

Qadiyani Conversions in Millions?

**Growing Number of Member in Qadiyani Jamaat
5 Million Baith in 1999**

What are the Facts?

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Munawwer Ahmad Malik is a famous Scientist and a Senior Professor in Gujjar Khan Government College. He was a born Qadiani, but by the Grace of Allah in January 1999, after witnessing the Qadiani deception, he embraced Islam. The following article is an analytical report about the myth of increasing numbers of Ahmadiyya followers, which is enough to open the eyes of their followers. We sincerely hope that Qadianis/Ahmadis will read this with an open mind and wake up to the deception they are living day and night. May Allah give them the hidayah to embrace Islam. Ameen.

Most ulemas (non-Ahmadi Muslim scholars) usually present such statistics about Jamaat Ahmadiyya which are immediately rejected by Ahmadis. According to these scholars, the total number of Ahmadis in Pakistan is about 100,000. They therefore demand from the Government of Pakistan that in a population of 130 million, Ahmadis should be given rights and representation in every walk of life according to their percentage/proportion. For example according to their proportion, they should be given places in Government services etc. According to the Islamic scholar's figures, the Ahmadis' proportion is 1300:1, which means for every 1300 Muslims there is one Ahmadi. If there are 1300 seats, ONE seat will be given to Ahmadis. Islamic scholars complain that Ahmadis are getting much more than what they have the rights to. If one keeps these figures in mind, then the quota for Ahmadis in the National Assembly seats (which are 260) will not be even a quarter seat, whereas Ahmadis have one seat reserved in the NA. Similarly in the Provincial Assemblies the total seats are 260 and the Ahmadis should not get even half the seat but they have 4 seats reserved for them.

On the other hand Jamaat Ahmadiyya claims that in Pakistan their numbers are 4.5 millions. This is the figure which was mentioned more than 25 years ago (when Ahmadis were declared non-Muslim minority in 1974). Till now Jamaat Ahmadiyya has never formally declared their numbers. The above figures are quoted 'unofficially' by all Murabbis, Ameeris and other responsible persons, to boast the morale of the Ahmadiyya followers. For Ahmadis, Murabbis or Ameer Jamaat or Jamaat Ahmadiyya can never lie. According to their faith, earth can move from here to there but they can never lie, thus they firmly believe in these numbers.

I have spent 40 years of my life in this Jamaat, my childhood and the golden years of my youth have passed in this Jamaat. I had spent all my energies for the betterment of this Jamaat and as a militant Ahmadi, I used to take part in all activities. During my M.Sc. from Punjab University, I was the leader (za'eem) of the Ahmadi students. During my service in Chakwal I became the Nigraan (supervisor), In Jhelum I was the Naib Ameer of Jamaat Ahmadiyya, District Jhelum. But when lying became rampant in the Jamaat, it became devoid of Islamic traditions, lack of any fairness or justice and I witnessed large scale tyranny and oppression, then finally on 15th January 1999, 26th Ramadhan 1419 AH, on the day of Jumaatul Wida'a, I, along with my 12 family members, denounced Ahmadiyyat and embraced Islam. Now this figure has grown to 19.

Thus whatever I am stating in this article, is based on my personal observations and personal knowledge that I gained due to my official position in the Jamaat.

The office bearers of Jamaat Ahmadiyya still quote the figure of 4.5 millions. In other words it is the same figure which was given 25 years ago. However some irresponsible people give the figure of 5 to 6 million. If we take an arbitrary figure of 5 million, then we can analyze the situation. With this figure the proportion of Ahmadis to Muslim becomes 1:26 which means that for every 26 persons there is one Ahmadi in Pakistan. This comes to about 4% and is not present in any district in entire Pakistan.

