



FAZL-E-UMAR

HADHRAT MIRZA BASHIRUDDIN MAHMUD AHMAD

BY MUJEEBUR RAHMAN

FAZL-E-UMAR

The Life of Hadhrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II رضي الله عنه

First published in the UK in 2012 by Islam International Publications
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ISBN: 978-0-85525-995-2

Designed and distributed by Majlis Khuddamul Ahmadiyya UK

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Printed and bound by Polestar UK Print Limited

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MIRZA MASROOR AHMAD
HEAD OF THE AHMADIYYA COMMUNITY
IN ISLAM

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِہِ الْکَرِیْمِ
وَعَلٰی عِبْدِهٖ الْمَسِیْحِ الْمَوْعُوْدِ
خدا کے فضل اور رحم کے ساتھ
ہوالتناصر

Baitul Fazal, London
9th Feb.2012
MBE/100

Dear Sadr Sahib MKA UK,

اَسْتَلَامُ عَلَیْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهٗ

I have read the manuscript of the 'book 'Fazale Umar' that has been compiled by the Majlise Khuddamul Ahmadiyya, UK. Jazakallah. This manuscript is being forwarded to you with some suggestions that require to be acted upon before its publication. Overall the book is very good, Masha'Allah. My advice to the Khuddam is to always remember their great benefactor, Hadhrat Musleh Ma'wood رضى الله تعالى عنه and strive to bring to fruition what he expected from the young generation of Ahmadis.

Hadhrat Musleh Ma'wood رضى الله تعالى عنه drew our attention towards the ever present room for improvement among the young Ahmadis and gifted us with the magnificent message of '*A nation cannot be reformed without first reforming its youth*'

This noble message defies the depths of the ocean. We witness today the deterioration of nations as they neglected its youth and allowed them to become prey to entrapments of the vile society. These nations no matter how superior or mighty they claim to be, have contributed immensely towards the decline of its ethics through its youth.

Ahmadi youth on the other hand are privileged to belong to a spiritual Jamaat which is protected by the shield of Institution of Khilafat-e-Ahmadiyya. Thus Ahmadi youth of today must not allow negligence of this great message to hinder their march onwards as their visions scale the heights of the heavens and depths of the earth.

May Allah embolden all Khuddam to walk hand in hand towards great heights and accomplishments. Ameen.

Wassalam.

Yours sincerely,

MIRZA MASROOR AHMAD
Khalifatul Masih V

FOREWORD

This book is the biography of Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه, the Promised Son of the Promised Messiah and Mahdi عليه السلام; the manifest Sign of Allah, the Almighty; the Word of God whose advent was prophesied by the Holy Prophet Muhammad صلى الله عليه وسلم and the Promised Messiah عليه السلام as well as the past Prophets; a star in the spiritual firmament for the like of which the world had to wait for hundreds of years to appear; the man of God, crowned with a spiritual halo from which radiated such scintillating rays of light as would instil spiritual life into his followers and captivate and enthrall those who were not fortunate to follow him; an orator of such phenomenal quality that his speeches would make his audience stay put for hours on end, come rain or shine, deep into the late hours of the evenings while words flowed from his tongue like honey dripping into their ears to reach the depths of their souls to fill them with knowledge and invigorate their faith; the ocean of Divine and secular knowledge; the Voice Articulate of the age; without doubt the greatest genius of the 20th century; a man of phenomenal intelligence and memory; an epitome of the qualities of leadership; the one whose versatility cannot be comprehended – Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه (1889–1965), Musleh Mau'ood (the Promised Reformer) was the eldest son and the second successor of the Promised Messiah عليه السلام. He took charge of the Movement at the young age of 25 when the Movement was still in its infancy and nourished it to its maturity for more than 50 years with his spiritual guidance, prayers, tears, toil and blood. Not only did he fortify the foundations of the Community laid down by the Promised Messiah عليه السلام, but expanded the structure of the Movement by initiating various schemes, organisations, and programs taking his inspiration from the Promised Messiah عليه السلام and under Divine guidance¹.

COMMENTS BY SADR MAJLIS KHUDDAMUL AHMADIYYA UK

This wonderful book has finally come to completion from its inception in 2007 under the guidance of Mirza Fakhar Ahmad sahib, then steered through the following two years by Tommy Kallon sahib and now with Allah's Grace and Bounty it is ready for presentation to a very eager audience.

The life and times of our beloved Hadhrat Musleh Mau'ood, a life spanning seventy-six years, fifty-two of which were under the divine blessing of Khilafat, can only be a joy to read and appreciate. This great man who pioneered the great institution that is Majlis Khuddamul Ahmadiyya fulfilled every single iota of the Grand Prophecy which foretold his coming and although it is virtually impossible to present a biography that can truly measure up to Hadhrat Musleh Mau'ood, it has been through their sheer love for Allah and His Khalifa that the Khuddam involved in this book have endeavoured to do so. My thanks go to Mujeebur Rahman sahib, Daud Khan sahib, Aziz Hafiz sahib, Muzaffar Bhatti sahib and Irfan Chaudhry sahib for their sincere efforts in completing this publication.

Hadhrat Musleh Mau'ood once declared "A nation cannot be reformed without first reforming its youth". With this profound statement, one that reflects appropriately in today's society, I hope that the youth reading this great account are inspired to such a degree so as to bring about a positive change in their own lives as well as in the community around them انشاءالله.

Fahim Anwer

Sadr Majlis Khuddamul Ahmadiyya UK

January 2012

ACKNOWLEDGEMENTS

All praise to God Almighty whose boundless mercy and miraculous help has enabled me to complete this project, started in February 2007 at the behest of Mirza Fakhar Ahmad sahib, Sadr Majlis Khuddamul Ahmadiyya UK. I chose to undertake this task though not without any misgivings about my own lack of ability as well as the shortage of time in which to complete this monumental task.

I extend my gratitude to Hadhrat Khalifatul Masih V أيدده الله تعالى بتصرفه العزيز. Despite multifarious responsibilities and continuous preoccupation with problems of a baffling variety, Huzur sacrificed his precious moments to read the manuscript. This project would never have seen the light of day without Huzur's prayers and guidance.

I am indebted to Mirza Fakhar Ahmad sahib, then Sadr Majlis Khuddamul Ahmadiyya UK, who oversaw the lion's share of this project for his full support, guidance and most importantly his encouragement despite a very busy workload. I am also indebted to the subsequent Sadr Tommy Kallon sahib and the current Sadr Majlis Khuddamul Ahmadiyya UK, Fahim Anwer sahib for ensuring the project did not lose momentum.

Furthermore, I am grateful to Mohammad Sadiq Nasir sahib, Head of the Khilafat Library, Rabwah, Pakistan for combing the shelves of this great institution and going out of his way to provide invaluable material for this work.

The purpose of this book is to provide a glimpse into the life of Hadhrat Musleh Mau'ood رضي الله عنه. Many sources have been quoted verbatim throughout the major part of this work however speech marks have not always been used.

Part One is mostly drawn from Swaneh Fazle Umar, a detailed biography of Hadhrat Khalifatul Masih II رضي الله عنه compiled by various authors written in the Urdu language. I am indebted particularly to my dear friend, the late Khaleelur Rahman Mullick sahib of Reading, UK, for not only helping with the translation of some par-

ticularly difficult parts but editing my translation, dotting the ‘I’s and crossing the ‘T’s.

Part Two has relied on various sources that are referenced throughout.

Part Three is again largely taken from Swaneh Fazle Umar unless otherwise specified in the text. One cannot extend enough gratitude to the early scholars of the Movement that have left us with a great treasure trove of knowledge and made this task possible.

The chapter dealing with Hadhrat Khalifatul Masih II’s services for the Holy Qur’an is based on a speech delivered on this subject in Urdu by Hadhrat Sahibzada Mirza Tahir Ahmad رحمہ اللہ تعالیٰ during the 1974 Annual Gathering in Pakistan. I am grateful to Syed Tanwir Mujtaba sahib of the Tasnif Dept., Rabwah, Pakistan for his helpful suggestions which greatly increased the scope of the book.

The following helped me in various ways: Arif Khan sahib, Sheikh Basharat Ahmad sahib and Tariq M Choudhry sahib. I thank them for extending a helpful hand to make this publication possible.

Thanks must also be extended to Dr Aziz Hafiz sahib, Farooq Aftab sahib, Yusuf Aftab sahib, Lord Tariq Ahmad BT sahib, Faez Ahmad sahib, Tayyib Hayat sahib, Salim Ullah Kahlon sahib , Qudsi Rasheed sahib and particularly to Daud Khan sahib for not only proof reading but also giving ideas that have added value to this text. In addition one cannot forget Irfan Chaudhry sahib for completing the design layout of the book and patiently working with many iterations we had to go through before having it ready for print. The task of liaising with printers was left with Noman Muhammad sahib who made sure that all the print options were carefully considered.

Muzaffar Bhatti sahib, Mohtamim Isha’at, as well as Nadimur Rahman sahib, the previous Mohtamim, along with their teams should be acknowledged for the proofing, typesetting and design of the publication.

Mujeebur Rahman

Keighley, UK

January 2012

INTRODUCTION

Towards the end of the 18th Century an extraordinary announcement caused a mighty commotion throughout the religious world. The announcement written by the Promised Messiah عليه السلام was published in the Urdu and English languages.

The announcement was written in the form of a letter addressed to the religious leaders throughout the world. It was also despatched to the religious leaders throughout India in which the Promised Messiah عليه السلام proclaimed that the fresh signs of the Living God could only be experienced through Islam. Today Islam is the Tur (mountain) of Prophet Moses عليه السلام from where God is speaking. The letter read:

“I wish to bring before you the fact that the one true religion that has earned God’s consent and pleasure is Islam and that the divinely protected and practical Book from Him is the Holy Qur’an. If you are in doubt regarding this you are invited to come to Qadian for a year and stay in my company and observe all the heavenly signs with your own eyes. The only condition is that your intention should be pure and that you are searching for truth.

“At Qadian you will certainly find the truth because this guarantee has been given by God and that never fails. Moreover, if you come here and fail to discover any sign of truth then I will exact on myself the penalty of 200 rupees a month. This will be paid to you for wasting your time and for failing to provide what we promised we would do. If you feel this amount is below your status then we will pay you whatever amount you wish, provided it is within our means.”

This forceful proclamation was such that it caused a huge commotion throughout the religious world. The announcement agitated the hearts of many. This restlessness was also felt by the devout Hindu leaders and other prominent men in Qadian whose sincere hearts were eager to seek the truth.

In reply to the letter of the Promised Messiah عليه السلام they requested that although the people of all nations of the world (including Europe and America) have been addressed in Huzur's letter, being the residents of Qadian they had a greater right to witness and testify to such Signs. This would also mean incurring less expense as well as having such men who were eager to see the signs of the Living God.

These prominent men included Munshi Tara Chand, Lachman Ram, Bish Daaz, Nihaz Chand and Beej Nath. The letter was witnessed by Lala Sharampat and Hadhrat Maulvi Abdullah Sanouri sahib as well as some others. The Riyaz Hind Press in Amritsar published the letter. In it the authors requested that the Sign be shown within one year of its publication, between September 1885 and September 1886.

The Promised Messiah عليه السلام accepted their request assuring them that there was no reason why God Almighty Who Himself dictated the announcement should not show a sign in response to their sincere request within this time period.

God Almighty develops a deep connection with the founders of new religious orders from the very beginning. The means of the step by step strengthening of this new order is also brought about through the help and support of the All-Powerful God.

Prior to this letter in around 1884, the Promised Messiah عليه السلام resolved to undertake chilla, as it is known in Islam, a period of 40 days of solitude, prayer and contemplation in which communion is sought with God. He therefore endeavoured to proceed to Suranjpur but received a revelation from Allah Almighty, the Knower of the Unseen, in Urdu which translates, "Your purpose would be achieved in Hoshiarpur".

The Promised Messiah's عليه السلام thoughts were directed to this revelation and he migrated to Hoshiarpur in January 1886. He took up residence on the first floor of a secluded house on the outskirts of the town. He spent forty days in complete seclusion and prayer. His food was placed outside the door of his room which he would take when he could.

The Promised Messiah عليه السلام prayed for a sign of the truth of Islam. The result was a series of magnificent revelations. When the forty days had been completed, the Promised Messiah عليه السلام published an announcement on 20 February 1886 in which he stated that God had honoured him with the disclosure of many matters with regard to the unknown. One of them, he stated, related to his own person and concerned the advent of a son. The announcement states:

“God Almighty, the Lord of Honour and Glory, Merciful, Benevolent, Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation.

‘I confer upon thee a sign of My Mercy according to thy entreaties and have honoured thy prayers with acceptance through My Mercy and have blessed this, thy journey. A Sign of power, mercy and nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee, and thou art granted the key of success and victory...

Rejoice therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny... He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised by grandeur, greatness and wealth. He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah, for Allah’s mercy and honour have equipped him with the Word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four [of this the meaning is not clear]. It is Monday, a blessed Monday. Son

delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of the manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His Pleasure.

He will pour His spirit upon him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven.

This is a matter decreed...”²

In an announcement some six weeks before the birth of this son, the Promised Messiah عليه السلام declared that he had been ‘given intimation of a son who was to be born to him and he saw his name written on a wall as Mahmud’ (Green Announcement, 1 December 1888: Taryaqul Qulub, pg. 40).

Hence, within the period of nine years specified by the Promised Messiah عليه السلام for the fulfilment of the prophecy, this Bashir finally made his blessed appearance on 12 January 1889. He was named Bashiruddin Mahmud Ahmad. His birth was made known the same day by means of a leaflet. It was also written therein that he had not yet been informed as to whether this boy was the one who was to be the Promised Son. Later on, however, the Promised Messiah عليه السلام definitively declared in his books, Siraje Munir, Taryaqul Qulub, Nuzule Masih, that he was the Promised Son.

Aside from the birth of the son within nine years of 20 February 1886, the real test of its fulfilment was to be the possession of such distinctive characteristics and also the accomplishment of such outstanding achievements as had been prophesied

in the announcement of 20 February 1886.

The fulfilment of these prophecies was gradually unfolded over more than half a century of the period of his Khilafat.

By the Grace of Allah, this biography will try to demonstrate how his whole life as Khalifa, and all the series of great achievements in almost every walk of life, constituted a fulfilment of those prophecies, which furnished irrefutable proof of the truth of the Promised Messiah عليه السلام and of the fact that Hadhrat Khalifatul Masih II رضي الله عنه was the Promised Son, concerning whom the prophecies were made.

PART 1

EARLY CHILDHOOD AND PARENTAL TRAINING

A PRECOCIOUS CHILD AND A PATIENT FATHER

A phrase in the Arabic language says, “A child is a child even if he will become a prophet.” But if you combine with it the Urdu phrase, “A precocious child shows the man inside him” it makes the whole truth.

No matter what high positions a child is going to reach in view of his innate powers, his childhood innocence and spontaneity remains intact, but at the same time occasionally you do see some glimpses of his glorious future. Seeing such a child, the perceptive mind soon realises that with the Grace of God one day this child will become a great man.

During the childhood of Hadhrat Mirza Bashiruddin sahib (also referred to as Hadhrat Sahibzada Sahib) we see a wonderful intermingling of these two aspects. To illustrate this an incident of his childhood has been narrated by Hadhrat Maulvi Abdul Karim رضي الله عنه – a noble companion of the Promised Messiah عليه السلام:

“When Mahmud was about three years of age, the Promised Messiah عليه السلام once happened to be in Ludhiana and I too, was with him. There was a partition wall between the male and female quarters of the house where we were staying. It was summer and the weather was very hot. I happened to wake up once in the middle of the night to hear Mahmud crying and the Promised Messiah عليه السلام talking to him gently to divert his mind. The Promised Messiah عليه السلام seemed to be carrying him in his arms, and pacing about to soothe him, but the child continued to cry. After some time the Promised Messiah عليه السلام said: ‘Look how brightly that star shines Mahmud!’ This arrested the child’s attention evidently, for he quietened down for a moment but started crying again with a new basis

*for his petulance. 'I wish to go to that star!' he now wailed over and over again. But the loving patience of the Promised Messiah عليه السلام was in no way ruffled by this impossible demand. Instead, he was rather amused by it, and I heard him saying softly to himself, 'I had tried to divert his attention, but he has discovered in that a new reason to continue crying.' The child fell asleep only when he was too tired to cry any more, however, throughout the whole episode there never was a harsh tone in the voice of the Promised Messiah."*³

Reflecting upon this child's later life we learn that his longing wish to go to the stars was certainly pointing to his high aims that continued to spur him throughout his life on his inexhaustible power of effort and activity. Moreover, the incident sheds light upon the Promised Messiah's love, kindness and tolerance towards children. He never thought himself too grand for any task even though his every moment was filled with a crushing workload. One must bear in mind that apart from writing over 85 books, he replied to around 90,000 letters. This amounts to 35 letters per day! He did this unaided without any secretaries or assistants. He also received around 60,000 visitors who gathered to hear his claim to be the Promised Messiah. Hence, during those few precious hours of rest, he nurses a crying child by cradling him in his loving arms until he falls asleep of his own will. This was an example of his very high moral standard. This episode is from very early childhood. There is another similar incident in later life that tested his patience and restraint still further. God Almighty had blessed the Promised Messiah عليه السلام with a huge amount of patience and forbearance. Allah Almighty blessed him with an abundantly kind and affectionate heart making it difficult for him to lose patience with children. Whatever the reason may be Huzur's patience and forbearance with this child was extraordinary as is manifest from the incident below, also related by Hadhrat Maulvi Abdul Kareem رضي الله عنه:

"When in his fourth or fifth year, Mahmud one day came into the room where

the Promised Messiah عليه السلام sat writing. He had a box of matches in his hands and he was followed by a troop of young friends. They played about in the room for some time, talking and laughing and quarrelling among themselves. Then a bright idea occurred to Mahmud to contrive a new diversion. He secured a quantity of papers (pages of the valuable manuscript of a work the Promised Messiah عليه السلام had in hand), struck a match and set them ablaze. They crackled and curled and in a moment there was nothing left of them but a heap of ashes, or a charred bit or two, which the wind blew away. This pleasant pastime over, the children trooped out of the room and busied themselves in other pursuits. The Promised Messiah عليه السلام remained absorbed in writing, undisturbed, and unconscious of the noise and commotion that had occurred in the room. After some time he felt the necessity to consult some back page to get the sequence of ideas and he rose to get it. But the required page was nowhere to be seen and in the room was a heap of ashes. Inquiries having been made and the truth of the matter ascertained, the children were frightened and members of the household too were apprehensive in view of the valuable nature of the papers. The Promised Messiah عليه السلام however, on being told only remarked smilingly, 'that's all right. It does not matter. The Almighty God it seems intends to give me the power to write to much better effect than I had done previously so by this means he has destroyed what I had written' ⁴

PARENTAL TRAINING

This tolerance and forbearance by no means meant that, God forbid, the Promised Messiah عليه السلام did not appreciate how to bring up children, or was like such mothers who spoil their children out of unconditional love.

In fact, Huzur's training of children was very unique and subtle. As will become

apparent from the following incident, when it was appropriate Huzur was very strict with his children. The difference was only that when Huzur personally felt the effect of the incident, he never reproached Hadhrat Musleh Mau'ood رضي الله عنه, no matter how much discomfort his actions may have caused. But as far as religious matters were concerned, or such mistakes were committed that posed a danger of affecting one's character adversely, he certainly reprimanded him gently or sternly as the occasion demanded. This differentiation is most important and carries a deep lesson for those who have the grave responsibility for moral training, as to where the limits of tolerance end and the requirements of strictness begin. To illustrate this differentiation, two minor incidents are narrated here. Hadhrat Sahibzada Sahib himself has narrated the first one:

National Sense of Honour

“Once a dog came to our door as I stood there. Huzur was in the room alone. I beckoned the dog calling, ‘Teepu! Teepu!! Huzur came out in a distress and said, ‘aren’t you ashamed? The English because of animosity have named their dogs after the name of a sincere Muslim and you are copying them and call the dog Teepu. Beware! Never repeat it again!’

“I was only eight or nine at the time and it was the first day when the love of Teepu Sultan was established in my heart.”⁵

While on the one hand we conclude from this incident that to tolerate every action of a child without distinction does not fall under the definition of forbearance, we can also guess to some extent, the limitless religious and sense of national honour of the Promised Messiah عليه السلام. He tolerated the action of this child when he set fire and reduced in a moment to dust his priceless manuscripts prepared with hard labour of, God knows, how many hours and how many nights and ignored the trouble of re-writing, yet he could not tolerate the innocent disrespect of a Muslim King who was

martyred defending national honour and with whom the Promised Messiah عليه السلام had no other connection besides Islam.

This incident also has a lesson for those who have the audacity to allege that the Promised Messiah عليه السلام was an agent of the English. A heart that was filled with a sense of national honour and who respected so highly Sultan Fateh Ali Teepu only for the reason that instead of submitting to the English, he heroically sacrificed his life. How is it possible that one can entertain the least doubt for a man with such a keen sense of honour of being an agent of a foreign power?

Importance of Performing Religious Duties

Despite being extremely kind and affectionate, the Promised Messiah عليه السلام never liked to leave a child who showed negligence in the performance of his religious obligations without reprimand and expressing displeasure. Recalling such an incident, Hadhrrat Sahibzada Sahib observes:

“Once Huzur could not go to the Friday prayers because of ill health. At that time I was not mature to the point where obligations that come with maturity would apply to me. Nevertheless, I was going towards the mosque for the Friday prayers when I met someone along the way. According to my age at the time, I should not remember the man’s face but the incident had such a profound effect upon me that I clearly remember the man’s face to this day. Mohammad Baksh is the gentleman’s name... I asked him, ‘You’re coming back, have the prayers finished?’ He said, ‘There were too many people, there was no room in the mosque and so I came back.’ I also turned back upon hearing this and offered my prayers at home. On observing this Hadhrrat sahib enquired, ‘why did you not go to the mosque to offer prayers?’ It was by God’s Grace that from a very early age I used to greatly respect Huzur on account of him being a prophet. I

*noticed there was displeasure in his voice and his countenance reflected disaffection. Huzur's tone of voice affected me deep within. I responded that I had gone but due to a lack of space I came back. He fell silent on hearing this. But when Maulvi Abdul Karim sahib came to enquire about his health after the Friday prayers, the first thing the Promised Messiah عليه السلام enquired about was whether there were many people in the mosque today. At that moment I became very anxious because I had not gone there myself. I did not know whether my informer had made a mistake or whether I had misunderstood what he had said. I understood from him that there was no room in the mosque. I was worried that if I misunderstood or the informant had misunderstood, in both circumstances the blame will fall on me that I had told a lie. Maulvi Abdul Karim sahib replied, 'Yes Huzur! Actually, today there were many people.' Even to this day I do not know what the reality was. God provided this opportunity to prove my innocence by Maulvi sahib's own words that in actual fact, on that day an extraordinary number of people came to the mosque. Anyway, this is one incident that left a deep impression on my heart."*⁶

Children normally possess a God-given skill that despite young age they become quite aware of their parents' inner leanings towards certain values. This general impression that children receive about their parents plays a major role in moulding their own habits and character. Hence, as a result of the above two incidents, the importance of a sense of national honour and the performance of responsibilities was so ingrained on the heart of Hadhrat Mirza Bashiruddin Mahmud Ahmad sahib رضي الله عنه that they became a distinctive feature of his temperament.

HIS FATHER'S SUBTLETY AND EXCELLENT EXAMPLE

The manner of the Promised Messiah's عليه السلام training, as has been stated was very

subtle. He generally persuaded him to accept things with gentle and loving words and expressions of good expectations where the methods of harsh words or physical harshness mostly fail. At times a child picks up more food than necessary and the parents scold him and become offended. They even try to take it away but instead of agreeing the child continues to increase in his insistence and is defiant. On such occasions the method of the Promised Messiah ﷺ was entirely different and the outcome was also completely different. For instance, Hadhrat Syed Fazal Shah رضى الله عنه – a sincere disciple of the Promised Messiah ﷺ states:

“One day the Promised Messiah ﷺ was sat in the upper storey courtyard with almonds in front of him. I was shelling the almonds when Hadhrat Mian Bashiruddin Mahmud Ahmad who was 4 or 5 years of age at the time, came and took all the almonds and put them into his lap. Observing this Huzur said, ‘Mian is very good; he will not take too many. He will only take one or two. He will put all the rest back.’ When Huzur said this, Mian sahib quickly put all the almonds in front of me and only took one or two for himself.”

An extremely important cause for the flaw in children’s character is that considering them ignorant, the parents do not deal with them with the same honesty, trust and sincerity that they expect from them. For instance, even when the parents have a sincere desire that the children should not develop a habit of telling lies, they lie to them either as a joke or to shake them off for the time being. The faults and weaknesses of parents are never hidden from the children. The result is that the admonitions of such parents never influence the children whose words do not match their deeds. There was never a question of any type of moral lapse on the part of the Promised Messiah ﷺ. His children’s temperaments were definitely affected by the harmony between his words and his deeds in his everyday life. He did not just deem this sufficient but gave extraordinary attention to this aspect for the sake of training children.

For example, once in the winter season, Mian Mahmud, who was then only a child, put broken pieces of earthenware in the pocket of the waistcoat of Hadhrat Mirza sahib عليه السلام so that whenever he lay down on his side they poked into him. He mentioned to his servant that recently he had been feeling some pain in his ribs. The servant then passed his hand over that area only to discover the broken pieces of earthenware. The Promised Messiah عليه السلام smiled and said, “now I remember, Mahmud put this in my pocket and asked me not to take it out for he would play with it later.” Hadhrat Mirza sahib asked that it should be left there for when Mahmud wished to claim it back. ⁷

To fully appreciate the beauty and elegance of such an incident, a passing glance is not enough. Its allure should stop a man of culture in his tracks and compel him to pause a while. It is not possible that an eye familiar with beauty can pass here without stopping to take in this scene in a state of fascination and absorption.

It is said that if a philosopher’s stone were to touch pebbles it would transmute them into gold. This is only fictional but if we look through the spectacles of high moral values, those few potsherds and broken bits will appear more priceless than gold and glittering with more dazzle.

It seems that the Promised Messiah عليه السلام did not let slip the least opportunity with the help of which he could polish the character of this child with ever-new glitter. For example Hadhrat Mirza Muhammad Ismail Beg رضي الله عنه mentions a similar incident:

“One day accompanied by his companions as the Promised Messiah عليه السلام went for a walk, they passed by a fallen Acacia tree. Some companions cut thin branches and made toothbrushes. Someone gave a toothbrush to Hadhrat Sahibzada Mirza Mahmud Ahmad who was very young and was accompanying them. In his childish way he said to Huzur, ‘Father, take this toothbrush.’ With a smile Huzur said, ‘my child first tell me with whose permission were these toothbrushes obtained?’ Hearing this everyone threw away their brushes.” ⁸

This incident carries a singular charm and is worthy to be written in gilded letters among the principles of character development. To take a few twigs for toothbrushes from a tree fallen by the side of a road is not deemed to be such a moral crime to be considered as an act of stealing for which a religious or civil court would propose a punishment or reprimand. Normally people make toothbrushes from the trees still standing and to take prior permission is unheard of, although it is the right of the owner if he so wishes he can prevent it.

On this occasion if the Promised Messiah عليه السلام had stopped them, it would have amounted to applying such a strict moral code on ordinary people that it would have become an overwhelming responsibility. Despite that, the high moral station to which Allah had appointed the Promised Messiah عليه السلام, this minor speck of dust would not befit the shining face of his elegance.

This minor speck of dust which an ordinary man has no capacity even to see with his naked eye, the Promised Messiah عليه السلام liked to see neither on himself nor on that Promised Son who in his own time would take on the responsibility to adorn the morals of the whole world. However, he said nothing to his companions so that their feelings were not hurt should they be stopped formally.

Thus the beauty of the incident lies in his remaining silent despite disliking it for himself. His silence was subtle but irrefutable evidence that there was not the least trace of pretence or conceit in this man, otherwise what a great opportunity it was to display the high station of one's piety. As long as the child did not compel him by repeating his question he continued his walk hiding his noble decision from the admiring eyes.

Even when he was compelled to speak, how loving was his manner of forbidding. In answer he raised a small question. "Tell me child with whose permission were these toothbrushes obtained?" There is no pretence of piety, no vanity. There is no unpleasantness in admonishing, no harshness. Smiling, he raises a question wrapped in gentle words, 'my child tell me?'

Scent-bearing morals spreading musk in the air are not weighed on large measuring scales but on the measuring scales of such subtly felt tender and graceful incidents.

Although this incident relates to the Promised Messiah عليه السلام, it demonstrates the character of the father under whose training Mahmud was nourished and grew up.

THE MOST EFFECTIVE MEANS TO AID TRAINING

These are just a few examples of Huzur's style of training. However, for the Promised Messiah عليه السلام the best way to aid the training of children was through prayers. It was impossible for the Promised Messiah عليه السلام who offered fervent prayers with deep humility for his children well before they were conceived, to neglect praying for them after they were born. Not only in connection with his children but in every situation and condition he gave prayers the highest precedence and proclaimed it as the most effective tool when weighed against any other means. He sought means only because Allah created them and to employ them was also according to His Will. Hadhrat Maulvi Abdul Karim رضي الله عنه states:

“No matter how troublesome and naughty they are and however pressing may be their unreasonable demands and however much they may insist on having what is unprocurable, he never beats them or scolds them or shows any signs of anger... I have often seen that nothing annoys him as much as to hear that someone has beaten his child. A gentleman here one day beat his children, as a matter of habit. This greatly moved the Promised Messiah عليه السلام who sent for him and delivered a highly touching discourse.”⁹

“...Children should be guided by good example and they should not be punished physically, he said. Fathers who beat their children were putting themselves alongside God and so were guilty of a kind of polytheism, believing they shared His attributes of being a true and absolute guide. Those who pushed their

children unwillingly in a certain direction, believing they were masters of their children's destinies, were guilty of the same sin.”¹⁰

These few incidents that have cascaded down to us are exemplary. They do not cover the whole of the nineteen years of life during which Hadhrat Sahibzada Sahib رضي الله عنه received instruction from his illustrious father. One of his sons, Hadhrat Mirza Bashir Ahmad states that the Promised Messiah's عليه السلام personal spiritual influence generated an electric current of high spiritual voltage in every person who approached him. Everyone, according to their ability, therefore became a source of power almost like a battery just as small pieces of iron are magnetised when they come into contact with a large magnet. His own moral and spiritual example transformed the people around him. To whatever degree the historical record around that period is secure, its analysis leads us to the definite conclusion that the Promised Messiah's عليه السلام character and qualities deeply affected the personality of Hadhrat Sahibzada Sahib.

Huzur continuously filled this child's heart with the abundant love of humanity he possessed in his own heart. He wanted this child to emanate the same miraculous and merciful feelings that emanated from his own heart for the rest of humanity. His words are simple and the manner of admonition is uncomplicated and loving but as a result an impressionable child receives the blessing of a melting heart for the creatures of God:

“Once Hadhrat Sahibzada Sahib had trapped some parrots in the house by shutting the doors. Huzur passed by there on his way to the Friday prayers. On seeing this he admonished, ‘Mian! One must not catch the birds that frequent the home. He who has no compassion has no faith.’”¹¹

A REFLECTION OF HIS FATHER'S ELEGANCE AND GRACE

Hadhrt Sahibzada Sahib's life of this period cannot be separated from his father's and one cannot be mentioned without the other. He made the personality of Hadhrt

Sahibzada Sahib abound in his own morality. He not only taught his beloved son to give precedence to the values that he himself gave precedence to but even taught him the etiquettes of paying due regard in morals to the status of each individual.

Once the students of Ta'limul Islam school were given an assignment which was to compare and contrast the importance of knowledge and wealth. Sahibzada Sahib reflected on this a great deal but could not decide which was better. The family was sat at the dinner table along with the Promised Messiah عليه السلام. Amongst the conversation, Sahibzada Sahib asked his younger brother, Hadhrat Sahibzada Mian Bashir Ahmad, "Bashir! Which of the two is more valuable, knowledge or wealth?" He remained silent but Huzur himself replied, "repent Mahmud! Repent! Neither knowledge nor wealth is good unless there is the Mercy of God." ¹²

It was the effect of this subtle mode of training that whatever boundless manners the Promised Messiah عليه السلام himself possessed, the same elegance fully pervaded the character of Hadhrat Sahibzada Sahib. Subsequently, the memories of those who watched him continued to remind them, especially to those who had seen the face of his holy father, of the Divine promise that "he shall reflect you both in elegance and grace". This fact was not only recognised by friends but the eyes of the opponents also kept recognising this reality. It is another matter however, if their tongues were adulterated by bitterness when accepting this fact.

Hadhrat Sahibzada Sahib always recounted an incident from his childhood days with humour. His paternal aunt (Punjabi, *Tā'ī*) was the widow of Mirza Ghulam Qadir sahib, the older brother of the Promised Messiah عليه السلام. She had not accepted Ahmadiyyat in the lifetime of Hadhrat Mirza sahib عليه السلام or for some time after his death. Whenever she laid eyes on Hadhrat Sahibzada Sahib, she would say with some bitterness, "*jaiho jiyā kān oho ja'ī koko*." As Hadhrat Sahibzada Sahib was not completely aware of Punjabi idiom at the time, he asked his mother what this meant. She said, 'it

means the baby crow is just like the crow. The crow, God forbid, is your father and you are the baby crow.' The eyes of this foe had the good fortune to recognise this likeness as the likeness in beauty and elegance. Hence, that *Tā'ī* whose pride and status would not allow her to recognise the truth of her brother-in-law, accepted Ahmadiyyat at the hands of her nephew. Hatred was replaced with love, and arrogance and pride with humility to such a degree that upon this child's arrival, she would stand in reverence despite her old age and infirmity. She would lay down cushions for him and seat him with honour. If he said, "you are weak, you are frail, do not move, do not overbear," she would say, "you are my sage." ¹³

It would not be out of place to mention that Allah Almighty had revealed to the Promised Messiah عليه السلام this two-worded phrase, "*Tā'ī Aai*". "*Aai*" means "came" in Punjabi. For a long time the enemies of Ahmadiyyat mocked them over this revelation. Finally, the meanings of this revelation were opened to the world when Hadhrat Sahibzada Sahib's *Tā'ī* failing to accept the Promised Messiah عليه السلام during his lifetime, accepted Ahmadiyyat at the hands of his son, upon which the streets of Qadian reverberated with the phrase "*Tā'ī Aai! Tā'ī Aai!*"

HIS MOTHER'S ROLE IN HIS TRAINING AND UPBRINGING

The account of this part of Hadhrat Sahibzada Sahib's life would be incomplete if alongside the efforts of Hadhrat Mirza Ghulam Ahmad عليه السلام, we did not mention the part played by his mother, Hadhrat Syeda Nusrat Jehan Begum رضي الله عنها. Her training left a deep impression on his conduct during the formative years. Fortunate ones are the few whose mother and father are patrons of such high attributes. Moreover, their values, beliefs and outlook flowed into a single stream. They shared a common purpose that was free from any trace of duplicity and contradiction.

