AHMADIYYA MOVEMENT IN INDIA

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AHMADIYYA MOVEMENT

Many people who have had no opportunity of being acquainted with the literature of the Ahmadiyya Movement or of obtaining authentic information about its activities directly from its well-informed members, often make enquiries about its history, headquarters, teachings, organisation and ideas. Hence I propose to write a very brief note with a view to supply the necessary basic information about the Movement.

Brief History

The Ahmadiyya Movement is an Islamic Religious Movement, founded in 1889, at Qadian (District Gurdaspur, Punjab) by Hazrat Mirza Ghulam Ahmad, the promised Reformer of all the nations of the world.

Hazrat Ahmad, born in 1835 at Qadian, was scion of a distinguished Mughal family which traced its pedigree to Haji Barlas, an uncle of
Emperor Taimur. His ancestors migrated to India during the rule of Mughl Emperor Babar. His father, Hazrat Mirza Ghulam Murtaza who held a Jagir, arranged for him to be instructed in Logic, Philosophy and Medicine. It was not long before he began to be known for his piety and godliness. The love and lust of the world could not find a way into his heart, and his indifference towards worldly values led him to resign a Government job he had held only for four years. He remained absorbed and lost in deep study of the Holy Quran and Hadis (Traditions) and his soul and mind were focussed upon winning the approbation of his Creator. Soon he came to be acknowledged as the God intoxicated man of the region.

In 1891, Hazrat Ahmad declared himself to be the Promised Mehdi and Messiah. This declaration let loose a spate of opposition and persecution which made the remaining years of his life stormy. Undeterred, he continued his mission and the number of his followers swelled to more than three hundred thousands during his life-time.

When the opposition to Ahmadiyyat reached
frightening proportion, the holy founder urged his followers in 1901 to form a separate community and call themselves ‘Ahmadi Muslims’ in the name of the Holy Prophet of Islam, Hazrat Muhammad (Peace & blessings of God be on him), whose name was also Ahmad.

Hazrat Mirza Ghulam Ahmad breathed his last at Lahore on 26th May 1908 after a brief illness. After his death, Alhaj Hazrat Hafiz Maulana Hakim Noor-ud-Din, a saint of encyclopaedic learning was elected the first khalifa of the Movement and after his death, which occurred in March 1914, Alhaj Hazrat Mirza Bashir-Uddin Mahmud Ahmad was elected the Second khalifa. During his lifetime, the community expanded ten fold. He thoroughly organised the community and an extensive missionary programme was launched for the propagation of Islam, under which the followers dedicated their lives for this purpose and soon the scheme was a powerful movement in Africa, Europe, America etc. A well-knit body of devoted Ahmadiyya Missionaries, penetrated to the nooks and corners of the globe, fulfilling the prophecy of the Holy Founder of the Movement, “I shall carry thy message
to the corners of the globe.” This successful dissemination was done during the period of the Second khalifa about whom it was fore-told that his fame would spread to all parts of the world. The growing popularity of the community infuriated bigoted Mullahs who launched vociferous anti-Ahmadiyya campaign to crush it to the ‘last of its supporting pros and beick’ but Movement continued unharmed.

In the wake of the partition of India in 1947 the headquarters of the community was shifted to Rabwah (District Jhang, Pakistan) and Qadian continued to be the headquarters of Indian Ahmadis. The broad and constructive outlook and preaching of the community has endeared Qadian to the Indian masses.

After the death of the second khalifa on 8th November, 1965. Hazrat Hafiz Mirza Nasir Ahmad, M. A. (Oxon), was elected the third khalifa of the Community. He has well augmented the Community’s activities and programmes. He declared in 1967 that the coming 25-30 years would be the most crucial years for the Jamaat as nations would embrace Ahmadiyyat and their Governments would be run by the Ahmadis of those nations.
Not A New Movement

The Ahmadiyya Movement is not a new movement in as much as it is but another name of the True Islam; and its teachings and doctrines are all based upon the Quran and the examples of the Holy prophet of Islam (Peace & blessings of God be on him). But as the general Muslims of the twentieth century have, in many respects, drifted far away from the original fountain head of Islam and have been divided into as many as about seventy-three sects and their actions are not consistent with some of the true and original Islamic tenets, Ahmadiyya Movement which presents the Islamic principles in their pristine form and fervour, strikes one as a new movement in this age. It may be called a new movement in this sense too, that its founder has, under the Divine inspiration, interpreted and expounded the Holy Quran and its teachings in a manner which provides for the needs of the present age, and has discovered to the world the "Hidden Treasures", which the past saints and divines were not able to find owing to the conditions of those times, but which, in view of the urgent need of the present time have been revealed by the Reformer of the age, for the progress and prosperity of mankind.
The Ahmadis believe that Hazrat Mirza Ghulam Ahmad is the promised Reformer of all the nations, and the cure of all the religious and spiritual ills of the present times lies in practising his teachings which can lead to the establishment of peace and amity in the world.

**Claim of the Holy Founder:**

Hazrat Ahmad proclaims as follows:—

“I consider it necessary to proclaim about my claim that it is not self-assumed on my part, but that God’s own choice has raised me to this position. In this war of religions I have been charged to help those who are seeking after the truth.”

O! people of God, you doubtless are aware that when there is draught it causes the wells to dry up and when the physical water descends upon the earth it make the wells to refill themselves. In the same way the Message of God like the spiritual water is capable of giving nourishment to the weakening faithfulness of man. The world of today was thirsty for spiritual rain and this has been provided in my person.”

(Paigham-i-Sulah)
"My advent in this age is not meant for the reformation of Muslims only, but Almighty God has willed to bring about through me a regeneration of three great nations, Viz., Hindus, Muslims and Christians. As for the last two I am the Promised Messiah, as for the first I have been sent as an Avatar........As I have appeared in the character of Christ, son of Mary, to the earth of injustice, inequity and sins which prevailed upon it, I have come likewise in the character of Sri Krishna, the greatest Avatar of the Hindu religion, as spiritually I am the same man. I do not say this of my own accord, but the Mighty God, Who is the Lord of earth and heaven, has revealed this to me."

"God has endowed me with knowledge that I should warn those who have gone astray and should lead those who dwell in darkness into light." "God has sent me to reform this sad plight and to lead mankind back to his pure Unity. Accordingly, I have explained all things to you. I have also been sent to give to the world a firmer faith and to demonstrate to the world, the existance of God, for faith withered and life to come has become a mere fable, and the conduct of mankind shows that their whole
trust is placed in the world and in things material and that they have no faith in God or the life to come. They talk of God spirituality but their hearts are filled with the love of the world. The world has today ceased to love God and I have been sent to revive the love and fear of God in the hearts of mankind, and this alone is the object of my advent. God has informed me that the heaven shall again be drawn nigh to earth after it had been driven away.”

(Kitabul Bariyya)

Purely A Religious Community

The Ahmadiyya Community is purely a religious community which to its utmost keeps aloof from the politics. It possesses two characteristic features which are not to be found in any other religious community in these days and in this form.

(i) Living Communion With God.

The Community claims to offer teachings, which, as their distinctive mark, lead to the development of a living communion with God, receiving His revelation, conforming to which
brings about a spiritual revolution in man, by which he gets rid of all faults and foibles: intellectual, practical, moral and spiritual; and avenues of progress of all kinds are opened to him. Infact the teachings of Ahmadiyyat repudiate all the wrong beliefs and rituals which became prevalent among some of the Muslim sects during the later days and which were quite contrary to the real doctrines of "TRUE ISLAM".

The Holy Founder of the Ahmadiyya Movement says:—

"The world stands ever in need of divine blessings and heavenly signs, and it is absurd to suppose that it stood in need of such signs in the past but can do without them now. Man is a weak creature, and walks blindly until he is shown traces of the heavenly kingdom; and his faith is a blind faith until he witnesses the wonderful signs of the existence and power of God. The signs shown in a previous age are of no avail in a later age unless they are renewed. The relation of stories of wonders displayed in the past can never produce the conviction which signs witnessed by a man himself can do....... The perfect man who is raised for this purpose is a
a recipient of Divine revelation; he is purified and blessed and his prayers are accepted by God. He shows with clearness that God exists and that He is powerful over all. He sees, hears and knows everything and regulates affairs according to His will, that prayers are in fact accepted and have an efficacy and that the men of “God actually show heavenly signs.”

