

A HAPPY AND BLISSFUL LIFE

"As a matter of fact only that life is really happy and blissful which is dedicated in serving and propagating God's Religion; if not even if a man were to become the master of the world and if he acquires all the means of luxuries which an Emperor can obtain in this world, such luxuries would not be luxuries but a kind of torment, whose pangs are some times experienced here in this world and some times afterwards"

"The Almighty God has ordained that human spirits 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 realization, always however, through humility, good deeds and prayers"

"I bear to you these glad tidings that there is no one in the field to contest with you the nearness of God.

Every nation is loving the world, and the world cares nothing for things which can make a man attain the pleasure of God.

There is an unique opportunity for all those who wish to enter this arena of spiritual illumination, to exert themselves to the best of their capacity and demonstrate their latent potentialities and thus become recipients of God's special bounties"

This is the age when the Prophecies of all the Prophets terminate; therefore it is the last opportunity offered to mankind for excelling in Truth and Service; there will be no chance after this. Most unfortunate is he who loses this opportunity.

Promised Messiah.

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The Ahmadiyya Movement.

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Msesiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement, therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the World. Hazrat Ahmad died in 1908 and the present Head of the Movement is his second successor, Hazrat Mirza Masroor Ahmad, under whose leadership the Movement has established Missions in many parts of the world, being the addresses of some of the



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*In the name of Allah the Beneficent the Merciful
We praise Him and pray for His choicest
blessings upon His noble Prophet.*

CONDITIONS OF BA'IAT.

(Initiation into the Ahmadiyya Movement)

The man who accepts *Baiat* should firmly make up his mind:—

Firstly, that up to the day of his death he shall abstain from *shirk i. e.* setting up equals to God.

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

Thirdly, that he shall pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability shall try to offer his Tahajjud prayers (prayer of the latter part of the night), to invoke the blessings of God (Darud) upon His Prophet to ask pardon for his sins and the help of God; and remembering the blessings of God he shall always praise Him.

Fourthly, that he shall 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 shall prove himself faithful to God and that in every condition

he shall accept the decree of God and in this way he shall be ready to bear every kind of insult and pain. At the time of any misfortune he shall never turn away from Him but rather he shall advance further.

Sixthly, that he shall not follow vulgar customs and shall abstain from evil inclinations and that he shall completely submit to the authority of the Holy Quran and that he shall make the Sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he shall fully give up pride and haughtiness and shall pass his days with humility, lowliness, courtesy and meekness.

Eighthly, that he shall consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he shall be for god's sake showing sympathy with the creatures of Allah and to the best of his power he shall use his natural abilities for the welfare of God's creatures.

Tenthly, that he shall establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship shall be of such a high order that its example shall not be found in any worldly relationship either of blood relations or of servant and master.

The articles of faith of the Ahmadiyya Community

1. God is one and nobody is or can be His co sharer in His self, attributes, names or worship.

2. The angels exist.

3. God has been sending from time immemorial His Apostles in every country and nation for the guidance of His creatures and we believe in every one of them whose names have been mentioned in the Holy Quran individually and in all collectively.

4. Our Book is the Holy Quran and our Prophet is Mohammad (peace and blessings of God be upon him) and he is the seal of prophets.

5. The door of inspiration has always been and shall always be open and no attribute of God ever becomes useless. As He used to hold communion with His good servants, so He does even now and shall to do up to the end of the world.

6. This is our firm faith that divine decree (*taqdir*) as enunciated by the Holy Quran is correct and that God listens to and accepts the prayers of His creatures and great deeds are achieved by means of prayer.

7. We believe in the rising of the human beings after their death and also we firmly believe that the Heaven and the Hell as described by the Quran and the Traditions exist and that on the day of Resurrection our Prophet Mohammad peace and blessings of God be on him shall be the intercessor.

8. We firmly believe that the man about whom prophecies have been made by the old prophets under different names and of whom the Holy Quran speaks in the verse "He it is who raised a Prophet among the Meccans.....and among others of them who have

not yet overtaken them" as the second advent of our Lord Mohammad and whom our Lord Mohmmad calls Messiah the Prophet and the Mahdi—(the man) is Hazrat Mirza Ghulam Ahmad of Qadian and besides him nobody is the Promised Messiah.