Of all the different causes, this was one of the main influences that helped imple-

ment the fulfilment of the prophecy made about Hadhrrat Sahibzada Mirza Mahmud Ahmad sahib's glorious future. No matter how helpful all the other factors are in shaping the child, if only this obstacle is present that the style of training of the mother and father are at loggerheads with each other, then this single factor leaves a deep, sore wound in the discipline of the child. This was Allah's extraordinary favour upon Hadhrrat Sahibzada Sahib that his mother also possessed a high degree of virtue and nobility in the art of discipline, and her objective was the same as that of Hadhrrat Mirza Ghulam Ahmad عليه السلام.

His mother, Hadhrrat Syeda Nusrat Jehan Begum رضي الله عنها was the paternal grandmother of Hadhrrat Mirza Tahir Ahmad رحمه الله تعالى, the Fourth Khalifa of the Ahmadiyya Muslim Community. He recalls that she admonished children in a very simple, touching and effective manner. She was a stranger to affectation and artificiality and portrayed sincerity and piety. Her every word was replete with loving sincerity. Apart from anger, he never witnessed even the slightest suspicion of formality in her character. Because she was so kind-hearted, she rarely lost her temper and even then it was almost non-existent. Consequently, she would push herself to become angry showing her dislike of some action. She would herself become upset at this show of anger, which had no affect upon the children and tried to console them. To get a better sense of the manner of her training and upbringing of Hadhrrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه, who better to consult than her own children in this regard. Hence, an excerpt from the writings of his sister, Hadhrrat Nawab Mubarak Begum sahiba, is presented below in this connection. She states:

“By showing the child that you always have full trust in him, to inculcate a sense of honour and respect for the trust of the parents was her main principle of training. Aversion to lies, a sense of honour and self-respect used to be her first lesson. She always told us that you should cultivate this habit in the children

that they should obey you, thereafter even if they behave with childish mischief there is no fear. Hadhrat Ummul Momineen رضي الله عنها would always say that my children do not tell lies. It was this trust that saved us from lies rather it made us averse to lies... And I remember that respect for my mother would increase further in my heart.

“Another principle for the training of children that she used to state was that you should do your utmost to train the first child, then seeing this example others will automatically be good.”¹⁴

HIS CAPACITY TO ACCEPT MORAL TRAINING

No matter how pretty, strong and permanent a dye is, a cloth cannot be dyed as long as its material lacks the quality to accept that colour. The hue of training also depends on similar requirements. If we study the life of Hadhrat Sahibzada Mahmud Ahmad رضي الله عنه from this point of view, we find this quality in him to its utmost degree. He was bestowed the capacity to accept good advice and beautiful colours at their most excellent level. Besides this he possessed perfectly the quality of rejecting wrong impressions. As a result of prolonged training by the Promised Messiah عليه السلام not only did he accept good advice that was given gently but he would also accept without hesitation or confusion advice that was apparently bitter but was justified in its own right. In this regard an incident is especially worth considering when he not only accepted good advice given in bitter tone but felt throughout his life indebted to the one who gave him that advice:

“I cannot forget the favour of a friend throughout my life. Whenever I see his children in some difficulty I feel shooting pain in my heart and I pray for their welfare... The incident occurred in 1903 when the Promised Messiah عليه السلام was staying in Gurdaspur for pleading the lawsuit instigated by Maulvi Karam

Din. The friend I am talking about hailed from Muradabad U.P. and was a Squadron Leader Major in the army. His name was Mohammad Ayyub. He came to Gurdaspur to pay a visit to the Promised Messiah عليه السلام. He said two things to me which were a means of my guidance.

“In Delhi it was customary for children to address their father as ‘TUM’ (an impolite form of ‘you’). Likewise a wife addressed her husband with the same impolite form. In Lucknow, however, they addressed with ‘AAP’ (a polite form). Hearing constantly the word TUM I had developed the habit of addressing people as TUM. Although as a custom I mostly avoided addressing the Promised Messiah عليه السلام but when the need arose and I was compelled to address I used the word TUM. For some reason in the presence of that friend I had to address the Promised Messiah عليه السلام and used the word TUM. Hearing this word that friend held me by the arm and took me away from the gathering and said, ‘I have great respect for you in my heart and that very respect demands that I should warn you of your mistake. When addressing the Promised Messiah عليه السلام you must never use the word TUM. Instead you must address him as AAP. Otherwise if you ever use this word again I will apprehend you.’

“Because I had regularly been using the word TUM I could not see any difference between these two words. Rather, instead of AAP, I preferred the word TUM. In fact as I was not accustomed, I used to perspire with embarrassment whenever I said AAP since I considered it a crime to say AAP. However, after the explanation from this friend I began to use the word AAP and the impact of his advice is still felt in my heart.”

APPROPRIATE MODE OF DRESS

“Once I visited Lahore and saw some boys wearing neckties. I fondly purchased

one and started wearing it. The next incident also happened in Gurdaspur.

“The same late friend took me aside and said, ‘today you are wearing a tie then tomorrow we will watch shows of dancing girls because we have to learn lessons from you. Whatever steps you take we will follow you.’

“He said this and asked me for the tie. I took it off and gave it to him.

“So I can never forget these two admonitions by him. I feel this is how a sincere disciple should be. If a member of our family fails to realise his responsibility then you must not spoil him by calling him Sahibzada Sahib! Sahibzada Sahib! Rather you should say that you used to be Sahibzada (son of a respectable person) no doubt but now you look worse than a Ghulamzada (born of a slave). Therefore, you should reform yourself.”¹⁵

While we learn many lessons from this report, an interesting fact also comes to light. The intense love for the Promised Messiah عليه السلام had so overwhelmed the hearts of his companions that they had no care for such love that was in conflict with it. It is true that the companions of the Promised Messiah عليه السلام had great love for his children. And we find much evidence that they treated his children with intense love and affection but their love was not the result of some blind conformity. It was because of their deep understanding that the Promised Messiah عليه السلام was the source of all blessings and all noble values. They were well aware of the fact that a branch is only worthy of the degree of love based on its proximity to its source.

A question arises here. Does Islam specify some outward dress, the discarding of which can make a man accountable and whether a Shalwar Qameez alone is an Islamic dress?

To draw such a conclusion from the above report is not right. As a matter of fact, the English came to India as rulers and the Indians did not adopt their dress, manners and customs because they were somewhat superior but this copying started as a result

of a slavish mentality. The companions of the Promised Messiah عليه السلام had such high expectations from his children that they would not tolerate even a minor slip from them, although in principle the role model is the Imam alone and to take his children as models is an improper and unfair method. The Holy Qur'an has elucidated it fully, however, this fact cannot be denied and it is pointed out in the Holy Qur'an that the common run of people who do not understand this principle fully, often follow the example of those who are close to the Imam even when their example is wrong. In any case, as far as the members of the family of the Imam are concerned their responsibility is to be doubly careful. From this point of view when at the time Western culture was attacking our old cultural traditions not just by means of their dress but with it many other evils of morality were spreading rapidly in India, there was certainly a danger for the section of society described above, that they would, together with the English dress become tainted with other evils. This threat was pointed out clearly by the late Squadron Leader Major Mohammad Ayyub Khan رضي الله عنه. He realised the danger and decided to discard that dress for good.

Returning to our main subject once again we present here another incident of Hadhrat Sahibzada Sahib رضي الله عنه being influenced by advice and accepting it cheerfully. He says:

*“I notice that training during my childhood by some people still has an influence over me. Whenever I recall such an incident, prayer for the person rises automatically from within my heart. Once I stood supporting my elbow on the shoulder of another boy when Master Qadir Buksh رضي الله عنه – father of Maulvi Abdul Rahim Dard رضي الله عنه dissuaded me and said it was not the right thing to do. At the time I was twelve or thirteen but whenever my mind pictures that scene, prayer for him rises from within my heart.”*¹⁶

This incident also sheds further light on the fact that he was naturally inclined to

accept good training. Not only did he not mind being admonished, he developed so strong a passion for gratitude that after a passage of several years, entering youth and then becoming old, its intensity did not wane. This sentence makes one deeply anxious:

“When I recall that incident, prayer for him rises automatically from within my heart.”

HIS OWN EFFORTS TO IMPROVE HIMSELF

A large part of one’s training is played by the admonition that he hears from his well-wishers. A part is played by the taunts and criticism unleashed by his antagonists, not with any good intention but only to inflict wounds. Another part is played by the follies committed by the fools around him. Yet another part is played by one’s own mistakes after which an immediate or delayed feeling of regret begins to probe one’s heart and mind. In addition to all these agents, man’s general habit of pondering over his surroundings also plays an important role in his upbringing. The verse of the Holy Qur’an “They ponder over the creation of the heavens and the earth” (3:192) refers to this very habit. Such a line of thinking has two aspects. Firstly, as a result of this habit of reflecting over his surroundings, man dives into his own self and continuously searches for ever new pearls of knowledge and wisdom. Secondly, he should not accept whatever ancestral beliefs, customs and practices he has habitually received as heritage. He should not adopt them until they appeal to his intellect and become instilled in his heart.

For the one who develops this practice, it is as though he has been granted an inner counsellor that stays with him throughout his life and continues to be his helper in the development of his noble thoughts. Such line of thinking also needs mental integrity without which it is not possible to reach the right conclusions.

Hadhrat Sahibzada Sahib رضي الله عنه was also granted this counsellor, as he was accus-

tomed to ponder over all matters big or small and to chew over them in his mind. As an example two instances are presented here. Firstly, he says:

*“In my childhood I heard an objection raised by the Hindu Aryas that God was unable to create anything. He depends upon a supply of soul and matter to create anything. I was in the habit of pondering over such statements that went against logic and reason. I remember it well how one night I was sat leaning against a wall reflecting on the stars. I started to wonder if there was anything beyond the stars. I thought if there was nothing then space is impossible. And if one were to suppose there was something more beyond them then there must be something beyond that also. After pondering I began to see that man could not even solve the riddle of what is observable. This question has only two outcomes and both are impossible.”*¹⁷

On another occasion Hadhrrat Sahibzada Sahib رضي الله عنه says:

*“... I did not believe in the Promised Messiah عليه السلام on the grounds that he was my father. When I was nearly eleven years old I made a firm resolution that if in my research, God forbid, I found him to be false, I would run away. However, I appreciated his honesty and my faith kept growing to the point where when he died my faith increased even more.”*¹⁸

In this connection this third incident also points to his mental transformation.

He says:

“The year 1900 was the time when my attention was drawn to the teachings of Islam. I was then eleven years old. Someone had presented the Promised Messiah with a robe made of a material like chintz. I had asked the Promised Messiah for his robe, for no other reason except that I liked its colour and the design of the material. I had taken it but I could hardly wear it because it was cut too long for my size: if I wore it, it trailed on the ground.

“When I finished the eleventh year of my life and the year 1900 of the Christian era had begun, it occurred to me to ask myself why I believed in God, and whether there was any proof of His existence. I remained thinking over the question late into the night; it was getting onto eleven when I decided that God did really exist. For me that moment was a moment of great joy; its unspeakable warmth flooded my being as a child is flooded with joy when he is gathered up into the arms of his mother after a dreadful period when he thought he had lost her. I had found my Creator, my Lord and Master. My faith that so far had rested merely on hearsay was now grounded on my own experience. I felt so glad that I could hardly contain myself with joy; I offered a prayer, a supplication, that in future, doubt with regard to His existence may never be permitted to assail my mind. On that memorable day I was eleven years old... but today I value that prayer in the same way as I did when I poured out my heart that day in supplication. Today again I repeat that prayer; only at that time I was but a child and now I have grown into a man. I now have better experience to guide my wording of this prayer and I make just this addition that God in His Grace and Mercy may bestow certainty by realisation upon me with regard to Himself.

“After those waves of emotion had begun to stir my thoughts to which I have just referred, one morning I performed ablutions and wore that robe – not because it was beautiful and I liked it, but because it had belonged to the Promised Messiah. It was sacred on that account and full of blessings. This was the first realisation on my part of the sacred position of the Messenger of God.

“Having put on that robe I locked myself in my room. I spread a cloth on the floor and stood for the Salat (obligatory prayers). In the course of that prayer I wept – wept profusely and to my heart’s content –and took a solemn vow that in future I would never miss a single obligatory prayer. When I think of those

days I am amazed to find what an unshakeable power of resolve I possessed at the time. I was only eleven, and there were yet a few years left of my childhood, but I kept that vow and I am keeping it still...

“I do not know why I wept that day. A philosopher and a sceptic would say that my mood was brought on by some nervous breakdown – a religious man, on the other hand, would attribute it to the fear and love of God – but I, who passed through that experience am unable to assign any cause to it. I can only remember that I repeated my vow more and more fervently each time and wept more and more. But indeed how full of blessings has been that weeping of mine, and what abiding comfort has come to me from that grief to which I can assign no cause!

“When I think of those tears I am convinced that they were not the result of hysteria. Then what were they? I am inclined to believe that they were the result of some rays of light from the sun of the spiritual world that had penetrated my heart: I believe they were the result of some words that fell from the lips of the Promised Messiah عليه السلام, or perhaps they were due to some look from his eyes which fell on me. But if they were not due to these two things, I am unable to say where that flood came from.”¹⁹

**PROFOUND LOVE FOR THE COMPANIONS OF THE
PROMISED MESSIAH عليه السلام—THE DEATH OF HADHRAT
MAULVI ABDUL KARIM رضي الله عنه**

It was the nature of Hadhrat Sahibzada Sahib رضي الله عنه that if he loved someone, he also loved those who adored and served that person. His profound love for the Promised Messiah عليه السلام is evidenced by the fact that he was increasingly drawn towards those companions of the Promised Messiah عليه السلام who were imbued with the love of

the Promised Messiah عليه السلام. The following description, in his own words, uncovers this aspect of his personality:

“Then came the year 1906, and Maulvi Abdul Karim رضي الله عنه fell ill. I was only seventeen years old, which is a stage of life that usually flies past in no more serious occupation than amusement and play. While Maulvi sahib lay ill we spent the day in our usual round of games. Once I took him a bowl of soup; apart from that I do not remember I ever went to enquire after his health. To my childish mind it seemed that he could not yet die: it never occurred to me that he could die before the Promised Messiah عليه السلام. Maulvi Abdul Karim رضي الله عنه was of a rather quick temper and my only contact with him had been during some lessons of learning the alphabet. Beyond this there had not existed any bond between us.

“I remember in those days we sometimes had heated debates about who was the ‘Angel’ of the ‘Right-hand’ side of the Promised Messiah عليه السلام and who was of the left. Some of us said that Maulvi Nooruddin stood on the right, while others would say that that position belonged to Maulvi Abdul Karim. It was beyond the power of our childish minds to estimate and compare their worth and the extent of their learning but on account of the great love, I believe, with which Maulvi Nooruddin always treated me, I was one of the Nooruddinis. We of this party even ventured once to ask the question of the Promised Messiah عليه السلام himself and he confirmed our view.

“In short there had been no deep bond between Maulvi Abdul Karim رضي الله عنه and myself except that I was greatly impressed by his powerful sermons, and by the devotion and love he had for the Promised Messiah عليه السلام. But the moment I heard the news of his death, there came a most unusual change over me. The voice that conveyed this news to me went through my being like some electric

current of extraordinary strength. The deep sense of loss and heavy grief that suddenly came over me was more than I could bear and I rushed blindly to my room and locked myself in. I flung myself on the bed and lay like a lifeless log of wood, an uncontrollable storm of tears flowing from my eyes. These tears were no ordinary tears: a raging flood of grief lay behind them. The transitory nature of this life on earth, the boundless love which Maulvi sahib had for the Promised Messiah عليه السلام, and the untiring devoted service he rendered him – my mind went over these things, lingering over many scenes that one after another rose before my eyes. But over and over again I reverted to the thought: Maulvi sahib rendered valuable help to the Promised Messiah عليه السلام, but now that he is no more it would mean so much more pressure upon the Promised Messiah عليه السلام and the strain would increase. Then my thoughts again drowned in my grief and tears flowed with added vehemence. I was so overcome that I took no food that day and even the Promised Messiah عليه السلام was struck by the change that had come over me. ‘I wonder what has come over Mahmud,’ he remarked. ‘The bond between him and Maulvi sahib was not so very great: if he goes on like this he will fall ill.’

“Thus with the death of Maulvi Abdul Karim sahib there opened a new chapter in my life, and I began to take a deep interest in the needs and affairs of the Community...I felt as though his soul had descended upon me.”²⁰

EDUCATION

The birth of Hadhrat Sahibzada Sahib had been the source of enormous universal contention. The truth of the claim of the Promised Messiah عليه السلام depended on the long and successful life of Hadhrat Sahibzada Sahib. Hence, this child certainly deserved that his father should leave no stone unturned for the provision of his health, security, education and training. But it is astonishing that no such step was taken by the Promised Messiah عليه السلام. He did not pay any special attention to the health and protection of the child, nor were any special arrangements made for his education and training.

Neither was it the case that the child was healthy and strong nor was he clever in class, requiring no special attention. On the contrary, this was a weak and feeble child whose health in no way could be considered enviable. Before his birth all other children born to his mother had died in their infancy. The malady he suffered of a chronic inflammatory eye infection was not only a physical problem but was also creating difficulty in his education. Because of the eye infection he often missed school. Even when he did attend, he was unable to give proper attention to his lessons. As a result his childhood education cannot be called satisfactory according to any worldly standard.

It is an important psychological question that a man who makes a prophecy of the birth of a son that he will have a long life and great scholarship, if he had contrived it and it had nothing to do with divine glad tidings, then what should be his course of action for the arrangement and supervision for the education of his children. It was no ordinary matter, as the eyes of all friends and foes were focused upon this child. However, it is astonishing that Hadhrat Mirza Ghulam Ahmad عليه السلام showed no anxiety over this. Other than his rejoicing greatly at the completion of reading the Arabic text of the Holy Qur'an by Hadhrat Sahibzada Sahib رضي الله عنه we see no specific interest in his education shown by the Promised Messiah عليه السلام.

As was customary at the time, the education of Sahibzada Sahib at home was to familiarise him with the alphabet and teaching him the Arabic text of the Holy Qur'an. The Promised Messiah عليه السلام appointed Hafiz Ahmad Naghpoori for this purpose. One can deduce something of the great love the Promised Messiah عليه السلام had for the Holy Qur'an when Hadhrrat Sahibzada Sahib finished the first reading of the Arabic text. The Promised Messiah عليه السلام organised a large function for this occasion and to show his gratitude rewarded Hafiz sahib with Rs.150, which in those days was a large sum of money. The gathering not only comprised those living in Qadian. Many other people who Huzur was acquainted with were invited. They came from near and they came from afar. It was a very blessed gathering.

Apart from this Huzur wrote a benedictory comprising prayer, 'Ameen' that was read during a Jalsa (Gathering). The study of this Ameen is very enlightening. Some verses from it are presented below:

*All Praise be unto Him Who is the everlasting.
None is His equal, nor is anyone like unto Him.
He remains for ever, the rest is transient
To love others than Him, is a mere fantasy,
He alone is my heart's desire, I know none other,
My heart exclaims: Holy is He Who keeps me in sight.
No way can I thank Thee
All that is mine is Thine
You have filled my abode with all Thy favours
With the advent of Thy light, gone is all darkness
Bless this day Ye Who keeps me in sight
Oh Ye All-Powerful protect us from all catastrophes.
We have come to Thy abode. We have pledged faith in Thee*

Our hearts are free of all others since we came to know Thee.

Bless this day Ye Who keeps me in sight

Grace with acceptance all my prayers Lord

I am all for Thee, help us my Lord we have come to Thy abode with great expectations.

*Bless this day Ye Who keeps me in sight.*²¹

Hadhrat Musleh Mau'ood رضي الله عنه was enrolled into school for formal education after the first reading of the Holy Qur'an. Along with this he was provided Urdu and English tuition at home. Hadhrat Pir Manzoor Muhammad sahib رضي الله عنه taught him Urdu and thereafter Hadhrat Maulvi Sher Ali sahib رضي الله عنه taught him English. We can better gauge the circumstances in which all this took place from Hadhrat Musleh Mau'ood رضي الله عنه himself.

POOR HEALTH AND POOR SCHOOL ATTENDANCE

Hadhrat Musleh Mau'ood رضي الله عنه states that regarding his education he owes the greatest debt to Hadhrat Khalifatul Masih I رضي الله عنه. He was only too aware on account of being a physician, that due to the poor health of Hadhrat Sahibzada Sahib, it was not possible for him to look at a book for any length of time. Hence, Hadhrat Khalifatul Masih I رضي الله عنه would sit him down next to him and instruct him to listen while he read aloud. From an early age Hadhrat Sahibzada Sahib continuously suffered from an eye infection, a condition he endured for almost four years. At one point this had become so chronic that the doctors predicted complete loss of sight.

In this state of affairs Hadhrat Mirza Ghulam Ahmad عليه السلام began to offer special prayers for his son's health and complemented these with voluntary fasting. Hadhrat Musleh Mau'ood رضي الله عنه could not recall whether he kept three or seven fasts. When he put a morsel of food in his mouth to break his final fast, Hadhrat Musleh Mau'ood

at once opened his eyes and shouted, 'I can see!' However, he lost most of the sight in his left eye due to the intensity of this ailment and its immutable presence. He was unable to read with this eye and could recognise only a familiar face at a distance of four feet. Only his right eye functioned but even that developed infection and became so severe that it kept him awake night after night.

The Promised Messiah عليه السلام had instructed his teachers to let him study on his own volition without any compulsion because his fragile health would not tolerate the burden. The Promised Messiah عليه السلام kept reminding him to study the translation of the Holy Qur'an along with Bukhari from Hadhrat Maulvi Nooruddin sahib رضي الله عنه. He also advised him to study some medicine, as this was the family pursuit.

Master Fakir Ullah sahib was his mathematics teacher. He used the blackboard to write and explain the sums to the children. Hadhrat Sahibzada Sahib thought it was useless to sit in this class, as he was unable to see the board and his sight tired quickly from staring. He attended the class as and when he felt like it. Once Master Fakir Ullah sahib complained to the Promised Messiah عليه السلام about his poor attendance. Hadhrat Sahibzada Sahib hid in fright but the Promised Messiah's عليه السلام reaction was very calm. He thanked the teacher for showing such deep concern for his son. He was very pleased to hear that Mian sahib managed to attend school sometimes because in his mind, he was completely unfit for study. Then the Promised Messiah عليه السلام remarked with a laugh, that he did not expect him to run a grocery store for which he would need arithmetic. It did not matter whether he could or could not do mathematics. What mathematics did the Holy Prophet Muhammad صلى الله عليه وسلم or his companions learn? It was good if he went to school but he was not to be forced.

Hadhrat Musleh Mau'ood رضي الله عنه states that upon hearing this he took full advantage of the situation and almost stopped attending school; he was only seen in class once or twice a month. Hence, this was how he received his education. However, there

is no doubt he was constrained by poor health. Apart from his eyes, he also suffered from liver complaints because of which he had to eat Mung dal or spinach leaf stock for six months at a time. He also developed an enlarged spleen. Red iodide of Mercury was massaged in the area of the spleen. It was also rubbed into his neck because he had scrofula; a form of tuberculosis affecting the lymph nodes, especially of the neck most common in children. He developed fevers that would not subside for up to six months. One can imagine the state of his education from these circumstances along with his father's instruction to give him complete freedom with regard to school attendance!

It seems his natural inclination was towards a different kind of study altogether. When he was about ten years of age, the Promised Messiah عليه السلام on going home after he had delivered his lecture at the Jalsa Salana (Annual Gathering) of that year, asked Mian sahib if he retained any part of the lecture. In reply Hadhrat Mian sahib at once recounted a summary of the lecture, and the Promised Messiah عليه السلام was greatly pleased to find that he had listened with such attention as to be able to give off-hand, such a good summary.²²

This incident demonstrated the kind of study in which his interest laid, and his subsequent life furnished an eloquent testimony as to his marvellous scholarship and attainment.

POOR HANDWRITING

Hadhrat Mir Nasir Nawab رضي الله عنه was the maternal grandfather of Hadhrat Musleh Mau'ood رضي الله عنه. Once, he asked Hadhrat Sahibzada Sahib to write a few sentences in Urdu to check his standard. Hadhrat Musleh Mau'ood stated that his handwriting was always poor but in those days it was so poor that one could hardly read it. He states:

“most of my children's handwriting is better than mine. Only my daughter, Amtur Rashid writes like me. Her writing is so bad that we once offered her a

prize of one rupee if she could read her own handwriting. This was my condition at the time that sometimes I could not even read my own handwriting!"

His grandfather became quite cross as he was quick-tempered. He tried his best but could not make head nor tail of it remarking that it was a scribble. Enraged, he stormed off to see the Promised Messiah عليه السلام. His grandfather admonished the Promised Messiah عليه السلام saying he did not have even the slightest care for Mahmud's education. He presented the Urdu writing of Hadhrat Sahibzada Sahib as proof of his claim. He continued to admonish the Promised Messiah عليه السلام claiming the boy's life was being ruined.

Observing Hadhrat Mir sahib in this angry state the Promised Messiah عليه السلام called Maulvi sahib.

Whenever the Promised Messiah عليه السلام was presented with some difficulty he would always call for Hadhrat Maulvi Nooruddin sahib. Hadhrat Maulvi Nooruddin sahib had great love and affection for Hadhrat Sahibzada Sahib. He came into the room and as was his way, stood to one side with his head down. The Promised Messiah عليه السلام explained, 'Maulvi sahib! I have called you for this purpose that Mir sahib claims it is not possible to read Mahmud's handwriting. I wish that he be tested.'

Upon saying this, the Promised Messiah عليه السلام lifted his pen and wrote two or three lines of text and asked Hadhrat Musleh Mau'ood to copy it. This was the simple test devised by the Promised Messiah! Hadhrat Musleh Mau'ood copied the writing with great care and attention. It was not a long piece of writing and it simply had to be copied which made it even easier. When the Promised Messiah عليه السلام examined it he said, 'I became quite concerned by Mir sahib's statement but his handwriting is quite similar to my own.' Hadhrat Maulvi Nooruddin sahib was already in support of Hadhrat Sahibzada Sahib. He stated that Mir sahib had lost his temper without reason otherwise his handwriting was very good.

RELIGIOUS EDUCATION UNDER HADHRAT MAULVI NOORUDDIN

Hadhrat Maulvi Nooruddin sahib advised Hadhrat Sahibzada Sahib not to read by himself. He encouraged him to come to him for lessons. Hence, with great determination Hadhrat Maulvi Nooruddin sahib read the whole Qur'an to him with translation followed by Bukhari. He did not go through the Qur'an slowly; he would only elaborate on the odd occasion, otherwise he would quickly read through the chapters. He was able to read the whole Qur'an with Hadhrat Sahibzada Sahib within three months. Thereafter absences started to creep in.

After the death of the Promised Messiah عليه السلام, Hadhrat Maulvi Nooruddin sahib, Khalifatul Masih I رضي الله عنه again urged him to finish the whole of Bukhari with him. Although there were absences from time to time they persevered in fulfilment of the promise they made to the Promised Messiah عليه السلام to complete both the Holy Qur'an and Bukhari with Hadhrat Khalifatul Masih I رضي الله عنه.

He learned medicine in addition to the commentary of the Holy Qur'an. He was able to complete the commentary within two months. He would sit Hadhrat Sahibzada Sahib next to him. Sometimes he would read a full part of the Holy Qur'an with translation and on other occasions only a portion of it. In the same way he covered the whole of Bukhari within two to three months.

Once during Ramadan, Hadhrat Khalifatul Masih I رضي الله عنه gave commentary (Dars) that covered the whole Qur'an. Hadhrat Sahibzada Sahib had the good fortune to be in attendance for every lesson. He was also able to read some Arabic magazines with Hadhrat Khalifatul Masih I رضي الله عنه. Hence, this was the sum total of his education and it was during these days that Hadhrat Sahibzada Sahib had a vision. ²³

On another occasion, commenting upon the teaching technique of his revered teacher, Hadhrat Al Hajj Hakeem Maulvi Nooruddin رضي الله عنه, Hadhrat Musleh Mau'ood رضي الله عنه states:

“The biggest lesson Hadhrrat Khalifatul Masih I رضي الله عنه taught me was this that whenever I would raise a question while reading, he would state, ‘Mian keep reading. Deeply ponder this question yourself at home.’”

Hadhrrat Hakeem Maulvi Nooruddin رضي الله عنه was the first elected Khalifa of the Ahmadiyya Muslim Community after the demise of the Promised Messiah عليه السلام. He was renowned for his knowledge and excellence throughout the whole of India. Where he would permit others to ask questions, giving them detailed replies, he would not permit Hadhrrat Sahibzada Sahib the same right. One reason for this may have been that he considered Hadhrrat Sahibzada Sahib to be so brilliant that with some thought he could arrive at the answer by himself.

The second reason seems to be that Hadhrrat Khalifatul Masih I رضي الله عنه considered attainment of Quranic knowledge to depend more upon God’s Grace than mere effort. Hadhrrat Khalifatul Masih I رضي الله عنه was convinced that this child would learn the Holy Qur’an under God’s own stewardship and guidance.

Initially Hadhrrat Sahibzada Sahib felt that Hadhrrat Khalifatul Masih I رضي الله عنه treated him harsher than the other students. However, the reason for this distinction slowly began to dawn on him. Hadhrrat Sahibzada Sahib himself recalls:

“...Hence, teaching me in this fashion, he stated, ‘whatever knowledge Nooruddin possessed he has taught it.’ There was a subtle point hidden in this statement. A Muslim is only required to read the translation and understand it thoroughly. The rest of the knowledge comes through God-given insight. For that one must make the necessary effort and seek it from Allah. If I had written down all I was taught by Hadhrrat Khalifatul Masih I رضي الله عنه then where would I have found the answers to all these objections that are being raised against Islam? Was he to live forever? No! For this reason he taught me this formula which was to prove useful even after his death.”²⁴

On another occasion he stated:

*“Allah Almighty has now blessed me with so much knowledge ...but it was he who created a relish and craving for this Book (Qur`an) and he set me on the right course concerning its commentary. And He laid such foundations upon which I was able to build a structure. For this reason I always consciously pray for him.”*²⁵

STRONG AFFINITY FOR RELIGIOUS EDUCATION

Hadhrat Musleh Mau`ood's رضي الله عنه interest and inclination towards religious knowledge appears to have been completely different and distinguished from his interest in worldly knowledge. His interest in his maths class was non-existent, which he stopped attending altogether due to poor health. He did not show much interest even in the other subjects. Attendance at school became scarce. Contrast this with his interest for religious knowledge. Sometimes he would sit and wait all day in the anticipation that Hadhrat Khalifatul Masih I رضي الله عنه may be able to spare him a few moments from his busy schedule to teach him something new. He possessed such fervour for religious knowledge that there was no question of his physical ailments being a hindrance. In fact, the extraordinary difficulty he had to endure in this regard resulted in him being affected by further illness. Hence, he states:

“No one else could learn in the way that I learned from Hadhrat Khalifatul Masih I. He would read half a part of Bukhari and in certain places he would elaborate on a point. Sometimes I would wait a whole day to receive tuition from him. I was unable to eat on time. This affected my digestive system. Once I had a headache after returning from study. Mother asked me, ‘what have you been reading?’ I replied that I do not read. Only Maulvi sahib reads. My mother reported this to Maulvi sahib. Hadhrat Maulvi sahib said, ‘Mian! You should

*have told me! What was the need to tell your mother?"*²⁶

In this connection, the following account is worthy of attention as it reflects the innate affinity and high regard Hadhrat Sahibzada Sahib had for religious education. Huzur relates:

*"Once Hadhrat Khalifatul Masih I رضي الله عنه became upset with me during the lifetime of the Promised Messiah عليه السلام. The reason for this was that Hadhrat Khalifatul Masih I رضي الله عنه had offered a prize for an article to be written on a subject that was not considered by some to be worthy of an award and I concurred with them. One individual harshly criticised it and someone conveyed it to Hadhrat Maulvi sahib attributing the harsh remarks to me. Maulvi sahib fell out with me. I was studying Bukhari with him in those days. I at once picked up the Bukhari and went to study with him. This was despite suffering fevers in those days, fevers that had kept me from study for many months. However, in these circumstances I thought if I do not go today a barrier will develop and I shall be bereft of knowledge."*²⁷

This incident reflects another aspect of Hadhrat Sahibzada Sahib's insight and sagacity. It is the realisation that in these circumstances a barrier can develop between the sage and the pupil, which can be a hindrance in the path to education. Not every child is blessed with this kind of insight. This anxiety echoes his powerful intellect and wisdom.

Apart from learning the Holy Qur'an and Bukhari lesson by lesson, Hadhrat Sahibzada Sahib had the good fortune because of being in close proximity, morning and evening, to the Promised Messiah عليه السلام, of learning religious knowledge to a very reputable standard. However, this was verbal and general in its nature. It was a house in which the only topic under discussion night and day was God and His Prophet صلى الله عليه وسلم. As he grew older under the blessed influence of the Promised Messiah

وعليه السلام, so did the number of those who came to Qadian for various needs. It reached the point at which Qadian became a special resort for all. Those who came included friends as well as foes but both were interested only in religious matters.