“I deem it my bounden duty to state further that finding the world involved in utter darkness and plunged in the depth of ignorance, remissness unbelief and polytheism and finding faith, sincerity and righteousness vanishing away, Almighty God has raised me to re-establish in the world the purity of morals and faith.” (The Review of Religions 1984).

No doubt the adherents of various creeds claim for the true followers of their religion the achievement of communion with God. But how could one know that a certain person has attained nearness to God? There is only one way in which this can be proved and that is, God speaks to him, shows through him signs and discloses to him the hidden events of the future, the absolute knowledge of which is bey-
ond the power of mankind. So that the (fulfilment) of those prophecies would be a positive proof of his being near to and beloved of God. The true followers of Ahmadiyyat or the True Islam are favoured with these Divine blessings.

**Divine Revelation.**

The Holy Quran explains the need of belief in God and draws attention to the proofs of his existence. It emphasizes that God has always sent down his word by means of revelation in times of darkness and that He manifests His power through extra-ordinary signs and thus gives irrefutable proofs of his existence. The prophets and their followers are indispensable for the purpose of creating in men’s minds perfect faith in God. If God were to cease to manifest His attributes through the prophets and their followers, mankind would become a prey to doubt and uncertainty and firm faith in the existence of God would disappear. It is imperative, therefore, that so long as mankind continues to exist, Divine revelation should continue to descend upon some of them. Faith in the existence of God can be maintained only through this means. From the inception of the universe,
God has spoken to man through His prophets down to Jesus and on to the Holy prophet of Islam just as He has throughout continued to manifest His attributes of creating, hearing and seeing. In the same manner He will continue to speak till the end of time to His chosen servants and will continue to manifest His existence through these means. Reason revolts against the suggestion that God exercised His attribute of speech up to the time of Jesus but became silent thereafter or that He exercised this attribute up to the time of the Holy prophet and there after became dumb for ever. As we repudiate as blasphemous any suggestion that God possessed the attribute of seeing up to the time of Vedas, Jesus or upto the time of the Holy prophet Muhammad, but that thereafter He ceased to see or that He was capable of creating upto the time of Vedas or Jesus or upto the time of Holy prophet but thereafter He lost the attribute of creation or that He was All-Powerful up to the time of Jesus or the Holy prophet but thereafter He ceased to have any power, so we must repudiate the suggestion that God spoke upto any particular period and thereafter ceased to speak. All His attributes are perfect and ever lasting. This is a self-evident
truth, yet Jews, Zoroastrians, Christians, Arya Samajists and very large number of those who call themselves Muslims have come to believe that revelation came to an end with the Vedas Zoroaster, the prophets of Israel or with the Holy Prophet of Islam. According to Ahmadiyyat, the Quran utterly rejects such a nation. It teaches belief in Living God and puts forward as proof the fact that He will continue ever to speak to His chosen and righteous servants as He has always spoken to them. The truth of this doctrine has been confirmed in this age by the appearance of the Promised Messiah, the Founder of the Ahmadiyya Movement. Once more the revelation received by him and by his true followers stands as a challenge to all those who assert, if not by word of mouth, atleast by the doctrines they preach, that God has lost His attributes of speech.

(ii) Fulfilment Of Spiritual Needs.

The Ahmadiyya Community believes that just as God has duly provided for the fulfilment of the material and physical needs of all countries, in the same manner He provides for their spiritual needs which are far more important and lasting than the physical ones. With this ob-
ject, He sent His prophets and reformers accordingly as the need arose for the reformation and betterment of the world. Thus, the Ahmadiyya Community believes to be the true messengers of God all the founders of the different religious movements (no matter what country they were sent unto), from the practice of whose teachings their followers derived spiritual and moral benefits for a long time. It further considers it obligatory on all and sundry to hold all such reformers in high esteem and honour.

The Holy Founder of the Ahmadiyya Movement says:—

"It will be admitted without any discussion that the True and perfect God in whom we must all believe is the Lord of the whole world, His sustenance is not limited to a particular tribe or a particular country, but He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountainhead of all grace, the source of every power, physical and spiritual, the Nourisher of all that is created and the supporter of all that exists. The grace of God encompasses the whole world and encircles all people and all ages. It was ordained thus that no one might complain and say that Almighty
God poured down His blessings upon such and such a people who received the gift of Divine revelation from Him but that others were not favoured with it, or that Almighty God revealed Himself through His word and signs and miracles in such and such an age but He remained hidden at other times. He, therefore, extended His bounty to all and did not exclude any people from the all-comprehensive circle of His grace. nor did He deprive any age of His great blessings."

"Our belief is that all the spiritual Leaders of people, whoever lived on this earth, who were accepted as true Prophets by millions of men, who won the respect of a large portion of the human race and who have been held in esteem for a long period of time, were the true prophets of God. The above circumstance alone institute a sufficient evidence of their truth with If they had not been sent by God, they would never grants to others the honour which gives to His chosen ones. If an impostor sits the seat of the elect of God, He is soon taught to naught."

(Message of Peace).
Religious Founders’ Day

In order to give practical shape to these teachings “Religious Founders’ Day” is celebrated every year by the Ahmadiyya Community by holding meetings in all parts of the world where the Ahmadiyya organisations are established. At these meetings, the followers of different faiths praise and pay tributes to the religious founders, prophets and avatars of the world, and indicate their honour and respect. This thing strengthens the foundation of unity and concord among people and opens the way to national integration.

Origin Of All Religions True.

The Ahmadiyya Community also believes that all those religions which claim to be God-sent and have long since been established in the world and millions of people have had spiritual guidance thereby, are both true and revealed by God. Nevertheless it is just possible that owing to lapse of time interpolations might have crept into the teachings of such religions and weakened their spiritual power. Still, such religions, according to the Ahmadiyya point of view were true in their origin, and at present there is not
a single religion to be found which, however, far off it may have drifted away from its origin, may be considered destitute of any kind of truth or merit.

**Conception Of Salvation.**

According to Ahmadiyyat or the True Islam, the salvation is of three kinds:

*Perfect;
*Imperfect; and
*Deferred.

Perfect salvation is attained in this very life. A person who attains imperfect salvation in this life, perfects the means of attaining salvation after death. Deferred salvation is attained only after suffering for a period the punishment of Hell. These are the people, who, after passing for a period through the torments of hell, would attain perfect salvation. Ahmadiyyat, on the other hand, teaches that every human being has been created with the purpose that he or she will ultimately attain perfect salvation. The most rabid disbeliever and wrong-doer, after being subjected to certain kinds of reformatory treatment, one of which is the torment of hell, will ultimately attain salvation and will enter paradise. In this connection, the \( \text{Quran} \)
emphasises the doctrine of weighing and balancing of actions. It teaches that the preponderance of good action in man’s life is proof of sincere efforts on his part to attain salvation and that a person who dies while making a sincere effort to attain an object is like a soldier who is killed before victory is achieved. In the same way a person who is struggling sincerely to attain salvation has no power to postpone his death till his struggle ends in victory. If such a person dies in the middle of struggle, he becomes deserving of the grace and mercy of God and not of His wrath and punishment. No nation has ever condemned its warriors for being killed before victory is achieved. Every soldier who sincerely strives for victory is achieved, is honoured. The same is the case with the person who strives to overcome Satan, and in spite of ups and downs, continues to sustain the struggle steadfastly and with courage till the end, so that God’s kingdom may be established. According to the Islamic teachings such a person is certainly deserving of salvation. His weakness is not a blemish but an ornament, for he has not thereby deterred from joining the ranks of those fighting on the side of God and did not hesitate to sacrifice himself in
the struggle.