9. It is our firm belief that the Holy Quran is a perfect book and that no new law shall be required till the Day of Resurrection and that our Lord Mohammad possesses collectively all the qualities of all the prophets and that after him none can, far from gaining any spiritual eminence even become a true believer except by complete obedience to him. We not for a moment believe that any old prophet will come to this place a second time, because in that case we will have to admit some defect in the spiritual powers of our Lord Mohammad—but we believe among his followers Reformers have appeared and shall continue to appear with spiritual knowledge of a very high order. Not only this, but a man can even gain prophethood by the help of our Lord Mohammad's spiritual powers, but no prophet with a new book or having been appointed direct will ever come; for in this case it would be an insult to the perfect prophethood of our Lord and this is the meaning of the seal of prophets and in this sense the Lord has on the one hand said "There is no prophet (*i. e.*, an independent prophet or a prophet with a new law) after me" and on the other hand has called the coming Messiah a Prophet of God.

10. According to this we believe that a man—Promised Messiah,—has gained prophethood in spite of his being a follower of our Lord. We believe in the miracles

of the prophets which in the words of the Quran are called Signs of God and this is our firm faith that God for the manifestation of His glory and for proving the truth of His Apostles has been through His servants showing Signs which are beyond the power of human beings.

The Duties of the Ahmadiyya Community.

The Ahmadiyya Community is neither an anjuman nor is it a new religion. But the meaning of the Ahmadiyya Movement is that it is a body of Muslims that having recognised the Promised Messiah as a means of guidance have accepted the true Islam which was given to the world through our Lord Mohammad and who have accepted all the claims of the last Messenger of God, *viz.* the Promised Messiah. Hence the obligation of the Ahmadis are the same as have been fixed by the Holy Quran for a Muslim and which have been sanctioned by the usage and practice of our Lord Mohammad and his Companions. Hence acting upon the laws of the Quran, the practice and sayings of the Holy Prophet is a distinct duty of every Ahmadi. But since Islam considers the propagation of the truth as one of the important duties of a Muslim and it has been considered as one of the distinguishing features of the Muslims that they ask the people to do good and prohibit from doing evil—a duty the performance of which made the Muslims so successful in the beginning, hence the Messiah has laid much stress upon this point and has made it obligatory for the members of the Community that they should send a part of their income to Qadian for this purpose. This money is spent for the propagation of Islam on the lines

fixed by the Promised Messiah. Hence every Ahmadi should make it a rule for himself to send a part of the income for the furtherance of the objects of the Movement. The amount of this contribution has not been fixed (now the lowest amount fixed is one anna per rupee) but left to be determined by the love and zeal of a man for the Movement. Be the sum small or great, it is obligatory on every Ahmadi to help the Movement with his mite. Some friends send one tenth and even more of their monthly income for the help of their religion.

The Management of the Ahmadiyya Movement

As has been the custom of God from time immemorial that He starts a line of successors for looking after the welfare of the community which is prepared by the Messenger of God, so in this age too He has started a line of successors. Without it no progress is possible for a disorganised body is incapable of performing anything great. Hence for the purpose of keeping the community united, and for using its potentialities collectively for the welfare of Islam a line of successors has been started. This is our firm conviction as it is also mentioned in chapter XXIV, 55 that successors are appointed by God. Hence it is the duty of every Ahmadi, as long as it pleases God to favour us with the blessing, to accept the Baiat of the Caliphs one after another.

All the new converts should also enter into the Baiat of the successors to the Promised Messiah or their representatives. But if any for any reason cannot personally come to Qadian he may also enter into the Baiat by means of a letter. At present there is one Anjuman