Hence, in those days for a child to be raised in the company of the Promised Messiah عليه السلام was synonymous with enrolling at a distinguished religious training institution. Hadhrrat Mirza Bashiruddin Mahmud Ahmad sahib رضي الله عنه commenting upon this period states:

*“Till this day the sound of the Promised Messiah’s عليه السلام voice is reverberating in my ears. I was young but my preoccupation was always to sit in the company of the Promised Messiah عليه السلام and listen to his discourses.”*²⁸

Hadhrrat Musleh Mau’ood رضي الله عنه describes the benefits derived from such encyclopaedic discourses:

*“We heard so many issues being discussed in these gatherings that thereafter whenever we read a book of the Promised Messiah عليه السلام, it seemed as if we had heard all these things from him before. The Promised Messiah عليه السلام had the habit of discussing in the gatherings of the morning and evening, whatever he had written during that day. For this reason we remember all his words and we clearly understand their meaning which are completely in line with the Promised Messiah’s عليه السلام desire and are based on his teachings.”*²⁹

IMPRESSIONS OF HIS TEACHERS

Finally, we will bring this account to an end by briefly outlining the impressions of two venerable teachers of Hadhrrat Sahibzada Sahib. One important aspect of studying the life of a person is to see the student through the eyes of his teachers. Hadhrrat Maulvi Sher Ali sahib رضي الله عنه was Hadhrrat Sahibzada Sahib’s English teacher. He taught him at home as well as at school. Giving his impressions he states:

“...Hadhrat Sahibzada Sahib رضي الله عنه began to learn English from me at the age of 10 years. I was living in a house adjoining the Darul Masih Mau'ood... Hadhrat Musleh Mau'ood رضي الله عنه attended English lessons for all the time I lived in this house. And I provided this service continuously over the last 10 years of the Promised Messiah's life. This practice continued during six blossoming years of the Khilafat of Hadhrat Khalifatul Masih I... Although Huzur's growing and blossoming into a fruit bearing tree happened in front of my very eyes, he was like a very fragile plant with the most tender and delicate leaves when I first saw him...

“From his early childhood I observed nothing but praiseworthy attributes and laudable traits of character in Huzur's personality. From the beginning, he possessed the lustre of piety and showed signs of righteousness that became more and more prominent as he grew older. It is possible that some may think I am biased towards him, therefore, I shall cite an incident from his early life by which people can judge for themselves what the truth is. In Huzur's childhood the Promised Messiah عليه السلام instructed him not to take any food or drink from anyone. Now observe how this child of tender age acts upon the Promised Messiah's عليه السلام guidance.

“As I have stated earlier, Huzur would come to my house for tuition. This house was adjoining the house of the Promised Messiah عليه السلام; in fact it was a part of the Promised Messiah's عليه السلام house. Hadhrat Khalifatul Masih II came to study there for three years. Whenever Huzur became thirsty, he would get up and go to his own house and return after having a drink. No matter how pure the water, no matter how clean the glass being offered to him, he would not drink it only because it was the instruction of the Promised Messiah عليه السلام. This incident appears to be a small trifling matter but it reflects like a mirror

through which we can observe the true picture of Hadhrat Musleh Mau'ood رضي الله عنه at that time.

“Firstly, one can see how completely Huzur obeyed the instructions of the Promised Messiah عليه السلام from an early age. Secondly, we see the care he took to obey the instruction. In my opinion it was not the instruction of the Promised Messiah عليه السلام that Huzur rejected even the water offered to him at someone's house. However, Huzur was so obedient that apart from his own house, he would not take water from the pitcher or goblet of any other house in Qadian. This is the level of care, which in other words is called righteousness (the fear and love of Allah). Hence, just this example of conformity is proof that Huzur رضي الله عنه was treading along the subtle paths of obedience and righteousness. And this was the seed that kept growing with age and became more and more prominent until it reached the final stage of perfection. This incident with the water happened on numerous occasions and each time Huzur was steadfast in showing obedience. It is possible that some may think Huzur abstained due to shyness but this was not the case. Huzur was very informal in our house to the point where, to this day, we recall his cheerful and polite conversation with great fondness.

“There is another incident from the student days of Hadhrat Sahibzada Sahib that reflects his moral condition. One day it was raining, though not heavily, when I arrived at Huzur's house at the agreed time. I knocked on the door with the steps leading to it. Huzur رضي الله عنه opened the door. I entered the house and sat myself down in a chair on the veranda. Huzur went into another room. I assumed he would come out onto the veranda with his books. But when he did not come out of the room I peered into it and what do I see? Huzur is prostrate in prayer. I thought that Huzur might have assumed I would not turn up because of the rain and now that I came Huzur felt the need and was offering

*prayers for me. Huzur stayed in prostration offering prayers for a long time.”*³⁰

Similarly, another teacher, Hadhrat Mufti Muhammad Sadiq sahib presents his impressions in these words:

*“Because I accepted Bai’at at the hands of the Promised Messiah عليه السلام at the end of 1890, and because I continued to visit, I have been observing Hadhrat Musleh Mau’ood رضي الله عنه from a young age; how he was always modest, well-mannered and sincere and always inclined towards the spiritual. And from a very young age he was interested in the religious affairs of the Promised Messiah عليه السلام. Often Huzur would accompany the Promised Messiah عليه السلام for the obligatory prayers in the Jamia Mosque and would listen to the sermon. Once, I recall when Huzur was about ten years of age, Huzur was stood in prayers next to the Promised Messiah عليه السلام in the Aqsa Mosque and then crying profusely in prostration. By nature he possessed the love of Allah and was fond of His prophets.”*³¹

PUBLIC SPEAKING AND WRITING

TUITION BY HADHRAT MAULVI NOORUDDIN

An important aspect of Hadhrat Musleh Mau'ood's رضي الله عنه education was public speaking and writing. In this discipline it was again Hadhrat Khalifatul Masih I رضي الله عنه, who by taking a keen interest in his training, became his teacher and counsellor. The strictness with which he assessed Hadhrat Sahibzada Sahib's essays and speeches sometimes caused heartbreak even though the reason for this harshness was purely because Hadhrat Khalifatul Masih I رضي الله عنه had such high expectations. It was to fulfil the criteria upon which these high expectations were based that he scrutinised Hadhrat Mirza Bashiruddin Mahmud Ahmad sahib رضي الله عنه. In this connection Hadhrat Sahibzada Sahib states:

“I remember it well. When I wrote the first article for the journal Tashheezul Azhan, it received a lot of praise. The Promised Messiah عليه السلام also liked it. Hadhrat Khalifatul Masih I رضي الله عنه himself showed it to many people but he said to me, ‘Have you heard the saying – the camel is forty but the toda is forty-two? What does this mean?’

“I admitted that I did not know what a ‘toda’ was. He said that someone asked a camel owner how much he wanted for his camel. He replied, ‘I will take forty rupees for the camel and forty-two for the camel’s baby.’ He enquired why that was so. The camel owner replied, ‘this is because it is a camel as well as the baby of a camel.’

Hadhrat Khalifatul Masih I رضي الله عنه stated, ‘I am well versed with your father’s writing. This article is not up to Hadhrat sahib’s standards. I will only be happy

*when you can write better than him.”*³²

Hadhrat Mirza Bashiruddin Mahmud Ahmad sahib رضي الله عنه states:

*“We once created an association to enable its members to become good speakers and debaters and the best speakers were awarded prizes. Whenever I delivered a speech, I would always be cross-examined and criticised by Hadhrat Khalifatul Masih I رضي الله عنه. This practice continued for some time. My mind deceived me as I began to believe that Maulvi sahib was too harsh with me. Hence, I wrote an article for a schoolfellow who was a novice speaker and gave it to him to read out. When he had finished reading it, Hadhrat Maulvi sahib was full of praise for him. Upon this my feelings that Maulvi sahib was strict with me were reinforced.”*³³

This was Huzur’s own impression. A young class fellow of Hadhrat Sahibzada Sahib, the respected Sheikh Abdul Aziz sahib gives his own impressions on this issue:

“Hadhrat Maulvi Nooruddin sahib رضي الله عنه in the days of his Khilafat stayed behind in the Aqsa Mosque after leading the Friday prayers. A few students typically delivered their short speeches. Thereafter, Hadhrat Maulvi sahib رضي الله عنه gave his remarks on each speech but he was especially critical of Hadhrat Mian sahib’s speech. And informed him about what he should have included in it. He also pointed out some of his qualities with much love and affection. From all this I for one at least thought that Mian sahib’s speech was the worst with too many mistakes. But I was not aware that he was actually training Mian sahib. Later I saw Hadhrat Musleh Mau’ood رضي الله عنه deliver such mind boggling lectures that I was amazed to think he was the same person who lagged behind all the other speakers.”

When the teacher has such a relationship with his student then sometimes instead of concentrating on the teacher’s best intentions, his outward severity begins to be

felt more intensely by the pupil. In such circumstances the response of most students either manifests itself as hatred for the teacher and also for the subject or such students become disheartened, and fade away from a lack of fervour. Contrary to this, Allah Almighty has blessed certain students with such a nature that this treatment acts like a whip, whereby they courageously take up the challenge to rid themselves of their weaknesses and try to make their abilities more manifest and luminous.

It had the latter effect upon Hadhrat Mirza Bashiruddin Mahmud Ahmad sahib رضي الله عنه and this was the expectation of Hadhrat Khalifatul Masih I رضي الله عنه. As a result of this the new heights his speeches and writing had attained can be gauged here, there and everywhere throughout the rest of his life.

PUBLIC SPEECH AFTER A FOOTBALL GAME

During the period from early childhood to the death of the Promised Messiah عليه السلام, apart from this training, Hadhrat Sahibzada Sahib sometimes had to deliver speeches in public.

In 1908, there was a football match between the Ta'limul Islam High School Qadian and the Amritsar Khalsa College in which, by the Grace of Allah, the Ta'limul Islam High School was victorious. Hadhrat Sahibzada Sahib رضي الله عنه was suddenly approached after the football game to speak at a gathering organised by the Muslims. Prior to this Hadhrat Sahibzada Sahib had never made a public speech to an audience that not only included prominent Ahmadis but also some revered guests from the local town. For this reason Hadhrat Sahibzada Sahib offered his apologies and said he had not made any preparations. However, upon the wishes of the audience he obliged them with a very impressive speech and presented such new insights that they were amazed to hear words of great wisdom emanate from an adolescent student. In this speech Hadhrat Sahibzada Sahib stated:

“God Almighty teaches us a prayer in Surah Fatiha and that is: O Lord, guide us not along the paths of those who have incurred displeasure (Arabic Maghdoob) nor of those who have gone astray (Arabic Dhalleen)... From Hadith it is apparent that by ‘Maghdoob’ are meant the Jews and by ‘Dhalleen’ are meant the Christians... On the other hand, everyone is in agreement that this Surah (Chapter) was revealed at Mecca. Now this is a strange thing that when this Surah was revealed the Jews were not opposed to the Holy Prophet nor were the Christians opposed to him صلى الله عليه وسلم. His enemies were only the polytheists of Mecca... What is the significance of this? Why is it that Allah failed to mention the polytheists who severely opposed the Holy Prophet صلى الله عليه وسلم in Mecca and instead mentioned the Jews and Christians that were there in a tiny, insignificant minority? This points to the fact that Allah, Who revealed the Holy Qur’an, is the Knower of the Unseen. Allah was aware that according to His destiny, the religion of Mecca was to be destroyed and annihilated forever, ...there was no need to teach a prayer concerning them. A prayer was taught relating to those religions that were to survive and with whom Islam was to clash either spiritually or materially.”³⁴

FIRST SPEECH AT AN ANNUAL GATHERING

From his earlier speeches, the most important and worthy of consideration is the speech delivered during the Jalsa Salana (Annual Gathering) eighteen months before the death of the Promised Messiah, عليه السلام, held in December 1906. On this auspicious occasion apart from the organisation’s finest scholars and nobles there were many men, women and children from the surrounding communities. Huzur was very anxious because this was his first speech in front of a large public gathering and also because of the importance of the occasion. Despite this Hadhrat Sahibzada Sahib’s speech was

extraordinarily successful. He presented the commentary of the second Ruku of Surah Luqman. The speech being full of new insights and subtle points became the talk of the town. Fingers began to be raised in surprise and amazement that this youngster had excelled great scholars when expanding the hidden meanings of the Holy Qur'an! Hence, this speech was published in the 'Al-Badr' magazine, published from Qadian, and its study leaves one spiritually gratified. Hadhrrat Mirza Bashiruddin Mahmud Ahmad رضى الله عنه describes his own condition during the speech:

*“The first speech that I made in a public gathering – was after reading this paragraph of the Holy Qur'an in this very Mosque... My knowledge has greatly increased since then and my thoughts and ideas have changed, but even now I become amazed when I read this speech. How did those ideas come out of my mouth? And if I spoke those words now, I would think they were explained to me through the special Grace of God. Because of my youth and speaking for the first time in an important assembly, my nerves were so badly affected that I could not make out people's faces, it seemed dusky and gloomy. And I did not know what I was saying. I only realised what I had said when I later read the speech in the newspaper. This Ruku served as a seed in helping me preach Islam and I benefited from it very much.”*³⁵

One can get some idea of the state of the listeners on this occasion from an important companion of the Promised Messiah عليه السلام, who was also a skilful poet, Hadhrrat Qazi Muhammad Zuhoor Uddin Aqmal sahib رضى الله عنه in these words:

“The shining star of the minaret of prophethood, the glittering gem of the summit of apostleship, Mahmud in the protection of the Loving God, stood to speak on idolatry. I listened to his speech with rapt attention. I am lost for words! It was a flood of eloquence that was flowing with full force. Definitely, to possess these mature ideas at such a young age is no less than a miracle. In my opinion this

is also a sign of the truth of the Promised Messiah عليه السلام. And this is apparent from the lofty heights achieved by this pearl that is the focus of attention of the Promised Messiah's training. He (Hadhrat Musleh Mau'ood) presented an amazing discussion on spiritual excellence.” (Al-Hakam 10th January 1907).

WRITINGS – THE TASHHEEZUL AZHAN

As far as an opportunity to exercise his pen, the first cogent manifestation of this that came into public view was in a religious journal for the youth. Hadhrat Sahibzada Sahib founded an association in 1906 when he was no more than 15 years of age for which the Promised Messiah عليه السلام, at his request chose the name of Tashheezul Azhan, meaning, ‘the sharpening of intellect’ He states:

“There were seven of us students who founded the Tashheezul Azhan journal. We did not seek help from anyone else. We did not ask for a penny towards its cost, and financed it ourselves. However, later we did not refuse if someone offered a voluntary donation. Otherwise we bore the burden ourselves and did not even ask anyone for an article. We were its editors, we were its publishers and we were its distributors. We did everything ourselves.”³⁶

The journal published first-rate articles. It provided them an opportunity to exercise their pen for the defence of Islam. Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad رضي الله عنه was not only its founder but also the Chief Editor of the journal. Hence, the first introduction outlining the reasons for this publication spread over fourteen pages, was of such high rank that Hadhrat Maulvi Hakeem Nooruddin رضي الله عنه praised it in emphatic words. Thereupon, Hadhrat Maulvi sahib's high expectations with regard to public speaking and writing began to manifest themselves in this student. But Hadhrat Maulvi Nooruddin sahib's compliments were those of a teacher, of a loving friend and well-wisher. Strangely even Khawaja Kamal Uddin sahib and Maulvi

Mohammad Ali sahib M.A. were fluent in their praise. These were the two gentlemen who were extremely proud of their religious knowledge even in those days. Later this pride grew to the point where Hadhrat Mirza Mahmud Ahmad sahib's marvellous scholastic and mental attainments, and the fame of his learning and excellence began to hurt them rather than please them. This is the same Maulvi Mohammad Ali sahib who after reviewing the Tashheezul Azhan in the March 1906 issue of the Review of Religions (Urdu), of which journal he was the editor, was compelled to write:

“The Tashheezul Azhan, a quarterly journal, has started publication from Qadian and its first issue has just become available. It is an example of the high resolve of the young men of this Movement. May God bless it. Its annual subscription is 12 annas (5 English pence). The editor of this journal is Mirza Bashiruddin Mahmud Ahmad, son of the Promised Messiah عليه السلام. This issue of the journal carries an introduction from his pen extending over 14 pages. It will in any case be read and appreciated by the members of the Community, but I wish to draw the attention of the opponents of the Movement to it as a clear proof of the truth of the Movement.

“The Sahibzada is only 18 or 19 [actually 17] years old. Everyone is aware of the thoughts and ambitions that inspire the minds of youngsters of that age. If they are college students, their minds are occupied with eagerness for higher education and freedom. Such zeal for the faith and such eagerness in support of Islam as are manifested in these simple words are something out of the ordinary. Not only on this occasion but, as I have observed, on every occasion this sincere eagerness of his comes to the surface It is not a casual matter that the heart of a youngster in his teens should be inspired by such eagerness and ambitions, because that is the age of sports and games, etc. Now inquire from those black-hearted people who call Hadhrat sahib an impostor whence has

this true eagerness entered the heart of this young man? Falsehood is utterly foul, its effect should have been also foul and not so pure and bright as has no equal. If a person perpetrates an impostor, he might conceal it from outsiders, but cannot conceal it from his own children, who are in his company all the time and observe every movement of his, listen to every word of his and observe the manifestation of his thoughts on all occasions. Thus where there is imposture, it must become manifest sometime or other to the wife and children of the impostor. O ye unfortunate ones, do reflect whether the children of an impostor brought up during the period of his imposture can be like this. Are your hearts not human that they cannot understand such a verity and are not affected by it? What has happened to your understanding? Do reflect, can one whose instruction produces such a fruit be false in his claim? If he is false then what is a sign of a true one?"³⁷

In those days his religious activities were growing at a frightening pace. He matured mentally and spiritually at such an amazing speed that one's mind is drawn towards those words of the prophecy, 'he will grow rapidly in stature'.

The Promised Messiah عليه السلام also noticed his religious fervour in the following words: "Mian Mahmud possesses such religious zeal that I sometimes especially pray for him."³⁸

This subtle demonstration of pleasure and delight by the Promised Messiah عليه السلام also reflects his ponderous attitude. This is a strange way to express his joy at witnessing his son's exceptional qualities. Instead of pride and boastfulness he says that he offers fervent prayers for his son. It is obvious that realising Mian Mahmud sahib رضي الله عنه to be the Promised Son, his attention turned to heartfelt prayers, beseeching, O Allah Almighty! Enable him to become that Promised Son in the prophecy and shower him with Your Grace so that all the glad tidings concerning him are fulfilled to the highest degree.

CHILDHOOD INTERESTS, GAMES AND PASTIMES

VARIETY OF INTERESTS AND PASTIMES

Hadhrat Sahibzada Sahib had a wide variety of interests and pastimes. As one ponders over them one is left in awe of his all-embracing nature. At first glance, such interests may appear to have no direct link to the human condition however, these pastimes manifest one's deep inner self because this period of life is free from artificiality.

Hence, wherever the subject of childhood and interests is brought together, it is a valuable opportunity for unbiased and unambiguous study. During recreational pastime for example, incidents of emotional incitement and their effects on the temperament, situations of loss and gain, physical dangers, dealings with friends, opportunities to usurp the rights of others, usurping the rights of others, opportunities to be self-conceited and vain or on the contrary to be humble, pious and sympathetic; many such situations arise offering the chance to study a child's mental state, emotions and the quality of their morals.

Parents worry about whether their child will actually learn anything while he is playing. It is virtually impossible for a child to play without learning something. Play is one of the most educational activities a child will ever participate in. Through play, children develop their social skills, thinking abilities, learn how to deal with various emotions, improve their physical abilities, and find out about themselves and their capabilities. When children become bored with how they are playing, they just change how they play and the learning continues. The greater the variety of ways the child plays, the easier it is to learn.

Hadhrat Sahibzada Sahib's interest in games was such that he never singled out and favoured a particular sport or pastime for it to become a permanent habit over and above the others. Huzur's games alternated and became his centre of interest with the changing seasons. Qadian is situated in such a geographical location near a mountain range, which means it is well watered and green. In the summer it is extremely hot and in the winter, extremely cold. It also rains quite heavily and sometimes there is a continuous downpour for a week at a time. In this area the simple games of the Punjab are very popular. These include games like gulli-danda, kabbadi and meyro-dabba; games exported from the regions of Europe such as football, hockey, cricket and badminton are also enthusiastically played in Qadian.

Some of these are heavily favoured in very cold climates; some are played in the spring and autumn; some in the rainy season while others are played in the searing heat of the summer.

Hadhrat Sahibzada Sahib did not favour any single sport and try to become truly proficient in it. He was by nature a very inquisitive person. Upon seeing something new, his heart craved to gain first hand experience of it. Hence, when the weather and his mood favoured football, he could be seen on the football field, when there was a Kabbadi tour, he would be out on the Kabbadi ground. When gulli-danda and meyro-dabba became the new craze among the children, he could be seen in the gulli-danda or meyro-dabba teams. When the constant downpours filled to the brim the pools all round Qadian sometimes to overflowing thereby flooding the surrounding areas to give Qadian the appearance of an island amid this water, the pleasures of swimming and sailing boats would dominate every other pastime. When Autumn and Spring brought mild and moderate weather for hunting, this sport aroused his interest.

In the early years of childhood, Hadhrat Sahibzada Sahib could be seen out hunting with a catapult in hand and a troop of boys for company. Thereafter, when

he acquired an air gun he would set off to hunt with his friends in the neighbouring villages around Qadian.

A HUNTING TRIP

Let us take a closer look and assess to what degree they help illuminate his personality. Since we were considering hunting, it may be appropriate to commence with an incident related by Hadhrat Sahibzada Sahib that involved hunting:

“I remember an incident early in my childhood. There was no limit to my astonishment, I was amazed and thought a lot about it. However, I could not understand anything. Finally, by the Grace of Allah I understood the wisdom that lay inside this incident. This incident is related to my hobby of shooting small birds with an air gun. Once I set off towards a village that may have been Nathpur. There were one or two other boys accompanying me. When I reached there, some local Sikh youths came to us and said, ‘come we will show you the prey.’

“Hence, they took us close to the village and pointed us to the prey. They kept us company wherever we went. They were enjoying the hunt as much as we were and enjoyed finding the prey as much as we were. At one time we spotted a dove perched in a tree. I took aim, fired and she fell to the ground. The Sikh boys showed as much pleasure in this as we did. In the meantime an old woman passed from there. As soon as she spotted the dove tossing and rolling restlessly, she started shouting. She told the Sikh youths that they ought to be ashamed! They had become so shameless that people from neighbouring villages were coming to destroy life in their village.” [Huzur says the Sikh youths’ complexion changed from the outburst of the old lady and they told us not to hunt there anymore].³⁹

This incident is worth pondering because if any other child were to experience such an episode they would become very frightened. And this fear would have become etched on their memory. Without doubt circumstances could have become very dangerous for Huzur and his innocent companions at the instigation of the old lady. At the time this incident took place the population of Qadian was very small and it was not held in awe by the surrounding villages as it was to be observed later. However, in the later period when the prestige of Qadian subsided, boys from Qadian were afraid to step into some notorious Sikh villages because tales of their wild and criminal behaviour were popular. These Sikh youths sometimes became enraged at the slightest provocation and gave the boys a good beating. Reports of their quarrelling and sometimes violent clashes even with grown ups were an everyday occurrence. Therefore, one can say with confidence that in the light of this background, if children remember such incidents they are always because of mental commotion and fear. When they relate such incidents they commonly end the story by saying that at the time they almost died out of fear or their legs began to tremble with fear or that they fled in fear or they prayed that O Lord! Only you can save us now! But Hadhrat Sahibzada Sahib's reaction was completely different. His state of mind is like a philosopher who struggles to unravel the complicated events of history. He was amazed by this incident because on the one hand were innocent children in sight of simple Sikh youths together sharing the natural pleasure associated with hunting; on the other hand was a religiously prejudiced born instigator as a result of which their inclination changed and prejudice dominated the natural pleasure. Why did all this happen? To what extent was it right and to what extent was it wrong? This anxiety dominated his mind not just then but year after year Huzur continued to pore over this incident. He remembered it because of the unique circumstances. Hadhrat Musleh Mau'ood's following remarks exemplify his old habit of pondering:

“At the time there was no limit to my amazement and I was very surprised and was thinking deeply about it but I could not make head nor tail of it. Finally, by the grace of God, this incident was solved for me and I understood what wisdom lay within it...”

From a young age, Hadhrat Sahibzada Sahib was an excellent shot. Hakeem Deen Mohammad sahib رضي الله عنه, who had played with Huzur in his childhood states:

“He was a very good shot with the air gun. It was so good that Huzur was able to shoot down hornets sitting on top of mangos one by one. He would often hunt small birds and doves. We would be with him and would proceed to slaughter them in the name of Allah as we went along. When he was older, he took rifles with him and everyone knows he shot wild ducks on the river Byaas.”⁴⁰

ADVICE ON THE CHOICE OF PREY

Hunting helped him to develop in many different ways. There is a large amount of cognitive development as one focuses greater attention on fundamentals and strategies to hit a target. It helped him concentrate on his surroundings and it was his habit to learn from small incidents. Hadhrat Sahibzada Sahib also learned because he was in the habit of relating the details of the hunt to the household. Hence, where they deemed appropriate, Hadhrat Amma Jan and the Promised Messiah عليه السلام gave advice, which was always full of wisdom and sagacity.

At one time Hadhrat Sahibzada Sahib went out shooting and returned with a parrot. The general Muslim public in India and Pakistan considers the flesh of the parrot unlawful and many scholars disapprove of eating it but do not consider it unlawful. However, as far as the Shariah is concerned no proof can be found of it being considered unlawful nor does it disapprove of eating it. Certainly, our disposition definitely testifies that this animal is not for consumption. Instead of delving

into these apparent technicalities, the Promised Messiah عليه السلام explained the matter to Hadhrat Sahibzada Sahib in such a loving manner that not only solved the issue of the parrot but also easily solved numerous other complicated issues. The Promised Messiah عليه السلام explained:

“It is flesh, so morally it is not forbidden to eat it. But God has not created all birds for eating. Some beautiful birds are there for us to see and enjoy while other birds are gifted by nature to delight us with their song. The parrot is one among them.” ⁴¹

In this way the Promised Messiah عليه السلام took a constant interest in his education. This episode appears trifling but a child who was taught with such understanding and wisdom was surely to possess subtle insight and a diverse, clear-sighted and discriminating mind.

HORSE RIDING

Apart from shooting, Hadhrat Sahibzada Sahib enjoyed horse riding. He states:

“I remember just before his death, the Promised Messiah عليه السلام bought me a mare. In fact, it was not bought but was sent to us as a gift. The details are thus that I saw some boys riding bicycles and I also wanted to ride one. I mentioned this to the Promised Messiah عليه السلام. He commented that he did not like riding bicycles but rather considered horse riding a more manly pursuit. In that case he ought to buy me a horse I suggested. He then stated that he liked strong and firm horses. In all probability his intention was that I become a good rider. He wrote to Abdul Majeed Khan sahib of Kapurthala to buy and send him a fine horse. He wrote to Khan sahib because his father was in charge of the State stables and his family was well acquainted with horses. Khan sahib bought a mare and sent it as a gift. When the Promised Messiah عليه السلام died, it was inevi-

table that his demise would affect our expenditure. For this reason I decided to sell this mare so that its burden of expense would not fall on my mother. One of my friends who knew of my intentions sent a message that this mare was a gift of the Promised Messiah عليه السلام and it must not be sold. At the time I was 19 years of age. I remember the place where I was stood when I received the message. At that time I was stood at the edge of the pool facing southeast from the Tashheezul Azhan office...All of a sudden the words that emanated from my lips were that no doubt this mare is a gift of the Promised Messiah عليه السلام... but I do not want to burden my mother, Hadhrat Ummul Mommineen رضي الله عنها for the sake of this mare. Therefore, I sold the mare.”⁴²

The reasons for presenting this incident verbatim is to give the readers the true sense of the Promised Messiah's عليه السلام inclination, that he possessed the spirit of a warrior. For this reason he gave priority to the manly pursuit of horse riding over bicycles. Moreover, he did not want any ordinary horse but one that was strong and firm.

Although this incident throws light upon the life of the Promised Messiah عليه السلام, without doubt this very manly quality was also found in great measure in Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه. As a matter of fact, the attributes we observe after the maturation of a person's qualities, if we go back and search for them in the person's childhood, this tree would appear as a small and fragile plant whose soft and tender roots are embedded in the soft and fertile soil of these types of incidents. The other noteworthy point is in the last part of this incident. He sold the mare despite having such a love for horses and having kept numerous horses throughout his life in accordance with his circumstances, despite even encouraging his children, both boys and girls to ride horses. His love for horses in general was in its own place, but above and beyond this the mare was special because it was a memorable gift from his dear father, the Promised Messiah عليه السلام. The mare was very special in view of the intense

love that Huzur possessed for the Promised Messiah عليه السلام. But the unambiguous sense of responsibility, thoughtfulness and mental aptitude allowed him to place different values at their appropriate times. These three qualities ensured that he never went to extremes because his decisions were not based on mere emotional sentiments. It was absolutely the correct decision to accept the sacrifice of his own sentiments but not to pay the price of putting even the slightest burden on his mother.

HIS INFORMALITY, HUMILITY & LOVE FOR CHILDREN

There are two further incidents in connection with horse riding that are interesting in their own right. Allah Rakhi, was a well known old midwife, the widow of Fazl Deen Qasaab. His family were not Ahmadis but he did render service to the Promised Messiah عليه السلام. Allah Rakhi presents this incident from her childhood:

“When Huzur returned home on his mare after a ride, despite the fact that we were not Ahmadis we stood together holding hands and requested Huzur to give us a hair or two from the mare’s tail. Huzur smiled and asked what we were going to do with it. We replied that we would catch hornets, make aeroplanes and fly them. Huzur teased that the mare would find this painful, it would weep and wail and blood would be shed. He would say come let me catch the hornets for you. Once Huzur dismounted from the mare and tied it to a tree in front of our house. He slowly removed one or two hornets from their hive and handed them to us. This incident was repeated many times.”

It is apparent from this incident that from a very young age Hadhrat Musleh Mau’ood رضي الله عنه was informal, unceremonious, humble and cheerful with a natural love for children. This is evident from the way he spoke to the little girls who from a family perspective held the position of servants and maids. In a bid to please them he dismounts from his ride and ties it to a tree. Above and beyond this he goes to the point

where he does not shirk from catching the hornets from the hive to make them happy! Hence, this small interesting episode throws so much light on a child's temperament. Childhood is a very important period because it helps to highlight simplicity, the lack of hypocrisy, and informality in a person's behaviour and conduct. Once a Hindu gentleman from Gurdaspur, Baba Kansie Ram sahib who revered Huzur, came to meet him at Batala Station. The topic of conversation turned to horses and Huzur stated:

“Once in my childhood I was riding my horse.... As we set off it began galloping out of control. Every so often I tried to stop it but it would not stop... Then I reached a point where the horse was galloping in the direction of a well, which had no parapet. Some children were playing within a few feet of this well. I thought, to save my own life, I must direct the horse towards the children and forsake many lives for my own. And to save them I must head for the well where my own life would be in danger from falling off the horse. At that moment I decided that it was my moral obligation not to care for my own well being. Therefore I let the horse go straight ahead. The glory of God! The horse was galloping away but came to an abrupt stop at the mouth of the well!”⁴³

This incident demonstrates that when a person makes a firm resolve to offer a sacrifice in the way of Allah then sometimes Allah by His Grace, accepts the spirit of sacrifice but saves the person from the difficulties of the trial.

SWIMMING, FOOTBALL, WRESTLING & OTHER SPORTS OF INTEREST

As mentioned already, Huzur enjoyed sailing boats and was an excellent swimmer. These games were played in the pools surrounding Qadian on all sides. These pools did not dry up but were only fit for swimming in the rainy season. Hadhrrat Sahibzada Sahib took part in all games and pastimes that were in vogue in Qadian. Hence, one

of his childhood companions, Mirza Ahmad Beg states:

“When he grew up Huzur enjoyed playing football and meero-dabba. I often had the opportunity to play football and meero-dabba with him. From the beginning Huzur was physically weak. In this connection there is an incident that once in a gathering where the Promised Messiah عليه السلام was present, this subject was broached and in all probability Hadhrat Khalifatul Masih I prescribed Cod-liver oil for him.

“Huzur رضي الله عنه also learned some aspects of wrestling. He learnt these from a young man by the name of Muhammad Hussain – children called him Baba Fazal Hussain. Fazal Hussain was the young man’s paternal grandfather.

“Huzur ordered a small boat from Jehlum. Huzur used to take this out on the water in the rainy season.

“Before Khilafat, Huzur played badminton at the back of Zia Al-Islam press with Hadhrat Maulvi Sher Ali sahib رضي الله عنه. Once I also participated in the game.”⁴⁴

RELIANCE ON PRAYERS AS A MEANS OF SUCCESS IN SPORTS

About reliance on prayers by Hadhrat Sahibzada Sahib as a means to attain success in every endeavour Mirza Ahmed Beg states: “in this connection a statement by the editor of ‘Al-Hakam’ is worthy of note:

“It is worth noting that children at one stage are very keen on watching sports. Often we observe that children, neglecting that which may benefit them, thereby suffering loss, travel long distances to watch such displays. However, I am certainly aware of some other boys who are students of Madrassa Ta’limul Islam. They can be found, away from the playing field, weeping and wailing before their Lord in some quiet corner upon seeing the weakness of their own team and the strength of the opposition. This is not a small thing that may be overlooked.

A ponderous soul can conclude as to what these children believed to be the key to their success. From this one can contemplate their heart's desire and belief, which was a result of the high level of education and training they had received...

“Somehow or other the game reached halftime with the scores level. There was a five minute break, or for some, a chance to pray. The match commenced again and everyone played his heart out to try and win. The Glory of God! About 15 to 20 minutes into the second half, Ta'limul Islam School Qadian Football Team scored a goal against the Khalsa Collegiate. There was no doubt about the goal and everyone accepted it without a murmur. Allahu Akbar! The minute the goal was scored, all the boys no matter where they were stood and whatever direction they were facing collectively fell into prostration with the words Allahu Akbar! The Ahmadiyya Community present all fell into prostration to show their gratitude to God for this favour. Upon seeing this all the other Muslims also followed suit and fell into prostration. It was a strange sight and a strange atmosphere! Those present were deeply moved for instead of celebrating the goal with cheers and hoorrahs, instead of shouting and jumping, all fell to the ground to praise their Lord. Everyone was moved by this spectacle and everyone praised it.

At this stage I cannot keep myself from bringing to light an amazing fact, which is second nature in the education of the Ahmadiyya Community. However, because of the circumstances and the time in which this took place it is worthy of praise. Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad sahib رضي الله عنه who was a player in this game, rose from prostration and said, 'I have only made the supplication, ghairil maghdubi 'alaih (guide us along the path of those who have not incurred displeasure, The Holy Qur'an 1:7). The minute he said this I understood the whole import of it and the full philosophy of the prayer dawned on me. And I greatly admired Hadhrat Sahibzada Sahib's discernment, sagacity

and understanding. And I started to pray in the same vein...