Education Field

There is a common (mis)conception that Ahmadis are very advanced in the education. This is true that Jamaat lays great stress on education of their children, for quite sometime students getting positions in Board or University used to be rewarded. It can be said that 80% of the Ahmadi

children get education, whereas it is said that the 95% of children in Chanabnagar (Rabwah - the former Qadiani HQ in Pakistan) are educated. On this basis if we make a survey then we will discover that, other than Chanabnagar, in no educational institution all over Pakistan is Ahmadi students 4%, despite the fact that the literacy rate in Pakistan is about 30%, whereas they should be more than 8% if the Ahmadi claims about their literacy rate and their numbers in Pakistan are correct.

In Punjab University out of 10,000 students, 4% should be Ahmadis which means there should be 400 Ahmadi students but there were only 45 students out of which 10 were local and the rest of 35 were from all over Pakistan. This is the survey of 1982. Out of 1500 students in Chakwal College, 60 should have been Ahmadis, but there were NONE in 1986, and 3 in 1988. In Government College Tahlianwala, Jhelum, out of 1000 students 40 should have been Ahmadis but since 1989 to 1995 there has been no increase in their numbers. Similarly Government College Gojur Khan from 1995 to 1999 out of thousand students there should have been 40 Ahmadis but there were hardly two Ahmadi students and now even they are no longer there. All these figures are from my personal observations.

There is a society of all Pakistan M.Sc. and Ph.D. Physics called Pakistan Institute of Physics. It has more than 1000 members. It should have at least 40 Ahmadi members but in effect it had only 4 members, out of which Prof. Abdus Salam is dead and I have left the Jamaat. Now there are only 2 members. Punjab Lecturers and Professors Association has more than 14,000 members. At 4% there should be 560 Ahmadi Professors but there are less than 25.

Jamaat Ahmadiyya who is very advanced in the field of education, but no where this level is expressed in these analyses nor are anywhere the ratio of 4% of the population is observed. This survey shows that in the field of education their proportion is even less than 0.5 %, which means that their total strength in Pakistan is less than 600,000.

Financial Field

There are abundance of donations in Jamaat Ahmadiyya. Every Ahmadi is bound to pay 6% of his earnings as CHANDA AAM. It is a compulsory payment, non-payment is shown as a balance to be paid later in his account. If an Ahmadi refuses to pay CHANDA, he ceases to be an Ahmadi, although CHANDA is an optional thing whose amount is not fixed, a person can give as much as he can afford, whereas TAX is fixed and payment compulsory, non-payment will be shown as a balance in payment and it will never finish.

- Apart from CHANDA AAM, there is:
- CHANDA JALSA SALANA
- CHANDA TEHREEK JADEED
- CHANDA WAQF JADEED
- CHANDA SAD SALA JUBILEE (this has now been finished)
- CHANDA KHUDDAMUL AHMADIYYA (CHANDA MAJLIS) which is applicable to young people.
- CHANDA TAMEER HALL (this hall was constructed in 1973 but the chanda collection still goes on)
- CHANDA BOSNIA.
- CHANDA AFRICA
- CHANDA DISH ANTENNA (Ahmadiyya TV Network)
- CHANDA LAJNA AMA'ALLAH (applicable on females)
- CHANDA ATFAAL (applicable on children)
- CHANDA ANSAAR (applicable to people over 40)
- etc. etc.

In short, an Ahmadi has to give at least 10% of his earnings every month. There is a voluntary system of collecting the CHANDAS in which the collector does not get any commission. It is

unlikely that anywhere this kind of system will be found. Two three times a year different inspectors of different CHANDAS come from the center to audit the accounts and make sure that the amount received is sent to the center (Chanabnagar - Rabwah). Because of this monetary system, Jamaat is accused of being an organized Jamaat, even though there is no system, no laws or regulations and no principles. There is only a system of collecting donations. Had there not been such an organized collection of CHANDAS, today the PRINCES of MIRZA SAHEB's family would not have several murabba lands (approx 1 murabba = 25 acres) nor would they have been spending luxurious and ostentatious lives. These are all the BARAKAAT of this monetary system. I will talk about this on some other occasion when Ahmadis would emotionally reject these barakaat.