(Sadr-Anjuman Ahmadiyya & Anjuman Tarraqqi Islam being amalgamated into one) under the Khalifatul Masih for carrying on the work of the Movement. The Sâdar-Anjuman Ahmadiyya according to the instructions of the Promised Messiah and in consultation with the Khalifatul Masih looks after all the executive educational & other necessities of the Community. Among some of the most important duties of this Anjuman is looking after the comforts of the guests who come to Qadian, maintaining schools for the secular and religious instructions of the community, carrying out the instructions contained in the Will of the Promised Messiah and conducting the Review of Religions, propagation of Islam etc. Those friends who send their contributions generally point out how much is to be given to which fund. As *zakat* (legal alms) should be kept in the Bait-ul-Mal (the Treasury) so everyone on whom *zakat* is compulsory sends it to Qadian. It is collected by the Anjuman and spent according to the instructions of the Successor to the Promised Messiah. As it is necessary for the progress of the Movement to keep in touch with the centre, hence according to the instructions of the Promised Messiah an annual Gathering of the Community is held by the end of the month of December every year. This gathering is attended by the members of the community from every part of the country. In these meetings means are devised for strengthening the faith of the Ahmadiyya community and for enlarging its Mission work. This should be attended by every member of the Community. Besides, friends should also from time to time try to come to Qadian and should write letters to the Khalifatul Masih (Suc-

cessors to the Promised Messiah) every now and then for in this way the Khalifatul Masih feels an inclination to pray for the writer and besides the welfare of the different members of the Community also becomes known. The first Khalifa of the Promised Messiah was the late Hazrat Moulvi Nooruddin Saheb and the present Khalifa is Hazrat Mirza Bashiruddin Mahmud Ahmad Saheb.

Some Instructions for the new Ahmadees.

Since the Promised Messiah was a Messenger of God and the denying of the Apostles of God is a dangerous boldness and deprives a man of faith hence according to the Quran, the Traditions of the Seal of prophets and the writings of the Promised Messiah, it is the duty of every Ahmadi that he should pray under the leadership of Ahmadi Imams only. But in those places where Ahmadi Imams cannot be found, he should offer his prayers alone and should pray to God to give him a Jammāt or Society of his own, because a true believer can never remain alone. Similarly, it has been prohibited that Ahmadees should give their daughters in marriage to non-Ahmadees, for wives are generally influenced by their husbands and thus it is making a soul apostate. Likewise, Ahmadees should not attend the funeral service of non-Ahmadees, for it would amount to interceding with God for a man who has proved himself an enemy by denying and opposing the Promised Messiah.

“Shall an Ahmadi say his prayers led by a non-Ahmadi as Imam?”

(Taken from the diaries of the Promised Messiah published in the periodicals of Qadian)

On a question being put on the 20th February 1901 as to why he had forbidden his followers to say prayers in the lead of a non-Ahmadi Imam, the Promised Messiah replied :—

“The people who have mistrusted us from the very outset and are thoughtlessly indifferent to the afflictions to which this Movement has been subjected, have not acted piously, and Allah says in His Book :—
 اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ i.e., He accepts the prayers of the pious only. This is the reason why you have been enjoined not to say your prayers with an *Imam* whose prayers do not come to the degree where prayers are accepted. It has always been held by the Divine Doctors that whosoever opposes the truth is gradually deprived of the light of faith. He who does not believe in Muhammad, (peace be on his soul) is an unbeliever (*Kafir*) but he who rejects the Mahdi and the Promised Messiah shall also be deprived of the light of faith. The result is the same in both cases. It begins with opposition which develops into estrangement and which in turn is followed by blind enmity which results in the total loss of faith. This is not a thing to be lightly passed over. It concerns the most important question of faith and salvation. My rejection means the rejection of the commands of God, and of the injunctions of the Holy Prophet Mohammed, may Allah's blessings be upon him. He who rejects me really regards Allah as (God forbid)

a liar for he sees that not only Islam is being attacked externally, but internally also the followers of Islam have become very corrupt yet, Allah in spite of His Promise "Verily We have sent down the law and We are its Protector." *وَأَنَّا نُنزِّلُ الْفُرْقَانَ لَذِكْرٍ لِّكَ وَآلِكَ لِيَتَذَكَّرُوا* has done nothing to bring about a reformation. Outwardly he believes in the word of Allah that He will be raising (Caliphs) successors to the Holy Prophet among the Muslims as He raised successors to Moses among the Jews, but as he believes that Allah has raised no Caliph in the present age he impliedly charges Allah with the violation of His promise. Not only that but he denies even the similarity of Islamic with the Mosaic dispensation as given in the Quran, to keep up which it was quite essential that as a Messiah had appeared in the former so was a Messiah to appear in the latter in the beginning of the 14th century. Similarly, he will have to reject the verse. *وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلَكُوتُ أُولَئِكَ* (And He has raised a Messenger among others who have not yet joined them i. e., the Muslims of the early period) which speaks of the second advent of the Holy Prophet, Mohammad, peace be upon him. In this way he disavows many verses of the Quran. But I declare positively that he will have to forsake the Holy Book altogether. Consider then the consequences, of not believing in me. I do not say it of myself, I solemnly declare it as a truth that my rejection implies the renouncing of the whole of the Quran. He (the disbeliever in me) may not confess it verbally but his action speaks for itself. One of my revelations refers to the piont which is *أَنْتَ مِنْي وَأَنَا مِنْكَ* i. e., My rejection necessitates the rejection of Allah and to accept me is to

