

THE PROMISED SON

(By Abid Khan)

“Even if all the people leave you and I am left alone I would stand by you and would face all opposition and onslaughts against your Mission.”

These were the words spoken by Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad upon the death of his beloved father, Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Imam Mahdi. At the time of the Promised Messiah’s passing, his son was only nineteen years old, yet his words were filled with conviction and loyalty of the very highest order. He lived for a further fifty-seven years and during that time his every act or deed was conducted with those words in mind. He therefore fulfilled the promise he made to his father and by doing so Allah’s Promise to the Promised Messiah^{as}, that He would grant him a son who would be the ‘Musleh Maud’ – the Promised Reformer, was also magnificently fulfilled.

To understand the true significance of the birth of Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} we must look back to the time of the Holy Prophet Muhammad (peace upon him). In Verse 3, Chapter 62 of the Holy Qur’an, the advent and mission of the Holy Prophet^{pbuh} is considered. The verse states how at the time of his advent the Arab people were entirely illiterate, not just in terms of education but also in terms of their moral and cultural values. However, through the Might and Wisdom of God Almighty, the Holy Prophet^{pbuh} was sent to those people and within a matter of years, those illiterate, uncivilised and uncultured persons were transformed into the leaders

and educators of mankind. They became an example for all generations to come. The matter did not cease there. In the very next verse it was stated:

“And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise.”¹

This verse clearly indicated that in the future other noble persons would be sent by God Almighty to bring mankind back towards His Creator. When this verse was revealed, one companion, Abu Hurreira, repeatedly enquired from the Holy Prophet^{pbuh} as to whom the words *“who have not yet joined them”* referred? Another companion, Salman, who was from Persia, was also sat in the gathering. When answering Abu Hurreira’s question, the Holy Prophet^{pbuh} placed his hand on Salman’s shoulder and said:

‘If Faith were to go up to the Pleiades, a man, or men, from among these would surely bring it back’².

The Holy Prophet^{pbuh} had thus explained that a time would come when the beautiful religion of Islam would become corrupted and defaced. At that time God Almighty would not stand by, but due to His Infinite Love, he would instead send people from amongst the Persian race who would reform Islam and once again spread the true teachings of the Holy Prophet^{pbuh}.

The ultimate fulfilment of this verse came in the person of the Promised Messiah^{as} who was sent as a Prophet by God Almighty to rescue Islam from evil forces both within and out of Islam. However the Promised Messiah’s^{as} advent did not herald the completion of the prophecy. On the contrary, because God

¹ Holy Qur’an Chapter 62 Verse 4

² Sahih al Bukhari

Almighty had clearly used the words ‘among *others of them*’ in the verse, Allah had clearly signalled that He would send more than one person. There is no doubt that Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was also sent in fulfilment of that grand Qur’anic prophecy. Among other things, this is evidenced by both the events surrounding his birth and his vast achievements in the cause of Islam.

During the course of the 19th century Christian missionaries had succeeded in influencing many Muslims in India. Furthermore, Hindus generally were severely opposed to Islam and tried their utmost to curtail its spread and influence. This state of affairs grieved the Promised Messiah^{as} a great deal. He could not bear to see the religion of Islam tarnished and attacked from all quarters and yet no one else amongst the Muslims seemed capable or willing to stand up and defend the religion of the Holy Prophet Muhammad^{pbuh}. Thus the Promised Messiah^{as} himself, guided by God Almighty, wrote the masterpiece ‘Braheen-e-Ahmadiyya’ in which he presented the Holy Qur’an as the perfect Book and the Holy Prophet Muhammad^{pbuh} as the final law bearing prophet who had come with a universal teaching. The publication of this book brought about huge repercussions; those opposed to Islam became extremely angry that such a book had been written and their reactions became increasingly volatile. Their attacks on Islam and the character of the Holy Prophet^{pbuh} increased and so as a means to reflect and to seek God Almighty’s Help the Promised Messiah^{as} decided to isolate himself for a period of forty days during which he would seek the nearness of God Almighty through constant worship. He travelled to Hoshiarpur, a relatively small city in north-eastern Punjab. There he spent the next forty days in a room praying to and worshipping his beloved God Almighty.