**Recognition Of Difference.**

The Ahmadiyya Community, recognising all the differences which exist among various nations and religions, deems it fit that these differences should not be removed by force but be reduced to minimum by means of persuasion and mutual understanding. In this connection, where the Ahmadiyya creed lays down that every faith and religion possesses some merit or truth, in the case of polemics it advise that instead of criticising other religion, it is better to explain the merits and beauties of one’s own religion. In this way whichever religion is superior or the most excellent, will stand out clear. If perforce one has to criticise others he should at least bear in mind, not to offer any criticism on other religions which recoils on his own, and all also one should not criticise any person for the doctrines which form not a part of his professed faith but which are attributed to him without rhyme or reason. The manner in which teachings can help in soldering up the disputes among different nations in the world, is self-evident and needs no elaboration.
Force And Compulsion Disallowed.

According to the Ahmadiyyat, it is unlawful to resort to coercion in the matter of religion and conscience. It acknowledges the freedom of belief, conscience and action as the fundamental right of every individual. Accordingly the Ahmadiyya Community has vehemently refuted the erroneous idea of Jehad as conceived by a misguided section of the Muslims, on account of which some Muslims admit the use of force and compulsion in the name of religion.

Hazrat Ahmad writes:—

“Bear well in mind that the time of religious war is now gone. The battles fought by the Holy prophet were not meant to compel people to accept the religion of Islam, but they were fought in self-defence. When the Muslims were very severely persecuted and turned out of Mecca and many had been killed, then it was that the Almighty God commanded the Muslims to take the sword in self-defence. But such is not the case now. We are living in peace and security. Islam is now attacked with the pen and not with the sword, and therefore, it is the pen which the Muslims should now take in hand to meet their opponents’ attack. For..."
Almighty God says in the Holy Quran that we should make preparation for the defence similar to those which our opponents make for attack. Now the unbelievers are not mustering forces to crush Islam, but they are writing books against it, and, therefore, we should adopt a similar line of defence. Very fortunate and blessed is the man whose heart is pure and whose true desire is the manifestation of the glory and majesty of God, for Almighty God prefers him to others.”

"Listen to me, for I have come to deliver to you the Command of God that "Jehad" with the sword is now at an end but the real "Jehad" yet remains and much must still be done for the purification of the soul. I do not speak these words myself but such is the will of God. Consider the words 'yaza-ul-harb' spoken of the promised Messiah in the sahih Bukhari (an authentic book of Tradition) i.e. the promised Messiah shall put an end to religious war. I, therefore, give the word that those who follow me, should withhold themselves from such deeds. Let them cleanse their heart of moral defilement and advance in fellow-feeling and sympathy for the oppressed. They should exert themselves to spread peace over the earth. for thus
would they propagate their faith."

(Review of Religions, 1905).

The aforesaid teachings of the Ahmadiyya Movement have led to the establishment of peace, amity and tolerance in the world, and just as the influence of the Ahmadiyyat spreads more and more in different parts of the globe these sacred and peaceful teachings will go on benefitting the world more and more. God willing, this benefit is expected more confidently, because the Ahmadis always and everywhere demonstrate these peaceful and excellent teachings by their living example and are not used to indulging in empty boasts.

**Obedience And Loyalty To Government.**

The political attitude of the Ahmadiyya Community has been unambiguous and clear all along. It can be summarised as follows:—

(i) The Ahmadis, wherever they happen to live must be loyal to the established Government of the country and obedient in every respect to its laws and constitution. They should cooperate with the state officials and must on no account, participate in any strike, non-cooperation movement, or any seditious or unlawful agitation.
The Holy Founder of the movement writes:—

"It is incumbent upon us to obey and coope-
rate with the Government under which God has
placed us." (Tabligh Risalat). Hazrat Khalifatul
Masih II says:—

"It is our principle to be faithful and loyal
to the Government which is established in the
country, and to try to remove the defects, if
any, by cooperating with it in a constitutional
manner. In accordance with the principle, we
will say to all the people to be well-wishers of
their countries and states. If our principle is
accepted by the world, the war and trouble will
be over."

(The Daily Alfazl).

Again he says:—

"Since the death of the Holy Founder of the
Movement it has been our principle that the
Ahmadis under whichever Government they live
must obey it, be they residents of America or
England the Indian Ahmadis must obey and
whole—"heartedly cooperate with the Government
of Indian Union."

(Daily Alfazl, 18th October 1947).

The Ahmadiyya Community has scrupulously
carried out this injunction in letter and spirit throughout its eighty years’ span of life, despite all trials and tribulations. Ahmadis have refrained from participating even in any labour or student strike. Outside India, the Ahmadiyya Community has established active and organised branches in all parts of the world and everywhere strict adherence to this fundamental principle, has been exercised and maintained, and the various branches continue to be loyal to their respective Governments and obedient to their laws. It must be pointed out that this creed of the Ahmadiyya Community is not as a matter of policy, nor is it there to serve any ulterior design or material interest. Instead, the Ahmadis have adopted this creed as an article of faith and they believe that it forms part of the immutable and fundamental principles of their religion, and they have acted up to these principles in the face of dangerous persecution and in adverse circumstances.

In India, the Ahmadiyya Community, during the pre-independence days cooperated with the British Government on account of this very principle. However, some of its prominent members contributed potentially to the natio-
nal struggle for freedom in a rather constructive way. Now when we have our own national Government every Ahmadi, according to the aforesaid basic principle, feels duty bound to cooperate with it. The members of the Ahmadiyya Community in India are doing yeoman service to the Indian nation by promulgating the principle of loyalty, faithfulness, active cooperation and adoption of peaceful and constitutional methods in all spheres of life. No true Ahmadi can participate in any subversive activity, agitation, non-cooperation movement or strike, nor can be member of such movements or societies.

Cooperation With the Government And Service To Humanity.

The members of the Ahmadiyya Community have, one and all, been cooperating with the authorities in their nation-building and development measures. Especially during the threatened strikes of Government employees, the unscrupulous Chinese aggression in 1862 and Pakistani aggressions in 1965 and 1971 the whole-hearted cooperation offered and sacrifices rendered by the Ahmadiyya Community were lauded by the
leaders and authorities alike in glowing terms.

The Ahmadiyya Community has always been very keen in rendering social services. The community has all along come forward with all its resources to offer yeoman services to calamity stricken masses. The instances are many and it is not possible to enumerate them in this small book-let.

Regular and occasional financial aids are granted by the headquarters of the Ahmadiyya Movement to widows, orphans, invalids, needy students etc. irrespective of caste and creed.

The educational and charitable institutions run by the Ahmadiyya Community in India and abroad are invariably open to all, irrespective of caste, colour and creed. The community is running two free High Schools, exclusively on its own expenditure, at Qadian, separately for boys and girls. The schools offer free education and about 25% of the students are non-Muslims. There is a charitable hospital run by the Community at Qadian and a large number of its beneficiaries are non-Muslims. Two high schools and a degree college at Qadian (run by other societies) are housed in the buildings of the Ahmadiyya Community.
Besides there are numerous primary schools throughout India and secondary schools, degree colleges, professional and scientific research institutions, hospitals, medical missions and other educational and charitable institutions run by the Ahmadiyya Community on the same secular lines in many countries.

**Organisational Set up.**

After describing some of the salient features of the creed and activities of the Ahmadiyya Community, it will not be out of place to give a brief account of its present state of affairs and its strength in India. At present the Ahmadiyya Community claims nearly two hundred and fifty organised branches in India, spread in various States. The responsibility of organisation and supervision of all these local branches is vested chiefly in the Sadr Anjuman Ahmadiyya, Qadian (a registered body), which discharges the responsibilities through its Secretaries (called the ‘Nazirs’), The Chief Secretary who is called the ‘Nazir Ala’ acts as the President of the Sadr Anjuman Ahmadiyya, Qadian and supervises and controls the various departments of the organisation.
Other secretaries are:—

(a) The Nazir Dawat-o-Tabligh & Tarbiyat (Secretary for Missionary Work & Moral Training);

(b) The Nazirs Baitul Mal (Financial Secretaries);

(c) The Nazir Umoor Amma & Kharija (Secretary for General & External Affairs); &

(d) The Nazir Taleem (Secretary for Education).