confirm one's beliefs in Allah and His existence. Again my rejection means the rejection of the Holy Prophet Muhammad himself peace and blessings of Allah be on him and therefore before one should venture to reject me one should seriously consider whom he is going to reject. The question arises "How could my rejection mean the rejection of the Holy Prophet Muhammad, peace and blessings of Allah be upon him?" The Holy Prophet foretold that the close of every century would witness the advent of a Reformer and in case my claim is rejected it will have to be admitted that the promise has not been fulfilled. Another of his sayings recorded in the traditions. *يا مائة منكم* i.e., An Imam shall appear from among you, is also falsified. His annunciation of the appearance of Mahdi and Messiah at the time of the spread of the religion of the Cross also comes to nothing because though the religion of the Cross has spread all over the world, yet the Promised Reformer has not, according to the belief of the rejector of my claims made his appearance. Do not his actions belie his professions? Again I say it explicitly that my rejection is not an easy thing. He who calls me an infidel himself becomes so. He who calls me a forsaker of the Holy Quran and of the sayings of the Holy Prophet will himself become the forsaker. I am the Confirmer of the law of Islam and one who has appeared according to what was written in the scriptures. I am not one who has gone astray. I am the Mahdi, the guided one from God. I am not an infidel. I am first of those who believe and are Muslims; and whatever I say has been revealed to me. Whosoever therefore, believeth in Allah, in the Holy Book, and in the Holy Prophet must hold his tongue when he hears my claims from me. But

for him who is impertinent and insolent, there is no remedy; Allah alone will deal with him.

On the 26th July 1902, the talk turned on the subject of the Ahmadis following the lead of a non-Ahmadi in their prayers in the course of which the Promised Messiah enjoined upon his followers the virtue of patience under trials, and strictly forbade them to conjoin their prayers with the non-Ahmadies. "Therein lies the secret of your success" said the Promised Messiah emphatically "Even the worldly-minded forbear to see each other for many days if there arises some misfeeling or enmity between them. Your displeasure and separation are for Allah's sake. If you get mixed up, you will be refused the special favours of God. The virtuous prosper when they keep aloof."

On the 10th September 1901 Syed Abdullah an Aray (of Najaf) who was to leave Qadian for his own country, inquired of the Promised Messiah whether he should follow the lead of a non-Ahmadi who was ignorant of the claims and teachings of the Promised Messiah. The latter replied "Tell them of the Word of Allah revealed to me. If they accept and believe you can pray along with them; otherwise, not." The gentleman said again that his countrymen were hot tempered and were of the Shia Sect. The Promised Messiah said 'Submit yourself to Allah Who befriends him whose accounts with Him are clear. The Holy Book shows that they who believe not and reject are doomed and it is not therefore meet that any of my followers should conjoin his prayers with them. Can a living man say his prayers with the dead? Remember then that as Allah has informed me it is unlaw-

ful (*haram*), absolutely unlawful (*qatai haram*), for you to say your prayers in the lead of him who calls me a *kafir* or rejects me (*nukazzih*) or who is in suspense (*mutiraddid*) Your *Imam* must be from amongst you and this is what the saying of the Holy Prophet given in the Bukharee teaches on the point. The actual words are *مَنْ لِيَ إِيَّاهُ* i.e., when the Promised Messiah will appear, you will have to leave the different sects and your *Imam* will be one of you. Would you like to be held guilty before Allah and be deprived of the fruits of your deeds and you be ignorant all the while? Whosoever believes in me submits willingly to what I say, holds me as the last arbiter and turns to me for decision on every disputed point. But he who does not believe in me from the sincerity of his heart, is puffed up with vanity and self conceit. Know of him therefore that he is not of me, for he does not pay any regard to what Allah has said to me. He therefore, finds no favour with Allah.

