promised Messiah^(as), thus committing a portion, not less than one-tenth, of his lifetime earnings and any property to the cause of Islam.) In 1977, he devoted his life (that is to say that he became a Waqf-i-Zindagi) for Islam, and as directed by Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III, Sahibzada Mirza Masroor Ahmad Sahib, proceeded to Ghana under the Nusrat-Jahan Scheme. This

social, educational and economic development scheme supports a large number of hospitals and schools in West Africa.

Sahibzada Mirza Masroor Ahmad Sahib was the founding principal of the Ahmadiyya Secondary School Salaga, a school in the northern region of Ghana, where he served for two years. This school is progressing very well to this day. His success at this school made him the obvious choice for the principal of the Ahmadiyya Secondary School at Essarkyir where he served for a further four years. This school is in the central region of Ghana.

Sahibzada Mirza Masroor Ahmad Sahib was appointed as the manager of the Ahmadiyya Agricultural Farm in Depali, in the northern region of Ghana, for 2 years. First experiments had revealed that wheat could not grow in Ghana. But Sahibzada Mirza Masroor



Hadhrat Khalifatul Masih V
Mirza Masroor Ahmad

Ahmad Sahib continued relentlessly. Another Ahmadi Muslim, Mr Qasim Ahmad, joined him in this series of experiments. The efforts of this team of Ahmadi agriculturalists finally paid dividends. The first successful experiment of planting, growing and nurturing wheat as an economic crop in Ghana was exhibited at an international trade fair and the results were submitted to the Ministry of Agriculture of Ghana. It stands as a great credit to his personal efforts in these experiments that successive presidents of Ghana have commended the Ahmadiyya Muslim community for these highly successful experiments which revolutionised the country's economy and paved the way for self sufficiency.

In 1985, Sahibzada Mirza Masroor Ahmad Sahib returned to Pakistan and on 17 March 1985, he was appointed as Wakilul Maal II, Department In-Charge of

Financial Affairs II. On 18th June 1994 he was appointed as Nazir Ta'leem (Director of Education).

On 10th December 1997, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, appointed Sahibzada Mirza Masroor Ahmad Sahib as Nazir A'la (chief executive director) of Sadr Anjuman Ahmadiyya Pakistan and local Amir.

[Since readers of the *Review of Religions* may not be fully familiar with this administrative body, we hope that the following note is helpful. Sadr Anjuman Ahmadiyya was established in Qadian (India) in 1906 by the Promised Messiah, peace be upon him. Its primary purpose was to create a body to administer the financial affairs of the community and to propagate the message of Islam to the whole world. The Anjuman worked under his direct supervision. After his death, the Anjuman has been

working under the supervision of his Khulafa (i.e. successors). Following the partition of India in 1947, the Ahmadiyya Muslim community shifted its headquarters to Pakistan and therefore Sadr Anjuman Ahmadiyya Pakistan was established under the directions of Hadhrat Khalifatul Masih II to continue this work. The Anjuman comprises a Board of Directors nominated by Hadhrat Khalifatul Masih and the directors are answerable to him. They work under his directions and guidance. The President of this Anjuman is known as the Sadr Anjuman Ahmadiyya. The Nazir A'la is the chief executive of Sadr Anjuman Ahmadiyya. The Anjuman has many departments known as *Nazarats* with sections known as *Sighas* and institutions known as *Idaras*. The head of a department is known as a *Nazir*].

Sahibzada Mirza Masroor Ahmad Sahib's predecessor

Nazir A'la was his father Sahibzada Mirza Mansoor Ahmad Sahib. Recalling what a simple and devoted and pious person Sahibzada Mirza Mansoor Ahmad Sahib was, Hadhrat Khalifatul Masih IV stated with tears in his eyes that he had observed that when he met him he was extremely happy. When he enquired about the source of his happiness, Sahibzada Mirza Mansoor Ahmad Sahib said, 'Why should I not be happy: today the Khalifa of the time is happy with my children and my family.' In this sermon, he also paid warm tribute to Sahibzada Mirza Masroor Ahmad Sahib. Till his election as Khalifa, Sahibzada Mirza Masroor Ahmad Sahib remained the Nazir A'la and local Amir.