(e) The Nazir Jaidad (secretary for properties)

The Second Khalifa of the Community, the late Hazrat Mirza Bashir-Uddin Mahmud Ahmad, has divided the men of the community into three groups according to their ages. Children below 15 years are included in ‘ATFAL’, youth above 15 but below 40 years of age are known as KHUDDAM (Servants) and elderly as ANSAR (Helpers) Each group has a separate set of activities, and is inspired to act according to the teachings of Islam. Ahmadi women similarly participate in religious activities, just as do the men. They are divided into two groups: Lajna Ima-Ullah (the maid servants in the way of Allah) which includes girls and women above the age of 15 years and NASIRAT (The Helpers), which include girls below the age of 15 years. They hold weekly meetings at which they are trained to become good citizens, daughters and mothers.
Qadian-The Sacred Centre of The Ahmadiyya Community.

Qadian, the sacred centre of the world-wide Ahmadiyya Community, is a flourishing small town, with a population of about 17,000. It is situated in the Gurdaspur District of Punjab, about 19 Kilometers north-east of the famous industrial town of Batala. It is well connected with road and rail links with the most important cities of Punjab. Most of the amenities of modern life are available in the town.

The town of Qadian is not of any importance or attraction from the materialistic point of view, but it has gained a great international importance from the religious and spiritual point of view. Each stone of it is sacred to the members of the Ahmadiyya Community all over the world. The Holy Founder of the Ahmadiyya Movement was born, spent the full length of his life, carried his onerous divine mission and is lying buried in this town.

Some 90 years ago, when this remote village was not known anywhere even in Punjab, God revealed to the Holy Founder of the Ahmadiyya Movement, “I shall carry the message to the corners of the globe,” and “people in your support
will come to thee from far-fledged lands.” With the tide of time, the environment and the circumstances were all against him when these revelations were proclaimed and it could, not be expected that such a thing was likely to happen. Nobody could ever dare to make such a tall claim with so much of confidence and force of conviction, without Heavenly help. These prophecies came true in his very life-time and attracted people from far off countries. Soon the village began to make steady progress and thy population swelled to about 18,000 in 1947.

In the wake of the partition of India in 1947, the town suffered heavy draw backs, as the rapidly growing commerce and industry of the town was completely destroyed and the Ahmadiyya population had to migrate to the territory now farming part of Pakistan, much against their wishes. Only 313 men stayed in Qadian to look after the sacred shrines of the Community. Now, as the wives of these men returned, as the bachelors among them married women from other parts of India and as some more families have arrived over the years, the Ahmadiyya population has increasey to about 1200.

Most of the Ahmadis of Qadian work as
full time employees in the central offices and institutions of the community. Others earn their livelihood by adopting various professions like cultivation, business etc. They are avowed to spend their lives in the service of the community and its holy shrines at Qadian and lead very simple and disciplined lives.

Visitors generally come to see the Minaratul Masih, the Mubarak and Aqsa mosques, Prayer room, Bahishti Maqbara (the sacred graveyard) etc., hollowed by the association of the Holy Founder of the Ahmadiyya Community. The community has opened a permanent office to show all these to them and to provide in formation about these as well as the teachings and activities of the Ahmadiyya Community. Non-Muslims come in large number everyday.

The white tall minaret was built by the Holy Founder in order to give call for prayer (Azan), to indicate the time, to show the direction to pedestrians coming to wards Qadian and above all to fulfil a prophecy of the Holy Holy Prophet Muhammad (Peace & blessings of Ood be on him) that the Promised Messiah would descend near a minaret east of Damascus.

Bahishti Maqbara is a grave-yard where
the body of the Holy Founder of the Movement lying buried along with those of his first successor some members of his family, his early disciples and devoted members of the Community. Those members of the Ahmadiyya Community who execute a prescribed Will to subscribe at least one-tenth of their income and property and to lead a pure life, are eligible to be buried in this grave-yard after death. A record of such persons is maintained in a separate department of the Sadr Anjuman Ahmadiyya and the antecedent of the persons concerned are thoroughly verified before their bodies are allowed burial in this grave-yard. Coffins of such persons are generally brought from far-flung parts of India and sometimes from abroad for burial in this grave-yard. The purpose is no other than to set an example before the living and the coming generations. Otherwise, as per the teachings of Islam and Ahmadiyyat burial in this graveyard or any other particular place cannot necessarily help anybody attain salvation. It is one’s good deeds the blessings of good that counts. However, it has often been observed that people with immoral back-grounds have either been refused
permission or prevented by their own special circumstances from burial in this grave-yard. Under special circumstances persons who had not executed the prescribed will were allowed burial in this grave-yard with the sanction of the Supreme Spiritual Head of the Community. Bodies of non-executants of the prescribed will are buried in general grave-yards.

After the partition of the country a grave-yard with the same name (Bahishti Maqbara) and on the same lines was initiated at Rabwah (Pakistan) and arrangements to establish similar grave-yards in other countries are under-way.

The Ahmadiyya Community runs a guest house for lodging the guests and pilgrims. A free kitchen is also run by the community all around the year to feed the pilgrims, guests and the poor.

The three-day annual gathering of the Ahmadiyya Community is held in the month of December every year in which pilgrims and guests from all over India and abroad participate in large numbers. Though since the partition of the country the conference at Qadian is not upto its former magnificence, yet delegations from all
over the country and abroad do come. Their sole objective is to derive spiritual blessings and they spend their time in special prayers, away from worldly pleasure. This is a time devoted to achieve divine love and ecstasy.

The relations between Ahmadi and non-Muslim population of Qadian has all along been very cordial. They cooperate with each other in all matters and participate in social functions.

The Government of India provided the following official information through its Diplomatic Mission in Mauritius, which was published in 'Le Progres Islamique', Mauritius, dated the 15th March, 1958.

"The Ahmadiyya Community in Qadian (India) is certainly active and it flourishes as the green bay tree. It has been an exceedingly strong and closely-knit organisation. It meets annually in a large gathering. It claims 100 percent male literacy, 75 percent female, in Pardaw schools. There is an extreme corporate enthusiasm. The Qadiyanis devote themselves cheerfully to the service of their community and feel that the community also is serving and supporting them. And they feel that they are
taking part in a glorious creative task.....Inspite of their antiquated social theories, they are forward-looking in a chronological sense; they can see the good old days being resusciated before their eyes in Qadian. Further, they are ardently missionary......

Politically, the Qadian Ahmadiyya has been rigidly ‘non-partisan’ it insists upon supporting whatever government is in power, provided it is allowed freedom to preach. Economically, it is very decidedly in support of the rights of private property; and its avowed policy is to preach acquiescence in the status quo.”

**Central Funds:**

The expenses of the central offices at Qadian, allied institutions and missionaries are defrayed from the fund which is raised by the Sadr Anjuman Ahmadiyya Qadian through regular voluntary subscriptions from the members of the Community in India. Generally every Ahmadi subscribes atleast one-sixteenth of his income.

**Acceptance of Prayers:**

Ahmadiyya Community believes in the existence of Living and Almighty God who responds
to the supplications of His creatures. The biographies of the prophets and holy men of yore, the Holy Prophet Muhammad, the Holy Founder of the Ahmadiyya Movement (peace & blessings of God be on them) and Imams (Caliphs) of the Ahmadiyya Community abound in accounts of miraculous acceptance of prayers and Divine succour. Ahmadis believe in the Divine destiny but they do believe that God is Almighty and Merciful. He changes the course of destiny through the earnest prayers of His creatures.

Although the acceptance of prayer depends solely on God’s will, but it has generally been observed that the more a person attains spiritual perfection the more his prayers are accepted by the Almighty.

In the present time, people belonging to other communities approach the Spiritual Head and other pious members of the Ahmadiyya community for the solution of their baffling problems through prayers and there are countless instances of miraculous acceptance of prayers offered for them. A large number of letters requesting for prayers are received everyday from all parts of India and abroad.
Ahmadis Are True Muslims

The Ahmadiyya Community, inspite of its strict adherence to basic Islamic principles and tenets, has most ironically been dubbed by the orthodox Muslims as outside the pale of Islam on minor points of theological details. The differences between the Ahmadis and non-Ahmadis centre chiefly round the interpretation of certain Quranic verses relating to Khatm-e-Nabuwat (finality of prophethood), bodily ascension of Jesus and Jehad (holy war).