For CHANDA TEHREEK JADEED every Ahmadi man, woman, youth, old and child is included. Jamaat stresses greatly that every living being should be included in Tehreek Jadeed, rather some non-living beings are also included in this, meaning that on behalf of dead people, chanda is taken from their relatives. Now if from some locality 1200 people are included in Tehreek Jadeed, this will mean that the Ahmadiyya Population there consists of 1200 people, even though dead ones are included in that.

Now after this explanation, I would like to tell you that from all over Pakistan the total members of Tehreek Jadeed are less than 100,000. It is possible that now they have increased by 2 - 4 thousand, and Jamaat will immediately announce among their people that the figure of 100,000 is absolutely wrong, and the members will start imagining that perhaps there are 1.5 to 2.0 million members, whereas they can be 2000 - 4000 more than 100,000 but never more than 200,000. I heard from the inspectors of Tehreek Jadeed that they have to complete the figure of 100,000. Now if we take the figures of Islamic scholars, then it matches the number of members of Tehreek Jadeed, whereas the Ahmadi's propagated figure of 5,000,000 cannot be proven by any means. This figure is just propagated to boast the morale of members of Jamaat.

The census of 1998 has been completed. Ahmadis were instructed (by Mirza Tahir) that those who have gone abroad, have settled there, have taken nationality there and are registered with the Jamaat there, their names should also be included in the census of Pakistan. Thus thousands of Ahmadis who are settled abroad, their names are also included in Pakistan's Jamaat. Despite that their total strength is not more than 200,000 to 300,000. The detail report of census will show the whole truth for which we will have to wait for a few months, but I must make it clear that Jamaat will not accept the results of this census, without any reason.

Ahmadi Numbers in Rawalpindi Division

If we analyze the Jamaat in District Jhelum, presently Jamaat is present in 11/12 different places. Biggest Jamaat is Mehmoodabad Jhelum. In 1920 80% of the population of Mehmoodabad were Ahmadis. In 1924 Ahmadis refused to offer the funeral prayers of one non-Ahmadi relative of an Ahmadi. As a result a very big family left the Jamaat. Since then gradually one or the other family kept leaving the Jamaat and this is still continuing. Before 1974 this number had reduced to 50%. After 1974 it has reduced further to less than 35%, and now even less than 30% of the population in this town are Ahmadis. In the last 50 years not a single new family has entered the fold of Ahmadiyyat, rather they are continuing to leave the Jamaat, despite the fact that the Ahmadis were converts from non-Ahmadis, but later they themselves and their children did not remain Ahmadis. Few of the Muslim ladies who got married to Ahmadis males, they also gradually left the Jamaat.

Jamaat has evolved a certain setup which is the most oppressively tyrannical system. InshaAllah this will now end and religious scholars should not waste their energies in this direction.

There used to be a big Jamaat in Jhelum city, which had the biggest family belonging to Sethi Group, which has gradually left the Jamaat. IN 1974 a lot of them left the Jamaat. Now Jamaat consists of at the most 35 houses, whose numbers are gradually dwindling. Number 3 is Pakistan Chipboard Factory which belongs to Mirza Tahir Ahmad Saheb's brother, Mirza Muneer Ahmad.

This is a big home of the 'PRINCES' of the family of Mirza Saheb. Naseer Ahmad Tariq, the son of Mirza Muneer Ahmad, is the Ameer of Jhelum Jamaat. InshaAllah because of the dictatorial policies of this man, Jamaat will meet its end without the help of Islamic scholars. In this factory 15 - 16 workers are Ahmadis, the rest are all Muslims. The group that controls the entire Jhelum district is present here.