In administrative matters and a disciplined approach to work, he has no parallel. He has the unique quality of getting down to the heart of the matter and dealing with it squarely. But these charac-

teristics were not acquired merely because of the foregoing but a thorough upbringing as set out below. Sahibzada Mirza Masroor Ahmad Sahib served in many other capacities. As Nazir A'la, he was also serving as Nazir Dhiyafat (Hospitality) and Nazir Zira'at (Agriculture). In August 1988 he had been appointed as Sadr (President) Bahishti Maqbara and Majlis Karpardaz Masalah Qabristan (the executive committee managing the Bahishti Maqbarah and related matters).

From 1994 to 1997, he was Chairman Nasir Foundation. At the same time, Sahibzada Mirza Masroor Ahmad Sahib was President of Tazaeen Rabwah Committee (committee for the beautification of Rabwah). He expanded the Gulshan-e-Ahmad Nursery and his personal efforts led to reforming Rabwah from its barren to its lush green image. Sahibzada Mirza Masroor Ahmad Sahib also served as a member of Qadha (Juris-

prudence) Board from 1988 to 1995.

In Central Khuddam-ul-Ahmadiyya, an auxiliary body of the Ahmadiyya Muslim community comprising men between 15 and 40 years of age, Sahibzada Mirza Masroor Ahmad Sahib was the Muhtamim (Secretary) Sehat-e-Jismani (Physical Health) 1976-77, Muhtamim Tajneed (census and membership records) 1984-85, from 1985-86 to 1988-89 Muhtamim Majalis Bairoon (Secretary External Chapters), and in 1989-90 Naib Sadr (Vice President) Khuddam-ul-Ahmadiyya Pakistan.

In Majlis Ansarullah Pakistan, an auxiliary organisation of the Ahmadiyya Muslim community comprising men over 40 years of age, Sahibzada Mirza Masroor Ahmad Sahib was the Qaid Zahanat (intellectual) and Sehat-e-Jismani (Physical Health) in 1995, and Qaid Talim-ul-Qur'an (Quranic Education) from 1995 to 1997.

In 1999, Sahibzada Mirza Masroor Ahmad Sahib had the additional honour of becoming a prisoner in the name of Allah, in Rabwah, Pakistan, when he, along with Col. Ayaz Mahmood, a general establishment officer, were arrested on a charge of blasphemy and maintenance of public order respectively under the growing wave of persecution of Ahmadi Muslims in Pakistan. The son of Maulwi Manzoor Chinioti, a fanatic religious obscurantist in his own right, complained to the local police that the above two officials were responsible for defacing the verses of the Holy Qur'an. Maulvi M. Ilyas, the son of Maulwi Manzoor Chinioti, threatened the police with the un-Islamic demand that he would start a fast in protest if no action was taken. The police immediately registered cases against the two.

The above named eminent members of the Ahmadiyya Muslim Community in

Pakistan were arrested along with two others who went to the court to assist them in arranging 'bail-before-arrest'. Maulvi M. Ilyas the son of Maulwi Manzoor Chinioti MPA hatched this vile and contemptible scheme. Maulwi Manzoor Chinioti MPA, himself, was the instigator and main driving force to change the name of Rabwah town. They are all members of the Majlis Tahafaze Khatme Nabuwwat, an organisation that has sworn to destroy Ahmadiyya Muslim community. Mr Rafiq Tarar, the then President of Pakistan and Raja Zafrul Haq the Minister for Religious Affairs, also belonged to the advisory council of this organisation.