On the 10th January 1903 Khan Mohd. Ajab Khan of Zaida N. W. Frontier, Province, said "Sometimes we meet people who are quite ignorant of your claims. Can we follow the lead of such people in our prayers?"

The Promised Messiah replied "I know of no such place where my claims and teachings are unknown: and if there be such a people, put your creed before them. If they accept it they are of you and you can say your prayers along with them; otherwise not. In that case, say your prayers by yourself. Allah wants to create a people separate from those who believe Him not; why then mix up deliberately with those from whom He likes to keep you apart."

Administration of Ahmadiyya Movement.

Organisation:—

All the work connected with the management of the Movement is carried on by a number of Secretaries under the direction of Hazrat Amirul Momenin the Khalifatul Masih, Head of the Ahmadiyya Movement. As at present arranged this work has been divided as follows :—

- (1) There is a Chief Secretary who presides over Cabinet meetings and supervises the work of the different Secretaries.
- (2) Secretary for Missionary work, is in charge of all the missionary activities of the Movement and supervises the work of the different Missions established in various parts of India and other countries. He is also in a way the Director of the Ahmadiyya Press and the Publishing Department.
- (3) Secretary for Education, has charge of education and religious and moral training of the community.
- (4) Home Secretary has charge of the social, economical, judicial, and other miscellaneous work of the Movement.
- (5) Foreign Secretary has charge of the work connected with the relations of the Community with the Government and other communities.
- (6) Secretary for Literary Department, whose duty is to produce suitable literature and organise a central Ahmadiyya Library and carry on research work.

(7) Secretary of Commerce is in charge of the Commerce and Industrial Department.

(8) Financial Secretary has charge of the Financial Department.

Besides there is a Private Secretary to Hazrat Khalifatul Masih, An Accountant and Auditor of account.

Press :—

One Daily, Two Weekly, One Fortnightly Papers.

Three Monthly—; One English and two Urdu Journals are published from Qadian, the Headquarters.

One English Weekly, one English Quarterly, one Bengali Monthly, one Malayalam Monthly, one Swahili Monthly and one Arabic Monthly. Periodicals are respectively published from Lahore, Chicago, Dacca, Cannanore, Tabora, (East Africa) and Haifa (Palestine).

Educational Institutes.

Qadian, Headquarters :—

1. High School with Boarding House.
2. Arabic Theological Seminary & Boarding House.
3. The Ahmadiyya University Oriental & Missionary College with Boarding House.
4. The Nusrat Girls' High School with Private College Classes & Matric Theological Classes.
5. Miscellaneous Classes.

Outside Qadian :—

6. Ahmadiyya Hostel Lahore for College Students.
7. Middle School at Ghutabin Sialkote.
8. Middle School Kathgarh.
9. Boys' and Girls' Primary School Kathgarh.
10. Boys' and Girls' School Talundi Jhanbagadan.
11. Boys' and Girls' School Fazullah Chak.
12. Also numerous Primary School in Punjab, U. P. Kashmere Gujrat etc.
13. Our Chief Educational Centres in Foreign Countries are:—

1. Ahmadiyya School, Salt Pond, Gold Coast, West Africa.
2. " " Lagos Nigeria. "
3. " " Rukpur "
4. " " Tabora Tanganika,
5. " Boys' and Girls' School, Kababeer,
Haifa, Palestine.

Though we are a Missionary Body yet every Community has made some arrangements for the education of its members and children—the above are only some of the chief centres and besides there being numerous night and day adult schools and primary schools.

Condition of women :—

A ladies' central society known as the Lajna-i-Amalla is established at the Head quarters for the general welfare of the Ahmady ladies. Branches of this central Lajna are established in many places. There is one Periodical for the ladies.

Guest House :—

There is a guest house at the Headquarters where about 300 men are entertained daily. Orphans and widows and many poor men are also maintained.

Foreign Students :—

Besides students from foreign countries such as Sumatra, Ceylon, Mauritius, Syria, Arabia and Afghanistan, are also receiving education at Qadian.

Permanent co-operation with the Government :—

An Ahmadiyya Double Company in the Indian Territorial Force.