In Kala Gujran there used to be a big Jamaat, now that has also reduced to few persons, hardly 8 - 10 houses are those of Ahmadis. Chak Jamal used to have a Jamaat which has since ceased to exist, only 2 -3 workers are remaining in Kala Depot. In Mangla Jamaat consists of some workers who have come from other cities, total of 8 - 9 houses. In Dina apart from one local family, there are few employed person make the Jamaat which consists of 4 - 5 houses. In Rohtaas Jamaat consists of one family. There used to be a big Jamaat in Kotla Faqeer which has now perished. In Jadah also there used to be a Jamaat which is now non-existent and their place of worship is now in custody of Muslims. In Mastiyaal the Jamaat consists of two rooms, which will finish in the near future. Ahmadis are finished in Kot Baseerah. In Pindo Dadan Khan and Dandoat Jamaat consists of 3 - 4 houses. All these people work in cement factory, perhaps they are no longer there because I heard the news of the closure of this cement factory. In Kheorah there are 2 - 3 houses which belong to those employees who have come from other cities. There is a Jamaat in Pind Dadan Khan which consists of 10 - 15 houses. In summary in the entire district there are less than 1000 Ahmadis. Tehsil Suhawah is absolutely devoid of any Ahmadi. Hearing the figure of 1000 may make Ahmadis happy that at least it has avoided some embarrassment, but they should remember the the population of District Jhelum is 1.5 to 2.0 million. So 1000 Ahmadis in this population makes the ratio of 1:2000.

In 1903 Mirza Ghulam Ahmad Qadiani came to Jhelum Court for a case with Molvi Karam Deen of Bheen Chakwal, where he stayed 2/3 days. The entire management of his boarding and lodging was arranged by Jhelum Jamaat. In those days the Jamaat was quite big in Jhelum, Mehmoodabad was also nearly whole Ahmadi. Most of the expanses were paid by Raja Paindey Khan of Darapur Jhelum. In three days 1300 people converted to Ahmadiyyat. Imagine! Before 1903 there was already a considerable Jamaat present in Jhelum, then 1300 new converts. Now after 96 years, if only the same families had remained Ahmadis, then 4 generations later their population would have exceeded 100,000. Conversely now that in the entire district the population is less than 1000, one can easily imagine the extent of the 'growth of Jamaat'. In other words 99% of the people have left the Jamaat.

District Chawal

- In District Chakwal, inside the city there are 5 - 6 houses of Ahmadis, whereas more than a dozen have left Ahmadiyyat now.
- In Moza'a Bhawan, there are 8 - 10 houses.
- In Kalar Kahaar 5 - 6 houses.
- In Dharkana 2 houses.
- In Bochaal kalaan 4 houses of Ahmadis.
- In Panjnad 8 - 10 houses of Ahmadis.
- In Ratho chaa 6 - 7 houses.
- The biggest Jamaat was in Dalmiyal where half the village was Ahmadi, but now only 30 - 35 houses have remained. This is the same village where an Ahmadi lady had three son who became General in Pak Army. Now this Jamaat is also breathing its last.

Thus in the entire district of Chakwal, the total strength of Ahmadis is 600 whereas the population of Chakwal is 1.2 to 1.3 million. What is the ratio of Ahmadis in this population, it can be easily guessed. The Jamaats that is being mentioned, several people have left them. Local residents know very well that people are becoming Muslims, no one ever becomes an Ahmadi. This thing is very disturbing indeed for Ahmadis. The young generation is getting despair mainly for this reason.

District Rawalpindi

It is difficult to guess how much is the population of Ahmadis in this district, but it can be estimated on the following basis: In Rawalpindi city there are two places for praying the Friday prayers, one on Murree Road a three story building near the Tailee Mohallah stop. The other by the name of Eidgah near Satellite Town 'E' block. But when they started constructing the place by the name of Eidgah, the Muslims protests' forced them to stop the construction. They sold it and purchased the house of Late Pir Nuruddin Ahmad in E/69 and built a two story mosque. In both these places maximum 2000 persons can pray. Ahmadis make special arrangements for Friday prayers. Men, women, children and old - all go for the Friday prayers. Approximately 90% of the population goes for Friday prayers. Now if these two places of worship accommodate 2000 people, the strength of Ahmadis in Rawalpindi city can be easily guessed. I am giving this figure of 2000 only to be on the safe side, otherwise in Eidgah only 150 - 200 people use to come and on the Murree Road about 500 to 600. This is my personal observation because from 1984 to 1989 I had been frequently praying Fridays here, rather until 1995 mostly I used to frequent these places on Fridays.