When the defendants arrived at the Court of Sessions in Chiniot District to have their bails validated (provisionally approved by the High Court), the Session Judge refused the bails and instead issued arrest warrants. As a result, all four were arrested and sent to jail,

before any investigation was conducted as to the truthfulness of the complaints. This fabricated case was registered under PPC-295B (defacing the verses of the Holy Qur'an), which could lead to life imprisonment. It is ominous that these arrests took place soon after the promulgation of the contro-versial Anti-Terrorist Act (amendment) Ordinance 1999. Newspapers in Pakistan covered the story widely in their 1st May editions.

Nawai Waqt Daily (a prominent newspaper in Lahore) wrote:

'Acting Head of the Ahmadiyya Community in Pakistan has been arrested along with his three colleagues. They are accused of having defaced the name of Chanab Nagar (formerly Rabwah) which also contained Qur'anic verses. The Session Judge cancelled 'bail-before-arrest' and issued warrants to arrest the accused. Mauvi Manzoor Chinioti, in his

Friday Sermon, paid tribute to the prosecuting advocate and the Session Judge for performing their duties. He promised to send the Advocate on Umra (a religious visit to the sacred places in Saudi Arabia) on his own expenses. (Unconfirmed reports suggest that the Government of Saudi Arabia has offered to invite all police and court officials to perform Umra as guests of the Royal House as a reward for their services to the cause of Islam.)

Daily Jurrat (a mass circulation newspaper of Lahore) wrote:

'Highest members of the Ahmadiyya Muslim leadership arrested on the charge of defacing the Qur'anic verses. On the complaint of Maulvi Ilyas Chinioti, four prominent members of the Ahmadiyya Muslim Community, were arrested under PPC295-B when the Session Judge cancelled their 'bail-before-arrest'. The accused include Mirza Masroor Ahmad, acting

Head of Ahmadiyya Muslim Community in Pakistan, Col. (retd) Ayaz Mahmood, General President of Rabwah branch, Mohammad Akbar and a school teacher by the name of Mohammad Hussain. They had already arranged their bail from the High Court, but the Session Judge cancelled that bail and issued arrest warrants instead. This news spread like a wild fire in the city, but the Ahmadiyya leadership refused to comment on this development. Generally, the public thinks that this is a case without any foundation and a conspiracy to spread sectarian hatred."

Sahibzada Mirza Masroor Ahmad Sahib who had been charged with blasphemy was duly imprisoned on 30th April but was released on 10th May 1999.

On 22nd April, 2003 at 11:40pm London Time, Sahibzada Mirza Masroor Ahmad Sahib's election as Khalifatul Masih V (Fifth

Successor to the Promised Messiah) was announced by Mr Ataul Mujeeb Rashed, Secretary Majlis Shura, as follows:

'It is announced for the information of all members of the world-wide Ahmadiyya Muslim community that following the Maghrib (dusk) and Isha (night) prayers, the Majlis Intikhab Khilafat (the Electoral College) estab-lished by Hadhrat Khalifatul Masih II, Musleh Maud (the Promised Reformer) (Allah be pleased with him) convened at the Fazl Mosque London today, Tuesday 22nd April 2003, under the chairmanship of Respected Chaudhry Hameed Ullah Sahib. Pursuant to the rules and regulations, each member took an oath of allegiance to Khilafat-i-Ahmadiyya. After this, they elected the most respected Sahibzada Mirza Masroor Ahmad,

may his Lord keep him in peace and security, as Khalifatul Masih V. The members of the Majlis Intikhab Khilafat immediately had the honour of taking the pledge of initiation at the blessed hand of Hadhrat Amirul Mominneen Khalifatul Masih V, may Allah assist him with His Mighty help and Allah grant him a long life, and have also had the honour of meeting Hadhrat Amirul Momineen.