“Someone asked a warlord what is the best weapon among all the weapons? He replied the one that proves the most useful at the time of need. Hence, at the right time and the right place it was only as a result of this prayer that Allah showed great mercy, the outcome was success and the opposition were unable to score any goals. In this way Allah Almighty blessed Ta’limul Islam High School with victory, which strengthened the faith of the boys and was a fresh example of the acceptance of prayer through them.”⁴⁵

CIRCLE OF CONTACTS

In his childhood days his relationships extended to friends, brothers and sisters, teachers, with his revered mother and father, and also extended to the Imam of Imams Hadhrat Muhammad Mustafa صلى الله عليه وسلم. There was no opportunity to have direct contact with opponents because circumstances never arose to bring about such an encounter. His treatment of children younger than him has been glimpsed in the small incident involving his horse. It demonstrated his bid to please the poor little girls who requested hair from the horse's tail.

Some of the impressions of his childhood friends have been given here and there and no doubt some will be related in the future. However, a study of how he treated his own brothers and sisters and their developing impressions of him is quite revealing.

IMPRESSIONS OF HIS SISTER HADHRAT MUBARAKA رضي الله عنها

It is fortunate that Hadhrat Nawab Mubaraka Begum sahiba رضي الله عنها who was his younger sister, by the Grace of Allah has captured her memories of childhood in print. She states:

“I heard Hadhrat Ummul Momineen رضي الله عنها (Hadhrat Amma Jan, mother of Hadhrat Sahibzada Sahib) relate a dream several times. She stated, ‘When your older brother was about to be born I saw in a dream that I was being wed to Mirza Nizam Din. This dream had a terrible affect on my heart because of Mirza Nizam Din’s staunch opposition. Why did I see my wedding with an enemy? I remained sorrowful for three days and wept quite frequently. I did not mention this to your father, the Promised Messiah عليه السلام. But upon his persistence to know what was wrong and what pain I was suffering, I hesitantly related the

dream to him. The Promised Messiah عليه السلام became ecstatic upon hearing it and said you had such a blessed dream and kept it hidden from me all this time! You shall have a boy from this very pregnancy; concentrate upon the name Nizam Din. Its meaning is not this Mirza Nizam Din, you have suffered for so many days and you did not relate this good news to me.

“Hadhrat Sahibzada Sahib loved and cared a great deal for his brothers and sisters. He particularly loved me a great deal. He bore my whims and caprices. I never remember him being displeased and angry.

“From the very beginning he was always very informal with me. He could always tell me everything and I was the same with him. I was very open with the Promised Messiah عليه السلام and with my older brother, Hadhrat Musleh Mau'ood رضي الله عنه. The Promised Messiah عليه السلام also knew that there was greater love and informality between us so on three or four occasions he said Mahmud is very reserved in speech, he never declares his requirements nor does he ask for anything. Ask him what he wants. I asked him and he told me. Once he requested the complete set of Bukhari. On another occasion he wanted to subscribe to a newspaper. Once his sister-in-law had gone to Lahore. He said ‘I do not like her being gone for long to Lahore, call her back.’”

FIRST MARRIAGE TO HADHRAT RASHIDA BEGUM

The Promised Messiah عليه السلام preferred to get his sons married as soon as they came of age. Hence, Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad sahib was thirteen years of age in 1902 when he requested one of his disciples, Dr Khalifa Rashid Uddin رضي الله عنه to ponder over the idea of the engagement of his oldest daughter Rashida Begum (who Hadhrat Amma Jan named Mahmuda Begum and who later became popularly known as Hadhrat Umme Nasir) to Hadhrat Sahibzada Sahib. The

Promised Messiah عليه السلام wrote the following to Dr. Rashid Uddin sahib in connection with this:

“Mahmud appears to be happy over this engagement and although I have not received any revelation concerning this, however it is my wish to have some knowledge concerning it so that none of our actions are contrary to Divine Will. However, Mahmud’s willingness is a proof that God Almighty, inshallah, overwhelmingly approves this matter. Therefore, I am informing you that if this be the Will of God Almighty and it meets no opposition in defence of which all intentions become null and void, so in this circumstance with this in mind please remain ready and prepared so that when you are formally approached for Nikah in writing offer Istikhara prayers for a couple of weeks as whatever is done by Istikhara and according to the Will of Allah is always blessed.

“Secondly, it is my intention that everything is done according to the practice of our beloved Prophet صلى الله عليه وسلم. There should be no innovation and frivolous expenditure and foolish customs in this Nikah. On the contrary, it should be conducted in such a straight forward and simple blessed manner as to be approved by the Holy Prophets of Allah.”⁴⁶

Respected Dr. Rashid Uddin sahib’s relatives who were non-Ahmadis opposed this engagement but despite this Doctor sahib showed his willingness for this blessed union. In those days Doctor sahib was stationed in District Saharanpur (UP). The Nikah ceremony was held there. Hence, Sahibzada Mirza Mahmud Ahmad sahib, Hadhrat Maulvi Nooruddin sahib رضي الله عنه, Hadhrat Mir Nasir Nawab sahib رضي الله عنه, Hadhrat Mir Mohammad Ismail sahib رضي الله عنه along with a couple of other revered elders and friends reached there on the night of 2 October 1902. They were received at the station by Doctor sahib along with his many friends. Hadhrat Maulvi Nooruddin sahib رضي الله عنه performed the Nikah and the Haq Mehr was set at Rs.1000. On 5 October

1902 after the Asr prayers the party returned safely to Qadian. After Maghrib prayers Hadhrat Maulvi Nooruddin sahib رضي الله عنه congratulated the Promised Messiah عليه السلام upon the Nikah and praised the sincerity of Doctor sahib. Huzur عليه السلام expressing his pleasure stated that Allah Almighty had blessed Doctor sahib with great sincerity, possessing great aptitude, wisdom and the light of perception. ⁴⁷

The Rukhstana ceremony was held in the second week of October 1903 in Agra. In those days Dr. Rashid Uddin sahib was a professor in the Agra Medical College. The wedding entourage returned to Qadian on 11 October 1903. The next day Huzur عليه السلام distributed sweets in celebration of this event. ⁴⁸

From Bombay, Seth Muhammad Ismail Adam sahib رضي الله عنه despatched a gift of a cap and a shawl on the occasion of the wedding. The Promised Messiah عليه السلام sent a thank you letter to respected Seth Muhammad Ismail Adam sahib رضي الله عنه in which he stated:

“Your gift that you despatched with love and sincerity for my beloved sons Mahmud and Bashir on the occasion of their wedding namely a cap and shawl have been received. I am most grateful for this gift and pray for you that Allah Almighty reward you for this in spiritual and worldly terms. Ameen.” ⁴⁹

In 1906, Allah Almighty blessed Hadhrat Sahibzada Sahib with his first child who was named Naseer Ahmad. Sahibzada Mirza Naseer Ahmad died in childhood and was buried in Lahore. ⁵⁰

In November 1909 another boy, Sahibzada Mirza Nasir Ahmad was born. Allah Almighty had already given Hadhrat Sahibzada Sahib رضي الله عنه the glad tidings that this birth would be blessed. Hence, he stated in one of his letters of 26 September 1909:

“I have also been given the glad tidings by God Almighty that I will bless you with such a son who will be a helper (Nasir) of the faith and shall be ever ready to serve the cause of Islam.” ⁵¹

This glad tiding was fulfilled in full splendour fifty-four years after this vision, in 1965 when Hadhrat Sahibzada Mirza Nasir Ahmad sahib رضي الله عنه was elected to the office of Khilafat.

BELIEF IN THE TRUTH OF HIS FATHER AND ITS CONSEQUENCES

There were many factors helping to establish the path Hadhrat Mirza Bashiruddin Mahmud Ahmad's رضي الله عنه life would take. Some were visible and some were hidden; some were specific while others were general. There are certain general factors that have a definite effect on building the child's personality. We will examine a very critical factor, which played an unforgettably important part in building his personality.

When a child is born its mind is almost like a clean slate on which very little has yet been written. Children usually cannot dictate the choices their parents make. As they grow up, it is the choices made by the parents and others around them that, increasingly and progressively, differentiates them from their fellows; in this process, a 'personality' emerges and we begin to take on responsibility for our actions.

A potter moulds a vase from clay on his turning wheel. At the beginning of the process, he has a shapeless lump of clay. During the creative act he fashions a recognisable image by giving it form. When it has form it has identity, it has a 'self'.

Once a strong sense of self has developed during the later years of childhood and teens, the new and mostly unimportant day-to-day experiences of life usually serve to reinforce or at worse only slightly modify the status quo structure of the personality.

Unless the child is a simpleton, a mother or father cannot hide his or her personality and inner leanings from the child no matter how tightly they wrap them in deceit and deception. This plays the most prominent part in establishing the direction of a child's thoughts by creating and developing the features of his inner self. The fact that the picture of the psyche of the mother and father is gradually painted on the child's heart and mind is absolute and cannot be refuted. As a result of this, psychological

difficulties are created, as a result of this mental rebellion and disobedience are born, as a result of the same grow seekers after high ideals that are wholesome, sincere and honest personalities.

If we analyse the psychological background of those personalities who play a prominent role in good or evil, it would be no exaggeration to state that the children's view regarding their parents strongly influences them in reforming or spoiling their conduct and behaviour. These views continue to shape their hearts and minds as a result of experience and perception. The positive and negative incitements and urges that are being created as a result of these views and opinions continue to mould a child's personality as wet clay is moulded in the hands of a potter.

We accept that there is no single cause for the making or breaking of these personalities and we are aware that in the complex workshop of God's Will are innumerable causes and stimuli covertly doing their job. Keeping in view whatever lies in the domain of man's knowledge, it would be no exaggeration to favour one influence over all others.

Analysing Hadhrat Sahibzada Sahib's personality from this point of view, after carefully observing his father and after pondering over his visible and hidden impressions over a long time we are compelled to accept that Hadhrat Sahibzada Sahib believed his father to be a sincere and pious man who was always true to his word. As a result of this conviction, all the positive influences of his father's character ought to have made their impression on his own personality and that is exactly how they made their mark.

It was as a direct result of this positive influence that Hadhrat Sahibzada Sahib became wholly committed to that to which his illustrious father had dedicated his every moment to. He sacrificed his time, life, property and honour just as his glorious father had done throughout his life. Like him, he endured torment upon torment and problem after problem in this cause. Hence, all the signs, which appeared in his thought

and actions, could not have appeared unless he had full conviction and perfect faith.

FIRST INCIDENT: DOES HADHRAT GABRIEL STILL DESCEND

It is true that different narrators as well as writers, who were childhood friends, have presented various accounts from different periods of his life. However, they were not in contact with Hadhrat Mirza Mahmud Ahmad sahib رضي الله عنه throughout his early life nor could their memories manifest everything anew. To overcome this deficiency we have relied on Hadhrat Mirza Mahmud Ahmad sahib's رضي الله عنه own testimonies made in connection with various issues during his adult life. There is no question of anyone who possesses insight and perception raising doubt over the incidents because they testify to their own truth. Two incidents are presented below as examples. One is a small and simple incident maybe from early childhood, the other when he was in his prime.

The first incident is prominent for its simplicity; it is an innocent account free from any artificiality. The second is significant because it relates to a dangerous, unexpected incident and the spontaneous and inimitable actions of Hadhrat Mirza Mahmud Ahmad sahib رضي الله عنه. Even more thought provoking are his thoughts regarding the event. The first incident is as follows:

“When I was about nine or ten years of age, I was playing at home with a fellow student. There was a book lying in the cupboard wrapped in a green cloth (similar to the way the Holy Qur’an is sometimes wrapped). It was from the time of our paternal grandfather.... When I read this book, it stated that Gabriel (Arch angel) no longer descends. I said that this was wrong because he descends on my father. The boy stated that he does not descend as it is written in the book. We had an argument. In the end we went to Huzur (the Promised Messiah) and both presented our cases. He stated the book is incorrect, Gabriel still descends.”⁵²

SECOND INCIDENT: EFFORTS TO PROTECT THE PROMISED MESSIAH عَلَيْهِ السَّلَام FROM LIGHTNING

The second incident is presented below:

“From the archive of foolish incidents I remember my silly incident. Many times I have laughed upon recalling this incident and sometimes my eyes have also filled with tears. However, I look upon it with great reverence. And from the incidents of my life that fill me with pride there is one among them that is foolish. That incident took place one night in the time of the Promised Messiah عَلَيْهِ السَّلَام when we were all sleeping in the courtyard. It was summertime and rain clouds suddenly appeared in the night sky accompanied by roaring thunder. During this, lightning fell somewhere close to Qadian. However, its blast was so loud that every household in Qadian thought this lightning might have struck their house....Owing to the blast and some rainstorms everyone went into their rooms. When the lightning struck, those of us sleeping in the courtyard also got up and went inside. I remember that scene to this day. When the Promised Messiah عَلَيْهِ السَّلَام was going to go inside, I covered his head with both my hands. So that if lightning struck it would strike me, not him. Later when I returned to my senses, I laughed at my actions. It was because of him that we were to be saved from the lightning not that he could be protected by us! I think that action of mine was no less than the act of a madman. However, I am always happy because this action made manifest to me my love for the Promised Messiah عَلَيْهِ السَّلَام. Sometimes a person is unaware of how much he loves someone. When this type of incident occurs, he can estimate how deep and profound his love is. So when the feelings of extreme love are roused the intellect fails at that time. Love tosses wisdom to one side; love rejects all fear. And it comes to the fore by itself.”⁵³

Reading this incident along with his comments one is left in no doubt about Hadhrat Sahibzada Sahib's deep and strong belief in the truth of his father. His deep love for the Promised Messiah عليه السلام and his magnificence were indelibly etched onto his heart. One is hard pressed to find its equal. Although children naturally love their parents and some children are aware of their parents' magnificence but for such powerful feelings of extreme love, glorification and magnificence to be portrayed all at once is not an everyday occurrence in human experience.

GREAT PASSION FOR PRAYER & WORSHIP

The outcome of this faith and love was that he too started to walk in those footsteps with full sincerity, which the Promised Messiah عليه السلام deemed as a prerequisite for the victory of Islam. He dedicated all his strength and vigour from his childhood to this cause. Compared with secular knowledge, he had a distinct inclination towards the attainment of religious knowledge that was born out of this belief. However, as far as the Promised Messiah's عليه السلام personal involvement is concerned, he was unable to give time to any of his children because of his very busy schedule. The second deep effect of this faith became apparent in his worship where right from a young age he developed great fervour for prayer and worship. From childhood he was in the habit of waking in the middle of the night for prayers. It is clear from many accounts that apart from the five daily prayers, he also took upon himself *Tahajjud* prayers (voluntary prayers before Fajr). His prayers were not for show, offered like an empty ritual but were offered with fear and humility, bearing a depth of feeling and intensity.

For a child or youth to shed tears in prayers and fall prostrate for a long time is a cause of amazement for adults, especially at a time when the child has not suffered any misfortune or injury and there is no reason for discontentment. This amazement increases and questions are raised. What has come over this child that he gets up

unseen in the middle of the night, weeping bitterly and wetting the prayer mat with his innocent tears!

Sheikh Ghulam Ahmad sahib رضي الله عنه Wa'az was also amazed. He had just converted to Islam at the hands of the Promised Messiah عليه السلام. He progressed in faith and sincerity to such a degree that he was considered among those people who are godly, devout and recipients of visions and revelations. He used to relate:

“Once I resolved to spend the night in the Mubarak Mosque and in solitude I shall ask for whatever my heart desires. But what do I see when I reach the mosque. Someone is lying prostrate and praying with imploration. I could not offer my prayer because of his beseeching and was quite moved by his supplication. And I too became engrossed in prayer. I prayed that O Allah! Please grant this man whatever he is requesting from You. And I became tired from standing and waiting for this man to lift his head so that I could see who it was. I cannot say how long he had been there before I arrived. But when he lifted his head, what do I see! It was Mian Mahmud Ahmad sahib. I said ‘peace be upon you’, shook his hand and asked, ‘Mian! What have you acquired from Allah today?’ He replied that I have only asked that O Lord! Please revive Islam in front of my very eyes. And upon saying this he went inside.”⁵⁴

This anxious wish at that young age to witness the victory of Islam also began to bear fruit in his youth. It seems that Allah viewed his pure supplications rising from his innocent heart with mercy and kindness and Himself made arrangements to console him. This consolation was given through true dreams, visions and revelations.

DREAMS, VISIONS & REVELATIONS FROM A YOUNG AGE

Hadhrat Syed Sarwar Shah sahib رضي الله عنه was an outstanding companion of the Promised Messiah عليه السلام and a brilliant scholar, whose reputation for knowledge and

excellence had spread far and wide. He was one of the teachers of Hadhrat Sahibzada Sahib. He states:

“Hadhrat Khalifatul Masih II رضي الله عنه was taught by me and so one day I asked him, Mian! Your father receives revelation in abundance. Do you receive revelation and dreams etc.? Mian sahib replied: Maulvi sahib! I have many dreams and there is one dream I see nearly every day. From the moment my head touches the pillow to the moment I wake up in the morning I dream that there I am leading an army. And sometimes I see us crossing oceans to fight an adversary. And many times it has happened that if I have nothing to make the crossing with, I make a boat out of reeds etc. and with it make the crossing to attack the enemy. When I heard this dream from him, the thing imprinted on my heart since then was that this man will lead the Jama'at (Ahmadiyya Community) some time in the future. From then on I stopped teaching him while sitting in the classroom. I would sit him in my chair while I sat in his place and began to teach him. Upon hearing the dream I also requested him that Mian! Please do not forget me when you get older, please keep me in your loving sight.”⁵⁵

On the subject of receiving revelation in his childhood, one of his old playmates states:

“Maybe this fact has been recorded or has been printed somewhere, but I feel it important to mention that when he was studying with me in the Ta'limul Islam school, he stated that he had received the following verse in revelation: 'I will place those who follow thee above those who disbelieve until the Day of Resurrection'.

“And he also stated that he had mentioned it to the Promised Messiah عليه السلام that I have received this revelation.”⁵⁶

In his young days he had the honour of receiving visions. Hence, during a Friday Sermon in which he launched a scheme to raise funds for the building of the London Mosque, elaborating on this vision he stated:

*“To this day I have received visions about three important affairs. Firstly, it was during my childhood days. At that time my attention was diverted towards learning about religion and serving the faith. At that time I saw God and I was shown the entire scene of the resurrection. This was a great change in my life.”*⁵⁷

It seems that the Promised Messiah عليه السلام himself felt that his connection with God Almighty had begun already in his young days. Hence, Hadhrat Mirza Bashiruddin Mahmud Ahmad sahib رضي الله عنه himself states:

*“In the days during the Clark case, the Promised Messiah عليه السلام requested people for prayers and he also requested me to pray and do Istikhara. At that time I saw in a vision that there are guards surrounding our house. I entered the house by the steps where there used to be a basement. I saw that they made Huzur stand and in front of him they raised a screen of dung cakes over which they poured petrol and are trying to set it alight. But as they strike the matches it does not light. They try it time and again but are unsuccessful. I became very worried at this spectacle. However, when I looked towards the doorsill it was written: ‘No fire can burn the men of God.’”*⁵⁸

EVER-GROWING FAITH IN THE PROMISED MESSIAH عليه السلام

A picture of the atmosphere and environment in which Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه spent his childhood has been outlined briefly. He observed his father from two contrary and opposing points of view. On the one side was the enmity of abundant enemies and bitter foes, on the other was an ever-growing loving and devoted Community armed with conviction and unshakeable belief that gathered around him like moths enticed to a flame.

From one point of view, in the eyes of the world he had not only incurred their displeasure and wrath but was also subject to God Almighty's wrath and hatred. From another angle he was a beloved Messenger of Allah who was bestowed a godly community of saintly men and women, forever ready to lay down their lives in his cause.

Let us consider which of these two opposing views became prominent in his mind. Which one did he consider to be based on absolute fact and which one did he consider from an unbiased view to be a fabrication. This decision was not very difficult for him. He witnessed a few weak human beings that surrounded him grow into a large, strong, pressing crowd of hundreds of thousands who claimed Allah was fully supporting them. But every time the enemies tried to wipe Hadhrat Mirza sahib عليه السلام and his handful of companions off the face of the earth they failed miserably. To say what of annihilation, they did not even have the power to bring the slightest grief and uneasiness upon this Community. On the contrary, after every assault and every incursion, the power of Hadhrat Mirza sahib عليه السلام and his followers, both in number and quantity grew stronger than ever. And every time after his father had dispersed the marshalled troops of the enemy in clouds of dust, he witnessed this apparently

weak and powerless Community gleaming on the highest rank of eminence and distinction. One after the other in quick succession Hadhrat Sahibzada Sahib saw his father's enemies depart from this world with the regret of ruin. Whether it was Maulvi Muhammad Hussain of Batala, or Dowie, or Lekh Ram, one after the other they all claimed to bring him low in defeat. Each stood up claiming to have the help of God Almighty. One after the other, bearing the failure of his efforts and unaccepted prayers, each adversary was ejected from this great arena of religious contest. Each one was out-rivalled and thrown into the shade while Hadhrat Mirza sahib عليه السلام basked in glory.

Then came the day when Hadhrat Mirza sahib عليه السلام had to appear before his Lord. He had been blessed with an organisation, which was growing, progressing, spreading, blooming and blossoming day by day into a ripe Community that was unfamiliar with decline or decay. With high spirits and courage reaching for the stars it only knew how to move forward. Hadhrat Sahibzada Mirza Mahmud Ahmad sahib witnessed this day. This was the day eleven years after the death of Pundit Lekh Ram who having died without any offspring, had prophesied its ruin and destruction. Who was God with and whom did He oppose? Could this question have been difficult for this intelligent young man or for any right-minded perceptive person?

In the face of this severe religious opposition God Almighty's complete and undying support left a strong, firm and unshakeable belief of the truth of his father on the heart and soul of Hadhrat Sahibzada Sahib رضي الله عنه that no power, no storm and no earthquake could shake. Therefore, standing at the head of his father's sacred corpse, he moulded his lava of emotion into a strong determination and made a historic resolution that was also well connected with history! This was a great promise that he bound with the ropes of commitment to the rest of his life. And with a special power, a special feeling and with a strong longing desire, he moved it in a particular direction on a particular path forever and ever.

THE DEATH AND BURIAL OF THE PROMISED MESSIAH عليه السلام

The blessed early period of Hadhrat Mirza Bashiruddin Mahmud Ahmad's رضي الله عنه training came to an end with the demise of the Promised Messiah عليه السلام. He stepped into a new phase in which he faced many trials to test his pledge. However, before we undertake a deeper analysis of this phase, it seems necessary to mention some major occurrences at the demise of the Promised Messiah عليه السلام. A cursory glance over this historic event will not quench the thirst of the reader nor of the writer.

The Promised Messiah عليه السلام laid the foundations of the Ahmadiyya Muslim Community in 1889 for the revival of Islam. According to his proclamation, this was not a human movement but according to the Will of Heaven, that movement whose glad tidings were given by Hadhrat Muhammad Mustafa صلى الله عليه وسلم sometimes as the descent of Hadhrat Masih عليه السلام (Messiah) and sometimes as the appearance of the Mahdi. This organisation as has become apparent, grew from a very weak state when only a handful of righteous people from the whole of India became initiated at the hand of the Promised Messiah عليه السلام. It was a very vulnerable period in the history of the Movement. In comparison the opponents collectively enjoyed such power and dominance which they never attained again.

We shall briefly consider whether the repeated attacks and onslaught of the enemies increased the weakness of this Community or on the contrary increased its strength.

The Promised Messiah عليه السلام died in Lahore on 26 May 1908. He undertook this journey to Lahore for religious reasons and to spread the message of Ahmadiyyat. Prior to this journey Allah Almighty repeatedly informed him of his impending death.

However, because of overwhelming love for him, his followers could not imagine that their spiritual father was to scar them with his imminent departure.

The time of his death was approaching and the Promised Messiah عليه السلام received revelations about it one of which was (in Arabic):

*“The time of departure will be faced during a journey.”*⁵⁹

As a result of such clear revelations or maybe because of his love and deep spiritual attachment, Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad رضي الله عنه became anxious during this trip. He became uneasy, irritable and downhearted as is apparent from the following remarks:

“Prior to the death of Huzur عليه السلام, every evening, Malik Mubarak Ali Tajir sahib visited the house where Huzur عليه السلام was staying. And when Huzur عليه السلام started out on his daily outing, he would follow in his horse drawn carriage. I used to join them while riding my mare that was procured for me by Huzur عليه السلام and conversed with him as I rode along the carriage. But on the night when his illness deepened and he was to die the next day, my heart felt somewhat heavy. I did not ride my mare for this reason. Malik sahib asked me to join him in his carriage. Hence, I sat with him but as I sat my heart fell into deep despair and involuntarily I uttered this line of poem:

*‘We will be content with whatever is Your Will.’*⁶⁰

*“Malik sahib tried to engage me in conversation. I replied to him now and then between pondering this line of poem. He fell seriously ill during that night and died in the morning. It was a Divine decree, which prepared me before time to cope with this unbearable loss.”*⁶¹

Besides this, when he went to his in-laws’ house to collect his wife, Hadhrat Umme Nasir رضي الله عنه, he was overwhelmed with the same fear that the Promised Messiah عليه السلام may pass away in his wife’s absence.

Anyhow, the Promised Messiah عليه السلام died exactly according to the revelations during his journey when he was staying in Lahore at the house of Dr. Muhammad Hussain Shah sahib.

Despite the above mentioned expectation, this death was sudden and unexpected for his relations and strangers alike. The news of his demise fell like a lightning bolt for his friends and followers. His Community was deeply saddened by this news. One is hard pressed to find its match in any worldly relationship. The death of mothers and fathers, sons and daughters are soul wrenching but onlookers state that the anguish portrayed by his followers at his departure, they had never seen its equal in any worldly relationship. Prominent with this sadness was anxiety and questions were arising in many minds as to what will now happen and what will become of the Community.

Contrary to this there was much rejoicing in the opponents' camp and the ordinary simple people, misled by the Mullahs, imagined that a great enemy of Islam has died and they thronged the streets. They clapped, chanted and danced to celebrate his death as a great festival.

Their happiness just like the sadness of his friends was twofold because not only did the enemies perceive the death of the Promised Messiah عليه السلام but also waited hopefully for the early collapse of the Community and its funeral procession within days of his death.

THE STATE OF THE COMMUNITY AFTER THE DEATH OF THE PROMISED MESSIAH عليه السلام

Visitors to Qadian & the spread of Ahmadiyyat

What was the state of the Community at this stage of its short history? The Community was established at Ludhiana, in March 1889 when only forty people took the

covenant of allegiance to the Promised Messiah عليه السلام. At the time of his death, this number had grown not in hundreds or thousands but into hundreds of thousands of devoted adherents. At times the rich and the poor, the high and the low joined the Movement in such numbers that the courier of the completed initiation forms could not carry the bundles at one time. He had to make two or three trips to deliver the sack loads of forms to the Promised Messiah عليه السلام!

Day by day the number of pilgrims increased ultimately leading to the creation of a guesthouse and hospitality centre. Numerous guests resided here on their arrival from many lands to meet the Promised Messiah عليه السلام, though Qadian was still an isolated village, which could be reached only along a rutted dirt track after leaving the town of Batala. In those days travellers could make the 12-mile trip from Batala to Qadian by a cart drawn by oxen and the journey was slow, dusty, uncomfortable and occupied most of a day.⁶² When transport was unavailable, the pilgrims preferred to walk to Qadian in their eagerness to meet the Promised Messiah عليه السلام instead of waiting in Batala.

The trickle of people coming to Qadian to listen to him became a flood. This caused such worry and anxiety for his opponents that whenever the opportunity arose, Maulvi Muhammad Hussain of Batala made it his habit to deter visitors to Qadian as they arrived at the Batala Railway Station. Nevertheless, the influx of pilgrims eager to meet the Promised Messiah عليه السلام continued to grow and no opposition could deter the crowds of people, some days numbering a hundred people, from having access to him.

In this regard it is worth mentioning a convert's testimony who gave this very reason for his conversion that it was being a witness to this support of Allah Almighty of Hadhrat Mirza sahib عليه السلام that he came to believe in him. On the one hand was Maulvi Muhammad Hussain who had worn out many pairs of shoes deterring people from the pilgrimage to the Promised Messiah عليه السلام. On the other hand people had

worn out many pairs of shoes pounding the streets of Qadian untiringly in the service of the Promised Messiah عليه السلام.

The numbers kept on increasing day by day so much so that the Divine prophecy vouchsafed to the Promised Messiah عليه السلام through revelation many years ago that the road to Qadian would be worn into ruts by the people coming to see him was fulfilled literally. ⁶³

The multitudes of visitors were not limited to the Punjab. They came from the north and the south, from the east and the west, in fact they hailed from every corner of India to present themselves before the Promised Messiah عليه السلام. This was not limited to the borders of India. Even the distant inhabitants of the Middle East, Europe and America began to appear in this unknown little village. Referring to these vast multitudes the Promised Messiah عليه السلام says in one of his poems:

*I was resourceless, helpless,
Unknown, without expertise
No one knew where Qadian stood
None had a cause
To turn towards me
Few were aware that I lived
Now you see
How the world
Has turned towards me
Qadian has now become
The focal point
For the chosen people of God.*

Before his demise a branch of the Movement had been established in every nook and corner of India. People had believed in the truth of his claim even in the far

reaches of Southern India. In certain Arab countries they believed him to be an Apostle commissioned by God. A community of his followers had also been established in America. And on the rocky land of Afghanistan not only had there been a community established, but some of his most devoted followers had put an indelible stamp on the truth of his claim and the sincerity of their faith.

Religious school & college, publications, donations & Wasiyyat

The Promised Messiah عليه السلام had established the organisation along strong lines thereby catering for the varied affairs of the Movement. A religious Madrassa and the Ta'limul Islam School had been started for the education of children up to the age of 18. A guesthouse had been erected where 50 to 60 volunteers cooked and cleaned for the guests and for the 150 boys who were now enrolled in the school. Numerous newspapers and journals were being published and a financial institution had been established to collect and manage donations helping implement the grand objectives of the organisation. Under this financial scheme every member of the Community was expected to set aside a certain amount of his income and regularly contribute to aid the propagation of the message of Islam.

Apart from financial sacrifices, members were also encouraged to dedicate their lives for the propagation of the message of Islam. Hence, many blessed souls presented themselves in Qadian in response to this call.

Another revolutionary institution left behind by the Promised Messiah عليه السلام for his Movement was the institution of Wasiyyat. God Almighty showed him a plot of land in a vision that was called *Bahishti Maqbara*. It was shown to him that it contained the graves of such select members of his Community who were destined to be in heaven. Such of his righteous and pure followers were to be buried there whose faith was perfect. For the worldwide propagation of Islam they would demonstrate

the spirit of sacrifice by contributing at least one tenth of their income in the service of their faith. They should make a testamentary disposition that one tenth of their property after their death shall, under direction of the Movement, be devoted to the propagation of Islam, and carrying out the teachings of the Holy Qur'an. Hence, in fulfilment of this divine wish the Promised Messiah عليه السلام laid the foundations for the institution of Wasiyyat.

All these aspects reflected great expectations and in this tender blossoming plant every perceptive mind could see the twinkling of an extraordinary fruit-bearing tree. Another comforting aspect from the viewpoint of the Movement was that the Promised Son, whose progress was connected to the progress of Ahmadiyyat and Islam, was alive, safe and well. Having received the proper training, he was set on a predestined path of high aims and objectives.

When the Promised Messiah عليه السلام died, Ahmadiyyat was passing through this difficult phase. According to the demands of nature most if not all of the devout followers, as a result of this sudden blow, were feeling nervous, out of heart and downcast. After the separation from this extraordinary heavenly mortal what was to become of the Movement he nurtured under his wing. This was the time when a new lease of life ran through the vile expectations of the opponents of the Community. However, with deeper reflection it became self-evident that even though the sentiments of the two camps were poles apart, both concluded that as long as Hadhrat Mirza sahib عليه السلام was alive his mission could not receive the slightest injury because of his great leadership and guidance. However, after his death his enemies could harm the Movement and create dangers for his friends.

In contrast to the vulgar delights of the mob who danced outside his house on news of his death, the worldwide obituaries by friends and foes painted a different picture of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi عليه السلام.

A newspaper in Lahore said that, though the writer did not believe Ahmad was the Promised Messiah, there was no doubt that he

“was an exceedingly holy and exalted leader who had a force of piety that conquered even the hardest hearts. He was a well-informed scholar, a courageous messenger of peace, a reformer of great resolve who set an example of pious life... His guidance and leadership had a truly messianic quality for the spiritually dead. He infused new life into dead souls as did Jesus.”

HISTORIC PLEDGE OF HADHRAT SAHIBZADA MIRZA MAHMUD AHMAD

After the burial of the Promised Messiah عليه السلام, Hadhrat Sahibzada Sahib returned to his empty house with dignified patience and resolve, that house which had become empty of his beloved father and holy Imam, in which there was no religious leadership to inherit neither were there worldly goods and provisions or the luxuries of life. However, his revered mother told her sons and daughter that in actual fact this house was not empty. Hadhrat Amma Jan رضي الله عنه (mother of Hadhrat Sahibzada Sahib) said:

*“Children! Looking at the empty house, do not imagine that your father has left you nothing. He has laid up for you a great treasure of prayers in Heaven which will continue to yield its beneficence to you all in time to come.”*⁶⁴

Hence, the testament of time following that day is the history of the distribution of that vast treasure which descended in the form of God’s Grace particularly upon this young man and upon his brothers and sister according to their capacity.

A new phase began in the life of Sahibzada Mirza Bashiruddin Mahmud Ahmad sahib. It was the beginning of the journey he had to undertake by himself under the influence of the prayers of his deceased Master. It was a journey towards a special station and a set objective, which Hadhrat Sahibzada Sahib embodied in the resolve he made whilst standing at the head of the bed of his father’s sacred body. It was a sacred pledge he made with his Lord, to which he remained firmly committed till death with faithfulness, resolve and determination. In relation to the moments when he gave expression to this high resolve, he states:

“It was the last moment in the life of the Promised Messiah عليه السلام and many men were gathered round his bedside, the women had moved away from there.