The Rural Jamaats are also only for name sake. In Tehsil Gujar Khan, Gujar Khan City had a Jamaat consisting of 10 - 11 houses. About 8 - 10 km away there is a very old Jamaat in Changa Bangial which is taking its last breaths, only a few houses are remaining. Tehsil Gujar Khan might contain approximately 250 numbers, and the entire District Rawalpindi might contain about 3 to 4 thousand.

Islamabad

There is one place of worship in Islamabad which is single story and in which maximum 700 persons come for Friday prayers. Similarly the strength of Ahmadis do not exceed 1000, where as there are two small Jamaats in the villages. Therefore the total strength of Ahmadis in Rawalpindi-Islamabad district is 5 to 6 thousand. Ahmadis would definitely rejoice at this figure that they have been overestimated, concealing their embarrassment.

The entire Province of Sarhad (NWFP) is devoid of Ahmadis, there may be 1000 Ahmadis in the whole province. InshaAllah Ahmadis will rejoice at this figure.

Chanab Nagar (Rabwah) is the only city where only Ahmadis are settled, numbering about 30 - 35,000. District Bhawalpur, District Raheem Yar Khan, Bhawalnagar - i.e. the entire District Bhawalpur contains less than 1500. These figures are based on the writer's (Prof. Munawwer) personal observations. In the above mentioned 7 districts contain a maximum of 8 thousand. Where are 4.5 millions Ahmadis inhabiting as they allege? God only knows!

5 MILLION BAITHS

Since 1993 Jamaat has started a new system which is named Alamgir Baith (Worldwide Baith). In the February or March of 1993, the whole Jamaat was given a target that by July 1993 200,000 new baiths should registered, and its announcement will be made in the Jalsa Salana in July 1993 in London and on that day there will a worldwide baith. The target of 200,000 was divided in the whole world, out of which Jhelum's share of target came to be 50 baiths. Since this was a new tehreek (movement), the entire Jamaat got motivated. Instead of 50 72 persons were inducted for Baith, and these were almost all those who were either former Ahmadis and had left the Jamaat or their father or mother were Ahmadis but neither they nor their children are any longer in the Jamaat. Therefore their Baith forms were filled the figure of 72 was achieved.

In the Jalsa Salana of 1993, Mirza Tahir announced with great pride that the target has been achieved and 200,000 new baiths have been made. A wave of happiness spread through the Jamaat, but now Mirza Tahir announced that the target for next year will be double i.e. 400,000. Out of this the share of Jhelum was 160, but despite the efforts of whole year only 5 to 7 new persons filled the Baith form. In other word the target was not at all achieved, even 10% was not achieved but in the Jalsa Salana of 1994 Mirza Tahir announced that the target of 400,000 has been achieved and the target for next year is 800,000. Jhelum got the target of 305 but in the

whole year 3 or 4 forms were filled. Same was the case in Rawalpindi and Chakwal but in the Jalsa Salana of 1995, Mirza Tahir gave the good news of achieving the target. Now he fixed the target of 1.6 million for 1996. Jhelum got the target of more than 700, and once again only 2 or 3 forms were filled in the whole year. In the Jalsa Salana of 1996 the completion of target of 1.6 million was announced and the target for 1997 was fixed at 3.2 million. Jhelum get the target of 1500 but only 4 or 5 forms could be filled but again in the Jalsa Salana of 1997 announcement of achieving the target was made. Once again the target for 1998 was announced 6.4 million. I went to my town, Mehmoodabad, in July 1998. While talking to some person, I commented that this year 6.4 million achievement will not be announced because it can create doubts in the minds of people, this time nearer to 5.0 million baiths would be announced. It happened exactly as I had said. In the Jalsa Salana of 1998 the good news of 5 Million new baiths were announced. Out of these 5 million, Jhelum had received a target of 3000. From 1993 to 1999 Jhelum had received a total target of 11,000 but in returned less than 200 forms were filled, and if one takes a closer look, even those 200 would not be in the Jamaat, but every time that announcement was made of achieving the target. Now the target for 1999 would be 10 million, although by the formula of doubling every year, actual target should have been 12.8 million but in 1998 only 5 million target was achieved, therefore the double would be 10 million. Even now they would be careful not to create doubts. They would announce 8 or 9 million.