As has been stated earlier, the Holy Founder of the Ahmadiyya Movement never imported any new idea to the Islamic theology. His teachings are all based on the Holy Quran and authentic traditions of the Holy Prophet of Islam.

The interpretation of the Quranic phrase ‘Khatam-un-Nabiyyin’ by the Holy Founder of the Ahmadiyya Movement, is not alien to renowned Muslim theologians. Hadith ‘Takmila-Majmaul-Bahar’ (p. 85) and ‘Durr-i-Mansur’ (Vol. 5) quote Hazrat Ayesha Siddiqa, the wife of the Holy Prophet (whose wisdom and vast knowledge of religion has been confirmed by

The Ahmadis, like the above named great theologians, differ from the modern prejudicial
Ulema who interpret it to mean that all kinds of prophethood ended with the Holy Prophet Muhammad (peace & blessings of God be on him). Ahmadis assert that what khatme Nabuwat precludes is not the appearance of a prophet in future but the advent of any law-bearing prophet with an independent mission. The succeeding prophet of God will serve Islam only and he will have no right to change, add to or detract from the Holy Quran or from what the Holy Prophet has taught since these are eternal and immutable. The word 'Khatam' denotes the consummation, authenticity and completion of a thing and when a seal is put to a document it becomes authentic and complete. Therefore, 'Khatamun Nabiyyin' would mean the truest and the most perfect of prophets and not the last in point of time. He has attained such a degree of perfection that none can excel or supersede him. Hazrat Ahmad, the Founder of the Ahmadiyya Movement, has deposed in one of his Persian couplets: "This flowing fountain (of wisdom) with which I serve the creatures of God; is but a drop from the fathomless ocean of excellence of Muhammad (peace be on him)." To cap all, Ahmadis do believe that the Holy
Prophet Muhammad (peace & blessings of God be on him) is the last of prophets in the sense that no law-bearing prophet will appear after him; the law enforced through him being eternal and final, and the seal of prophets in the sense that prophets in future will come under his authority and by strictly following on his foot-steps. Prophethood is but a highest degree of the spiritual excellence and a Heavenly reward attained through the practice of the highest order of righteousness, obedience to God and His apostle (Holy Quran 4:70).

The very theory of the re-advent of Jesus Christ (a confirmed prophet of God) in the latter days held by most Muslim sects, itself contradicts their conception of the finality of prophethood.

The Holy Founder of the Ahmadiyya Movement never moved an inch from the teachings of the Holy Quran and authentic traditions and nowhere has he compared himself with the Holy Prophet Muhammad (peace & blessings of God be on him). Two of his couplets, out of thousands, can be quoted here:

"Next to my love of God, I am intoxicated
with the love of Muhammad.

If that is infidelity, by God, I am the confirmed infidel.”

Again: “That blessed great leader from whom proceeds all the light — his name is Muhammad, and he alone is my friend, my dearest well beloved. I am devoted to that light. I am to him a slave. He it is and I am nothing. This is the last word.”

Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement contradicted the theory of the bodily ascension of Jesus Christ to heaven — an idea which had crept into Islamic theology apparently under Christian influence. It is true that according to the teachings of the Holy Quran, Jesus Christ escaped death on the cross (4:158) but his natural death has been confirmed in unambiguous terms in verse 3:56. Moreover, about thirty verses of the Holy Quran can be quoted to prove his natural death (of course not on the cross) while not a single one can be quoted to prove that he bodily ascended to heaven. The dogma has now been abandoned by enlightened Muslim divines of all sects and
it is no more a powerful issue in view of the recent religious, historical and scientific research and forceful arguments advanced by the Ahmadiyya Community. The famous verdict, among hundreds, is that of late Allama Mahmoud Shaltout, Rector of the Islamic University of Al-Azhar, Cairo (Al-Risala, Cairo, dated 11-5-1942, Vol. I, p. 642).

The Holy Founder of the Ahmadiyya Community gloriously lived up to the teachings of the Holy Quran when he concentrated progressively on ‘Jihad Akbar’ or ‘Jihad bil Qalam’ (holy war with pen) and bade good-bye to Jihad bil Saif’ (holy war with sword) in accordance with the prophecy of the Holy Prophet Muhammad (peace & blessings of God on him) that the Promised Messiah shall put an end to religious war (Sahih Bukhari). Islam never permits compulsion in matters of religion or one’s faith (Holy Quran 2: 257).

It is often wrongly alleged that the Holy Founder of the Ahmadiyya Movement was greatly under the influence of the British and a great admirer of British rule. In fact those who level such allegations are utterly ignorant of the history of the Ahmadiyya Movement and the
sublime life and achievements of its Holy Founde. He, while remarkably defended Islam against contemporary religions, successfully laun ched vigorous campaigns which shook the very foundation of Christianity (the confirmed faith of the British rulers) for which he had all alone to pay very high prices. Nobody can prove what additional favours did the British rulers bestow on the Ahmadiyya Community its Holy Founder and his Khalifas. What he admired of the British rule was its secular outlook and granting religious freedom to all its subjects. It was indeed under the British rule that he was able to defend Islam and contradict the dogmas of other contemporary religions by forceful arguments. By acknowledging these benevolence of the British rule the holy founder of the Ahmadiyya Movement discharged his religious obligation in accordance with the exhortation of the Holy Prophet Muhammad (peace and blessings of God be on him), “He who is not grateful to people is not grateful to God.” (Tirmizi, Vol. 11). The role played by the Ahmadiyya Community and its prominent members in the nation’s struggle for freedom, in a rather constructive way, is no more a secret.
What is strictly forbidden in the Ahmadiyya organisation is the resort to violent and unconstitutional means to achieve even legitimate ends in accordance with the teachings of the Holy Quran (2:12, 192 & 206).

The demand to exterminate Ahmadis from the pale of Islam cropped up many a times and came up for adjudication before many legal and rational forums during the last 80 years in India and abroad. But nowhere the irrational demand of fanatic Mullahs could be met. The Ahmadis were declared Muslims in the following judgments of Indian High Courts:


iii) Shihabuddin Imbichi Koya Thangal Vs. Ahmad Koya, 1971 Kerala Law Times, 68.

The findings of the famous Munir Commission (comprising two eminent judges of Pakistan, Mr. Mohammad Munir and Mr. M. R. Kyani in 1953) is most interesting. The Commission, after examining all the prominent Ulema of
Pakistan, was surprised to find that no two Muslim divines could agree with one definition as to who is Muslim. In other words there is no consensus among the the present-day Muslim theologians in the definition of a Muslim. None is prepared to accept the definition which the Holy prophet himself expounded, "Whosoever prays facing our Qibla and eats meat of our slaughtered animal is a Muslim." (Bukhari: Kitabul Iman). Logic tends to get blurred when issues are examined with emotion or pre-conceived notions.

"Men may believe what they cannot prove. They may not be put to the proof of their religious doctrines or beliefs. Religious experiences which are as real as life to some may be incomprehensible to others", observed Mr. Justice Douglas of the United States of America. In consonance with the thoughts of Mr. Justice Douglas and the observation of Mulla in his Principles of Mohammadan Law, it is expedient for one to say that, 'A person born a Musalman remains a Musalman until he renounces the Mohammadan religion.' Further, a Muslim is defined as one who believes in the mission of Mohammad as prophet is a Muslim or one who
says, 'there is no God but god and Mohammad is the prophet of God,. 'Amir Ali says', Any person who possesses the religion of Islam, in other words, accepts the Unity of God and the prophetic character of Mohammad is a Muslim.....’ This view has been followed in Narntakath Vs. Prakkal (1922) Madras 986 wherein it was held, ‘......that the Ahmadiyya doctrines are correctly stated in a small pamphlet by Mr. Sher Ali, B. A. and published by Sadr Anjuman Ahmadiyya Qadian, Punjab, entitled ‘What distinguishes Ahmadees from non-Ahmadees’......The creed of Ahmad is set out in it on pages 2 & 3. It begins by saying, “We are Muslims by the grace of God, Mustafa (the Holy prophet of Arabia) is our leader and guide......The wine of our spiritual knowledge is from the cup of the book of God which is called the Quran.” A perusal of what is stated in the pamphlet shows clearly that Ahmadiyyans subscribe to the Kalima that there is no God but One God and Mohammad is His prophet and unreservedly accept the prophethood of Mohammad and the supreme authority of the Quran......As already stated they accept the Kalima, the prophethood of Mohammad and the authority
of the Koran. These undoubtedly are the essential conditions for a person to be a Mohammadan and they are complied by the Ahmadis. That would seem to make them Muslim governed by the Mohammadan law.”