Men on three sides surrounded the bed. I made some room and stood at the head of the bed...

“I saw that the Promised Messiah عليه السلام opened his eyes, looked here and there and closed them. Again he opened his eyes, his pupils moved around and they closed from fatigue. He repeated this many times. In the end he mustered his strength one last time because one does not have the strength in the final moments, he opened his eyes, glancing around the room he looked towards the head of the bed. Looking around when his gaze fell upon me, it seemed to me as if he was trying to find me. And he felt relieved upon seeing me. Thereafter he closed his eyes, took his last breath and died. At that moment I felt as if his gaze was only trying to find me. And I imagined this was the result of my prayers to look into those eyes for the last time.

“Straight after his death some people were apprehensive about the future. Men focus upon other men thinking this person being of great service has died, what will become of the Community? ...I observed some others in a similar depressed state and heard them saying what will become of the Community. Even though I was only nineteen years old at the time, I remember standing at the head of the bed on which lay the sacred corpse of the Promised Messiah عليه السلام and proclaiming:

‘My Lord, believing You to be Omnipresent and Omniscient I make a solemn pledge that even if the entire Jama’at were to forsake Ahmadiyyat I will convey the message that You have revealed through the Promised Messiah عليه السلام to each and every corner of the world.’

“One passes through many phases in one’s life. There are phases of laziness, of activity, phases of knowledge, phases of ignorance, of obedience to God and of negligence. But to this day I feel that was a phase of such alertness and of

the deep knowledge of God that every atom of my body was party to that high resolve. I was convinced that the power and strength of the whole world held no significance against my resolve and determination. If the world could hear my resolve they would certainly consider it as the boasting of a madman. However, I believed this pledge to be my greatest responsibility. And upon making this pledge I was convinced in my heart and soul that this promise did not lie outside my powers, it lay within my God given capabilities.”⁶⁵

PART 2

ESTABLISHMENT OF KHILAFAT IN THE AHMADIYYA MOVEMENT

THE ELECTION PROCEDURE – THROUGH INHERITANCE, DEMOCRACY, DICTATORSHIP OR ALONG THE LINES OF MOVEMENTS ESTABLISHED BY GOD ALMIGHTY

After the death of the Promised Messiah عليه السلام his enemies were hopeful that the Movement he had founded would now disintegrate as he was no longer there to lead and guide it. Let us now consider what course of action the Movement decided to take at this critical point.

What would be the shape of the future leadership of the Movement? Would it proceed along the lines of Sainthood among whom the spiritual inheritors of the saints (Pirs) are perpetuated generation after generation from within the family of the deceased.

If the Movement decided that under no circumstances could leadership be inherited, would it take the path of democracy where the source of power lay with the masses. Therefore, in matters of religion also the will of the masses would prevail. Along democratic lines such leadership would be created who would not only be accountable to the masses but also fulfil their desires and demands. The people would keep the leader in office as long as they deemed him able. They would remove him from office if he were judged incompetent and unable to fulfil their demands.

The third question was would this leadership follow the example of those Movements who are nourished by the Prophets عليه السلام of Allah. This was the example followed by the companions of the Holy Prophet, Hadhrat Muhammad صلى الله عليه وسلم. The

philosophy of this school of thought is that when religious leadership is corrupted, it cannot be reformed through democracy or dictatorship. Moreover, in this situation, it is always God Almighty that chooses a leader from among men and under His guidance enables him to create, educate and train a new movement. After his demise, this educated and well-trained Movement elects a pious person from amongst its members, according to the Will of God to become a Successor of the deceased Messenger of God. In this way, once he is appointed their Imam according to the will of Allah Almighty, he remains their Imam till his death. No worldly power can take this mantle of leadership from him.

The successor of the Prophet of Allah, referred to as Khalifa, is not accountable to any human being but is only answerable to God. However, as far as religious democracy is concerned the masses definitely become the tools of the will of God Almighty but the supreme authority remains in the hand of God. Although the Khalifa is appointed through elections, in fact, God Almighty is guiding the members towards the election of a righteous and able person. This is precisely the institution of Khilafat that the Seal of the Prophets, Hadhrat Muhammad Mustafa ﷺ left behind and in which Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Usman and Hadhrat Ali, may Allah be pleased with all of them, occupied the seat of Khilafat one after the other.

Hence, the question was which of these three systems would prove appropriate and beneficial for this Movement, which the Promised Messiah عليه السلام established by treading in the footsteps of the Holy Prophet ﷺ for the revival of Islam.

The manner in which the Movement unanimously elected the Khalifa to succeed the Promised Messiah عليه السلام was akin to the example of the Guided Khilafat (Khilafat-e-Rashida). The Movement rejected the outmoded systems of sainthood (Pirs, Gaddis) and monarchy as well as secular democracy – born out of Western Philosophy.

ELECTION OF HADHRAT KHALIFATUL MASIH I رضي الله عنه

The details of the election are such that after the demise of the Promised Messiah عليه السلام, before his burial when his sacred remains were transported to the Bahishti Maqbara in Qadian, leading members of the Movement including the members of Sadr Anjuman Ahmadiyya through consultation began to ponder for a possible successor.

Khawaja Kamal Uddin sahib had a vision a few days before the death of the Promised Messiah عليه السلام in which Hadhrat Maulvi Nooruddin sahib became the successor after the death of the Promised Messiah عليه السلام. The family of the Promised Messiah عليه السلام, the elders of the Movement along with the members of the Anjuman were naturally inclined to the election of Hadhrat Hakeem Maulvi Nooruddin sahib as Khalifa. It was obvious that among all the members of the Movement there was no one better suited than the outstanding personality of Hakeem sahib. Hence, everyone agreed unanimously in favour of Hadhrat Maulvi Nooruddin sahib. However, when Maulvi Muhammad Ahsan sahib was asked, he suggested it was essential to consult Hadhrat Mirza Bashiruddin Mahmud Ahmad sahib. Hence, when he was consulted, he agreed with the nomination without any reservation stating:

*“There is none superior to Hadhrat Maulana (Hadhrat Maulvi Nooruddin sahib) and it is essential to have a Khalifa. And Hadhrat Maulana ought to be the Khalifa otherwise a difference of opinion is likely to develop. There is a revelation of Hadhrat Aqdas عليه السلام (the Promised Messiah) that this Movement shall split into two groups. God will be with one of them.”*²⁷

The leading personalities of the Movement requested Hadhrat Maulvi Nooruddin sahib to undertake the heavy responsibility of leading the Community as the First Khalifa through a document, which bore the signatures of all of them. After this formal request was read out in the gathering, Hadhrat Maulvi Nooruddin sahib gave the following response:

“Look at my past life. I have never desired to become the leader. I am well aware of my own condition, and my Lord is even better aware of it. I have not the slightest desire of occupying a place of honour in the world. My only desire is that my Lord and Master may be pleased with me. I supplicate for the fulfilment of this desire; and it is out of this desire that I took up my residence in Qadian and will continue to reside here. I have spent many days considering anxiously what would be our situation after the death of Hadhrat Sahib. That is why I have endeavoured that Mian Mahmud’s education might be completed....If you insist on pledging your allegiance (bai’at) to me then bear in mind that bai’at means to be sold.”

Finally, Huzur رضي الله عنه reminded them:

“Now whatever may be your individual inclinations you will have to carry out my orders. If this is acceptable to you I shall undertake this responsibility willingly or unwillingly. The ten conditions of the pledge laid down by the Promised Messiah عليه السلام shall continue in force. I shall include among them and would emphasise the teaching of the Holy Qur’an, the collection of Zakat, the training of preachers and such other projects as Allah may be pleased to inspire me with. Religious instruction and the courses of study in the theological seminary will require my approval. I undertake this responsibility solely for the sake of Allah, Who has ordained: Let there be from among you a body of persons who should enjoin good and forbid evil (The Holy Qur’an Ch3.:V.105). Remember, all good proceeds from accord. A leaderless people are dead.”⁶⁸

As soon as he finished speaking, all present, who had arrived from far and near and who numbered about 1200, urged him with one voice, ‘We offer you our pledge. We shall obey your orders. You are our Amir and the Successor of our Messiah.’

All of them swore allegiance to him in his capacity as Khalifatul Masih. After the

bai'at ceremony, the Khalifatul Masih رضي الله عنه led the funeral prayers of the Promised Messiah عليه السلام and thereafter led the Asr prayer. The burial was completed by 6pm on 27 May 1908. To Allah we belong and to Him shall we return. ⁶⁹

EFFORTS TO SUPPORT AND STRENGTHEN THE INSTITUTION OF KHILAFAT

The greatest single event of the period of the Khilafat of Hadhrat Khalifatul Masih I رضي الله عنه was his courageous and valiant defence of the institution of Khilafat, and the upholding of its dignity and authority. In the circumstances in which he was confronted this was without a doubt a unique achievement. Let us consider the part Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad played in offering his unconditional and unwavering support to Hadhrat Khalifatul Masih رضي الله عنه and to the institution of Khilafat.

Hadhrt Hakeem Maulvi Nooruddin رضي الله عنه was by the united will of the whole Community elected to succeed the Promised Messiah عليه السلام as his Khalifa. The total membership of the Movement speedily and eagerly took the pledge of allegiance to Hadhrt Khalifatul Masih رضي الله عنه and within a very short period the whole Community was once more gathered under one standard. However, rumblings and creakings became audible almost immediately after the election when some of those very gentlemen who had unconditionally supported Hadhrt Maulvi Nooruddin's appointment as Khalifatul Masih to become the Head of the Movement and had announced that in such an event his orders would be as binding upon the members as had been the orders of the Promised Messiah عليه السلام himself, began to have second thoughts about the wisdom of the step they had taken. The most prominent of those who felt uneasy in the situation they had helped to create, were Khawaja Kamal Uddin and Maulvi Muhammad Ali.

At this time in the Community there were many persons gifted with vision, discernment and insight, who in the young Mian Mahmud saw the great man that it was his destiny to become, but Hadhrt Khalifatul Masih I رضي الله عنه saw the seeds of

this greatness beginning to bloom within him as no one else did. Accordingly this venerable head of the Community, who was made in a mould that towered so high in personality as to overawe the most stubborn, and to subdue the bold look of princes and kings, treated this beard-less youth with a solicitous and tender regard, and deep respect, which those who could not see with his eyes naturally could not understand. Many could not stomach it who deemed themselves better qualified to be treated with respect.

HADHRAT MAULVI NOORUDDIN'S رَضِيَ اللَّهُ عَنْهُ LOVE FOR HADHRAT SAHIBZADA SAHIB

Hadhrat Maulvi Nooruddin رَضِيَ اللَّهُ عَنْهُ, a faithful, obedient and loyal devotee of the Promised Messiah عَلَيْهِ السَّلَام had a very special regard for Hadhrat Mirza Mahmud Ahmad, the eldest son of the Promised Messiah عَلَيْهِ السَّلَام. He had a special insight about him due to the prophecies granted by God to the Promised Messiah عَلَيْهِ السَّلَام. He had realised that this is the son who is being raised for a very special status and rank in the future. This was the reason that we find a number of such events in the life of Hadhrat Mirza Mahmud Ahmad while Hadhrat Maulvi Hakeem Nooruddin رَضِيَ اللَّهُ عَنْهُ lived whether they were prior to his becoming Khalifatul Masih or after.

A deeply devoted follower of the Promised Messiah عَلَيْهِ السَّلَام, Hadhrat Mufti Mohammad Sadiq رَضِيَ اللَّهُ عَنْهُ relates that once they were travelling in a train. The train stopped at a station and Sahibzada Mirza Mahmud Ahmad got off and had a little walk. (The Promised Messiah عَلَيْهِ السَّلَام was not a member of the party). When he came back into the compartment, before someone else vacated a seat for him, it was Hadhrat Maulana Nooruddin رَضِيَ اللَّهُ عَنْهُ who vacated his own seat for Sahibzada Sahib and sat down on the floor. One can imagine the true regard and respect he had for Sahibzada Mirza Mahmud Ahmad.

Another companion of the Promised Messiah عليه السلام, Mr. Shauq Mohammad رضي الله عنه of Lahore relates that in 1903, while he was in Qadian for studies, he knew that Sahibzada Mirza Mahmud often suffered from eye sore. Hadhrat Maulvi Nooruddin رضي الله عنه would himself put eye lotion in Sahibzada Sahib's eyes and would lovingly kiss his forehead and tenderly pat his cheeks. Then he lovingly addressed him and said, 'Mian! Truly you are the great Mian. O my Lord God, make him the Imam of the whole world.'

Mian Shauq Mohammad says that one day I asked Hadhrat Maulvi sahib, 'You only pray for Mian sahib for such a grand status and position, why not for others?' To this he replied, 'I have no doubt that he is going to become Imam, but I merely pray for spiritual reward.'

Another gentleman, Syed Sadiq Ali Shah, a non-Ahmadi who remained in Qadian from 1908 to 1911 for education, relates as follows:

"Another respectable gentleman, Sahibzada Saifur Rahman of Bazeedkhel took Bai'at in 1910 at the blessed hands of Hadhrat Maulvi Nooruddin رضي الله عنه. He relates that once Huzur was explaining about revelation. His talk was going on and during the discussion Mian Mahmud came in. Huzur hugged him and asked him to sit by him. Continuing his discussion, he said that Allah speaks to him and asked Mian sahib whether Allah spoke to him too. To this Mian sahib replied in the affirmative. Hearing this, Huzur addressed the audience and said, 'See! Allah talks to our Mian as well'"

Maulana Zahoor Hussain, who was a missionary in Bukhara, Russia, has related the following incident:

"Hadhrot Khalifatul Masih I started Darsul Quran especially for Hadhrot Mirza Bashir Ahmad sahib, the younger brother of Hadhrot Mirza Mahmud Ahmad. Taking advantage of this, some other people also joined in the lesson.

Sometimes, Hadhrat Mian Mahmud Ahmad also came to listen and sat in the back rows. But when Hadhrat Maulvi sahib saw him, he would invariably call him and vacate half of his own seat and request Mian sahib to sit with him.

“Maulvi Zahoor Hussain also relates that once Hadhrat Maulvi sahib رضي الله عنه gave him a letter to deliver to Hadhrat Mian Mahmud Ahmad in which he had respectfully and lovingly requested him to pray for him. At that time, Maulvi Zahoor Hussain thought how much Hadhrat Maulvi sahib respected Hadhrat Mian Mahmud.”⁷⁰

THE CRISIS OVER THE KHILAFAT

This then was the position of high esteem, deep respect and great love which Hadhrat Khalifatul Masih I رضي الله عنه accorded to Mian sahib. However, there were people in Qadian who clearly perceived the favour that Hadhrat Khalifatul Masih رضي الله عنه accorded to Mian sahib and the increasing esteem and affection in which the members of the Community at large held him. They had begun to apprehend that after the death of Hadhrat Khalifatul Masih I رضي الله عنه, the Community, with few exceptions, would manifest its preference for Mian sahib as the next Khalifa. However, in their eyes Mian sahib was no more than an ordinary young man, or rather a young man, whom the accident of birth had put in a position that he really did not deserve. It seemed to them that he had not the capabilities of even a man of ordinary intelligence. Had he not left school without as much as a Matriculation Certificate to his credit? What greater proof was required to show that he was only a worthless sort of young man with no promise in him of anything greater? Of course he was the son of the Promised Messiah عليه السلام but that was all.

The weight of responsibility for proper conduct of the affairs of the Community was on their shoulders; and it was they who toiled day and night: yet, in the eyes of

the Khalifa the dull and easy going youth, who did not possess sufficient energy or the intelligence to get through the ordinary course of a secondary school, was deserving of better regard than fell to their share. What were these men to do in this situation? ⁷¹

On the sixth day after allegiance had been sworn to the Khalifa, Khawaja Kamal Uddin happened to arrive in Qadian. In the course of a conversation with Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad he observed, as if casually:

“Mian, we have slipped into a mistake, which can be corrected only by our somehow defining the authority of the Khalifa. He should take the pledge of allegiance from new members, should lead the Prayer services, should perform marriages and lead funeral prayers and no more.”

This was a sounding to which the Hadhrat Sahibzada Sahib’s reaction was:

“It is too late for the entertainment of any such notion. You should have thought of it before taking the pledge of allegiance. The Khalifa had made it quite clear that the pledge would involve complete obedience. We took the pledge on this understanding. Our relationship with the Khalifa is now of master and servant. We have no right to define the authority of our master.”

Khawaja sahib realised that his approach was misconceived and did not pursue the matter. ⁷²

THE SADR ANJUMAN

The Promised Messiah عليه السلام set up the Sadr Anjuman Ahmadiyya (Central body of Ahmadiyyat), in 1906 to look after the administrative affairs of the Movement. All the different Anjumans, working under different names, were placed under the supervision of this central body. Hadhrat Maulvi Nooruddin was appointed the president of this Anjuman by the Promised Messiah عليه السلام. ⁷³

Simultaneously with the institution of Khilafat currency began to be given to

the notion that the office of the Khalifa was purely spiritual and for the purposes of regulation of the Community and the administration of its affairs, the Sadr Anjuman was the real Successor of the Promised Messiah عليه السلام.

The Sadr Anjuman was a self-renewing body. By its rules, which were approved on the recommendation of Khawaja Kamal Uddin, a vacancy among the members of the Anjuman, arising from the death or resignation of a member, was filled by nomination by a majority of the remaining members. So that, once as many as eight members, out of a total of fourteen, found themselves in accord with each other, they formed a majority which could perpetuate itself by filling every vacancy by nominating a like-minded person.

At the time of the demise of the Promised Messiah عليه السلام, there was such a group in the Anjuman, the prominent ones in which were Maulvi Muhammad Ali, Khawaja Kamal Uddin, Shaikh Rahmatullah, Dr. Syed Muhammad Husain and Dr. Mirza Yaqub Beg, the last four belonging to Lahore. The President was Hadhrat Maulvi Nooruddin and some of the other members were Syed Muhammad Ahsan, Sahibzada Mirza Bashiruddin Mahmud Ahmad, Nawab Muhammad Ali Khan and Khalifa Rasheeduddeen, Khawaja Kamal Uddin was Secretary. ⁷⁴

Hadhrat Maulvi Nooruddin, Khalifatul Masih I رحمته الله عليه continued as president of the Sadr Anjuman even after his election as Khalifa. Maulvi Muhammad Ali, Khawaja Kamal Uddin and several others, a solid block of their bent of mind, took advantage by boosting the presidency of the Anjuman as the real source of authority rather than the Khalifa. They began to refer in their speeches to the Khalifa as the Chief President; thus subtly giving currency to the notion that the Head of the Movement exercised his authority by virtue of his office of president of the Sadr Anjuman, the central body and not in his capacity of Khalifa. Some of them had recourse to this device during their speeches in the Annual Conference of 1908 by stressing the need of perfect obedience

to *Sadr Ala* (Chief President) and full conformity to his wishes.

This propaganda was continued, especially in Lahore, to undermine the authority of the Khalifa. Maulvi Muhammad Ali even made his views known to Hadhrat Khalifatul Masih I رضي الله عنه. When Huzur received his comments, he was amazed at their purport, which revealed that he was in accord with the dissentients, who were seeking to put an end to the institution of Khilafat. For instance, he had written:

“It does not appear from the Al Wasiyyat (Testamentary Direction) of the Promised Messiah عليه السلام that the Khalifa must be an individual, though that can happen in special circumstances, as is the case just now. Indeed, Hadhrat sahib appointed the Anjuman his Khalifa. It is not necessary that a single individual should be Khalifa.”

Hadhrat Khalifatul Masih I رضي الله عنه realising that the matter was serious and the malady deep, directed that representatives of all branches should convene at Qadian on 31 January 1909 for consultation.⁷⁵

CONSULTATION ON THE INSTITUTION OF KHILAFAT

The summoned delegates arrived in Qadian on 30 January and were advised to spend the night in prayer seeking Divine guidance on the matters to be discussed the next morning. They were approached en route by agents of the ‘Lahore Group’ (dissentients) to influence their minds in favour of the view that the final authority in the affairs of the Community was vested by the Promised Messiah عليه السلام in the Anjuman, not in the Khalifa.

The delegates gathered in the Mubarak Mosque for the morning service. The mosque was soon full, but Hadhrat Khalifatul Masih had not yet arrived. The upholders of the supremacy of the Sadr Anjuman, taking advantage of the interval before his arrival, urged the validity of their proposition upon the waiting worshippers. Shaikh

Rahmatullah addressed the gathering to sway it in favour of the rebel view. “God’s wrath!” he declared with well simulated fervour, “a few designing men are out to ruin the Community by raising a stripling to the Khilafat.”

The “stripling” in question too, heard this remark and was greatly mystified by it, never dreaming that he himself was being referred to. The doors open into the mosque from the house of the Promised Messiah عليه السلام. In one of the rooms behind these doors Mian Mahmud, in an agony of suspense over the crisis, was pacing up and down, praying to God to guide the delegates to the right decision and the right attitude of mind. He, evidently, did not know at the time, as he came to know later, that these decorous gentlemen never tired of contemptuously alluding to him as a “stripling”. Thus the dissentients had explained every aspect of the question to the congregation before Huzur’s arrival. ⁷⁶

Hadhrat Khalifatul Masih I رضي الله عنه arrived to lead the Morning Prayer service and in the course of it he recited the eighty-fifth chapter of the Holy Qur’an. He was deeply moved when he recited the verse, “Those who have involved the believing men and the believing women in doubt and confusion, and do not repent, will surely suffer the chastisement of hell and the chastisement of burning.” (Ch.85:V.11). He repeated this verse two or three times in tones that betrayed grief and sorrow and the heart of every worshipper was filled with the fear of God. In spite of the utmost efforts to control, such loud sobs and moans involuntarily escaped many worshippers that perhaps, never had a mother wept more bitterly over the death of an only son. Save the few recalcitrant spirits that were there, all felt a softening of the heart and a renewal of faith and a complete absolution from selfish thoughts. ⁷⁷

The consultative body, approximately two hundred and fifty persons, was summoned to meet on the sunlit roof of the mosque. When they had all arrived Hadhrat Khalifatul Masih came and stood in that portion which had been constructed under

the directions of the Promised Messiah عليه السلام.

Some years later, Hadhrat Khalifatul Masih II رضي الله عنه, described the scene in these terms:

“In the eyes of a worldly person that gathering of two hundred and fifty persons seated on the bare brick floor may have appeared bizarre and inconsiderable, but their hearts were full of faith and they believed firmly in divine promises. They felt that they had met together to determine the future of Ahmadiyyat, on which depended the peace and progress of the world. That day would decide whether Ahmadiyyat would prove to be just one of many worldly associations or the association of the true followers of the Holy Prophet صلى الله عليه وسلم, through whom Islam was to be revived. On that day the fate of mankind was to be determined. Today it may not be realised, but before long it will be appreciated that this obscure religious Movement will be much more effective in compassing a peaceful and holy revolution in the world than formidable political movements.”⁷⁸

Hadhrot Khalifatul Masih رضي الله عنه, pointed out that Khilafat was a religious concept, and the Community could not possibly make any progress without it. He said:

“God has told me that if any of you deserts me, He will bestow upon me a large party in his place. So I do not depend upon any of you. I have full reliance upon Allah’s Grace that He will help me.”

Then referring to the views on the status of a Khalifa given by Maulvi Muhammad Ali and Khawaja Kamal Uddin, he said:

“I am told that the only business of the Khalifa is to lead the Prayer services and funeral prayers, and to perform marriages and accept pledges of allegiance. Whoever says this is ignorant and impertinent. Such a one should repent or he will harm himself.”

He admonished, “you have by your conduct hurt me grievously and have been

guilty of contempt of the office of Khalifa.” He expatiated on the status of the Khalifa and the nature and quality of the obedience due to him, so that no doubt was left in anyone’s mind with regard to what the pledge of allegiance entailed.

The speech opened the eyes of the delegates. The conspirators had the disappointment of seeing their clever scheme swept away like fortifications built in sand by children at play on a beach.

Hadhrat Khalifatul Masih رضي الله عنه then called upon Maulvi Muhammad Ali and Khawaja Kamal Uddin to renew their pledge of allegiance. He suggested that they should go apart and consult with each other whether they were willing to do so. He also called upon one or two others to renew their pledge.⁷⁹ All of them complied and the meeting came to an end.

But Maulvi Muhammad Ali and Khawaja Kamal Uddin bubbled with suppressed rage. They took the pledge of allegiance only outwardly because they stood fully exposed.⁸⁰

CLASH OVER THE HOUSE OF MAULVI HAKEEM FAZAL DIN

Khawaja Kamal Uddin learnt a deep lesson from these two mistakes. After this greater reverse he called off the publicly exposed campaign altogether and devoted himself to a task comparable to running a tunnel under enemy lines to blow them up with dynamite.

Maulvi Muhammad Ali, however, with a more irritable temper and a sensitive skin that felt even the casual caress of the wind as a deliberate pinprick continued to clash with Hadhrat Khalifatul Masih رضي الله عنه. He could not forget an injury to his vanity however slight and knew not how to bide time as his friend did. In his capacity as secretary Majlis-i-Motamadeen Sadr Anjuman, he began to obstruct Hadhrat Khalifatul Masih رضي الله عنه in the affairs of the Community. The clash over Maulvi Hakeem Fazal Uddin’s

house is only one example of his obstinate opposition to the wishes of the Khalifa.

Hakeem Fazal Uddin of Bhera, a close relation of Hadhrat Khalifatul Masih, had left a certain property in Bhera, which he had purchased very cheap from a Shia who had sold it under some temporary stress, as a legacy to the Sadr Anjuman by his will. The Anjuman decided to sell the property. When its original vendor came to know that the property was for sale, he wrote to the Khalifatul Masih, setting out the background of his sale of the property to Hakeem Fazal Uddin, and requested that the property may be sold to him on somewhat favourable terms. The Khalifatul Masih forwarded his request to the Sadr Anjuman and directed that it should be considered favourably. The response of the Anjuman was that the property would be put up to auction and its former owner could bid for it at the auction. They were not willing to extend a favour to him, which might occasion loss to the Anjuman. Hadhrat Khalifatul Masih رضى الله عنه conceived that this attitude not only lacked beneficence but was an affront to him, and he expressed his annoyance by minuting, “do as you please; I will not concern myself any further with the matter.”

When the question came up again in a meeting of the trustees of the Anjuman the Secretary reminded the trustees of their responsibility to God and enquired what should be done. Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad suggested that as Hadhrat Khalifatul Masih رضى الله عنه desired that some concession should be made to the former owner of the property, his wishes should be complied with. The Secretary, Maulvi Muhammad Ali, said that Hadhrat Khalifatul Masih had left the decision to them and read out his minute; whereupon Sahibzada Sahib pointed out that the minute was expressive of displeasure and not of permission and that they must comply with his wishes. A long discussion ensued during which Hadhrat Sahibzada Sahib was repeatedly urged to keep in mind his responsibility to God as a trustee, but he adhered to the view that he had expressed. Finally a majority took a decision contrary to his plea.

When the matter was reported to Hadhrat Khalifatul Masih رضي الله عنه, he summoned the trustees who urged that the decision was taken after full discussion and consultation in which Hadhrat Sahibzada Sahib also participated. Hadhrat Sahibzada Sahib was sent for and when he arrived Hadhrat Khalifatul Masih enquired from him, “how is it Mian that my express directions are contravened?”

He replied, “Huzur, I do not recall any such default on my part.”

Huzur asked, “I had given a direction concerning the sale of Hakeem Fazal Uddin’s property in Bhera. Why has it been contravened?”

“Huzur, I was no party to the contravention. I had repeatedly urged compliance with your direction and had urged that your minute was expressive of displeasure and not of permission.” Hadhrat Sahibzada Sahib replied.

Huzur then turned to the others and said, “you say he is only a stripling, and yet he understood my minute aright and you failed to comprehend it.”

He admonished them at some length that obedience was a source of blessings, and they should mend their ways else they would disentitle themselves to Allah’s Grace.

Hakeem Fazal Uddin’s younger brother had been ready to pay a good price for the property, but when he learnt of the difference between Hadhrat Khalifatul Masih and the Anjuman, he drew back, and the Anjuman was left no choice but to comply with the wishes of Hadhrat Khalifatul Masih. The obdurate trustees submitted profuse apologies to Hadhrat Khalifatul Masih, but there was no change in their attitude and their propaganda against him went forward apace. ⁸¹

In September 1909 he announced that if there was no real improvement in their attitude by Eidul Fitr, they would be expelled from the Community. In this situation the leaders of the group submitted a sort of apology, but their attitude did not exhibit any real improvement. In his sermon on the occasion of Eidul Fitr, 19 October 1909, Hadhrat Khalifatul Masih admonished them once more at length.

APPOINTMENT OF HADHRAT SAHIBZADA SAHIB AS PRESIDENT OF SADR ANJUMAN

Sometime in 1910, Hadhrat Khalifatul Masih رضي الله عنه resigned the presidency of the Sadr Anjuman on the grounds that the two offices were incompatible and directed that Sahibzada Mirza Bashiruddin Mahmud Ahmad, who was then only 21 years of age, should be president of the Anjuman. But by that time the question of supremacy between the Khalifa and the Anjuman had already come to the surface. ⁸²

PONY ACCIDENT OF HADHRAT KHALIFATUL MASIH I رضي الله عنه

On Friday, 18 November 1910, Hadhrat Khalifatul Masih رضي الله عنه fell while riding a pony and received injuries of which one, on his right temple, was serious. For some days his condition was considered grave. While he was in this condition he said one day to Dr. Mirza Yaqub Beg, his principal physician: I am not afraid of death. If in your judgment my condition is serious, you may tell me so frankly, so that I may dictate certain directions. He assured him that he was in no danger, but that if his illness took a turn for the worse he himself would warn him. Yet as soon as he left him and joined his colleagues in Maulvi Muhammad Ali's room, they put their heads together and despatched him to invite Sahibzada Mirza Bashiruddin Mahmud Ahmad sahib to join them. When he arrived, Khawaja Kamal Uddin explained the situation to him in the words, "We have troubled you to come over as we are told that Hadhrat Maulvi sahib is very ill and weak. Those of us who are from Lahore cannot afford to stay here longer, as we must return to Lahore. We desire that we should consult together and agree upon some plan that should obviate any risk of trouble in case of an emergency. We wish to assure you that none of us desires to be Khalifa, nor does Maulvi Muhammad Ali."

On this Maulvi Muhammad Ali made an affirmation to that effect, and Khawaja Kamal Uddin proceeded, "We do not consider anyone beside you worthy of being

Khalifa, and we are all agreed that you should be Khalifa; but we request that no decision should be taken till after our arrival from Lahore, lest someone should take some step in a hurry that might cause trouble. Our arrival must be awaited.”

Sahibzada Sahib heard him without interruption, though he had resented the implication that while none of them wished to be Khalifa he was eager for the succession, and when he finished he observed, “I consider that even the discussion of the question, in the lifetime of a Khalifa, who should succeed him is sinful, let alone the determination that a particular individual should be his successor.” Having said this he left them to their devices.

The injury on the temple of Hadhrat Khalifatul Masih was slow in healing and became a sore. On the night of 19 January 1911, perceiving some pressure on his heart he called for paper and writing materials and wrote “Mahmud Ahmad” on a piece of paper and enclosed it in an envelope and having closed the envelope wrote on it: Following the example of Abu Bakr, in Arabic, and below it in Urdu: Swear allegiance to the one whose name is inscribed on the enclosed. He committed the envelope to the custody of his favourite disciple, Shaikh Muhammad Taimur, and told him: In the event of my death the direction contained in this should be followed.

After a few days, his health having improved, he called for the envelope and tore it up. The fact of his having given this direction was acknowledged by Maulvi Muhammad Ali in his account of these events in the words: “I have learnt on the most reliable authority that in his testamentary direction of 1911, he set out the name of Mian sahib as his successor.”

Hadhrat Khalifatul Masih led the first Friday noon service, after his accident on 19 May 1911, after an interval of six months. It was an occasion of great rejoicing throughout the Community. Thereafter for quite a long period he attended the Friday noon service in the mosque, while all Prayer services including the Friday noon service,

continued to be led under his direction, by Sahibzada Mirza Bashiruddin Mahmud Ahmad. On one occasion Maulvi Muhammad Ali suggested to Hafiz Raushan Ali to enquire from Hadhrat Khalifatul Masih رضي الله عنه why, in the presence of older and more learned divines, he had directed that the young Sahibzada should lead the Prayer services. Hafiz Raushan Ali made the enquiry, without mentioning who had inspired it, and received the reply, “The Holy Quran says, ‘The most honoured among you in the estimation of Allah is he who is the most righteous among you’ (Ch.49:V.14). Name from among the whole Community one as righteous as Mian Mahmud Ahmad. Then shall I appoint Maulvi Muhammad Ali to lead the Prayer services and deliver the sermon?”

EFFORTS OF CONSPIRATORS TO GAIN POPULARITY AMONG ORTHODOX MUSLIMS

These two men under the stunning impact of the sudden death of the Promised Messiah عليه السلام had committed themselves too far to leave room for a barefaced U-turn on the institution of Khilafat. They had themselves tied their own hands too tightly. They soon realised that they had made a mistake, and began to cast about for devices to help them pull back from a difficult situation with the minimum loss of face.

They had miscalculated with regard to the character of the Khalifa. Time after time their tricks and devices were frustrated by the firmness, farsightedness, courage and high resolve of the Khalifa and by his complete trust in God. They dared not come out into the open in their opposition and hostility to the Khalifa, as fairly early they had begun to perceive that the Khalifa enjoyed tremendous prestige among the Community and if a situation was brought about in which the Community might be forced to make a choice between the Khalifa and the Anjuman, at least ninety percent of it would support the Khalifa rather than the Anjuman.

They were convinced that after the death of Hadhrat Khalifatul Masih I رضي الله عنه, the Community, with few exceptions, would manifest its preference for Mian Mahmud sahib as the next Khalifa. He had given early proof of a very keen intelligence, a very just appreciation of spiritual values and a highly developed faculty of giving expression to his thinking in speech and writing. His loyalty and devotion to Hadhrat Khalifatul Masih رضي الله عنه was exemplary. He was inspired by great zeal in support of the ideals and principles of the Movement. What were these men to do? ⁸³

The main effort of the dissentients was therefore directed towards winning popularity among the orthodox Muslims through propagating the philosophy of Islamic values as expounded by the Promised Messiah عليه السلام without mentioning his name, and gradually toning down the differences of doctrine, teaching and practice that distinguished Ahmadis from non-Ahmadi Muslims. This formula would not only make them popular with the orthodox Muslims but would also put them in the forefront of all Islamic movements and win them credit for whatever progress was achieved by Islam and the Muslims. It would take them some time to discover how sadly mistaken they had been.