WORLDWIDE BAITHS

Now the case of Worldwide Baith has reached a stage where the whole fraud will be exposed, we would not have to wail long for this. I went to Bhawalpur in 1997 and met the Qaid (Leader) of Khuddamul Ahmadiyya (this is an organization of young Ahmadis).

I asked him: How is his baiths progressing?

He said: Only last year there were 1200 baiths.

(It should be remembered that their central place of worship do not have the capacity of more than 200 persons.)

I asked him: Out 1200 how many hundreds of persons out of them are coming for Friday prayers?

He said: 3 or 4 persons.

I said: The rest is all useless bunch because if they do not come for Friday, what are we going to do with them.

This made him worried him too much and he asked: This is true that out of 1200 no one comes.

I said: But then how come there were 1200 baiths?

Again I asked: Now for 1997 did you get the target? It must be double? That is 2400. Upto now how baiths have been achieved?

He replied: Upto now none.

This was in April 1997, which means that 3 months prior to the expected announcement of achievement in Jalsa Salana.

Now the whole Jamaat is just relaxing, they get the target, no one does anything and London announces that the target is achieved and then they get double the target for the next year.

The time is approaching for the drop scene of this drama. From 1993 to 1998 according to the announcement there are 12.2 million new Ahmadis. According to the expected announcement of 1999 Jalsa Salana, this year there would be 20 million Ahmadis. The time has come for the Jamaat's followers to open their eyes. They should see that new baiths have been done abundantly, every district gets the target and then it is announced that the target is achieved. They will wonder that the achieved new baiths are much more than the Ahmadi population of those districts! Where are those Ahmadis?

Even if now they do not open their eyes, then let us take one step further. According to the formula adopted by the Jamaat, in the year 2000 there will be 20 million new Ahmadis, whereas the target for 2001 would be 40 million. Now if they keep announcing cautiously then in the year 2010 alone there would be 5 billion new Ahmadis, whereas the total population of the whole world is 6 billion. Therefore by this formula by 2010 there would be a total of 11 billion Ahmadis. US, Europe and the

intellectuals of the entire world and all departments would be helpless that 6 billion is that population which includes hundreds of millions of Christians and Muslims, some Hindus, some Buddhists etc. and now there are 11 billion Ahmadis as well. In other words the world population would stand at 17 billion. All agencies which are trying to control the population, which are collecting the data and preparing statistics will be surprised that in just 12 years the world population has increased by three folds, where they would not be able to see these Ahmadis even with a microscope!!

If Mirza Tahir still did not care and persists with his doubling formula, then in 2011, in just one year there would be 26 billion Ahmadis. This would be a big explosion, affecting the world more than any Nuclear explosion. The world population is just 6 billion, whereas in the next 10 years, only the Ahmadi converts population would reach 50 billion mark, whereas original 6 billions are there as it is.

If Jamaat wants to avoid this confusion over the figures and sticks to the figure of 20 million and every year only announces 20 million new converts, then this would be against the basis and philosophy of the Jamaat, because the basic ideology of the Jamaat is that this is God's Jamaat, and which ever Tehreek is started it is bound to succeed, earth can move from one place to another but God's Tehreek is bound to succeed. So now if the Jamaat stops at 20 million mark, then it reflects on the Jamaat that it has stopped working, and all activities have been sluggish. If there is a Scientist or Statistician in the Jamaat or among the advisors of Mirza Tahir, then he can tell them that with the first formula (Doubling), the graph rises quickly after a few stages it reaches the peak and (with staying on the 20 million mark) the graph has become horizontal which reflects stagnation.