But Mr. Justice Krishna Iyer in Shihabuddin Imbichi Koya Thangal Vs. Ahmad Koya 1971 K. L. T 68, while deciding a case of imputing apostacy to the complainant held that “nothing is more obnoxious to Islam than the non-acceptance of the unity of God. But the Ahmadis swear by Allah as One God and so they cannot be heathenised on this score........I am afraid, even the basic teachings of Ahmad do not give room for the tall contention that Ahmadis are infidels. The learned Public Prosecutor, who helped the Court, brought to my notice a publication entitled “The Holy Quran” by the son of Ahmad ‘the Promised Messiah’ where in it is explicitly stated thus: Nearly seventy years ago he was informed through divine revelation that he had been appointed to serve Islam and the Holy Prophet and to work for the exaltation of God’s name in the universe......His function was
to bring man face to face with his Maker in this age of darkness and sow the seed of spiritual advancement in this material world through fresh signs and revelations.” Thus it is clear that Ahmad claimed to be a prophet, not a plenary one but secondary to the Holy Prophet and did accept Mohammad as the Messenger of God........

“Looking at the issue devoid of sentiment and passion and in the cold light of the law I have no hesitation to hold that the Ahmadiyya sect is of Islam and not alien.”

Needless to say that the ill-advised unilateral resolution of the World Muslim League, the unfortunate heart-rending accounts of atrocities on Ahmadis and the subsequent declaration of the Ahmadiyya Community as non-Muslim minority in Pakistan shocked the intellectual world. It has neither ethical sanction nor could be justified by any code of human conduct.

Apart from all other considerations one thing has become crystal clear. The biased Mullahs were greatly embarrased by the all-round progress the Ahmadiyya Community has been making, endangering their rank and file. They could not withstand the forceful arguments
advanced by the Ahmadiyya Community. Having failed in their all out rational efforts they resorted to rowdyism and atrocities on Ahmadis with a view to cripple them socially, economically and politically. Liquor bars, red light areas and other hot beds of nefarious activities were afforded full protection while Ahmadiyya mosques, educational institutions, clinics and libraries were set on fire in Pakistan. Finally, on the basis of majority only, they managed to get the Ahmadiyya Community declared as a non-Muslim minority in their strong-hold (i.e. Pakistan). This unfortunate declaration has no legal or rational basis whatsoever as is evident from the fact that all its relevant documents in the Pakistan National Assembly have been kept secret for an indefinite period.

Commenting on the atrocities on Ahmadis in Pakistan in 1974, the learned editor of the Asia's largest circulated weekly, 'The Illustrated Weekly of India' wrote from his personal experience under the caption 'Not In The Name of Allah' as under:

"When I was a student in England, the only community which had regular meetings,
congregated for prayers on religious holidays and carried on proselytisation amongst the English were Muslims. . . . . . .most of its active members were Ahmadiyyas.

"When I was living in Lahore most of my friends were Muslims. I did not come across another sect more punctilious in the observation of the prescriptions of their faith than the Ahmadiyyas. They did not drink, they fasted during Ramadan, they said their prayers five times a day, their women were in strict purdah. Once, travelling with Asadullah, younger brother of Chaudhry Zafrullah Khan, we had to stop our car for him to make his genuflexions towards Mecca.

"When I visited Israel the first time, I was anxious to see how the Arabs living under Israeli occupation were doing. One Arab village not far from Tel Aviv had a new community centre where the young and old received instructions on the tenets of Islam. They were not COLLABORATORS AS IS OFTEN FALSELY ALLEGED but were fiercely anti-Israeli. Their morale was kept up by a Maulvi Sahib from
Pakistan. He was an Ahmadiyya.

"On my last visit to Kenya and Uganda I checked on the activities of Christian and Muslim missionaries working amongst the Negro tribes. Christians conceded that despite the unpleasant memories of Muslim Arab slavers, Islam was claiming more converts amongst African blacks than Christianity. The Muslim missionary effort was entirely Ahmadiyya.

"No Muslim group has carried the green banner of Islam with greater audacity to every corner of the globe than the Ahmadiyyas. How ironic it is then that Pakistan, which flaunts its Islamism on every conceivable occasion, should suffer this small but remarkable sect to be prosecuted by fanatic elements who demand that they be declared a non-Muslim minority? How can anyone arrogate to himself the right to define another person's faith? And if a Muslim State can permit discrimination against a Muslim sect on a minor point of theological detail, what faith can non-Muslim communities like the Christians, Buddhists and Hindus repose in its promises of a fair deal?"
(The Illustrated Weekly of India, Bombay, July 7, 1974, Page 27).

The impugned declaration lime-lighted yet another thing. For the first time in the history of Islam, a sect so emphatically calling itself Muslim, strictly adhering to the teachings of Holy Quran and the Traditions, observing all the tenets of Islam and concentrating all its efforts in defending and spreading Islam, has been officially declared non-Muslim as has been observed by a large number of intellectuals including a number of universally acclaimed Muslim theologians (inspite of their clear dissents from Ahmadiyya points of view). At this occasion one calls to mind the grand prophecy made by the truest and the most perfect man of all ages, the Holy prophet Muhammad (Peace & blessings of God be on him) some fourteen centuries ago, “There shall come a time when my followers will drift away from my path and will be divided into 73 sects; out of whom only one will be truly guided while the remaining 72 will be of misguided people.” (Tirmizi, Vol. II). In the wake of the declaration of the Pakistan National Assembly all the 72 sectr united together forgetting their vital feuds to oppose and oppress the one and the 73rd sect. How
strange are the ways of God! It would have never been possible for a common Muslim in the hustles and bustles of his present-day life to get involved into the theological meshes to get at the truth.
EXHORTATIONS OF THE HOLY FOUNDER OF THE MOVEMENT

(1)

To follow me it is necessary, in the first place, to believe in God, the Creator and Sustainer of all existence, Omnipotent, Eternal, Everlasting and unchanging in His attributes neither begotten nor begetting, free from pain, injuries, crucifixion or death. Let your power be exerted to establish His Unity upon earth.

[2]

Be kind and merciful to the creatures of God. Let not your tongue speak evil of them, or your hands do injury to them. Do not oppress them but try your best to do good to them.

Speak not a word of pride and vanity to any one though he be your subordinate or servant. Abuse not anyone though he might abuse you. Walk upon earth in humility and meekness
and sympathise with your fellow-beings that you may be accepted of God. There are many who show meekness outwardly, but inwardly they are ravenous wolves. There are many who are smooth in appearance, but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms to your heart. If you are in a high place, glory not in your greatness and do not look down upon the lowly, but have mercy upon them. If you are learned, glory not in your learning and do not despise the ignorant with vanity, but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly towards the poor, but serve and assist them.

You cannot save yourself by hypocrisy, for your Lord sees the innermost secrets of your heart. Can you deceive Him? Therefore, stand uprightly before Him. Purge your hearts of every impurity.

If you desire that God in heaven may be pleased with you, be in agreement with one another as twin brothers. The greatest among you is he who most forgives his brother’s trespasses.
Woe betides him who does not forgive and who persists in vengeance. Such a one has no share in me.

Show kindness to your servants, wives and poor brethren, that mercy may be shown to you in heaven.