During the period of forty days the Promised Messiah^{as} received a great deal of direct communion with God Almighty. And thus on 20th February 1886 he published a leaflet in which he stated that God Almighty had informed him during his period of solitude that a child would be born to him who would assist greatly in the service of Islam. The prophecy was lengthy and filled with 52 separate qualities that would be possessed by the child, who would be known as 'Musleh Maud' - the Promised Reformer. The child would be a direct sign of Allah's Mercy; he would be handsome and pure; he would be intelligent; he would be blessed with a holy spirit and would be free from all impurity; the son would be the light of Allah; he would heal the many ills of this world through his Messianic qualities; he would be meek of heart; he would convert three into four; he would be the means of procuring the release of those held in bondage and his fame would spread to the ends of the earth. Thereafter he would be raised to his spiritual station in heaven.

This prophecy was so detailed and so clear that if it were to be fulfilled then there could be no argument that indeed the Promised Messiah^{as} had been the recipient of blessed revelation whilst in Hoshiarpur. No ordinary person could predict that he would bear a son who would become famous the world over and who would be an international leader and bear all the qualities narrated. Yet the Promised Messiah^{as}, who lived in the remote town of Qadian, made this prophecy and predicted that the child would be born within a period of nine years. Thereafter the Promised Messiah^{as} was soon blessed with the birth of a baby girl called Ismat; however she passed away in infancy. A son, called Bashir was then born, but he too passed away. The opponents of the Promised Messiah^{as} did not fail to try and capitalise on these tragedies. They celebrated

and deemed the Promised Messiah^{as} to be a liar and a fraud. If he had, God forbid, been a liar or a fraudster then perhaps the Promised Messiah^{as} having witnessed the death of two children so young, might have retreated on his earlier claims. Yet he had full certainty that what was decreed by God Almighty would occur and he repeatedly reminded those who mocked him that the prophecy gave a period of nine years for the child to be born.

Thereafter on 12th January 1889, Hadhrat Mirza Ghulam Ahmad^{as} was blessed with a son, named Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. It was this child who would go on to further fulfil the Qur'anic prophecy '*And He will raise him among others of them*' and who would fulfil the prophecy of Musleh Maud. In his person every single one of the qualities vouchsafed by God Almighty to the Promised Messiah^{as} was fulfilled with great magnificence. Certain aspects of his blessed character and a few of his many achievements shall now be discussed.

As a child Hadhrat Musleh Maud^{ra} was unlike most other children. He was very dedicated to prayer and to the importance of the mission entrusted to his blessed father from a very young age. Despite being somewhat delicate of health, his thirst for worship and religious knowledge was apparent from his childhood. A companion of the Promised Messiah^{as}, Hadhrat Mufti Muhammad Sadiq Sahib had the fortune of seeing Hadhrat Musleh Maud^{ra} during his childhood. He said three things characterised him firstly his goodness, secondly his total honesty in all matters and thirdly his interest in religious matters. He said that he regularly saw him offering prayers at the side of the Promised Messiah^{as}. He further narrates that on one occasion, when Hadhrat Musleh Maud^{ra} was around ten years old, he saw him praying next to the Promised

Messiah^{as} in the Aqsa Mosque. He narrates that even though he was but a child he was bowed down and weeping constantly in holy supplication beseeching God Almighty.