For example if one adopts the doubling formula from 20 million, then after 10 years in just one year there would be 1.024 billion and the figure for the past 10 years would be 2.096 billion. Now if they stop at 20 million mark and then each year increase by 20 million only, then after 10 years there would be only 200 million which is 0.9% Of the figure that one achieves with the doubling formula. In other words the Jamaat's progress has diminished by 99%, which will negate the claim of the Jamaat that it is a God's Jamaat.

Now the situation is this that in the last 6 years Jamaat in every district in Pakistan has received the target which 15 times more than the original population of Ahmadis in those areas and according to Mirza Tahir those targets have been achieved. What the followers of Jamaat should observe is that if 6 years ago if in their places of worship 1100 people were coming for Eid prayers, so are there now 1500 or 1600 people coming for Eid prayers? After paying attention to this, they would be definitely disappointed. They would see the leave alone 1500, not even 15 new persons are coming. Now they will think that since Jamaat cannot lie, they working in the Jamaat in their area are lazy, the number of new converts have not increased in this area but in other area the numbers would have definitely swelled. Now if you have relatives in other cities and inquire from them about this state of affair, then you will discover that they are also thinking on the same lines that their Jamaat is lazy but the numbers are increasing in other cities. Even after doing the survey of whole Pakistan, you will still not consider that Jamaat is lying because it has been inculcated in your blood that Ahmadi never lies, although it is quite the opposite.

Now if you have relatives or friends in London UK, then you should ask them that how many white British subjects have become Ahmadi in the last few years. Then you are definitely in for a big disappointment. They will say that in other countries they are converting (but not here). Now think yourself! A place where Mirza Tahir is staying for the last 15 years, where Jamaat's headquarter is situated, even if there the target is not achieved and if in the country where there used to be the headquarter, there also the target has not been achieved, then where on earth these 20 million new baiths have taken place? It cannot possibly take in some African Nation, because the population of these countries is itself very low. If you divide these numbers over 5 or 6 countries than this is indeed a big news, which should have shaken the world that a quarter of the population of these countries have become Ahmadi.

When Jamaats in Pakistan is getting a target every year and that target is not been accomplished, then there must have been a shortfall in the achievement of the target, but it is announced that the target is achieved. This is such a lie of the Jamaat that its hollowness will soon be exposed. It is true that such lies give a great support to the Ahmadi followers, boost their moral and those who are preparing to leave Ahmadiyyat, they postpone their plan for the time being. But when the educated and intellectual class will see that the Jamaat who claims that the beautiful example of Islamic preaching is in this Jamaat, when that Jamaat is such that they are propagating a very serious lie, then definitely people would leave the Jamaat one after the other.

If you survey a village where there are 5 to 7 Ahmadi houses, then you will certainly find that before such and such houses were Ahmadis, then it became Muslim; in a certain house Ahmadi lady came and then she became Muslim; such a such lady married and Ahmadi man and because of her influence the man also became Muslim.