Alhamdolillah (All praise belongs to Allah). May Allah the Exalted in approval make this election most blessed. Amin. O ur Merciful and Gracious God! O our Noble and Loving Lord, we are grateful to You that You have bestowed us with Your Grace and the Second Manifestation and have once again changed our state of fear to that of peace. O our Possessor of

Power and Authority and Self-Subsisting and All-Sustaining God, we bear witness that once again Your Messiah and Mahdi's prophecy as stated in the journal *Al-Wasiyyat* has materialised with full glory and magnificence. All Praise belongs to Allah.

Ataul Mujeeb Rashed,
Secretary Majlis Shura
11.40 p.m. 22nd April
2003.'

Finally, we pray that Allah strengthen his hands and grant him a long, prosperous life leading the Community. And may Allah continue to shower this community with His Blessings and make it grow by leaps and bounds. Amin.

The First Address of Hadhrat Khalifatul Masih IV

Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V, delivered a brief address in Urdu before the inaugural pledge of allegiance and initiation at the gathering at Islamabad, Tilford, Surrey on 23 April 2003 and the funeral prayers of Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV. Its English translation is set out below:

'In the Name of Allah, the Gracious, the Merciful, Dearest community of the Promised Messiah, on whom be peace.

O evergreen extensions of his being

Assalamu alaikum warahmatullah wabarakatuhu

Our hearts are saddened and our eyes are tearful because a most loving personality has departed from us. However, we submit to the Divine Command of '*kullu man 'alaiha faan*': 'All that is on it (earth) will pass away.' [Holy Qur'an 55: v.27]

The spectacular advancement of the Jama'at (community) we witnessed during the Fourth Khilafat warrants no explanation. Pursuant to the method taught to us by Hadhrat Khalifatul Masih IV (Allah have mercy on him), on

how to bid farewell to the one departing and to welcome the incoming one, I stand here today and in its compliance, request you that we make a pledge that, 'O you, the one who has departed - the swiftness you employed to advance the mission of the Promised Messiah^(as) to enable the faith of the Holy Prophet^(sa) to dominate the world - we shall always continue to make sacrifices, all kind of sacrifices, for the advancement of this mission. We bear witness that you most certainly honoured your commitment. May thousands of blessings and grace be on your soul. Amin.

Next, in welcoming the incoming [Khalifa], we make a pledge bearing witness to Allah the Exalted that in order to convey the message of peace and security of the Holy Prophet^(sa) to the world

and to assemble the entire world under his banner, and likewise to support the establishment of the Ahmadiyya Khilafat, we shall be ready to make any sacrifice. For this, we will always support you [the Khalifatul Masih] with prayers.

Pray that Allah the Exalted displays more than before the Second Manifestation of Divine support and triumph that He has always exhibited to the Community. May He forgive our

shortcomings and ingratitude and may He cover our inadequacies. With His grace alone, indeed with His grace alone, may He cover my shortcomings.

May He never remove His Hand of mercy from us, never remove it, never remove it! *Amin, Ya Rabbul 'Alamin!*



Hadhrat Khalifatul Masih V making his first address at Islamabad, Surrey, UK which was simultaneously broadcast live all over the world

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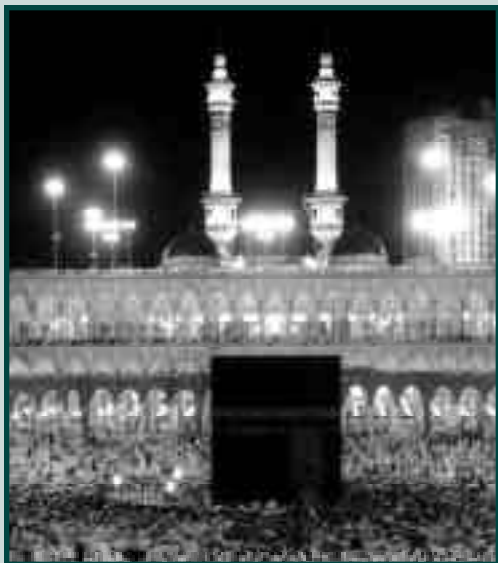
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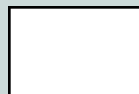
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