It is not forbidden you to make use of medicine, or to resort to a form of treatment, but it is forbidden you to put your trust in these, for nothing will happen but what God wills.

You cannot be recognised as my followers in heaven until your footsteps fall on the paths of righteousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you are actually seeing Him. Keep your fasts faithfully for the sake of God. Such of you whom the law requires must give alms in accordance with its directions. If the pilgrimage to Mecca has become obligatory upon you and there is no obstacle you must perform it.
Do good so as to love it well, and forsake evil so as to hate it. Know it for certain that righteousness is the root of every goodness; if the root has not dried up, the deed shall prosper.

Almighty God commands you in the Quran to do justice. i.e. good for good; and further to do good even to those who have done no good to you; and last of all to do good to your fellow-beings with the kindness of the kindred; for instance with the kindness of a mother towards her child.

He who forsakes not lying and deceit is not of my followers. He who does not revere his parents or does not obey them in that which is just not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives is not of my followers. He who refuses his neighbour the last good in his power is not of my followers. He who forgives not the trespass of others
and harbours revenge is not of my followers. He who sits with the wickseed and chimes in with those who reject me, is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief, gambler, usurper, wrong-doer, forger every dishonest person, every one given to bribery, every accuser of his brother and sister and every one who sits in such company, is not of my followers.

Ye men! Ye cannot find happiness in goods and money; but he that looks after the poor and the needy will find happiness, and he that succours the helpless will be helped by the Lord; and he that protects the weak will be guarded in heaven; so that when he sleeps God will keep awake over him; and when he is not aware of the enemy God will fight for him, for out of his limited means he helped God’s poor creatures and saved them from destruction. Shall the Lord, then, be miserly with him, and shall He shut him out from his unlimited treasures?

Ye, who call yourselves Muslims, think not
that you shall please God by your name. God is not pleased by your words but by righteousness of the heart and by your actions. Purify your thoughts and watch over your actions for these are the things for which a man is honoured by the Lord. Say not unto yourselves: "We are the chosen of the Lord, He will not punish us, but will destroy our enemies". He will destroy you before your enemies and condemn you before them, for ye knew His will and they did not, and ye were in the light and knew truth from darkness but they being in the dark knew not.

O my friends, O my dear ones! Remember that God possesses great powers. So do not despair when you pray to him, because He has unlimited powers and has marvellous control both over the externals and internals of His creatures. Hence pray to him, not like hypocrites, but with a sincere heart and firm faith. Do you think that the King's heart is beyond His control? No, never, everything is subject to His Will and under His control. Hence if you are
faithful, get up at night and pray to Him, and again get up early in the morning and pray to Him, and do not care for those who are against it (i.e. who do not believe in the efficacy of prayer). There should be sincerity and purity of purpose in all your undertaking, and there should be no tinge of hypocrisy in any affair. Be God-fearing and righteous and be true well-wishers of those who do good to you so that you may have reward from God for every good action of man shall be rewarded.
EXCERPTS

From the Writings of Hazrat Ahmad

Living God

"Listen, all ye that will listen! What is that God desires of you. Only this that you should be entirely His, and not set up with Him any other God, neither in heaven nor in earth. Our God is the God who is living now as he was living before. Who speaks now as he spoke before, and Who hears now as He heard before. It is unfounded idea that He hears now, but He does not speak, He speaks as He hears; all His attributes are eternal, and none of them lies or will lie idle. He is the one without any partner. He has neither son nor wife. He has no like or equal and as He is distinguished by attributes which no one else possesses, so there is none other who should be unique in any respect like Him... 
... He holds all powers in His hands, Being
very far He is still very near, and being near He is still far. He shows Himself by way of similitude to the seers, but He has neither body nor from. He is above all but we cannot say that below Him there is anything else; He is on the ‘Arsh’ but we cannot say He is not on earth. He is the Master of all perfect attributes, the manifestation of all praises, the source of all beauties, the possessor of all powers, the origin of all graces, the returning place of all things, the King of all the regions the Lord of all, Who has every perfection and is free from every fault or weakness and to Him is due worship from all those who are in heaven and earth. There is nothing impossible with Him, and all the souls and their faculties and all the particles of matter and their powers are His creation, and without him nothing can come into existence. He manifests Himself by His own power and might and signs, and Him can we find only through Him. He ever manifests Himself to the righteous and shows them the wonders of His powers. It is thus that He is recognised and it is thus that He is known. He sees without physical eyes and hears without physical ears and speaks without a physical tongue. Thus does
He create out of nothing. As you see that in a vision He creates a world without any matter and shows non-existent thing to be existent, such are all the wonders of His power."

**My Advent**

"The Lord of Heaven and Earth has sent me to bring the world back to God and His word and His Prophet; whom they have forsaken, and to preach His word to the nations and to lead to them back into his Kingdom and to bring back those that had become separated from him; and to give faith to the faithless, eyes to the blind and ears to the deaf; and to heal those whose bodies have been corrupted by leprosy; and to raise the dead; and to awaken those that slumber; and to conciliate those that are disaffected; and to reform those that are corrupted; and to raise those that are fallen; and to look after those that are helpless: and to open the gates of the Kingdom of heaven unto those that are rejected."

"The Almighty God has ordained that human souls, living in different parts of the earth in Europe or Asia such of them as
are possessed of righteous inclinations, should all be drawn towards the one God and collected around one faith. This being the purpose of my advent in the world, it behoves my followers to exert themselves for its realisation through humility, good deeds and prayers."

**Disastrous Calamities**

"The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will earthquakes come, but other calamities from heaven and earth will also be visited. All this will be brought about because men have forsaken God and with all their heart and soul are bent upon the world. Had I not come these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been manifested, for He says that punishment is not sent upon people until a messenger is raised.

O Europe! Thou art not secure nor art thou O Asia! and ye that dwell in islands no self made deity shall save you. I see cities crumbling
down and I find inhabited places in ruin. He has remained silent for a time, but He will now reveal His face and strike terror in the hearts of men. Let him who hath ears hear, for the hour is nigh.

I have striven to gather you under the wings of God's peace, but the decrees of fate are inevitable.

Verily I say unto you that the turn of "this country" is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes.

But God is slow in His wrath; repent that ye may be forgiven. He who forsakes God is a worm and not a man, and he who does not fear Him is dead and not living."

(Haqiqatul Wahi)

**Divine Lamp**

"He who forsakes me forsakes Him, Who has sent me and he who joins me, joins Him, from whom I have come. Behold, I hold a lamp in my hand, whoever come to me shall have a portion of that light and whoever, out of doubt and
suspicion, chooses to flee from me, shall be cast into darkness and perdition.

**Future of Ahmadiyya Movement**

"Almighty God has informed me that He will spread my movement over the whole world and my followers would be made dominant over all other people. They will be so proficient in knowledge and realisation of spiritual matters that by the Light of the Truth, that would be with them, and by the arguments and signs with which they would be gifted, they would stop all questioning criticism.

Every nation will drink from this spring and this movement would flourish vigorously and will grow till it covers the whole world. There would arise obstacles and there would be trials, but God will remove them all and will fulfil His promise. And God addressing me said: "I will give you blessings after blessing till kings will seek blessings from thy garments." So let those who hear remember and let them treasure these prophecies in their safes that this is the word of God which must one day be fulfilled."
A Divine Prophecy

"Let the whole world bear witness that I prophecy in the name of the Lord of earth and heaven that He will spread my followers in all countries and make them overcome every other people by reasons and arguments. The days are approaching and are very near when the religion preached by me will be the only religion that will be regarded with honour on the face of the earth. Almighty God will bless this religion and this system in a wonderful manner, and will bring to naught every one who thinks of destroying it. The victory which it will gain be a lasting victory and its supremacy will continue to the end of days... I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruits in due season. There is none who can uproot it."
CONDITIONS OF
Bai'at

(Initiation into the Ahmadiyya Movement)

Besides what has been written in the foregoing pages about the teachings of Hazrat Ahmad (peace be on him) the following ten conditions, necessary for his adherents to abide by, will amply bear out how strongly he wanted to bring about a complete reformation of spiritual, moral and social conditions of his followers:—

Firstly, that up to the day of his death he will abstain from Shirk, i.e., setting up equals to God.