Another companion of the Promised Messiah^{as}, Hadhrat Sheikh Ghulam Ahmad Sahib narrates that one night he decided he would spend the entire night in worship of God Almighty at the Mubarak Mosque in Qadian. He said when he arrived he saw a young person bowed down in prayer. The emotion of the scene was such that the narrator said that he himself started to pray to God that whatever this person is beseeching Allah may grant it to him. He continued by saying he did not know for how long prior to his arrival the person had been bowed down in prayer but that whilst he was there this continued for a long time. Finally when he arose the narrator saw that it was Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. He said that he immediately went to meet him. Hadhrat Sheikh Ghulam Ahmad Sahib inquired: *'Tonight what have you taken from Allah?'* Upon this Hadhrat Musleh Maud^{ra} replied, *'I have only asked that may Allah grant me the ability to see Islam as a living religion.'* This reply illustrates clearly how even from childhood Hadhrat Musleh Maud^{ra} shared the grief of the Promised Messiah^{as} over the state of Islam and the need for reformation of Muslims and the importance of reinstating the true teachings of Islam. He had been bowed in prayer and had not requested any personal favour from His Lord, only that the pure Islam be revived in front of his own eyes.

On 26th May 1908 the Ahmadiyya Muslim Jamaat faced the greatest trial it would ever face upon the passing of its Founder, Hadhrat Mirza Ghulam Ahmad^{as}, the Promised Messiah and Imam Mahdi. It was narrated at the outset

how Hadhrat Musleh Maud^{ra} reacted to this devastating event. He stood by the body of his father and said that if the entire world was to leave him then no matter he would continue to stand alone and face all the persecution and hatred on behalf of the mission of the Promised Messiah^{as}.

Hadhrat Musleh Maud^{ra} had no personal ambition or desire to lead the Jamaat. His only interest was for the future success of the Promised Messiah's mission. And thus on 27th May 1908, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} became the first person to take the 'Bait' that is the pledge of allegiance to the first Khalifa of the Promised Messiah^{as}, Hadhrat Hakim Maulvi Nurudeen^{ra}. Throughout the six year Khilafat of Hadhrat Khalifa-tul Masih I^{ra}, Hadhrat Musleh Maud^{ra} showed total obedience, respect and loyalty to both the Khalifa and the Jamaat. In worldly organisations upon the death of the Founder it is oft the case that their heirs expect recognition or reward; to be treated as royalty. But never was there even the slightest such overture by Hadhrat Musleh Maud^{ra}, or indeed any of the immediate family of the Promised Messiah^{as}. This in itself was a worthy testament to the way that the Promised Messiah^{as} and his noble wife, Hadhrat Amma Jaan, had brought up their children.

Nonetheless Hadhrat Khalifa-tul Masih I^{ra} had a great love and indeed expectation of Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. He himself continued to verse Hadhrat Musleh Maud^{ra} in the intricacies and arguments within the Holy Qur'an. During this period the Jamaat faced serious difficulties when certain members began agitating as to whether there really was a need for Khilafat. This particular issue would raise its head once again upon the demise of Hadhrat Khalifa-tul Masih I^{ra}. Nonetheless at this time Hadhrat Musleh Maud^{ra} continued to give his total support to Hadhrat Khalifa-tul Masih

I^{ra} and made it abundantly clear that he and members of his family would always stand by the institution of Khilafat and would not tolerate any form of deviance in this regard.

The demise of Hadhrat Khalifa-tul Masih I^{ra} occurred on 13 March 1914. Upon his passing the mantle of Khilafat-e-Ahmadiyya was to pass to Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} who was elected the following day on 14 March. It was at this point in his life, at the very youthful age of twenty five, that the life of Hadhrat Musleh Maud^{ra} changed forever. For more than half a century, he led the Jamaat through some of the most difficult and challenging experiences it had ever faced; times of genuine crisis were to emerge and yet at each juncture Hadhrat Musleh Maud^{ra} used his infinite wisdom to guide the Jamaat towards never ending success.

The propagation of Islam and the message of the Promised Messiah^{as} was at the forefront of every decision and every act of Hadhrat Musleh Maud^{ra}. Thus just a few weeks after his election he called a meeting of Jamaat officials (Majlis-e-Shura) in which he outlined his vision. He said:

“I would like to see the truth of Ahmadiyyat shine far and wide in the world.”