LECTURES BY KHAWAJA KAMAL UDDIN

A series of lectures were delivered in various places by Khawaja Kamal Uddin, always taking care to omit the name and the claims of the Promised Messiah عليه السلام but drawing freely upon the storehouse of the rare knowledge of Islam made accessible to him through the Promised Messiah عليه السلام. These lectures were naturally well received by the Ahmadi as well as the non-Ahmadi public. He pushed himself even more to the forefront by himself writing eulogistic reports of these lectures and sending them to the press in the name of other people, or he got his friends to write such reports.

As a result of this campaign, in the course of a year or two, he made a name for

himself. There developed quite a demand for his lectures sometimes attended by thousands of non-Ahmadis. Many Ahmadis took his increasing popularity as a sign that the non-Ahmadis were rapidly coming nearer to Ahmadiyyat and from this mistaken view began to copy his method. The propagation of the message of the Promised Messiah عليه السلام thus came to a halt. The danger, towards which the Community was marching, though unconsciously and in ignorance, was on that very account the greatest that so far had ever risen in its path. Khawaja Kamal Uddin then left for England on 7 September 1912, in connection with some legal business. Though he left primarily for this purpose, he had it mind too to try and see what could be done by way of Islamic missionary effort in England.

THE ANJUMAN ANSARULLAH

The mature minds in the Community like Hadhrat Sahibzada Sahib were alarmed by the policy of Khawaja Kamal Uddin. They knew that numerically small communities could not merge into larger ones and keep their characteristic features intact. Fundamental and revolutionary changes in beliefs, outlook, standards of conduct and national characteristics do not take place silently and quickly like clouds changing colour at sunset.

At this time we find Hadhrat Sahibzada Sahib in a position of great and peculiar difficulties. Gifted with an extraordinary solicitude for the welfare of the Community and its preservation on the path chalked out by the Promised Messiah عليه السلام, he began to feel, as though by instinct, the dangers piling up fast on the horizon like dark and ominous clouds. The propagation of Ahmadiyyat was practically at a standstill. The Kamal Uddin-Mohammad Ali clique controlled the funds of the Community so that even Hadhrat Khalifatul Masih رضي الله عنه had to look to them when he wanted anything done.

As this clique was preparing the ground for a silent amalgamation with non-Ahmadis, propagation of the message of Ahmadiyyat obviously was not among its plans. Here let us return for a moment to the day the Promised Messiah عليه السلام passed away. As we observed earlier, on that day Hadhrat Sahibzada Sahib had taken a silent but stupendous vow that even if the whole world forsook the Promised Messiah عليه السلام and forgot the purpose which it was his mission to fulfil, he, for one, would never forsake him or lose sight of that purpose.

When these tendencies, of which we have been trying to pick up the thread, began to manifest themselves to his discerning eye, he must have been haunted by thoughts of the responsibility that devolved upon him from that vow, and his helplessness to do anything. But he was not made in a mould that throws up his hands in despair and sinks without striking a blow. Driven on by an inner fire that would not let him rest, he decided on a course of action, which in its intrinsic possibilities was little better than a drowning man clutching at a straw. But God, who sees what is inside the heart rather than the volume of achievement, prospered the venture and it became the prelude to bigger and ever bigger things. In 1911 he started an association to which the name *Anjuman Ansarullah* was given.

The idea to form this Anjuman came to him in a dream and it was formed after Hadhrat Khalifatul Masih رضي الله عنه had approved of the idea. Its membership was open to everybody, the only condition imposed being that one should apply for admission after performing Istikhara for seven days. Obligations which membership imposed were to strive for the propagation of Islam, to try to carry the message of Ahmadiyyat to the world, to study the Holy Qur'an deeply and intensely, regularity in *Tahajjud* (prayers before Fajr), endeavour to compromise any differences arising between Ahmadis in the course of social contacts and loyalty to the Government. ⁸⁴

These were very laudable aims, and there was nothing either in the conception or

execution of the idea to which objection could be taken. Nevertheless, certain people from the very outset frowned upon the Anjuman. A barrage of criticism was directed against it. To begin with it was suggested that its name was ridiculous, it was meaningless, it was in fact, much worse; it was mischievous and a libel against Ahmadis who were not members but who, nevertheless, were better Ansar (helpers of the cause of Islam) than the members of this new fledged Anjuman. Some suggested he set up the Anjuman in rivalry to Khawaja Kamal Uddin. Others went a step further and said that its originator was only sowing a crop of dissensions. These voices babbled endlessly. Before long it began to be whispered in select circles that the Anjuman was but a conspiracy hatched by Hadhrat Sahibzada Sahib to encompass his own election to Khilafat, and soon afterwards this preposterous accusation was flung about openly. When the crisis developed over Khilafat, it became one of the main items in the indictment against him.

It is not necessary here to attempt a serious refutation of this criticism because it is palpably absurd. As Hadhrat Mian sahib wrote in the article referred to, when a man named his son Muhammad, did it mean that he took all others to be no better than Abu Jahl? As for creating a separate Anjuman, Hadhrat Maulvi Nooruddin رضي الله عنه had once created a society of which the condition for admission was that the candidate undertook not to indulge in suspicions with regard to his brethren. This was in the time of the Promised Messiah عليه السلام. Even then it was urged by some that to permit such an association to be formed would mean by implication that those who did not join it, were prone to indulge in suspicion. But the Promised Messiah عليه السلام approved of the idea.

Hadhrat Sahibzada Sahib's plan of work for the Anjuman Ansarullah in addition to creating an organisation for Islamic missionary work abroad, embraced the following items:

1. In view of the general sloth and inactivity in the Community, to rouse by means of a series of lectures those who were sinking into sleep.
2. To publish tracts with the same end in view.
3. To send workers into different towns to stay there for periods long enough to create an impression.
4. To appoint touring wa'azzin to inspire the Community.⁸⁵

REVITALISATION OF THE PROPAGATION OF AHMADIYYAT

Khawaja Kamal Uddin had cast a spell over a large portion of the Community with his peculiar method of preaching that omitted mentioning the distinctive claims of the Promised Messiah عليه السلام. Many felt it was necessary to copy his method to gain success. Even those who mistrusted this approach were undergoing a strange probation. On the one hand they knew that if they persisted in this policy the Movement would soon come to an end. On the other hand, after the success of Khawaja Kamal Uddin, they felt afraid that people would refuse to attend any lectures bearing on the distinctive claims of the Promised Messiah عليه السلام, or if they attended, the numbers would be so small, giving the rival party ground for claiming theirs was the right method.

If others could not rise above those difficulties and dangers, Mian Mahmud was made in a different mould. For him there was danger of the central purpose of the message of the Promised Messiah عليه السلام being lost and face to face with this danger he made a resolute stand, leaving the result to God.

In 1912, when Hadhrat Khalifatul Masih I رضى الله عنه sent him on a tour as the head of a delegation to visit the various Arabic Madrassas in India and abroad, he began battling the odds in the face of great adversity. During this tour he utilised every conceivable opportunity to preach the claims and the message of the Promised Messiah عليه السلام. So completely was the Community overcome by apathy brought on by the pernicious

drug administered by Khawaja Kamal Uddin (in a painless injection nobody knew was given) that letters of protest from some Ahmadis, of the places he visited, began to pour in upon Hadhrat Khalifatul Masih رضى الله عنه. Mian sahib was young, said these letters, and his way of saying things was raw and inexperienced. His lectures would raise a storm of opposition that might well prove fatal to the interests of the Community. Huzur read these letters and left them at that hence approving of the course Mian Mahmud was pursuing.⁸⁶

On 26 September 1912, Hadhrat Mirza Bashiruddin Mahmud Ahmad, with the permission of Hadhrat Khalifatul Masih رضى الله عنه, set off on a tour of the educational and religious institutions of Egypt and the Middle East as the head of a three-man delegation. The delegates also had the good fortune of performing Hajj before returning to Qadian on 6 January 1913. As well as learning about the institutions, they took every opportunity to spread the message of Ahmadiyyat throughout the tour.

In order to have competent Arabic scholars, two senior scholars were sent to Egypt and Syria. Hadhrat Khalifatul Masih رضى الله عنه initiated the sending of these delegations in order to equip Madrassa Ahmadiyya with the best possible talent.⁸⁷

THE AL-FAZL

The more discerning element in the Community felt uneasy over the policy that was coming to be followed more and more everyday by those who were in a position virtually to control the programme of the Community. But scattered all over India, they were helpless. Anjuman Ansarullah however, gave them a rallying point; a common sense of danger gave them cohesion and the dire need of the moment gave them a programme. As membership of this Anjuman increased, its scope of influence began to expand, and soon it rose like a sudden wall between the Community and the point of fusion with non-Ahmadiyyat to which Khawaja Kamal Uddin and his friends were carefully leading it.

The Ansarullah was doing splendid work but it was sadly handicapped by the lack of an organ by means of which it could reach a wider circle of sympathisers than was possible by word of mouth. The need was pressing and once more the “boy” – that selfsame never-do-well who had not even a Matriculation Certificate to his credit – rose to the occasion like a man. He thought that a newspaper was required to improve contact between the Centre and the Community at large. He staked every penny he could raise, even the jewellery of his wife, and started a weekly newspaper for which the name of Al-Fazl was chosen by Hadhrat Khalifatul Masih I رضى الله عنه, who had approved of the venture and given it his blessings.

“Memory of days gone by” gives us a rare peep into the mind of Hadhrat Sahibzada Sahib when he took this great financial risk. He writes:

“After this came the year 1913. The life-giving days of the Promised Messiah عليه السلام were receding into the distance and a kind of rust, which had laid its hold upon certain minds, began to be felt. It looked as though the Movement was crumbling to pieces. The present was distressing and dark but the future seemed darker and more full of peril. The hearts of many had given way and there were those who began to despair. The silent vow I had taken upon the death of the Promised Messiah عليه السلام prompted me to keep my resolution high, but apart from that I was helpless.

“The columns of The Badr were closed to us on account of the policy pursued by that paper. The Al Hakam, in the first place, was practically non-existent, as all that it could manage to do was to come out now and then; secondly, even when it did come out, it had a directness of approach and a way of saying things which made it unpopular with the powers that be. The Review of Religions (of which Maulvi Muhammad Ali was the editor) was so far removed from us that we could never dream of using it to further our aims. And I had no money. There

was my life which I could offer and my hands which I could work to the bone, but I was helpless to produce the thing I did not possess. The dire need of the Community was for a newspaper to rouse it, to charge it with electricity, to shake it into life, to make it pitch its aims high. But no such paper existed, and to wish for one was like wishing for the moon: neither one was possible nor the other. However, my anguish of mind bore fruit and a gleam of hope showed itself.”⁸⁸

Thus with financial backing from Hadhrat Amma Jan رضي الله عنها, his own wife and Nawab Muhammad Ali Khan, Hadhrat Mian sahib launched his weekly which, as a journal, was an unqualified success from the moment of its birth. The policy and the aim of the Al Fazl was the spirit of the vow Hadhrat Mian sahib had taken on the death of the Promised Messiah عليه السلام. That was a stupendous vow and he took it when he was only an inexperienced youth. He took it too when he was under the stress of an unusual emotion. But all through his subsequent life he had shown that he took that leap knowing full well what lay at the end of it, and never turned back or let his purpose be weakened by difficulties.

The work which the Al Fazl assumed was in its own words, “to clarify the position of the Promised Messiah عليه السلام; to impress upon the Community that he alone was its master and guide, the importance of whose mission could not be minimised without depriving Ahmadiyyat and Islam of all that was alive in it”⁸⁹. The first issue was published on 19 June 1913. Subsequently it became a daily and has now been for almost a century the official organ of the Movement.

THE PAIGHAM-I-SULH

The leadership of the dissentients was concentrated in Lahore. As the health of Hadhrat Khalifatul Masih رضي الله عنه continued at best indifferent, and then began to suffer a decline, the dissentient group began active preparations to meet the inevitable crisis.

About a couple of weeks prior to the publication of Al-Fazl, The “Lahore Group” to which the dissentients belonged started a paper called the Paigham-i-Sulh (Message of Peace) in 1913. Although an Ahmadi organ, the proprietors took considerable pains to keep the fact of their Ahmadiyyat as much in the background as possible.

Two anonymous pamphlets bearing false and slanderous allegations against Hadhrat Khalifatul Masih رضي الله عنه and members of the family of the Promised Messiah عليه السلام were published in October 1913. The statement published in the Paigham-i-Sulh of 16 November 1913 establishes the fact that they were inspired by the leadership of the dissentients, despite their anonymity.⁹⁰

This was an age of democracy, said the pamphlets, and true to the spirit of the age the Promised Messiah عليه السلام had left his sacred Will and Testament that after his death the Anjuman would have the final authority.

Hadhrat Khalifatul Masih رضي الله عنه directed the Anjuman Ansarullah to prepare and publish a rejoinder to the pamphlets. It proved most effective and fully safeguarded the Community against the mischief that the pamphlets were designed to stir up.

Regarding the best means of propagation of Ahmadiyyat, the Lahore Group thought that success was to be attained only by adopting the policy of Khawaja sahib and not by that pursued by Hadhrat Sahibzada Sahib. These views were supported and encouraged by articles published in the Paigham-i-Sulh. This and other controversies, however, led to one good result. They exposed to view the machinations, which had previously been carried on in secret, and thus served to put the Community upon its guard. No doubt, a section of the Community was carried away by the tide but the loss proved a source of safety for the rest.

When the internal dissensions of the Community had once been made public, there remained no longer any reason for further secrecy. In the Paigham-i-Sulh, attacks began to be made openly on the Ahmadis who lived at Qadian, and refutations of those

attacks were published in the columns of the Al-Fazl under the direction of Hadhrat Khalifatul Masih. It is true that members of the Paigham party, whenever they became aware of having incurred the open displeasure of Hadhrat Khalifatul Masih used to run up to him and begged for pardon, but no sooner did they return from his presence, then they reverted to their own ways. This period was fraught with the gravest danger for the Movement, because even its enemies had now become aware of the disputes, which for some years had been dividing Ahmadis into opposite ranks. Nor were they slow to take advantage of this state of affairs. They began openly to encourage the Lahore party and to induce them by various means to persist in the dispute till at last Hadhrat Khalifatul Masih was compelled once to call The Paigham-i-Sulh (lit. Message of Peace) Paigham-i-Jang (lit. Message of War).⁹¹

CONTINUATION OF THE PROJECTS OF THE PROMISED MESSIAH عليه السلام

The function of a Khalifa had been set out by the Promised Messiah عليه السلام in his Testamentary Direction in these terms that after the Prophet, God Almighty makes manifest another aspect of His Power, and provides such means through which those purposes which had remained unfulfilled to some degree are fully achieved. Therefore, the first care of Hadhrat Khalifatul Masih رضي الله عنه was to take up and push forward the projects that were pending or were contemplated at the time of the death of the Promised Messiah عليه السلام.

Hence, Huzur appointed a Committee in June 1908 composed of Sahibzada Mirza Bashiruddin Mahmud Ahmad, Maulvi Muhammad Ali, Nawab Muhammad Ali Khan and Dr. Khalifa Rasheeduddeen to take the necessary steps to put the Madrassa Ahmadiyya (Ahmadiyya School) on a proper footing. The Committee drew up a scheme, recommended immediate implementation of certain parts, and made an

appeal to the Community for funds. This institution has since developed into a Jamia whose graduates are doing splendid work in propagating the message of true Islam in different parts of the world.

In the first year of the Khilafat, Hadhrat Khalifatul Masih رضي الله عنه set up a public library in Qadian and this library was placed under the control of Anjuman Tashheezul Azhan, which was headed by Hadhrat Sahibzada Mirza Bashiruddin Mahmud Ahmad. Hadhrat Sahibzada Sahib was always very conscious of the education and training of the youth. He felt that students at Qadian, or those who came from outside, could take advantage of having access to all the books of the Community rather than waste their time in other places.⁹²

After the death of the Promised Messiah عليه السلام there was a spate of criticism of and objections to his claims by his opponents. Several scholars and divines from among the members of the Movement wrote pamphlets and articles in refutation of these objections.

Sahibzada Mirza Bashiruddin Mahmud Ahmad sahib, not yet twenty also wrote a booklet on that occasion, the title of which was: Who can put out the Light of the Righteous? Having read it, Hadhrat Khalifatul Masih remarked to Maulvi Muhammad Ali, "You and I have both written in refutation of the objections raised by our opponents against the Promised Messiah عليه السلام, but Mian Mahmud has left both of us behind."⁹³

We have seen how in contrast with the preoccupations and activities of the Sadr Anjuman, the life and activities of Sahibzada Mirza Bashiruddin Mahmud Ahmad sahib, even during those early years, held out the promise that he would progressively continue to furnish proof of the truth of the various aspects of the prophecy of the Promised Messiah عليه السلام, set out in the announcement of 20 February 1886. He had grown up and matured with amazing speed. Under that youthful exterior he was a mature defender and champion of Islam with views so sound and deep and far-reaching

that in perception and vision he had already left men like Maulvi Muhammad Ali and his friends miles behind.

One of his greatest passions was the desire to spread the message of Islam and with this a yearning not just to do it alone but to prepare others for this great service.

His example was like that of a great leader of a fallen and downtrodden people determined to lift them to the heights of success to safeguard them from withdrawing against enemy attacks and reclaiming lands once lost to hostile forces. He was like that leader who prepares an army to strengthen and establish his nation in the eyes of the world by requesting its youth to join this army and training the new recruits in the art of warfare and arming them with the necessary weapons. Not physical weapons but through the use of arguments based on the teachings of the Holy Qur'an, Hadith, logic and reason.

As he grew older, his activities became broader and more diverse. In his boyhood, he founded the magazine Tashheezul Azhan and the Anjuman Tashheezul Azhan to prepare the youth for the service of Islam through writing and speaking. His vision was not confined within the borders of India and even in his youth he had a longing to see the flag of Islam waving throughout the whole world. For this reason he split the annual gatherings into English and Urdu. Although these efforts according to his age and according to the situation in Qadian were on a small scale, they still reflect his firm resolve even in his young days. In the time of Hadhrat Khalifatul Masih I رضي الله عنه, he began publication of a weekly newspaper, the Al-Fazl, for the education and training of the whole of the Community. It has since been converted to a daily and is now the principal organ of the Community. To breathe life into the Community for the propagation of Islam and to create a sense of fraternity and brotherhood he formed the Anjuman Ansarullah. ⁹⁴

THE SAD DEMISE OF HADHRAT KHALIFATUL MASIH I رضي الله عنه

The Promised Son grew with remarkable speed, in great strides despite powerful opposition from men who were in key positions in the set-up of the Movement. The Khalifa repeatedly exposed the error of their views and the dangers that lurked behind it. These men were imbued with Western political notions and were anxious to curry favour with the mass of Muslims who were not willing to accept the claims of the Founder of the Movement, Hadhrat Mirza Ghulam Ahmad عليه السلام.

In March 1914, Hadhrat Maulvi Hakeem Nooruddin, Khalifatul Masih I رضي الله عنه, who had already been in failing health fell seriously ill and it became apparent that he would not be able to pull through. He appointed Hadhrat Mirza Bashiruddin Mahmud Ahmad to lead the prayers in his stead and also made a Will indicating the kind of person who on his demise should be elected to succeed him as Khalifa.

On Friday 13 April 1914 news reached Hadhrat Sahibzada Sahib that Hadhrat Khalifatul Masih's رضي الله عنه condition was most alarming. He set out at once in the waiting coach but was not destined again to see Hadhrat Khalifatul Masih رضي الله عنه alive. While the coach was still on its way, a messenger met it with the staggering news that the venerable and beloved leader, who had laboured so patiently to guard the Community from dangers that were hemming it in, had passed away just when the clouds overhead were charged with thunder and the storm was about to break in all its fury.

Maulvi Muhammad Ali continued in his objective to secure the affairs of the Community to be directed and regulated in the hands of the Sadr Anjuman and to abolish the institution of Khilafat. To fulfil this objective he urged Hadhrat Sahibzada Sahib to postpone taking a decision on the election of a Khalifa for at least four or five months. Hadhrat Sahibzada Sahib explained that there was never a six month waiting period before the death of the Promised Messiah عليه السلام or after him. If during the interval there was disorder in the Community, who would be responsible in the absence of a

leader? There should be consultation on who should be Khalifa.

He made it quite clear to Maulvi Muhammad Ali that on the question of the continuance of the Khilafat he could not be a party to any compromise, but on the question who should be the next Khalifa he was perfectly willing to accept whatever Maulvi Muhammad Ali might propose. Hence, the death of Hadhrat Khalifatul Masih رضي الله عنه had brought matters to a head and the question of his successor could no longer be postponed.

While Maulvi Muhammad Ali continued to press his case in this meeting with Hadhrat Sahibzada Sahib, people had gathered in Masjid Noor and there was great excitement among them. It appeared that after 4 March when Hadhrat Khalifatul Masih رضي الله عنه had written out his Will and had it read out three times by Maulvi Muhammad Ali, in which he had laid down that his successor should possess certain qualities, Maulvi Muhammad Ali had prepared a pamphlet in which the need of a Khalifa, as commonly understood, had been heavily discounted. This pamphlet was printed and copies of it were despatched to his friends with the instruction that it should be widely published as soon as intimation was received of the demise of Hadhrat Khalifatul Masih. Every one who arrived in Qadian after receiving the tragic news of the death of Hadhrat Khalifatul Masih was furnished with a copy of the pamphlet en route. An overwhelming majority of them were seriously annoyed with this mischievous and clumsy piece of propaganda and were anxious that the election of the Khalifa should proceed immediately.

The conversation was making no progress, and there was persistent knocking on the door that the meeting should be speedily concluded. Hadhrat Sahibzada Sahib suggested that as there appeared to be no prospect of an agreement they should all adjourn to Masjid Noor and consultation should be held with those already assembled there. Thereupon Maulvi Muhammad Ali blurted out, "You say this because you know whom they will elect."

Hadhrat Sahibzada Sahib replied “On the contrary. I am prepared to swear allegiance to anyone of you.”

“Even so, you know what they think,” retorted Maulvi Muhammad Ali.

Hadhrat Sahibzada Sahib was now convinced that there was no possibility of an agreement. So he said: “We believe that there is a religious obligation to maintain the Khilafat, and you think that a Khalifa is not needed. This difference is irreconcilable. You are free to do as you choose. We shall consult together and swear allegiance to whomsoever we agree upon.” The meeting ended upon this note.

THE ELECTION OF HADHRAT KHALIFATUL MASIH II رضي الله عنه

Hadhrat Sahibzada Sahib and his companions proceeded to Masjid Noor, where a gathering of between fifteen hundred and two thousand people awaited them. Hadhrat Sahibzada Sahib led the afternoon Prayer service, and then Nawab Muhammad Ali Khan read out the testament of Hadhrat Khalifatul Masih of 4 March 1914, which he had committed to his custody, and added: “I have discharged the trust that Hadhrat Khalifatul Masih had committed to me. Now it is for you to act accordingly.” His announcement was greeted with shouts of Hadhrat Mian sahib, Hadhrat Mian sahib from every direction. In the midst of the clamour Maulvi Syed Muhammad Ahsan stood up and said in a loud voice: “The Promised Messiah عليه السلام said concerning me that I was one of the two angels mentioned in Hadith leaning upon whom the Messiah would descend in the latter days. I consider Sahibzada Bashiruddin Mahmud Ahmad fully qualified in every respect to accept our allegiance and request him to swear us in.”

Upon this Maulvi Muhammad Ali and Syed Hamid Shah both stood up, as if desiring to say something, and began to wrangle which of them should speak first. Those present were not in a mood to indulge them and Shaikh Yaqub Ali Irfani gave expression to the general feeling by calling out, “time is too precious to be wasted in

such wrangles. Our master, please accept our allegiance.” This was greeted with shouts of *Labbaika, Labbaika*, and people began to press forward towards Hadhrat Sahibzada Sahib. The few dissentients then withdrew. No one tried to obstruct them.

A hush fell upon the gathering, though everyone was eager to approach closest to Hadhrat Sahibzada Sahib. He sat in silence as if occupied in prayer. Qazi Amir Husain, a revered divine, came up to him in great agitation and begged him: Huzur, please do accept my allegiance. Hadhrat Sahibzada Sahib looked up, his eyes searching for someone. He saw Maulvi Syed Muhammad Sarwar Shah, pressed down among the eager throng, and said to him, “Maulvi Sahib, this heavy responsibility has fallen on me suddenly and unexpectedly. I cannot recall the terms of the pledge. Will you kindly instruct me.” Thus the process of swearing in began.

Hadhrot Khalifatul Masih II رضى الله عنه, spoke the words of the pledge, as instructed by Maulvi Syed Muhammad Sarwar Shah, and everyone swore allegiance to him accordingly. When the process of swearing in was completed Hadhrot Khalifatul Masih II رضى الله عنه made a prolonged silent supplication in which everyone joined, and concluded with a brief address.

Thus the distracted and bereaved members of the Community were once more united in spiritual fellowship. All hearts were comforted, all souls felt at rest. Everyone was deeply moved. Serenity and tranquillity were the prevailing mood. Thereafter, Hadhrot Khalifatul Masih II رضى الله عنه led the funeral service of Hadhrot Khalifatul Masih I رضى الله عنه.⁹⁵

Within a few weeks over 90 per cent of the members of the Community, including a majority of the members of the Sadr Anjuman, took the oath of spiritual allegiance to Hadhrot Mirza Bashiruddin Mahmud Ahmad رضى الله عنه. The new Khalifa found the affairs of the Community in a state of some disorder and devoted himself immediately to putting the affairs of the Community and the finances of the Anjuman in order.

While attending to these matters he had to devote a great deal of his time and attention to safeguarding the Community against the misleading and virulent propaganda which was started by the dissentient Lahore group. The task that confronted him was indeed formidable and the problems that awaited solution necessitated delicate but firm handling. As the narrative unfolds we shall see, how the new Khalifa proved to be more than equal to the demands made upon him. In the 52 years he occupied the exalted position of Khalifa, the Community passed through great trials and vicissitudes but at each stage and on every occasion the undaunted courage and farsighted wisdom of its leader safeguarded it against every danger.

His anxious and solicitous nurture of the tender plant that was committed to his care so many years ago was converted into a firm rooted tree with wide spreading branches affording grateful shade and secure shelter and bringing forth healthy and abundant fruit. The winds of opposition and persecution sometimes rose to a hurricane but this sturdy tree under the wise and fostering care of its ever alert and watchful keeper stood foursquare to all these opposing winds and far from endangering its security they merely served to add to its strength and beneficence.

PART 3

KHILAFAT OF HADHRAT MIRZA BASHIRUDDIN MAHMUD AHMAD رضي الله عنه

By Divine Grace the period of the Khilafat of Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه extended over more than half a century and was crammed with a succession of events that covered many aspects of individual, communal, national and international life. A detailed history of the second Khilafat would require many times the space that is available for this brief survey. We are thus compelled to make a selection of certain events, which might serve as illustrations of the service that Hadhrat Khalifatul Masih II رضي الله عنه rendered to the cause of Islam and of humanity.

Hadhrat Khalifatul Masih II رضي الله عنه was, against all outward circumstances, under the Divine will, called to this great office at the age of 25. Among all things, the enemies stressed on the point that he was too young and represented him as a mere child of yesterday. They derided him and professed great concern that the destinies of a Movement of great potential had unfortunately been committed into the hands of an inexperienced young man. The record will demonstrate how mistaken was their estimation of the capacities and high resolve of that young man, and how perfect and justified was his reliance on the Grace and Mercy of God.

When he took up the reins as the Second Successor of the Promised Messiah وعليه السلام, the financial resources of the Sadr Anjuman Ahmadiyya had been reduced to almost zero. A major portion of the prominent and leading people in the set up of the Movement took up a position of uncompromising hostility. However, he gave no importance to any obstacle placed in his path. In a spirit of utmost reliance on the Grace and Mercy of God, he took charge at a time when he utterly lacked the material means, of which at least a modicum of some sort is indispensable for implementing spectacular policies and programmes.

Though, with the exception of possibly fifty people, all those who were present at Qadian on 14 March 1914 had made the covenant of Bai'at with him, yet it was not known what the reaction of the Community at large would be to the question that Maulvi Muhammad Ali had raised in his tract. The dissident group had announced that they had the support of 95 per cent of the Community. It had yet to be seen how far their claim was justified in fact. Such was the situation in the estimation of a secular person who had no idea of the positive and powerful assets and resources to which the newly elected Khalifa had access and which were wholly of a spiritual character.

His own state of mind at the time might be judged to some degree from the address that he delivered to the large gathering of those who were present in Qadian and had made the covenant of Bai'at on 14 March 1914. This was his first address to the Community which followed immediately upon his election as the Khalifa. After a long silent prayer in which everyone present joined, he spoke as follows:

“...I urge you to follow the example of the Companions of the Holy Prophet, may Allah be pleased with them. They represented in their persons and conduct the result of the prayers and perfect instruction of the Holy Prophet صلى الله عليه وسلم. After his death the second consensus that took place was on the setting up of the system of the truly guided Khilafat. If you study the history of Islam and reflect upon it, you will find that the progress made by Islam during the time of the rightly-guided Khalifas, began to decline when the Khilafat took on the form of kingship, and Islam and the Muslims were progressively reduced to the condition which you observe today... Therefore, so long as this system continues in force Islam will continue to progress materially as well as spiritually. I tell you truly that I have a fear in my heart as I find myself extremely weak. We are told in the Hadith that we should not set a task for a slave which might be beyond his strength. At this time you have sought to make me your slave,

then do not set me a task that might be beyond my strength. I know that I am weak and sinful. How can I claim that I would be able to guide mankind and would spread truth and righteousness? Our number is small and the enemies of Islam are legion, but we have high hopes in the Grace and Benevolence of God Almighty and in His support of the humble.

Our united task is to give practical effect to the progress of the Movement and the achievement of its purpose. Now that you have established a relationship with me you should carry it on loyally. By God's Grace we shall exercise forbearance towards each other; but you will have to obey me in all good things. I repeat that you must not act contrary to my directions in all good matters. If you make obedience your rule and adhere strictly to this covenant then be sure that God Almighty will lead us of His Grace and our united supplications will bear fruit. Our first duty is to propagate Islam. We must make a united effort to win the favour and Grace of God. I urge you repeatedly that having established a relationship with me, after the Promised Messiah ﷺ, you must fulfil the obligations of that relationship loyally and remember me in your prayers. I shall continue to remember you in my prayers. I have never made any supplication in which I have not prayed for the members of the Movement. From now on I shall do it still more. Be warned that you must do nothing contrary to your covenant with God Almighty. Our supplication should be that we should live as Muslims and die Muslims. Amen."

DECLINE OF THE DISSIDENT LAHORE GROUP

That from his childhood onwards he was by Divine Grace enabled to lead a pure and beneficent life is testified to by the fact that at an early age he began to have experience of true dreams, visions and revelation. While he was still at school he received the revelation:

“I shall place those who follow thee above those who reject thee, unto the Day of Judgment.”

This was a clear indication that he would one day be called to a position of spiritual authority in which he would be supported by many and would be rejected by others, and those who accepted him would always be upheld above those who rejected him. This has been fulfilled progressively ever since. Within a few weeks of his election as Khalifa more than 90 per cent of the Community swore allegiance to him, and the claim of his opponents that they had the support of 95 per cent of the Community was thus falsified.

Still another asset that God Almighty, by His Grace, furnished to Hadhrat Khalifatul Masih II رضي الله عنه was his very keen intelligence not only concerning matters spiritual but of matters relating to every aspect of individual, communal and national life. In the spiritual sphere he was bestowed deep and profound knowledge of the Holy Qur’an which was manifested continuously in his speeches and writings and more particularly in his two commentaries on the Holy Qur’an, *Tafseer Sagheer* and *Tafseer Kabeer*. In the economic and political spheres also he displayed a penetrating intelligence and a faculty of appraisal that was astonishing.

He was greatly favoured by God Almighty through the acceptance of his prayers, which helped to strengthen his relationship of affection and devotion with the members of the Community and contributed hugely to the spread of the Movement and the expansion of its influence.

Numerous dreams of his relating to national and international events helped to impress the minds of large numbers of people in positions of authority and influence by their striking fulfilment.

The dissident group had formed an Association of their own which they called *Ahmadiyya Anjuman Ishaate Islam* (Ahmadiyya Association for the Propagation of

Islam), with Maulvi Muhammad Ali as its head. To start with they appointed four of their leading members, Maulvi Muhammad Ali, Khawaja Kamal Uddin, Maulvi Ghulam Hasan Khan, and Syed Hamid Shah sahib, Khalifatul Masih; but they soon abandoned this ridiculous attempt at make-believe. Of these four gentlemen the last named made his covenant of Bai'at at the hands of Hadhrat Khalifatul Masih II رضي الله عنه within a few weeks. Years later Maulvi Ghulam Hasan Khan sahib also swore allegiance to Hadhrat Khalifatul Masih II رضي الله عنه.

Maulvi Muhammad Ali was given the title of Amir and in his sermons and addresses began to stress his own concept of his functions and authority as Amir, which was indistinguishable from the concept of the functions and authority of Khalifa as set out by Hadhrat Khalifatul Masih I رضي الله عنه. The real distinction, however, was that Maulvi Muhammad Ali, though he insisted upon it, was not accorded that sincere and wholehearted obedience and reverence by the members of the dissident group as the Community most willingly and cheerfully accorded to the Khalifatul Masih.

Hostility towards Hadhrat Khalifatul Masih II رضي الله عنه and fault finding with all that he said and did, derived from suspicion of his motives and ill-will towards him, remained for a long time a cardinal factor in the policies and activities of the group. Their principal organ for giving expression to their policies, doctrines and ambitions was the *Paigham Sulh*; but from time to time they published pamphlets, brochures and booklets on matters of controversy between them and the Community. For instance, Maulvi Muhammad Ali published his own version of the differences that had arisen over the subject of Khilafat and the election of the Khalifa and called it *The Split*. Hadhrat Khalifatul Masih II رضي الله عنه rejoined with a detailed and well-reasoned account under the title *The Truth About the Split*, which established very clearly that the entire responsibility for the split lay on Maulvi Muhammad Ali and some of his close associates.