The fact of the matter is that when a new person proclaims something or gives a new religious idea then a lot of people gather around him but when the truth is revealed they start retracting themselves. When Mirza Ghulam Ahmad Qadiani claimed to be Imam Mahdi and Promised Messiah, then villagers (who were certainly illiterate) accepted his attractive slogan without any inquiry, since Muslims were already awaiting the coming of Imam Mahdi, as soon as they heard that someone has come with this claim they accepted him. Mirza Saheb starting taking Baith formally in 1889. By 1902 he had gathered quite a Jamaat. In Jhelum, Molvi Burhauddin Jhelumi Saheb who was Imam in a mosque in new Mohallah, went to take baith in 1891 and upon return inducted his students also into Ahmadiyyat. All the elders of Mehmoodabad used to go to this mosque for studying Quran, all of them became Ahmadi because of Molvi Burhanuddin Jhelumi. Mirza Saheb claimed prophethood much later in 1902, by that time Molvi Burhanuddin Jhelumi and others had accepted Mirza Saheb as their Pir. Then they could not reject the new claim of their Pir because of their belief. Besides Mirza Saheb's 'ZILLI' and 'BUROOZI' terminologies did not allow anyone to reject him, because these new terminologies confused the Ulemas. After the death of Mirza Saheb, gradually people started leaving the Jamaat, but in the meantime the unending system of CHANDAS gave birth to such a setup which kept people close to the Jamaat because of frequent visits of CHANDA INSPECTORS who use to come from the center to collect donations, check the accounts, organize the Jamaat and used to visit those people's houses repeatedly who had strayed away from Jamaat, so as to include them into the list of chanda-givers, thus bringing them closer to Jamaat.

In 1914, the elder son of Mirza Ghulam Ahmad Qadiani, Mirza Basheeruddin Mehmood, who was 25 at the time became the 2nd Khalifa. He played a major role in organizing the Jamaat. New associations, new organizations, new CHANDAS, and started new schemes. By the time of his death in 1965, Jamaat had organized to a large extent. After him, during the time of Mirza Nasir Jamaat started regressing. By 1974 the magnitude of Jamaat had considerably shrunken all over Pakistan. In 1982 when Mirza Tahir took charge, he generated great vigor in the Jamaat and gave this philosophy to the Jamaat that if only 10% of the population (of Pakistan) can become Ahmadi, then Governance can come into the hands of Jamaat. During 1982-1983, he generated great excitement in every Jamaat and every youth was given a target of converting one Ahmadi, every Ahmadi was compelled to invite non Ahmadis to their houses over tea for preaching Ahmadiyyat. Jamaat also worked hard in complying fully with the instructions but the result were disappointing. I was at that time the leader (za'eem) of the Ahmadi students in Punjab University and was an important member of the Jamaat's leadership in Allama Iqbal Town, Muslim Town, Garden Town, and Model Town. Therefore these conclusions are based on my personal knowledge and observations.

Now the situation is this: Four generations have passed of the remaining Ahmadis and the present new generation is Ahmadis for several generations and for them to leave the Jamaat is very painful, just as a person born in hindu family will consider hinduism as a true religion even if he becomes highly educated, an atheist will remain steadfast on his irreligious beliefs, persons born in Parsi, Sikh, Christians and Jewish household remain on their respective religion.

- Ahmadis know that there is a lot of stress on variety of CHANDAS but the basic principle of Islam, ZAKAAT, is completely ignored. One will find dozens of khutbas of Imam Jamaat on Tehreek Jadeed, Waqf Jadeed, Chanda Aam and other chandas but one will never find any khutba on Zakaat.
- Khutbas will be available to attend Jalsa Salana but there is no khutba on Hajj or its components.
- All major central posts are occupied by the family of Mirza Saheb and for them no qualification is required whereas people working under them have 10 to 25 years of field experience apart from completing a seven years course from Jamia Ahmadiyya.
- For the basic posts of Jamaat like Local Ameer or member of its working committee, only those persons qualify who does not have any dues to pay in chandas, irrespective of how he is from the moral or religious education point of view; whereas a pious and good person who could pay his dues due to poverty for more than 6 months, then he is neither entitled to vote nor to take up any post. Money is given preference over piety and virtues.
- Apart from these there are a lot of oppressive tactics of Jamaats but for the fear of the length of this article, I am omitting them for some other occasion.
- DESPITE KNOWING ALL THESE EVILS AHMADIS ARE QUITE !

Ever since Pakistan has declared Ahmadis as non-Muslim minority, the gulf between Muslims and Ahmadis have widened. Just as some Muslim cannot dare to become an Ahmadi similarly no Ahmadi can dare to cross this gulf. May Allah give Ahmadi youth the courage to go across this gulf and become Muslim. Ameen.