His direction was clear; he wanted the Jamaat to spread to different countries. His vision was based on two clear principles. First and foremost that Islam was a universal religion and thus the true Islam had to be conveyed to the entire world. It was not merely his duty to convey it to the people of India or the sub-Continent but in fact to each and every country, city, town and village. Secondly, he could foresee that the Jamaat was to face difficulties and growing

opposition. Notwithstanding his utter belief that God Almighty would protect His message and the people chosen to deliver it in the latter days, it was very important for the Jamaat to be established in other countries so that, among other reasons, if the persecution of the Jamaat ever became extreme there would be Ahmadis in other countries to support and help those in need. By spreading far and wide, he knew it would be impossible for any single Government to destroy the Ahmadiyya Jamaat. Thus he encouraged Ahmadis to learn different languages and set up a dedicated office, 'Nazarat Dawat-o-Tabligh', for propagation in 1919. Though the Jamaat at that time was quite weak financially, whatever means it did have at its disposal was blessed greatly by God Almighty and such limited means sufficed to send Missionaries to different countries and ultimately build mosques and mission houses from where God's message could be propagated and celebrated. Consequently, the Jamaat became established in nearly fifty new countries during the Khilafat of Hadhrat Musleh Maud^{ra}. These countries were spread across the world and so the part of the prophecy of Musleh Maud^{ra} relating to him becoming famous across the world was magnificently fulfilled.

Throughout Hadhrat Musleh Maud's^{ra} Khilafat the Jamaat continued to develop under his guidance. New structures and means of administration were developed and the Jamaat was sub-divided into separate auxiliary organisations based on age and sex. One of his truly great schemes was that of 'Tehrik-e-Jadid' which was set up in 1934 as a means to enable the spread of the Jamaat far and wide. Initially it was developed as a three year scheme but it was then increased gradually until in 1953 when Hadhrat Musleh Maud^{ra} announced that it would be a permanent structure of the Jamaat. Similarly the institution of Waqf-e-Jadid was set up in 1957 as a means to promote

missionary and reformatory activities in every village, town and city of India and Pakistan. This scheme too was extremely blessed and became a permanent part of the Jamaat's administration.

The importance of Tabligh and Hadhrat Musleh Maud's^{ra} vision became apparent both during and after his Khilafat. During his Khilafat the Jamaat faced many trials not least during the Partition of India when the vast majority of Ahmadis left Qadian and faced great persecution. Many Ahmadis were killed at that time. Furthermore in 1953 riots spread across Pakistan in opposition to the Jamaat, again many Ahmadis were killed, others were attacked or boycotted. These were extremely grave and trying times. Through Hadhrat Musleh Maud's^{ra} leadership and Allah's Divine Grace, the Jamaat emerged from each of these events stronger than before. The ultimate importance of the establishment of foreign Missions became apparent many years after Hadhrat Musleh Maud's^{ra} demise. In 1984, the fourth Khalifa, Hadhrat Mirza Tahir Ahmad^{rta}, was forced to migrate from Pakistan to England due to the cruel and discriminatory regime of General Zia-ul-Haq. Through God Almighty's Grace the UK Jamaat had long been established and because of this they were able to assist Hadhrat Khalifa-tul Masih IV^{rta} immediately as he set up offices in London so that the future progress of the Jamaat would not be hindered.

The UK Jamaat was particularly blessed that in 1924 Hadhrat Musleh Maud^{ra} chose the country for his first foreign tour as Khalifa-tul Masih. He had been invited to address the 'Conference of Living Religions' that was to be held at Wembley in September 1924. Thus along with twelve companions, Hadhrat Musleh Maud^{ra} travelled to London, breaking his journey at Damascus, Palestine and Egypt. He also passed through Italy and France. His arrival in the

UK was greeted with widespread media coverage and warmth from the general public. On 23rd September 1924, Chaudhury Muhammad Zafarullah Khan Sahib read out Hadhrat Musleh Maud's^{ra} paper which was later published as a book entitled 'Ahmadiyyat the true Islam'. The paper was designed to highlight the true Islamic teachings and purpose of the advent of the Promised Messiah^{as}. His lecture was greatly received and again coverage was given in the media. The Manchester Guardian wrote:

"The sensation of the conference so far was an appearance this afternoon of a new sect of Islam, which claims to have been founded 34 years ago by the Messiah of Biblical and other prophecy and to have an express divine command to lead mankind to God through Islam. A white-turbaned, black-bearded Indian of a radiant, pleasing countenance, who described himself as his Holiness the Khilafat Al Messiah Alhaj, the Mirza Bashir-ud-Din Mahmud Ahmad – or for short his Holiness Khalifa-tul Masih – presented this bold claim in a paper entitled "The Ahmadiyya Movement in Islam". He did not read his paper himself but said a few sentences in excellent English... He had, he added, a million followers all over the world. He was accompanied on the platform by a few supporters who wore green turbans, and another, who wore a red fez, read his paper with expert efficiency... The paper, it must be added, was followed with much more applause than any of its predecessors."

Dr Walter Walsh, who had organised the conference and who was a famous clergyman said after hearing Hazur's address, that the speech had caused him to draw the conclusion that Islam certainly was a living and vibrant religion.

During that tour of 1924 Hadhrat Musleh Maud^{ra} also laid the foundation stone for the first Mosque in the United Kingdom, which was to be called 'Masjid Fazl' – 'the Mosque of Blessings'. This mosque would go on to play a major role in the history of the Jamaat. Following the migration of Hadhrat Khalifa-tul Masih IV^{ra} in 1984 this mosque became the mosque of the Khalifa and so performed a role as the centre of the worldwide community.

Despite having very little formal education, Hadhrat Musleh Maud^{ra} was well versed in all matters. His capacity for knowledge was seemingly limitless. The root of all his knowledge was his utter love for the Holy Qur'an. His knowledge of each and every verse was encyclopaedic and this knowledge he did not keep to himself but constantly endeavoured to spread far and wide. Thus throughout his life he continually delivered sermons and lectures on the Holy Qur'an. His commentaries, Tafsir-e-Saghir and Tafsir-e-Kabir, were a service not just for the Jamaat but a service for all of mankind. Part of the prophecy concerning his birth stated that the Promised Son would be sent as a means to manifest the true status of the Qur'an to others and most certainly he fulfilled that role to the letter. Even his opponents were forced to accept his mastery of the Qur'an. Whilst addressing a crowd of his own supporters one well known opponent and local Muslim leader, Maulvi Zafar Ali Khan said:

"Listen carefully, you and your followers will never be able to compete with Mirza Mahmud Ahmad. Mirza Mahmud has the Qur'an and he has got knowledge of it. What have you got?"³

³ Aik Khaufnak Saazish p.196 by Mazhar Ali Azhar

Academics and media outlets also felt compelled to praise Hadhrat Musleh Maud's^{ra} commentaries. One Dutch Newspaper 'Dewaagsohel' wrote that in the introduction given by Hadhrat Musleh Maud to the Holy Qur'an he had presented the teachings of the Qur'an as '*superior to the teachings of the Bible and Vedas*'.

The love Hadhrat Musleh Maud^{ra} had for the Holy Qur'an was not only manifest in his speeches or written works. Indeed it was displayed at all times both in his public and private lives. One of his nephews and son-in-law, the late Sahibzada M.M. Ahmad narrated an incident from his own childhood, when he said that Hadhrat Musleh Maud^{ra} had said to him and other children who were gathered that:

"The Holy Qur'an is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings and come out with gems of wisdom."

Hadhrat Musleh Maud's^{ra} love for the Holy Qur'an was mirrored by his love for the Holy Prophet Muhammad^{pbuh}. Any abuse or mocking of the Prophet caused him unparalleled grief. He felt particular anguish that the majority of non-Ahmadi Muslims claimed that by believing in the Promised Messiah^{as}, Ahmadi Muslims had somehow insulted the Holy Prophet^{pbuh}. In a book he wrote during the first year of his Khilafat entitled 'Haqeeqat-tul-Nabuwwat' he spoke of this distress. He said:

“Ignorant men blame us that by believing in the Promised Messiah^{as} as a Prophet we insulted the Holy Prophet of Islam^{pbuh}. What do they know about the state of one’s heart? How could they fathom the great love, deep affection and high reverence we have for the Holy Prophet^{pbuh}?”