The pattern that developed and continued over a number of years without interruption was that progressively the number and strength of the Community continued to grow visibly and perceptibly, and a visible decline set in on the side of the dissident group till their activities were reduced to insignificance.

Right in the middle of the acute period of the controversy, immediately after the demise of Hadhrat Khalifatul Masih I رضي الله عنه, the second Khalifa received the revelation (Arabic): “He will shatter them.”

This prophecy has been strikingly fulfilled over the years. Fairly early they presented the spectacle, ‘Thou thinkest them to be united but their hearts are divided; that is because they are a people without sense’ (The Holy Qur’an Ch.59:V.15). Sharp differences manifested themselves between Maulvi Muhammad Ali and other leading figures in the group, and the tensions thereby generated became so acute that in his will Maulvi Muhammad Ali specified by name those of the group whose hostility and rancour towards him had embittered his life, and gave the direction that not a single one of them should take any part in his funeral rites. Thus was fulfilled the prophecy of Hadhrat Khalifatul Masih II رضي الله عنه, “He will shatter them.” Several persons of note and a large number out of the bulk of their group had, even in the lifetime of Maulvi Muhammad Ali, left the group and sworn allegiance to Hadhrat Khalifatul Masih II رضي الله عنه. On the other hand large numbers of them gradually became indifferent and merged into the orthodox body of Muslims. The second generation of the group, with a few exceptions, lost all interest in religion and ceased to attach any importance to higher moral qualities and spiritual values.

Some idea of the progress made by the Movement under the fostering care and wise leadership and guidance of Hadhrat Khalifatul Masih II رضي الله عنه might be formed on the basis of the attendance in the Annual Conferences of the Movement. In the last conference under Hadhrat Khalifatul Masih I رضي الله عنه in 1913, the attendance was

approximately three thousand. In the conference of 1964, the last one during the second Khilafat, the attendance was over seventy-five thousand.

In the Annual Conference of the dissident group, the attendance seldom, if ever, exceeded two thousand and then began to decline progressively so that in 1976 the attendance did not reach even four hundred, of whom at least two hundred were members of the Community.

CONSOLIDATION OF THE MOVEMENT

Even the first few years of his Khilafat, in which differences with the dissident group continued acute and their activities claimed a sizeable portion of the time and attention of Hadhrat Khalifatul Masih II رضى الله عنه, his efforts were primarily directed towards the consolidation of the Community and converting it into an effective instrument for the achievement of the purpose for which it had been established, that is to say, to bring about the supremacy of Islam over all other religions both through precept and through example. While his addresses and writings aimed at the stimulation of the higher moral and spiritual values in the hearts of the members of the Community and their practical manifestation in action, he did not neglect any of the multifarious factors that awaited his attention and had to be speedily attended to. One of the most important of these was the organisation of the administrative machinery of the Community, that is to say the casting of the Sadr Anjuman Ahmadiyya into an effective and practical mould. This he carried out with such farsighted effectiveness as has successfully stood the test of trials and time. It is true that in the course of time his own dynamism and the dynamism of the Community, which was continuously stimulated under his fostering care, called for additional organs and institutions which were set up when their need arose, in such manner that the possibility and risk of conflict between the Sadr Anjuman Ahmadiyya and the new institutions was obviated altogether. The

Khalifa's comprehensive supervision and a continuous flow of advice and directions contributed very largely towards keeping everyone alert and keen on doing his best.

Though this was an essential task and its successful performance was a great achievement, yet it was only ancillary and adjectival to his main responsibility, for the discharge of which he strove hard day and night. That responsibility was to maintain the Community at the highest level of activity, both in respect of self improvement and in respect of striving to carry the message of Islam to wider and wider circles by putting forth all the needed effort and making all the required sacrifices. For this purpose he called in aid all his great talents; he had recourse to continuous advice, exhortation and admonition; he set a high and shining personal example and spent a good part of his nights in supplication to the Divine, without Whose Grace and Mercy nothing could possibly be achieved.

PROMOTION OF THE WELFARE OF THE WHOLE OF MANKIND

Yet that was not all. His horizon was not limited to the Community. His lord and master, the Holy Prophet ﷺ, was in the words of the Holy Qur'an: "mercy for the universe" (Ch.21:V.108). His father, the Promised Messiah عليه السلام, was a perfect reflection of the Holy Prophet ﷺ; the prophecy set out in the announcement of 20 February 1886, concerning his own coming into being, described him as a sign of Divine Mercy. His beneficence, therefore, comprehended the whole of mankind. He was keenly interested in promoting the true welfare of all Muslims wherever they might be, as they were the Ummat of his lord and master, the Holy Prophet ﷺ, however much mistaken they might be in some of their beliefs and doctrines; he was also keenly interested in promoting the true welfare of all his fellow countrymen, of whatever caste or creed, and in promoting the true welfare of all his fellow human

beings. Whenever any opportunity arose for service in any of these spheres he put himself in the forefront to render such service as was open to him, and he was capable of performing. He had, however, to be mindful of proper gradation in all these spheres and had to give effect to the necessary priorities. The primary field of his activities was religion, but his definition of religion was as comprehensive as was Islam itself. In his estimation, as in the estimation of all true Muslims, religion was not confined to repeating the Kalima, participating in the five daily prayer services, observing the fast of Ramadhan, paying the Zakat and performing the Pilgrimage to the House of Allah. He did all this with complete devotion and sincerity and in a perfect spirit of obedience to the divine command, but he realized that all this was machinery for the generation of the true spirit of worship of the Lord and the service of His creatures.

INDEPENDENCE OF INDIA

During the second half of the 19th Century Muslim minds were apathetic, lazy and divided. In the first half, by conquest, Sikhs had taken over many territories previously ruled by Muslims. Then British military power, fuelled by the Industrial Revolution in Britain, took over and the Indian Empire was born. Muslim religious leaders made the problem more acute by their persistent preaching of hatred of the British and all their works. Contacts with British officials and entry into government educational institutions were largely shunned. The learning of English was held to be tantamount to apostasy from the faith. The Muslims turned their backs on everything and chose to sulk in their tents while they received no better than step-motherly treatment from the British authorities.⁹⁶

The Promised Messiah عليه السلام had throughout his life, strongly advocated and held that the Muslims in India were an entirely separate entity and hence promoted the two-nation theory. He commanded his followers to keep away from the Hindu Congress.

The year 1905 was a milestone in the political activities of the Indian Muslims. The reaction of the Hindus to the division of Bengal and East Bengal (roughly corresponding to the modern state of Bangladesh) by Lord Curzon, the Viceroy of India, led the Muslims for the first time to realise the importance of their separate entity from the Hindus.

The Hindus dominated commerce and controlled business all over India and also held key positions in Government administration. They were not given due share in the Councils, High Courts, Chief Courts, Municipal and District Boards.

To address this issue, the Viceroy of India appointed a Commission to deliberate over the reforms in connection with admitting a much larger number of Indians in the army and in the civil administration in executive posts. To keep quiet at this stage

would have been suicidal for the Muslims. Hence a deputation of chosen leaders, including notable Ahmadis, from all over India waited upon the Viceroy.

The Commission led by Lord Minto, the Viceroy of India, accepted the demands of the Muslim deputation that the Muslims were a separate nation from the Hindus and should be given due share in all posts in proportion to the population in the country. This was the jubilant atmosphere in which the All-India Muslim League was founded in Dacca on 30 December 1906.

The Hindus in the Bengal became very restless and engaged themselves in subversive activities after the inauguration of the All-India Muslim League. In the last General Gathering during his life, the Promised Messiah عليه السلام advised his followers:

“You must have little to do with the Hindus. If the English leave this country they would tear the Muslims into bits and pieces.”⁹⁷

The above views of the Founder of the Ahmadiyya Movement are a pointer to the dire necessity of separate Muslim States like Pakistan. In his last book of the title “The Message of Peace” (Paigham-i-Sulha), he supported the two-nation theory and threw light on the importance of a separate organisation like the Muslim League. He said:

“Anyone can easily understand why the Muslims are sceptical about joining the Hindus in the demand for their political rights and why they have avoided joining the Congress although they entirely agree with the truth and necessity of making these demands. They fully appreciate the political sagacity of the Hindus and have, like them, asked for their rights. But they have demanded their rights separately and refused to walk hand-in-hand with them. The reason for this, gentlemen, is faith and nothing else”.⁹⁸

In obedience to the command of the Promised Messiah عليه السلام the Ahmadis had sincere sympathies with the Muslim League and during the ministry of the first Khalifa, Hadhrat Maulvi Nooruddin رضى الله عنه (1908-1914) the attachment became still stronger.

The Ahmadiyya Press, very strongly supported the League. ⁹⁹

When the All-India Muslim League was founded, no one could ever conceive that this Muslim Organisation would, in the future, become subservient to the All-India Congress at a time when the demand for Muslim rights should have been raised with the greatest vigour and force.

In the meeting of the All-India Muslim League held at Lucknow in 1913, they succumbed to the machinations of the Congress and began to play the second fiddle. It also declared Self-Rule as its aim. That was the time when the Muslims had no united centre of their own and lacked political solidarity. They were in a state of discord and were divided into many factions. Every group sang its own tune. Independence at that time would have made the Indian Muslims permanent slaves of the Hindus. Undoubtedly, this would have been a thundering success for the Hindus but a disastrous calamity for the Muslims.

This short-sighted and suicidal policy of some Muslim leaders greatly strengthened the power and position of the Hindu National Congress, which resulted in their gaining power day by day and the Muslims simply ruined themselves with disastrous moves like the “Khilafat Movement”, the “Non-Cooperative Movement” and the “Migration Movement”.

In a letter dated 18 March 1928, the Poet of the East, Dr. Sir Mohammad Iqbal threw some light on this subject in the following words:

“The affairs of the Muslims have been bungled for lack of harmony and accord in them and their leaders, especially because the priests (Ulema) danced attendance on the Hindu leaders of the Congress.” (Iqbalnama: pages 396–7). ¹⁰⁰

POLITICAL DEBUT OF HADHRAT KHALIFATUL MASIH II رضي الله عنه

The First World War, which had been prophesied by the Promised Messiah عليه السلام some years earlier, broke out within less than five months of the election of Hadhrat Khalifatul Masih II رضي الله عنه to his exalted office. As the war proceeded Indian political leaders began to hope, and then to demand, that after the cessation of hostilities, India should advance constitutionally to the status of a Dominion (to be part of the British Commonwealth with independent self-government). In response to this demand His Majesty's Government announced in Parliament in August 1917, that the objective of British policy in India was the attainment of Dominion status by India.

In pursuance of this declaration Mr Edwin Samuel Montague, Secretary of State for India, visited India for the purpose of ascertaining public opinion on the shape and measure of India's advance towards Dominion status after the end of the war. Representatives of political and sectional organisations were invited to Delhi to place their views before His Excellency the Governor General, Lord Chelmsford, and the Secretary of State.

Hadhrat Khalifatul Masih II رضي الله عنه also received an invitation to go to Delhi to meet the Governor General and the Secretary of State and to present his views. He prepared an address and went to Delhi with a delegation composed of certain leading members of the Community. In the meeting one of them read out the English translation of the address which had been prepared by Hadhrat Khalifatul Masih II رضي الله عنه. He himself had separate interviews with the Secretary of State and the Governor General for the purpose of an exchange of views. The Secretary of State told him that he had been much impressed with the address and sought clarification on certain points. He had also taken careful note of the suggestions made in the address, two or three of which he intended to incorporate in his report so that they should not be overlooked when final proposals would be formulated. This was Hadhrat Khalifatul Masih's debut

in the field of politics and public life. Thereafter he never let any opportunity pass without making his valuable contribution towards safeguarding the rights, interests and position of the Muslims in the political and constitutional spheres.

THE GOVERNMENT OF INDIA ACT 1919

In pursuance of the report of the Secretary of State, the Government of India Act 1919 was passed by the British Parliament in order to hasten the participation of the natives in the government of India. The report served as the basis for the creation of the legislation. The Act incorporated a dual form of government known as diarchy for the major provinces. The rules were a complicated set of instructions.

This system of diarchy worked with varying degrees of success in different provinces. In the Punjab it worked with marked success due mainly to the ability, political skill and acumen of Mian Sir Fazl-i-Husain, who was a senior Minister in the Punjab.

THE 1927 SIMON COMMISSION AND THE RIGHTS OF MUSLIMS

The Government of India Act 1919 had provided that after the experience of the working of diarchy for ten years, a Royal Commission would be appointed to make recommendations with regard to the further constitutional advance of India. By 1926 political leadership in India had begun to agitate for the appointment of the Royal Commission, in response to which a Royal Commission was appointed under the chairmanship of Sir John (later Lord) Simon, in the autumn of 1927. The Commission was composed of members of the two Houses of Parliament. The Indian National Congress took great offence at the exclusion of Indians from the membership of the Commission and declared that it would not cooperate with the Commission. Thus the question of co-operation with the Commission became a matter of keen controversy

in Indian political circles. In an effort to placate opposition to the Commission, it was announced that the Commission would invite a committee of the Central Indian Legislature to sit with it and to participate in its proceedings while the Commission examined witnesses, and when the Commission visited each province, a committee elected by the Provincial Legislature should also sit with it and participate in its meetings.

Hadhrat Khalifatul Masih II رضي الله عنه, came out very strongly in support of the presentation of the Muslim case before the Commission, both at the provincial and central levels. He made out a strong case in favour of cooperation; lest the Muslim case should go by default. He did not profess to hope for any very favourable result from the report of the Commission, but was anxious that the Muslim case should be put clearly and forcibly before the Commission.

The very strong plea that Hadhrat Khalifatul Masih II رضي الله عنه made for cooperation had considerable influence in persuading Muslims to cooperate in setting up the Central and Provincial committees which were to work with the Commission.

RIGHTS OF MUSLIMS AND THE 1928 NEHRU REPORT

Parallel with the activities of the Simon Commission, the All India Congress established a committee of ten members under the chairmanship of Pandit Moti Lal Nehru for the purpose of proposing a constitution for India which should have the support of all political parties and minorities, and which could be treated as the agreed demand of the whole of India. The committee was known as the Nehru Committee. Its report was published on 12 August 1928.

Hadhrat Khalifatul Masih II رضي الله عنه was much perturbed on reading the report as the proposals embodied in it, if they were accepted and given effect to in the future constitution of India, would place the Muslims of India completely at the mercy of the majority and their future in India would be put in serious jeopardy. He carried out

a penetrating analysis of the report which was published in seven instalments in the Al-Fazl, and was subsequently issued in the form of a book entitled Muslim Rights and the Nehru Report.

At the beginning the reaction of an important section of Muslim leaders and the Muslim press was, on the whole, in favour of the Nehru Report. But the analysis of the Report by the Khalifatul Masih alerted Muslim leadership to the dangers to which the Muslims would be exposed in case those proposals were accepted. It was then freely acknowledged that the keen intellect and the political foresight of Hadhrat Khalifatul Masih II رضي الله عنه had served to rescue the Muslims of India from the serious hazard to which their fortunes had been exposed by the Nehru Report.

REACTION TO THE SIMON COMMISSION REPORT AND THE ROUND TABLE CONFERENCE

The report of the Simon Commission proved most disappointing and was universally condemned in India as a reactionary document. His Majesty's Government was so impressed by the force of this reaction that it authorised the Governor General, Lord Irwin (later Lord Halifax) to announce on 31 October 1929 that Dominion status for India was the immediate objective of His Majesty's Government and for the purpose of ascertaining Indian public opinion on the future constitution of India it proposed to invite the representatives of British India and of Indian states for consultation and advice to a Round Table Conference to be held in London. This announcement was followed on 12 May 1930 by the intimation that the Round Table Conference would be called together on or about 20 November 1930.

On this occasion also Hadhrat Khalifatul Masih II رضي الله عنه prepared and published a well-reasoned analysis of the report of the Simon Commission and put forward his suggestions with regard to the shape of the future constitution of India together

with the safeguards that he considered essential to the interests of the Muslims. This booklet was published under the title *The Solution of the Political Problem of India*. It was given wide publicity both in India and in Britain and was much appreciated in thoughtful circles. It proved of great assistance to the Muslim representatives in the series of Round Table Conferences that were held in London in 1930, 1931 and 1932.

EFFORTS TO RECALL MUHAMMAD ALI JINNAH TO INDIA

Mr Muhammad Ali Jinnah was one of the Muslim representatives in the First and Second Round Table Conferences, but he was so disgusted with what he considered the lack of reality in the discussions of the Conferences that at the end of the Second Conference he decided to withdraw from politics and settle down in London with the intention of carrying on his practice as an advocate before the Judicial Committee of the Privy Council. In his own words:

*“I received the shock of my life at the meetings of the Round Table Conference. In the face of danger the Hindu sentiment, the Hindu mind, the Hindu attitude led me to the conclusion that there was no hope of unity. I felt very pessimistic about my country. The position was most unfortunate... I began to feel that I could neither help India, nor change the Hindu mentality; nor could I make the Muslims realise their precarious position. I felt so disappointed and so depressed that I decided to settle down in London. Not that I did not love India but I felt so utterly helpless.”*¹⁰¹

The Hindus of the Congress and the Congress-led Muslim leaders were very jubilant over Mr Jinnah's decision. The Muslims were now in the hold of those who believed in Gandhi as a potential prophet. A very prominent and powerful Muslim leader, the so called “Amir-e-Shari'at” Sayyad Ata Ullah Shah Bukhari, once declared, “I believe that Gandhi has in him the makings of a prophet.”¹⁰²

It was this very leader who gave his ruling that, “Those who vote for the Muslim League are swine and swine-eaters.”¹⁰³

Another prominent leader, Maulvi Habeebur Rahman of Ludhiana, President of the Ahrar organisation believed that:

*“Ten thousand Jinnahs, Shaukats and Zafars could safely be sacrificed at the point of the shoe of Jawaharlal Nehru.” (Chamanistan by Maulana Zaffar Ali Khan, pg.165).*¹⁰⁴

By 1933, Hadhrat Khalifatul Masih II رضي الله عنه was so distressed at the prospect facing Muslims in India, he felt very strongly that a person of the political sagacity and iron nerve of Mr Jinnah was needed to secure for the Muslims a decent political future. He, therefore, directed Mr A. R. Dard, Imam of the London Mosque, to get in touch with Mr Jinnah and try to persuade him to return to India and take up the fight for the cause of the Muslims. Mr Dard called on Mr Jinnah and had a long talk with him. He found that the task assigned to him by the Khalifatul Masih was a very uphill one. Mr Jinnah was most reluctant, but eventually changed his mind and agreed to return to India and to place himself at the head of the political struggle of the Muslims for safeguarding their position in an independent India. Mr Jinnah was approached from time to time by certain leading figures among the Muslims of India who also urged him to return to India. But there can be no doubt that what prevailed with him in the end was the persistence of Mr Dard under the directions of the Khalifatul Masih.

When Mr Jinnah intimated his willingness to return to India, Mr Dard held a reception in his honour at the London Mosque which was very well attended. Mr Jinnah addressed the gathering on the India of the future. He started with the announcement that Mr Dard’s persuasion had compelled him to enter the political field again from which he had withdrawn some time back. He said, “The eloquent persuasion of the Imam left me no way of escape.” His speech was widely reported.

The Sunday Times, London, wrote in its issue of 9 April 1933:

“There was a large gathering in the grounds of the mosque in Melrose Road, Wimbledon, where Mr Jinnah, the famous Indian Muslim, spoke on India’s future. Mr Jinnah made unfavourable comments on the Indian White Paper from a national point of view. The chairman, Sir Nairn Stewart Sandeman M.P., took up the Churchill attitude on the subject, and this led to heckling by some of the Muslim students, who were, however, eventually calmed by the Imam of the mosque.”

MUHAMMAD ALI JINNAH RETURNS TO INDIA

Mr Jinnah returned to India and put himself at the head of the Muslim League into which he infused a new life. He was elected a member of the Indian Legislative Assembly in which, for a time, he led the Independent Group, but soon he formed his own Muslim League Party and the Muslim members of the Legislative Assembly rallied round him.

He early put forward the claim that the Muslim League alone represented Muslim public opinion in the political field. But it took him some time and a spell of very hard work to establish that position in fact and to have it recognised by the government and his non-Muslim opponents. From the beginning, however, the trend had set in very strongly in his favour and in the very first elections to the legislatures the Muslim League representation became a factor to be reckoned with. The Khalifatul Masih and the Community lent him their support throughout and became a source of strength for him upon which he could rely confidently.

In the 1937 elections the Muslim League succeeded in consolidating its position in the Muslim majority provinces and also won almost all the Muslim seats in the provinces in which Muslims were in a minority. The Congress had won majorities in

those provinces and refused to appoint any Muslim League member of the Provincial Legislatures to the post of Minister in any of them. This brought about a direct confrontation between the Muslim League and the Congress. Any chance of reconciliation was missed. The Congress Ministries proceeded to undermine the Muslim League through the adoption of every conceivable device and stratagem and Muslims soon began to feel the weight and pressure of Hindu domination through the exercise of political power by the Congress.

When, on the outbreak of the Second World War, the Congress Ministries resigned as a protest against the entry of India into the war without any consultation with the representatives of the people, the Muslims celebrated the occasion as the Day of Deliverance. In March 1940 the Muslim League in its Lahore session adopted the well-known resolution which has been construed as the demand for Pakistan.

The one weakness in the position of the Muslim League and of its leader, Mr Jinnah, was that in the Punjab which was to be the heart of Pakistan, the Provincial Government was headed at first by Sir Sikandar Hayat Khan, and after his death by Malik Sir Khizar Hayat Khan. The party they headed was the Unionist Party, the membership of which comprised Muslims, Hindus and Sikhs. While Sir Sikandar had arrived at a working understanding with Mr Jinnah, the latter, not being satisfied with the arrangement insisted that Sir Sikandar's successor should fall into line with Mr Jinnah and should lead the Muslim members of his party into the Muslim League. Sir Khizar Hayat resisted this demand of Mr Jinnah and for a time the situation in the Punjab remained unsatisfactory from the point of view of the Muslim League.

In the meantime the country was marching rapidly towards independence, and the Governor General, Lord Wavell, began to work hard to set up an Interim Government at the Centre, which should be composed of representatives of the Congress and the Muslim League. Difficulties were encountered and at one time it looked as if

the Muslim League might be bypassed in the formation of the Cabinet. This prospect seriously disturbed Hadhrat Khalifatul Masih II رضي الله عنه, who moved personally to Delhi and was instrumental in creating a situation, in consultation with Mr Jinnah and with the cooperation and assistance of His Highness the Nawab of Bhopal, in which the way was opened for the Muslim League to be invited to join the Interim Government on terms acceptable to Mr Jinnah.

THE CABINET MISSION, 1946

In the spring of 1946, His Majesty's Government sent out a Commission, composed of three members of the Cabinet, to India to try to bring about a settlement between the Congress and the Muslim League. The Commission became known as the Cabinet Mission. It worked hard and unsparingly, and in the middle of the summer put forward a plan which, to the surprise of everyone, was accepted by both parties. Prime Minister Nehru, who was also President of the Congress, had, however, second thoughts on some of the features of the plan and announced an interpretation of certain paragraphs of the plan which the language was not capable of bearing. Mr Jinnah was outraged by this subterfuge and announced that unless Mr Nehru made it plain beyond doubt that the Congress would work the Cabinet Mission Plan according to its plain and true import, the Muslim league would not join in working the Plan. Thereupon, the Governor General, Lord Wavell, sent for Mr Gandhi and Mr Nehru and tried hard to obtain from them the assurance that would satisfy Mr Jinnah. However, Mr Gandhi and Mr Nehru took up the position that it was for them to interpret the Plan and their interpretation must be accepted and given effect to. The situation again became deadlocked, and Prime Minister Attlee summoned Mr Nehru and Mr Jinnah to London towards the end of 1946 in the hope that he might be able to resolve the deadlock. But his hope proved vain and it became necessary to have recourse to some

other device for the purpose of resolving the situation.

On 20 February 1947 Prime Minister Attlee announced that His Majesty's Government had decided to transfer power into Indian hands by the end of June 1948 at the latest and a scheme would be worked out whereupon power might be transferred to the Central Government of India. If this did not prove feasible all over, power might be vested in some cases in the Provincial Governments. This created a very embarrassing situation for the Muslim League in respect of the Punjab where the Unionist Party, and not the Muslim League, was in power. Fortunately, under Ahmadi advice, Malik Sir Khizar Hayat Khan was convinced of the wisdom of resigning his office of chief Minister of Punjab so as to open the way for the formation of The Muslim League Government in the Punjab and failing that for Governor's rule.

THE SHUDDHI MOVEMENT

In the province of Uttar Pradesh (UP), India there was a large section of Muslims who were known as Malkana Rajput. Hindu influence in their customs and beliefs was widespread to the extent that they worshiped idols despite the fact that they were Muslims. During 1922–23 the militant wing of the Hindu Arya Samaj devised a plan to reconvert these people to Hinduism. These Hindus believed that the only way to achieve Hindu–Muslim unity was to turn all the Muslims into Hindus.¹⁰⁵ As a result of this “Shuddhi campaign”, as it was called, scores of Malkana Muslims converted to Hinduism. As soon as Hadhrat Khalifatul Masih II رضي الله عنه came to know of this apostasy movement he immediately launched a counter campaign.

Thousands of Ahmadis offered themselves to do the missionary work for a period of three months entirely at their own expense, at the expiry of which they would be replaced by fresh batches of volunteers. They travelled to Uttar Pradesh and started the missionary work with great zeal. Hadhrat Khalifatul Masih alerted the non–Ahmadi Muslims against the gravity of the danger that threatened and appealed to them to make common cause with the Ahmadis against the challenge of the Arya Samaj. He made it quite clear that the Muslim effort should be directed towards strengthening the faith of the Malkanas in Islam and that no sectional advantage should be sought to be derived from the situation with which they were faced.

These volunteers rigorously worked there day and night. One particular feature of the campaign was that it opened at the height of the dry summer season, and the volunteers who perforce came from urban areas and were accustomed to the amenities available in towns and cities for the purpose of mitigating the extreme discomfort resulting from the very high temperatures in the summer months, were called upon to work in rural areas at unaccustomed tasks in conditions of extreme discomfort. Their

food was mostly rough and unappetising, and cold drinking water was a luxury that was not readily available everywhere.

The movement of apostasy petered out in due course. Thousands of Muslims were saved from being converted to Hinduism. Those who did convert subsequently decided to join the fold of Islam. The whole campaign while it lasted assumed and maintained the character of the exercise of the highest moral and spiritual values. While the outward emphasis was on hard labour, the inward emphasis was on eagerness in winning the pleasure of God.

In contrast, the effort mounted by non-Ahmadi Muslims was half-hearted, sporadic, hesitant and lacking in willingness in the face of discomfort. It soon became apparent and was freely acknowledged, that the campaign organised and set in motion by Hadhrat Khalifatul Masih II رضي الله عنه was alone proving effective against the activities of the Arya Samaj which were well supported with men and money. The Arya Samaj had to beat a reluctant and rueful retreat. The non-Ahmadi leadership and the Press expressed great appreciation of the stand Hadhrat Khalifatul Masih II رضي الله عنه had taken throughout the campaign that he had organised and continued to direct over several months till the object had been fully achieved.

The activities of the Community in the Malkana areas not only succeeded in averting the immediate danger that had threatened but gave substantial sections of the Community valuable training in the field of missionary work and inured them to physical hardships.

TRIP TO EUROPE

FIRST MISSION IN THE UK

Towards the close of the 19th Century, Dr. Leitner, Principal of the Oriental College, Lahore, built the Shah Jehan Mosque and the Memorial House outside Woking in Surrey at a distance of 24 miles from London by money donated by Indian Muslims. This mosque was eventually handed over to the Rt Hon. Syed Ameer Ali. He agreed to put Khawaja Kamal Uddin in charge of the Mosque and Memorial House in the spring of 1913. The Mosque was to be used as a place of Muslim worship and the Memorial House as the residence of the Imam.

As his work and responsibilities expanded he requested Hadhrat Khalifatul Masih I رضي الله عنه that someone might be sent over to assist him in his work. In response to his request Hadhrat Khalifatul Masih arranged to send Chaudhri Fateh Muhammad Syal M.A. to England to assist Khawaja sahib in his work.

On the death of Hadhrat Khalifatul Masih I رضي الله عنه, Chaudhri Fateh Muhammad Syal swore allegiance to Hadhrat Khalifatul Masih II رضي الله عنه, who directed him to move to London and start the first Ahmadiyya Mission in England.

Some years later the house and grounds at 63 Melrose Road, London SW18, were acquired as the headquarters of the Mission and it was decided to build a Mosque in a part of the garden of 63 Melrose Road.

CONFERENCE OF THE PRINCIPAL RELIGIONS OF THE BRITISH EMPIRE

A great Imperial Exhibition was held at Wembley, a few miles out of London, in 1924. It was expected to attract visitors from all parts of the British Empire and a few

public-spirited persons, who took an interest in comparative religion, thought that it would be a good opportunity to hold a “conference of the principal religions of the Empire” to which representatives of those religions might be invited to deliver addresses expounding the principles and teachings of their respective faiths.

Hadhrat Khalifatul Masih II رضى الله عنه accepted the invitation to participate in the conference. However, the main and primary object of undertaking the long journey by sea was to study personally the social, economic and political conditions in Europe, which more than the logic and truth of Church Christianity stood in the way of Islam. Referring to the invitation in a statement printed in the “Al Fazl” of 24 June 1924, Hadhrat Khalifatul Masih remarked that the office and position of the Khalifa is not one of a lecturing preacher or missionary that he should feel constrained or called upon to lecture now here and now there as the need arose. He also warned that the trip would not suffice to win the allegiance of Europe to Islam. He admitted that extraordinary changes sometimes did take place with extraordinary speed but these were never due to mortal endeavour; they were brought about by the powerful hand of God.

TWO DREAMS

This statement of June 1924 also contains an account of two significant dreams of Hadhrat Khalifatul Masih II رضى الله عنه, one about three or four years prior to the occasion and the other two or three months before. Huzur states: -

“I saw myself present in an assembly comprising prominent members of the Parliament, Lords of the realm and Members of the Cabinet. The gathering had the air of some important function and Mr. Lloyd George was addressing the audience. While he was speaking, a remarkable change came over him and he started pacing up and down in the hall. Unusual signs of agitation were witnessed in him which gave the impression that his mind had given way under

the stress of some unusual strain. People stood by in rows while he walked up and down, in great perturbation. Then Lord Curzon stepped up to him and whispered something in his ear, and Mr. Lloyd George halted to whisper back a reply, which Lord Curzon communicated to those standing round him. Then all fled towards the door of the hall, pressing upon one another and peeping out towards the East. I was all the more amazed to see this fresh development and wondered in my mind. Qazi Abdullah was standing by my side and I asked him if he knew what Lord Curzon had said. He replied that Mr. Lloyd George had told Lord Curzon he was not out of his mind; he was very anxious and apprehensive as he had received news that forces of Mirza Mahmud Ahmad, Imam of the Ahmadiyya Community, were driving back the Christian Army which in its retreat had almost reached that very hall. On hearing this everybody had rushed to the door to see how the battle was progressing. When I heard this I said to myself, 'these people are wild with fear. If they knew I was present in their midst they would certainly try to imprison me.' With this idea in my mind I too made for the door and quietly slipped out."

The other dream is described as follows:

"I found myself on the English coast like a man newly arrived. I was a General dressed in military uniform and a man was by my side. I had the impression that a battle had just been fought in which victory had been mine, and I was viewing the field so as to push home the advantage gained in the battle. A beam of wood was lying in front me, on which I put one foot to raise myself a little in order to command a better view. I was conscious of extraordinary vigour and my body was light and full of vitality as a man sometimes feels in moments when some great success has been achieved. My gaze roamed over the field searching for the point where I should next concentrate my attention. In that

moment I heard a voice which seemed to come from someone whom I could not see but who, it appeared, was standing somewhere near. I had a peculiar feeling that the person from whom the voice came was none other than my own soul, as though that person and myself were one and the same. The voice said, 'WILLIAM THE CONQUEROR.'

The next day when I related this dream to some friends, Dr M. M. Sadiq looked up the word William in the dictionary and told me that it meant a man of firm views and unshakable resolve."

The statement in the "Al Fazl" then proceeded to say that:

"these dreams seemed to signify that in regard to the Western countries Almighty God had some gracious resolve with which, probably, was bound up some journey of mine or of some representative of mine. It should not be inferred, however, that the result hinted at in these visions would flow immediately from such a journey. Rather, it was more likely that the seed would be sown to bear fruit in time."

It is interesting to pause here and ponder the significance of the conquest of England by William (the Conqueror) of Normandy:

"The immediate and formal changes which followed on William's coming were of small account when compared with the indirect, and more important changes which came, as it were of themselves, as the natural result of his coming. A revolution was gradually wrought in every thing that touched the relations of the kingdom within and without. But it was a revolution of a strange kind. It was a revolution which seemed, if not to root up our ancient institutions, at least practically so to transform them that they might be deemed to have in truth passed away. It was a revolution which seemed to have broken down the spirit of Englishmen forever under the yoke of strangers. But what that revolution

really did was to call forth the spirit of Englishmen in a stronger and a more abiding shape, and to enable us to bring back under new forms the substance of the institutions which seemed for a moment to have passed away.”¹⁰⁶

This appraisal of the Conquest of England by William of Normandy is one on which all historians agree, and its keynote is that changes which came in its wake came silently and “of themselves”, so as to say, and they were thorough, deep, and far-reaching in effect. The wonderful vision of Hadhrat Khalifatul Masih recounted above gives us, thus, a clue as to the manner in which Islam would spread in Great Britain and seem to “root up” its “ancient institutions” and to “break down the spirit of Englishmen”, while in actual fact it would only call forth that spirit in a stronger and more abiding shape and bring back, in new forms, “the substance of the institutions which seemed for a moment to have passed away.” And the movement towards this silent revolution would be initiated through a personal survey of the field by Hadhrat Khalifatul Masih II رضي الله عنه.