Secondly, that he will keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot and rebellion, and in short from every kind of evil;
and will not allow himself to be carried away by his passions, however strong they may be.

Thirdly, that he will pray five times a day without fail according to the commands of Allah and His apostle, and to the best of his ability he will try to offer his Tahajjud prayers (Prayer of the latter part of the night) to invoke the blessing of God (Darud) upon His noble prophet Muhammad (peace and the blessings of God be upon him), to ask pardon for his own sins and to seek help from God; and that remembering the blessings of God he will always praise Him.

Fourthly, that he will, in no way, harm God’s creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor with his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he will prove himself faithful to God, and that under all circumstances he will be
ready to bear every kind of insult and injury. At the time of any misfortune he will never turn away from Him, rather he will advance further.

_Sixthly,_ that he will not follow vulgar customs and will abstain from evil inclinations, and that he will completely submit to the authority of the Holy Quran, and that he will make the sayings of God and His apostle the guiding principles of his life.

_Seventhly,_ that he will fully give up pride and haughtiness and will pass his days with humility, lowliness, courtesy and meekness.

_Eighthly,_ that he will consider religion, the dignity of religion and the well-being of Islam dearer than his life, wealth and children and in short dearer than everything else.

_Ninthly,_ that for God’s sake he will be showing sympathy with His creatures and to the best of his power he will use his natural abilities for their welfare.

_Tenthly,_ that he will establish a brotherhood with me (the Promised Messiah), on condition of obeying me in everything good, and keep it up
till the day of his death, and that this relationship should be of such a high order that its example will not be found in any worldly relationship either of blood relations or of servant and master.
INTERNATIONAL CHARACTER
OF
THE AHMADIYYA COMMUNITY

The Ahmadiyya Movement is truly international. In its short span of existence and in spite of persecution and opposition from all quarters, it has been able to establish 139 active and organised missions in 43 countries besides a large number in India, Pakistan and Bangladesh. About 80 educational institutions, and 25 medical missions have been established in Africa, Middle East, Indonesia etc. Thirty-four newspapers and periodicals are being published by the community through its missions abroad and the translations of the Holy Quran have been completed in about 23 languages. Names of some of the important cities where Ahmadiyya missions have been established are given below:

London (U. K.), Zurich (Switzerland), The Hague (Holland), Madrid (Spain), Frankfurt, Hamburg (West Germany), Washington, New
York, Los Angeles, Chicago (U.S.A.), Toronto (Canada), Jesselton, Labuan (N. Borneo), St. George Grenada (West Indies), Sanjuan (Trinidad), Maqburka, Rokupur, Freetown (Sierraleone), Acra, Kumasi, Swedru (Ghana), Lagos Zaria (Nigeria), New Amsterdam stockholm (Sweden), Oslo (Norway), Monrovia (Liberia), Nairobi, Dares-Salam, Mombasa (Tanzania), Kampala, Jinja (Uganda) Tabora, Kisumu (East Africa), Damascns (Syria), Haifa (Israel), Rose-Hill (Mauritius), Bevmouth (Lebanon), Colombo (Sri Lanka), Rangoon (Burma), Djakarta, Bandung etc. (Indonesia) Samabula-Suva (Fiji Islands), Bathurst (Gambia), Hong Kong, Phillipines, Togo Land, Copenhagen (Denmark) etc. etc.
OUR ENGLISH PUBLICATIONS


2. Characteristics of the Quranic Teachings, by Hazrat Mirza Bashiruddin Mahmud Ahmad.

3. The Philosophy of the Teachings of Islam.
   By Hazrat Mirza Ghulam Ahmad

4. Islam—The Need of the Hour.
   By Late K. B. Ataur Rahman, M. A.

5. Why I Believe in Islam?
   By late Hazrat Mirza Bashiruddin Mahmud Ahmad

6. The Economic Structure of Islamic Society.
   By late Hazrat Mirza Bashiruddin Mahmud Ahmad.

7. The New World Order of Islam.
By late Hazrat Mirza Bashiruddin Mahmud Ahmad.

8. Islamic Teachings on the Moral Condition of man.
   By late Hazrat Mirza Ghulam Ahmad.

9. An Interpretation of Islam,
   By Laura Viccia Vaglieri.


11. A Western Woman's View on Islam.
    by Mary Peart.

    By Sir Muhammad Zafrulla Khan.

13. The Holy prophet Muhammad.
    By Hazrat Mirza Bashiruddin Mahmud Ahmad.

14. Mohammad, the Kindred of Humanity.
    By late Hazrat Mirza Bashiruddin Mahmud Ahmad.

15. Muhammad, the Liberator of Women.
    By late Hazrat Mirza Bashiruddin Mahmud Ahmad.

16. The Life of Muhammad.
By late Hazrat Mirza Bashiruddin Mahmud Ahmad.

17. Muhammad in the Bible.
   By Dr. Khalil Ahmad Nasir, Ph. D.

18. Islam & Communism.
   By late Hazrat Mirza Bashir Ahmad, M.A.

   By late Hazrat Mirza Bashir Ahmad, M.A.

20. The Muslim Prayer Book (Arabic Text & Eng. Translation.)
    By B. A. Rafiq

21. Our Teachings.
    By Hazrat Mirza Ghulam Ahmad.

22. The Will.
    By Hazrat Mirza Ghulam Ahmad.

    By Hazrat Mirza Ghulam Ahmad.

24. Our Movement.
    By Naseem Saifi.

    By Hazrat Mirza Bashir Ahmad, M.A.

    By late A. R. Dard, M.A.

27. Truth About Khatme Nabuwat.
    By late Hazrat Mirza Bashir Ahmad, M.A.
28. Ahmadiyya Movement. 
   By late Hazrat Mirza Bashir-Uddin Mahmud Ahmad.

29. What is Ahmadiyyat? 
   By late Hazrat Mirza Bashir-Uddin Mahmud Ahmad.

30. Ahmadiyyat or the True Islam. 
   By late Hazrat Mirza Bashir-Uddin Mahmud Ahmad.

31. Ahmadiyya Movement in India. 
   By late Barakat Ahmad Rajke.

32. The Message of Ahmadiyyat. 
   By Sir Muhammad Zafrulla Khan.

33. The Tomb of Jesus. 
   By Sufi M. R. Bengalee, M. A.

34. Latest Findings About Jesus Christ.

35. Jesus in India. 
   By Hazrat Mirza Ghulam Ahmad.

36. How Jesus Survived Crucifixion? 

37. Did Jesus Redeem Mankind? 
   By late Hazrat Mirza Bashiruddin Aahmud Ahmad.

38. Where Did Jesus Die? 
   By late J. D. Shams.

39. Why Did Early Christians Accept Islam? 
   By Late J. D. Shams.
40. A Review of Christianity from a New point of View.
   By Hazrat Mirza Ghulam Ahmad.

41. The Christian Doctrine of Atonement.

42. Jesus in Kashmir.

43. Four Questions by a Christians & Their Answers.
   By late Hazrat Mirza Ghulam Ahmad.

44. Primer of Islam, Books I, II & III.
   By Ch. Mohammad Sharif, H. A.

45. A Message of Peace & A word of Warning.
   By Hazrat Mirza Nasir Ahmad,

46. The Last Message of the Prince of peace.
   By Hazrat Mirza Ghulam Ahmad.

47. Moral Principles as the Basis of Islamic Culture.
   By Sir Muhammad Zafrulla Khan.

48. How to Get Rid of the Bondage of Sin ?
   By Hazrat Mirza Ghulam Ahmad.

49. Civilization at the Cross Road.
   By Sir Muhammad Zafrullah Khan.

50. Our Stand.

51. ARE Ahmadis Muslim ?
A Pronouncement of the Head of the Ahmadiyya Movement.
52. Ahmadis Are Muslims.
A Pronouncement of the Head of the Ahmadiyya Movement.
53. Ahmadiyya Belief.
54. The Babee And Bahaee Religions.