And what do they understand, how the love for the Holy Prophet^{pbuh} penetrated my heart. He is my life, my heart, my desire. In his slavery is my honour and his shoe-bearing, is more valuable to me than the Imperial Throne. The control of Seven Continents is nothing in comparison to the honour of sweeping his home. He is the beloved of the Lord.”

Despite the many clear signs that he was the Musleh Maud, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} repeatedly refused to make the claim of Musleh Maud until he was directed by God Almighty. Members of the Jamaat were keen for him to confirm himself, as it seemed clear that he was the fulfilment of the grand prophecy. Yet showing once again that he had no ego or self-ambition he chose not to make any announcement until in 1944 he was informed by God Almighty that he was the true fulfilment of the prophecy and that he should inform the world. Thus Hadhrat Musleh Maud^{ra} travelled to Hoshiarpur where the Promised Messiah^{as} had received the glad tidings of his birth and proclaimed in public that he was the fulfilment of that prophecy. Thereafter he travelled to other parts of India and publicly proclaimed his status. By doing so he was not in any way trying to exaggerate or highlight his own status but was merely highlighting the truth of the Promised Messiah^{as} and the Majesty of God Almighty. Later that year at Jalsa Salana Qadian he elaborated on this point. He said:

“Please do remember that I am not laying claim to any nobility for myself. I am only a Sign of the Transcendent Power of God the Exalted; and for the purpose of establishing the grandeur of the Holy Prophet Muhammad^{pbuh} God the Exalted has designated me as the instrument. My claim neither extends beyond this, nor would I be glad to be associated with any other claim.”⁴

This article has focused very much on the public aspect of Hadhrat Musleh Maud’s^{ra} life. However it should never be ignored that despite his vast responsibilities he never once neglected his personal responsibilities. To give but one example, Hadhrat Musleh Maud^{ra} was greatly loved by his mother, Hadhrat Amma Jaan^{ra}. This love was wholly reciprocal. After the demise of the Promised Messiah^{as}, Hadhrat Musleh Maud^{ra} took full responsibility for the care of his beloved mother. He catered for her every need and even though he was so busy he made it part of his routine that every evening he would go and spend some time with his mother, normally after the Maghrib prayer. And when he was away on travel he would normally take her with him.

Through God’s Grace Hadhrat Amma Jaan^{ra} lived a long and blessed life. When she passed away on 20th April 1952 it was the desire of Hadhrat Musleh Maud^{ra} for her to be buried in Qadian next to the Promised Messiah^{as}, however conditions were difficult as the wounds of Partition were still raw. Nevertheless Hadhrat Musleh Maud^{ra} instructed the Jamaat to make efforts for the repatriation of her body back to Qadian. Contact was duly made with the Indian High Commission and they agreed to treat

⁴ pp. 66-68 of the speech by Hadrat Al Musleh al-Mau’ood, delivered on 28 December, 1944 at Qadian

this as a special case and stated that the body of Hadhrat Amma Jaan^{ra} could be taken back to Qadian and escorted by up to twenty Ahmadis. When this news was given to Hadhrat Musleh Maud^{ra} he immediately refused the offer and said that the status of Hadhrat Amma Jaan^{ra} was such that a minimum of 10,000 Ahmadis were needed to escort her body back to Qadian and thus he could not accept such an offer. This showed not only the love but also deep respect that Hadhrat Musleh Maud^{ra} had for his beloved mother.

Only a glimpse has been given about the life of Hadhrat Musleh Maud^{ra}, indeed so many achievements have not even been mentioned. His services to the Muslim Ummah for example through the foundation and subsequent Presidency of the All India Kashmir Committee in 1931 which was set up to safeguard the basic human rights of Muslims in Kashmir who faced persecution. Indeed even organisations that were opposed to the Jamaat could not help but be impressed by his service. Regarding his role in Kashmir the newspaper 'Siasat' wrote:

“At the time when the condition of Kashmir was critical, those who chose Hadhrat Mirza Sahib despite doctrinal differences made a perfect choice. Had they not chosen Mirza Sahib this movement would have ended in utter failure and would have resulted in a major loss for the Muslim Ummah.”⁵

Then Hadhrat Musleh Maud's^{ra} service to Pakistan itself, for it was he who sent messages to Muhammad Ali Jinnah to return from London and to

⁵ Tehrik-e-Ahmadiyyat p.113, May 18, 1933

strive for the creation of an independent Muslim State. It is a tragedy of epic proportions that in Pakistan the Ahmadiyya Muslim Jamaat has a long history of being subject to the utmost cruelty and hatred. The vast majority of the public are not aware that if it were not for the efforts of Hadhrat Musleh Maud^{ra} then Pakistan might never have been created and thus Muslims would have continued to live in oppression in an all-inclusive Indian State. During such periods of crisis Hadhrat Musleh Maud^{ra} often did not sleep for nights on end, he would devote himself to his work and to his prayers for the sake of the nation.

This article is ended with an acknowledgement that the grand prophecy of the Promised Messiah^{as} relating to the birth of a Promised Son was fulfilled to the ultimate degree by Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. Every single quality that was stipulated was fulfilled to the letter, indeed many of the qualities were fulfilled in many different guises. For example one quality mentioned in the prophecy was that the Promised Son would convert '*three into four*'. At the time the Promised Messiah^{as} said that the meaning of this was not clear. Yet as time passed this particular part of the prophecy was fulfilled in more than one way. One interpretation is that with the advent of the Promised Messiah the number of Islamic sacred places had become three in number – that is Mecca, Medina and Qadian. Yet during the Khilafat of Hadhrat Musleh Maud^{ra} he built a new town in the newly created Pakistan, called Rabwah and this too became a sacred Islamic town and thus three had converted into four. Another interpretation is that whilst the three sons of the Promised Messiah^{as} from his second marriage had all taken the oath of allegiance to the Promised Messiah^{as}, one son of his from his first marriage, Mirza Sultan Ahmad did

not accept him. Yet towards the end of his life he did take the pledge of Hadhrat Musleh Maud^{ra} and so the three brothers had been converted into four. This is just one example of how the qualities that the Promised Son was to have were in fact manifest again and again in Hadhrat Musleh Maud's^{ra} personality.

One day in March 1954 Hadhrat Musleh Maud^{ra} was attacked during the Asr prayer at the Mubarak Mosque. A non-Ahmadi had managed to take his stand in the front line of worshippers and during the prayer he suddenly advanced towards Hadhrat Musleh Maud^{ra} and drove the blade of a long sharp knife into his neck with murderous intent. Although through God's Grace Hadhrat Musleh Maud^{ra} survived, this incident caused serious injury to him, and indeed his health was never the same again. Thereafter his physical condition continued to deteriorate over a number of years. This period of decline ended on 8th November 1965 when he breathed his last. To Allah we belong and to Him we return. His death caused shockwaves throughout the Jamaat. Many Ahmadiis could never remember a time when he was not there to lead them. Every member of the Jamaat was consumed in grief, indeed many non-Ahmadiis also felt compelled to express their sorrow. Through Allah's Grace the Jamaat recovered from this devastation following the election of the Third Successor to the Promised Messiah^{as}, Hadhrat Hafiz Mirza Nasir Ahmad Sahib^{rt}. The Jamaat would by the Grace of God continue to go from strength to strength.

The death of Hadhrat Musleh Maud^{ra} meant that the world had lost one of its greatest servants. Yet amongst the grief there remained a spirit of gratitude to God Almighty for blessing the Jamaat with a person who had

fulfilled all his responsibilities in such a glorious manner. Truly he was the Promised Reformer both in spirit and deed. Truly he was an embodiment of Allah's Help for the mission of the Promised Messiah^{as}.

May Allah bless him eternally.