JOURNEY TO DAMASCUS

This then was the primary object of Hadhrat Khalifatul Masih II رضي الله عنه in his journey to England, the occasion for which was provided by the Conference on Religions. Another consideration that had weight with him was to fulfil a prophecy of the Holy Prophet Mohammad صلى الله عليه وسلم with regard to the Promised Messiah عليه السلام, which the Promised Messiah عليه السلام had interpreted to signify that some successor of his would journey to Damascus. The prophecy in the Hadith states that the Messiah in his second advent would appear in Damascus “by the white Minaret”. On his journey to London he had it mind to make a detour en route and pay a visit to that ancient city. A third point he had in view was the publicity resulting from the journey and participation in the Conference would make the Movement known to a much wider circle.¹⁰⁷

On his part he immediately embarked upon a project to write a book setting forth in some detail the principles and teachings of Islam. He wrote it in Urdu and it was translated into English. The printing of the English translation was completed just in time before he set out on his journey to England with a dozen companions. On his way he stopped off at Port Said and visited, among other places, Jerusalem and Damascus.

While in Damascus, Hadhrat Khalifatul Masih II رضى الله عنه issued instructions that enquiries should be made to find out if there was any white minaret in Damascus but all efforts proved in vain. One morning Huzur was offering the morning prayers with his companions. The moment the prayers finished, his eyes happened to alight on the minaret of a mosque near the hotel. This minaret was white and it was to the east of the hotel at which Hadhrat Khalifatul Masih was staying!

It should be remembered that the Holy Prophet Muhammad صلى الله عليه وسلم had seen in a vision that the keys of the Roman and Persian Emperors were given to him but these empires were subdued in the reign of his second successor, Hadhrat Omar رضى الله عنه.¹⁰⁸

ARRIVAL IN ENGLAND

In London he took up his residence, along with his companions, at 6 Chesham Place, SW1. His arrival in London was widely publicised in the press.

The conference was held at the Imperial Institute in South Kensington. Hadhrat Khalifatul Masih II رضى الله عنه attended the conference at various times and thus had opportunities of meeting a large number of people. On the day on which his paper was to be read out he was seated on the dais with his companions and his paper was read out by one of his principal followers, Hadhrat Chaudhry Muhammad Zafrulla Khan رضى الله عنه. The great hall was absolutely packed with people and some people not finding room inside the hall crowded the wide staircase that led down from the hall. The address was listened to in absolute silence and with concentrated attention and

when the reading was finished a deep sigh was heard to go up as if the audience had been released from a spell, and everybody attempted to rush to the dais to shake hands with the Khalifatul Masih, or at least approach close to him. The address received a very good press also.

The book, *Ahmadiyyat or The True Islam*, by Hadhrat Khalifatul Masih II رضى الله عنه was on sale at the Imperial Institute and on one occasion, when he was visiting the Institute, a clergyman who had the book in his hand came up to greet him and said:

“I obtained this book of yours yesterday and started reading it after dinner. I became so deeply interested that I went on reading it through the night and by the time I had to come down to breakfast I had finished reading it. I have been fascinated by it.”

THE AFGHAN MARTYRS

While the Khalifatul Masih and his party were still in London news arrived of the tragic death by stoning of Naimatullah Khan, a young Afghan, who had studied religion at Qadian and had returned to his own country after finishing his studies. He was only 19 years of age and life spread out before his imagination in attractive and alluring colours. His outstanding quality, however, was devotion to his faith. On his way back to his country he stopped at Peshawar for a short while, where his host asked him one evening:

“Naimatullah, you know that since the martyrdom of Sahibzada Syed Abdul Latif sahib, more than a dozen of our people have been stoned to death in Afghanistan under the orders of the Amir. Should you be confronted with the same contingency, how will you behave?”

His reply was:

“Sir, if I said anything just now in answer to your question, my response would

lack reality. I do not know and, therefore, cannot say what my reaction to the situation would be. I hope and pray that God of his Grace and Mercy will bestow upon me the strength and firmness that would enable me to react to the situation as the Sahibzada Sahib reacted. But I am a weak human being and all I can say at the moment is that I shall continue to supplicate for God's Grace and Mercy."

When he arrived in Kabul he was arrested and confined in a cell like a dangerous criminal and was charged with apostasy from Islam. He rejected every suggestion made to him that he should repudiate the Messiah of Qadian but like all his predecessors in that situation, he remained firm in his faith, in the full consciousness that he could do so only at the cost of his life. During the period of his confinement he found an opportunity of scribbling a note on a piece of paper and arranged to have it conveyed to his host in Peshawar. The note, which has been carefully preserved by his host, read:

"Sir, I am now face to face with the contingency that you had mentioned to me and, by God's Grace, I am able to inform you that I am resolved to follow the example of the great martyr, the Sahibzada Sahib."

In due course he carried out his resolve with great firmness and presence of mind. It is worthy of note that not a single Ahmadi who was called upon to lay down his life in this cruel manner on account of his faith exhibited the slightest fear at any time or showed any inclination towards repudiating his faith. May Allah receive the souls of all of them into His mercy.

When the news of Naimatullah Khan's martyrdom was received in London, Hadhrat Khalifatul Masih and his party were overwhelmed with grief and pity for the young martyr. A protest meeting was held in Essex Hall, Essex Street, in which several British public men spoke and expressed their horror at the cruel murder of the young martyr and their sympathy for his parents. There was universal condemnation

of the barbaric atrocity, and the authorities in Afghanistan who were responsible for it were harshly criticized.

Naimatullah Khan's execution was carried out under the orders of Amanullah Khan, who advocated liberalism in every sphere of life and was anxious to modernise Afghanistan. God's retribution was not long delayed. King Amanullah's modernising methods were deeply resented by the mullahs who roused the populace against him. Bacha Saqua (son of water carrier) headed a rising against him and advanced upon Kabul. He met with no opposition in Kabul, and Amanullah finding himself deserted by everyone departed in the utmost haste from Kabul, accompanied by his wife, and requested the British authorities of India to provide him with facilities for travel to Italy. Arrived in Rome he rented an apartment and settled down to an inglorious existence of degrading humiliation. His wife and daughter were disgusted with him and left him to die in lonely misery. This was the end of the line of Amir Abdur Rahman Khan, at whose insistence Maulvi Abdur Rahman, a disciple of Sahibzada Abdul Latif, had been strangled to death while in custody.

LAYING OF THE FOUNDATION STONE OF THE LONDON MOSQUE

Before leaving England and starting on his return journey to India, Hadhrat Khalifatul Masih laid the foundation stone of the London Mosque on 19 October 1924. The construction of the Mosque was completed in the summer of 1926, and Shaikh Sir Abdul Qadir performed the opening ceremony on 3 October 1926 in the presence of a distinguished gathering of Muslims from all countries and British guests prominent in public life. Four English gentlemen announced their acceptance of Islam. This was the first mosque established within the area of Greater London.

HOLY PROPHET'S ﷺ DAY AND RELIGIOUS FOUNDERS DAY

In the late 1920s to the horror of Muslims, a graceless and shameless member of the Arya Samaj named Rajpal published a most scurrilous and disgraceful book concerning the Holy Prophet of Islam ﷺ, which he called *Rangila Rasul* (The Flamboyant Messenger). The government prosecuted Rajpal for the offence of insulting the memory of the Founder of a religion and thus provoking feelings of hatred and contempt between the followers of Islam and Hinduism. Rajpal was convicted and sentenced but was later acquitted by a High Court judge, who took the view that the publication of the book, however offensive was its character, did not fall within the scope of the relevant section of the Indian Penal Code. The judgment outraged Muslims and within a short time a Muslim named Ilm Din assassinated him. Ilm Din proudly confessed his guilt and was sentenced to be hanged. He went to his execution cheerfully and the Muslims acclaimed him as a martyr.

The public excitement over the whole tragic affair had scarcely had time to subside when an equally offensive article against the Holy Prophet ﷺ was published in a Hindu journal called *Vartman* of Amritsar. This type of performance was evidence of the diseased mind of a section of the Hindu community, the appropriate remedy for which had to be prescribed with care, wisdom and foresight. Hadhrat Khalifatul Masih II رضي الله عنه considered the whole situation thoughtfully and came to the conclusion that the entire responsibility for it did not lie upon the Hindus, and that the Muslims also had been guilty of a serious default which should be set right as early as possible. The immediate need was to obtain an authoritative clarification of the state of the law regarding such offensive publications and in case of a loophole to have it filled by legislative action. He drew up a public announcement calling upon the government to

take prompt action to secure the desired result. This announcement was prominently displayed in all the principal towns of the Punjab and evoked a wave of horror against the repetition of Rajpal's outrage by Vartman. The government fearing communal riots decided that a Division Bench of the High Court should try the editor and publisher of Vartman speedily, so that an authoritative construction of the relevant provision of the law might be obtained as early as possible. The Division Bench overruled the judgment of the single Judge in the Rajpal case and held that the action of the accused amounted to an offence under the relevant provision of the law, and convicted the two accused and sentenced them to a term of imprisonment. The Provincial Government also moved the Government of India to put through an amendment of the particular section of the Indian Penal Code so as to put it beyond all doubt that a publication of the type of Rajpal's book and the article in Vartman constituted an offence under the law.

The real remedy, however, that Hadhrat Khalifatul Masih II رضي الله عنه devised, was to remind the Muslims that they had woefully neglected one of their principal duties, namely, to present the life and character of the Holy Prophet صلى الله عليه وسلم in its true colour to the non-Muslims. He proposed, therefore, that on a specified day in every year public meetings should be held all over the country in which speeches should be delivered by Muslims and non-Muslims on the life and character of the Holy Prophet صلى الله عليه وسلم. He proposed that this scheme should be inaugurated on 17 June 1928. He set up machinery at Qadian to make the scheme fully effective and appealed for speakers to address the meetings to be held on 17 June. There was a most heartening response to the appeal, not only on the part of Muslims but also of non-Muslims. The meetings helped to clear the air to remove misunderstandings, to correct misrepresentations and to create a new, wholesome and lovable image of the Holy Prophet صلى الله عليه وسلم in the minds of non-Muslims throughout the country. These meetings have since been repeated every year and have become a permanent feature of the efforts

directed towards the promotion of friendly relations between the different sects and communities of the country.

Some years later the Khalifatul Masih instituted the observance of another day in every year for speeches and addresses on the lives of the founders of all the great religions. This was a natural and necessary sequel to the institution of the Holy Prophet's Day, and carried the purpose of interfaith understanding and appreciation still further. This day has become known as the Religious Founders Day.

THE KASHMIR ISSUE

PERSECUTION OF MUSLIMS BY SIKH RULERS

The British were in conflict with the Sikhs in the Punjab. Raja Ghulab Singh, the Dogra Chieftain of Jammu, deserted the Sikhs and helped the British in various ways. They finally established control over the Punjab in 1845. Raja Ghulab Singh demanded a substantial reward for his services from the British. Upon his suggestion the British gave him control of Kashmir by the Treaty of Amritsar of 1846 for a cash payment of two and a half million rupees.

The people of Kashmir are part of the lost tribes of Israel. They are a handsome people and are given to artistic pursuits like woodcarving, silver-chasing, and woolen and silk manufactures of the finest type. Under Mughal and Pathan rule they had led happy and comparatively prosperous lives. The Mughal emperors, beginning with Akbar the Great, spent a portion of the summer in the valley as a relief from the blazing heat of the plains. The valley had been celebrated as paradise on earth.

Raja Ghulab Singh assumed the title of a Hindu Maharajah. This was the beginning of a century of the most savage tyranny in which he suppressed the rights of the Muslim majority in Kashmir and reduced them in effect to a state of humiliating bondage. Over time these atrocities became unbearable. He taxed everything needed for the support of human life except water and air. Even grass, which people needed to pasture their cattle, was heavily taxed.

Matters continued more or less in that condition till the 1920s when the signs of a certain degree of awakening and political consciousness began to appear in the valley. By the mid-1920s demonstrations were made and processions were taken out in protest against measures of the government which bore harshly upon the people. These demonstrations and processions were suppressed by severe police action in

which people were beaten up and occasionally shot down and killed. Matters came to a head by 1930 when a series of riots took place which were mercilessly suppressed entailing considerable loss of life. The Muslims of the Punjab, among whom Kashmiris who had migrated from Kashmir into the Punjab held a high position and were counted among the leaders, were deeply stirred by these happenings but were unable to think of anything that could prove effective in helping their suffering and distressed fellow Muslims in Kashmir.

THE ALL INDIA KASHMIR COMMITTEE

Hadhrat Khalifatul Masih II رضى الله عنه was deeply touched by the plight of the Kashmiri Muslims and decided to help them in early 1931. He invited Muslims of the Punjab to help the Kashmir Muslims and also lobbied the government of Kashmir to reform their draconian policies.

Hadhrat Khalifatul Masih II رضى الله عنه invited leading Muslims with a deep interest in the Kashmir issue for consultation on 25 July 1931. They felt helpless as the British government was bound to shield the Maharaja because of the treaty relationship between them. The Khalifatul Masih felt that despite all this some practical step must be taken which should convince the people of Kashmir that a body in British India was taking sympathetic interest in their affairs, and the Hindu Maharaja and his advisers should be compelled to recognise that the people of Kashmir in their struggle for securing their basic human rights had the support of a strong and active organisation across the borders of the State. Finally it was decided that an All India Kashmir Committee should be formed which should take all appropriate and feasible steps to secure basic rights for the people of Kashmir, and the Committee's activities should not cease till the full achievement of this purpose. Agreement having been reached on the setting up of the Committee all those who were present in the consultation expressed their

eagerness to become members of the Committee and thus the Committee came into being. Immediately thereupon Dr Sir Muhammad Iqbal, who was himself an eminent Kashmiri, proposed that the Head of the Movement should be elected President of the Committee. Huzur was elected its president on 25 July 1931 with many leading Muslims including Sir Muhammad Iqbal as its members.

ACHIEVEMENTS OF THE COMMITTEE UNDER THE LEADERSHIP OF HADHRAT KHALIFATUL MASIH II رضي الله عنه

The committee won many battles and achieved almost revolutionary results over a two-year period under his vibrant leadership. The problems that confronted the committee and its President extended all the way from providing relief for the distressed, to urging the officials of the Kashmir administration to perform their duties in a spirit of helpfulness, sympathy and humanity, to providing legal aid for the very large number of the people of Kashmir who were prosecuted on false charges and were made the victims of police aggression and sometimes even of judicial repression.

To provide finances for all the multifarious activities of the Committee the Khalifatul Masih had to supplement the modest donations made to the Committee by its well-wishers, and for this purpose he imposed a cess on all members of the Movement in addition to the contributions that they made towards financing the Movement itself. The incidence of the Kashmir cess was not at all heavy and the members of the Movement paid the cess cheerfully for several years, even after the direct activities of the Committee had been wound up. Thereafter the proceeds of the cess were utilised for providing relief to the people of Kashmir in respect of their pressing needs.

The Maharajah was compelled to grant civil rights to the Kashmir Muslims which they had been deprived of previously. Distinguished Muslim leaders from Kashmir, like Shaikh Muhammad Abdullah frequently visited Qadian to seek political advice.

They acknowledged orally as well as in writing that Hadhrat Khalifatul Masih II رضي الله عنه came to the rescue of the Kashmir Muslims when help was needed desperately.

The enemies of Ahmadiyyat had taken notice that Ahmadis were becoming popular among Muslim masses. This included some eminent Muslim leaders who were seeking advice from the Head of the Movement. These leaders often followed his advice exactly as told. This situation made others mad with jealousy. They raised the theological issue of who is an Ahmadi and who is a non-Ahmadi among the members of the committee. They incited Muslims against the members of the Movement.

Realising their wickedness Hadhrat Khalifatul Masih II رضي الله عنه handed in his resignation as President of the All India Kashmir Committee. Nevertheless he continued his relentless support for the cause of Kashmiri Muslims.

THE AHRAR

A short time before the All India Kashmir Committee had been set up a new political party had been formed in the Punjab called the Ahrar (the Free). Its membership was confined to Muslims and its leadership was vested in persons whose only purpose was to exploit every situation for their personal benefit. In their political outlook they supported the policies of the All India National Congress and the bulk of the Muslims of the Punjab looked upon them as the Muslim wing of the Congress. They were not, however, firmly committed to any set of principles or policies. They trimmed their sails according to the direction of the prevailing wind. The only policy to which they consistently adhered was their proclaimed virulent opposition to the Movement. This attitude of theirs was not inspired by any concern for religious doctrine or teaching but had been prompted by the consideration that opposition to and hostility towards the Movement would win them easy popularity among the bulk of orthodox Muslims.

When the All India Kashmir Committee was formed, the Khalifatul Masih

requested two or three members of the Committee to try to persuade two outstanding leaders of the Ahrar to join the Committee. They declined on the ground that they would like to work on their own for the achievement of the purposes for which the Committee had been formed. The Khalifatul Masih, suspecting that their refusal to join the Committee might have been prompted by their opposition to him and the Movement, told the intermediaries that if the refusal of the Ahrar leaders to join the Committee was due to his presidency of the Committee, he would be prepared to resign the presidency in order to conciliate them, but even this self-denying gesture failed to overcome their reluctance to join the Committee. The Committee, however, was already fully representative of all types of political thinking and religious beliefs and doctrines among the Muslims.

During the first year of the working of the Committee the Ahrar leadership manifested little interest in the purpose, objective, or activities of the Committee, probably out of a feeling that the Committee would not be able to achieve any notable success and might only draw upon itself the opposition and hostility of the non-Muslims of the State and of the Punjab. The Ahrar were anxious to enjoy the goodwill of the non-Muslims on account of their political accord with the All India National Congress. However, when they observed that the Committee was advancing steadily towards the achievement of its objective and had established a standing both with the Viceroy, the Maharaja and the authorities of the State, the leadership of the Ahrar felt it was time for them to set up a front of their own on the Kashmir question. They tried to win the support of Muslim opinion by the utterly false representation that the President of the All India Kashmir Committee was seeking to promote the interests of the Movement in Kashmir behind the screen of the Committee. Their hostility to the Movement and their jealousy of the Khalifatul Masih were the real factors that motivated their actions in connection with the situation in Kashmir, and not any real desire to serve

and promote the interests of the Muslims of Kashmir. They had recourse to devices like picketing on the borders of the State and endeavoured to persuade the Muslims of the State to adopt measures that were more spectacular than helpful. They succeeded in persuading some members of the Committee that there should be a change in the presidency of the Committee.

The Khalifatul Masih had, throughout, been anxious that the presidency of the Committee should not become a matter of controversy or conflict. He had taken care that nothing should be done that might be relied on to lend colour to anything of the kind to which the Ahrar leadership began to have recourse later. But when he perceived that despite all his care the Ahrar leadership was behaving in a manner that could occasion serious prejudice to the interests of the Muslims of Kashmir, he decided not to continue his presidency of the Committee beyond the end of the second year. On his resignation Dr Sir Muhammad Iqbal was elected President of the Committee. The Khalifatul Masih directed the Ahmadi workers of the Committee and the Ahmadi lawyers who provided advice and aid free of charge to the Muslims of the State to continue the work in full cooperation with the Committee. But the withdrawal of the Khalifatul Masih from the presidency of the Committee seems to have extinguished the spirit of the Committee and gradually all life departed from it.

On one occasion before his resignation from the presidency of the Kashmir Committee the Khalifatul Masih met Chaudhri Afzal Haq, President of Majlis Ahrar. In the course of the conversation Chaudhri Afzal Haq told the Khalifatul Masih that as the Community had opposed him in the elections to the Punjab Legislative Council, the Ahrar had determined to crush the Movement. The Khalifatul Masih pointed out that the Movement claimed to have been founded under Divine direction. If this claim was true, as surely it was, neither the Ahrar nor any other organisation, or combination of organisations nor any government would have the power to crush it.

From that point onwards, for a period of about three years, the Ahrar put forth their utmost effort and had recourse to every type of device to bring about the decline and disintegration of the Movement.

In 1934 members of the Ahrar Party plotted to create misunderstandings among Muslims about the Movement. Some top bureaucrats of the British administration including Sir Herbert Emerson, the Governor of Punjab sided with the Ahrar Party. Sir Herbert Emerson was well known for his hostility towards the Movement. He encouraged the Ahrar in their Opposition to the Movement and backed them up. It appeared as though the entire population of the country was supporting the Ahrar. Sir Herbert Emerson was an able officer but had an exaggerated notion of his political acumen and foresight. He viewed with suspicion the activities of the Kashmir Committee, and felt that as a religious leader the Khalifatul Masih should not have identified himself with the Committee. He was no doubt aware of the organisation of the Community and misinterpreted it as a parallel government. He suspected that the Movement was a sort of state within a state and might one day become a danger for the British government.

THE AHRAR CONFERENCE OF 1934

The Ahrar made an application for permission to hold a propaganda conference at a place in the close vicinity of Qadian, in October 1934. It was a clumsily conceived plan as there was no possible religious purpose that could be served by holding a conference so close to Qadian. At whom was the propaganda proceeding from the conference to be directed? The conference was proposed to be convened in an area the population around which, with the exception of Qadian, was mainly non-Muslim. If the purpose of the conference was to alienate the Ahmadis from their allegiance to the Khalifa, or to repudiate their belief in the claims of the Founder of the Movement, they knew and the government must have been aware that not a single Ahmadi would

attend the conference or go anywhere near it, if for no other reason than to avoid all risk of friction or conflict. Yet the government granted permission to the Ahrar to hold the conference.

The Secretary of the Khalifatul Masih whose duty it was to make arrangements for the security of Qadian against any possible ill designs of the organisers of the conference, sent letters to branches of the Movement within a reasonable distance of Qadian requiring dispatch to Qadian of a specified number of volunteers who would act as watch and ward units around Qadian for the purpose of ensuring the security of Qadian against any attempt to disrupt it. When the Superintendent of Police of the district learnt of the despatch of these letters, he proceeded to Qadian and assured the Secretary concerned that the government would take adequate measures for safeguarding the security of Qadian during the period of the conference, and suggested the letters which had been issued by the Secretary might be recalled or cancelled. The Secretary expressed his satisfaction over the assurance of the Superintendent of Police and agreed that the letters would be recalled. Thereafter prompt action was taken to recall the letters.

It appears the Governor, who had been informed of the earlier developments and had been notified by the District Magistrate of the issue of the letters, was not immediately made aware of the action taken to have the letters recalled. Acting upon his earlier information he directed the issue of a notice under the Criminal Law Amendment Act to the Khalifatul Masih calling upon him to stop the inflow of members of the Movement into Qadian during the period of the conference, to provide no accommodation or food for any members of the Movement who might arrive at Qadian during that period, and to take certain other specified measures which were designed to prevent the risk of any conflict between the Ahrar and the members of the Movement.

One such measure was that an Ahmadi was prohibited from carrying any stick in

his hand even though it was a tradition in the family of the Promised Messiah عليه السلام to never go out without a walking stick. Hadhrrat Khalifatul Masih showed scrupulous regard for the order and expected the members to obey it even though he did not regard the considerations of the government to be right and proper. ¹⁰⁹

Although the need for the issue of such a notice to anyone had disappeared in consequence of the understanding reached between the Superintendent of Police and the Secretary concerned, the issue of the notice was open to serious objection on several grounds. The notice was directed to and was served upon the Khalifatul Masih, who had not been concerned with the issue of the letters to which objection was taken by the district authorities. The notice aimed at forbidding a legitimate activity, namely, members of the Movement visiting Qadian, their religious centre, freely without let or hindrance, at all times as they had been accustomed to, while no restriction was placed on the movements of those who intended to foregather in the conference. The issue of the notice created a grave situation as it affected the dignity and honour of the revered Head of the Movement.

The conference was held in this strained atmosphere, which was rendered highly explosive by the foul and fiery speeches made at the conference in which the Founder, the Head and members of the Movement were slandered and reviled and provoked beyond endurance. The situation was saved by the restraint observed by the members of the Movement and by the ready and cheerful welcome extended to all those who desired to visit Qadian and see places of interest including offices and institutions of the Movement and observe their working. Such visitors were shown every courtesy and were taken round to see and observe whatever they wished. Some of them later joined the Movement.

TENSIONS BETWEEN THE GOVERNMENT AND THE MOVEMENT

But the sequel of the issue of the notice under the Criminal Law Amendment Act brought about a situation of crisis and tension between the government and the Movement. The Khalifatul Masih explained the whole background of the situation in detail for the information of the members of the Movement all over the world in his Friday sermons and condemned the government action in strong but not provocative terms. Huzur had aired the matter publicly not out of any desire for personal gratification or with the purpose of humiliating the government, but solely to uphold the dignity and honour of the Movement, which had been grossly affronted. If he were suddenly to become silent over the matter his forbearance might be misconstrued as submission to the point of view of the government under threat of coercion.

The matter was eventually settled by means of a letter from the Home Secretary of the Provincial Government addressed to Hadhrat Khalifatul Masih in which the government expressed its appreciation of the point of view of the Khalifatul Masih and its regret at the mistaken action of the government. On his side the Khalifatul Masih in his next Friday sermon announced that as the government had expressed its appreciation of his point of view and acknowledged that a mistake had been made in issuing the notice under the Criminal Law Amendment Act, the matter was now amicably settled and was finally closed.

In a subsequent meeting between Hadhrat Khalifatul Masih and the Governor, which came about by chance, they were able to remove any lingering misunderstandings in their minds. But incidents continued to happen which demonstrated that a section of the official hierarchy still entertained feelings of strong prejudice against the Movement.

When Sir Herbert Emerson's term as Governor was approaching its end he was granted an extension for two and a half years. He suffered a severe attack of internal haemorrhage while playing golf on extended leave. Although he returned to robust health, he was unable to resume the Governorship.

The Ahrar boasted to wipe out the Movement very soon. Right at this time when the mischief was in its full steam, Hadhrat Khalifatul Masih II رضي الله عنه made the following announcement in one of his sermons:

*“The ground is slipping from under the feet of the enemy. I can foresee their imminent defeat.”*¹¹⁰

Soon after this announcement, in 1935 a controversy arose in which the Movement was not directly involved but in which its sympathies were with the bulk of the Muslims to whom it lent its moral support. The Ahrar ranged themselves on the opposite side. Feelings rose high and the Ahrar became the subjects of disgrace on the part of the Muslim masses. They rapidly lost favour and were no longer trusted or respected. Their original leadership has passed on and they dragged along as a despised remnant.

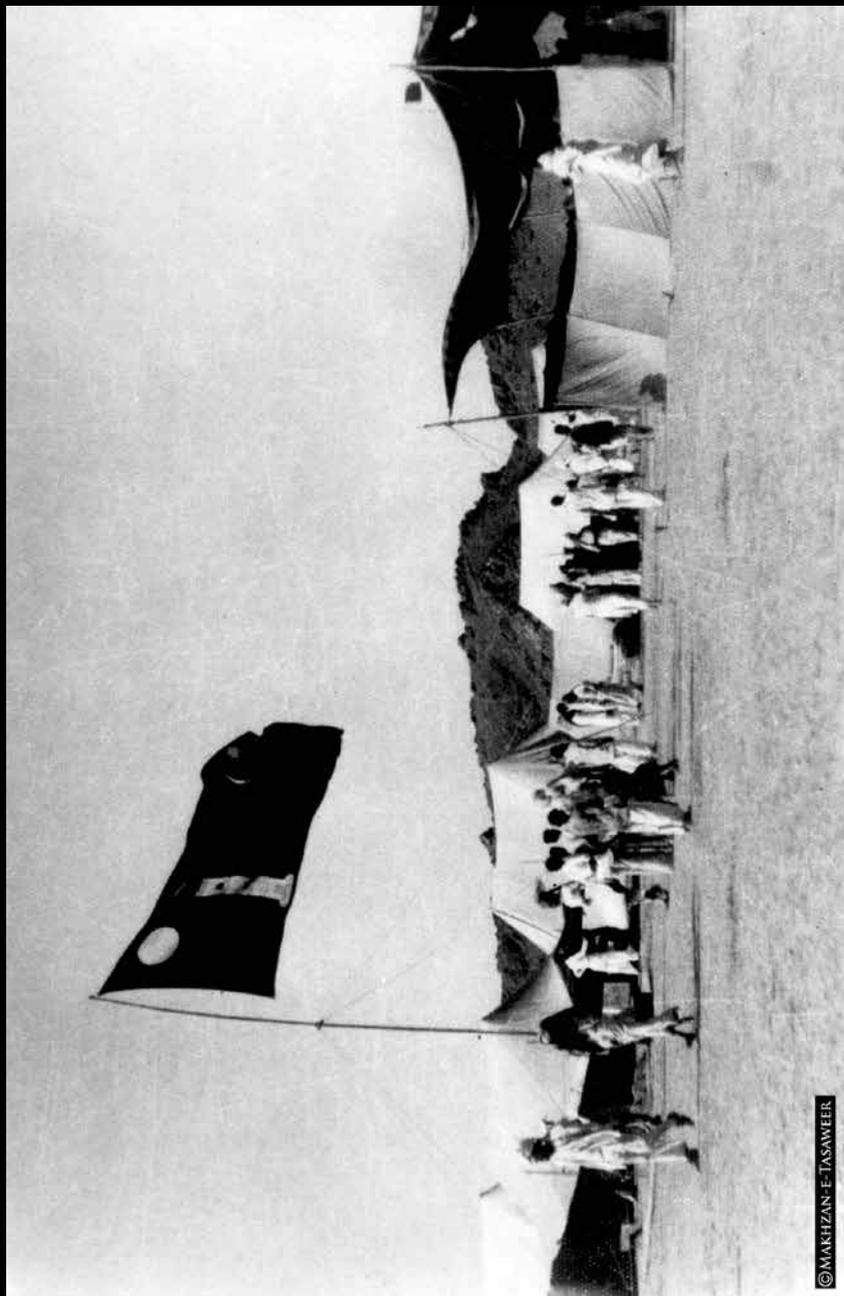


Hadhrat Khalifatul Masih II رضى الله عنه horse-riding in Palanpur



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Jalsa Musleh Mau'ood, Delhi, 1944



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A camp at Rabwah in the early days

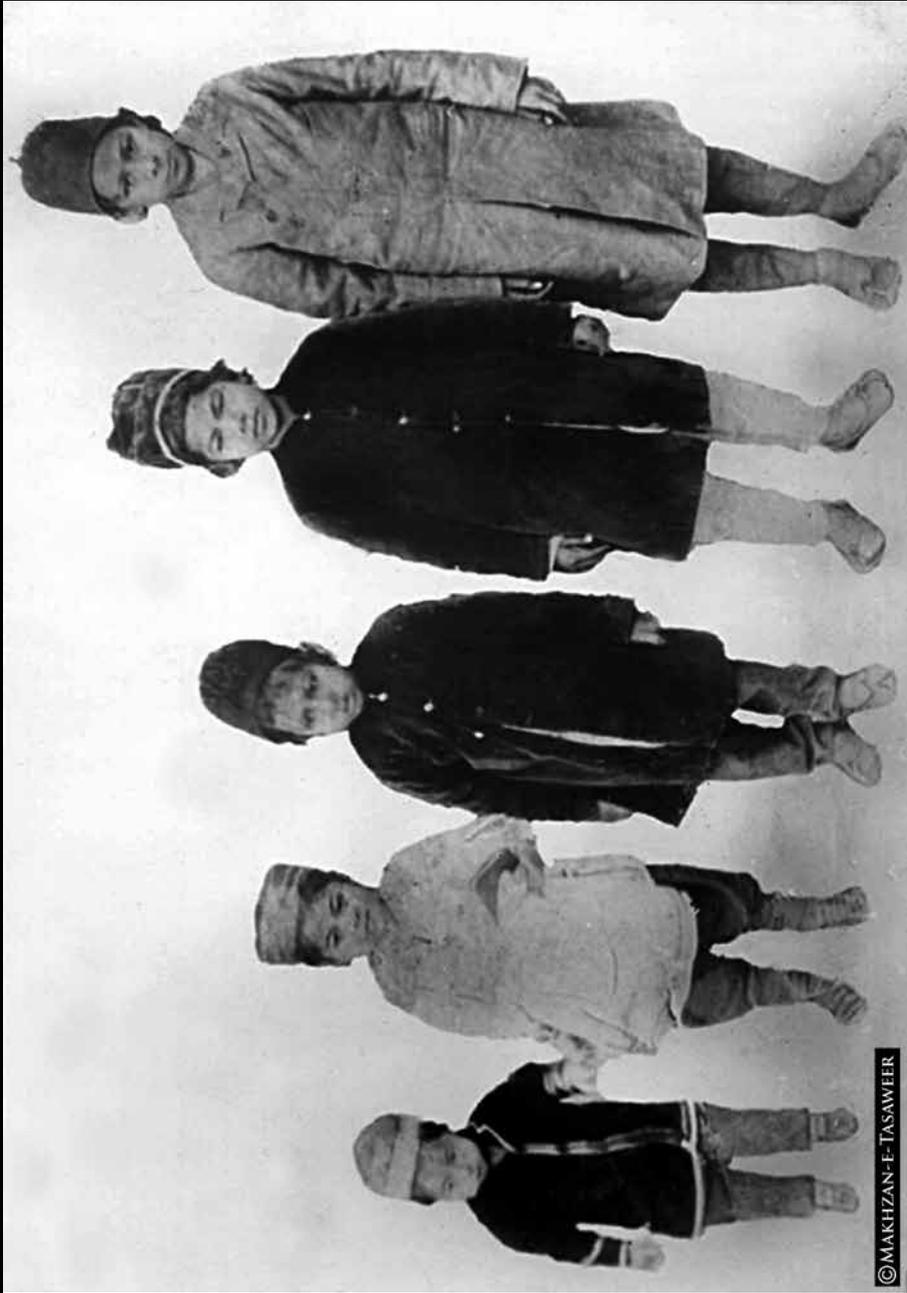


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A rare photo of Hadhrat Khalifatul Masih II رضى الله عنه leading prayer during his European Tour, London, 1954



An arrival scene of Hadhrat Khalifatul Masih II رضي الله عنه in the UK, 1924



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رضي الله عنه
Blessed children of the Promised Messiah عليه السلام, right to left: Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه
Hadhlat Mirza Basheer Ahmad رضي الله عنه, Hadhlat Mirza Shareef Ahmad رضي الله عنه, Hadhlat Mirza Mubarak Ahmad رضي الله عنها
sahiba and Sahibzada Mirza Mubarak Ahmad رضي الله عنها



Hadhrat Khalifatul Masih II رضي الله عنه at the Foundation Ceremony of Baitul Fazl, London, 1924



Hadhrat Khalifatul Masih II رضى الله عنه, with entourage during his European tour, 1924. STANDING FROM RIGHT: Hadhrat Mian Rehema Din رضى الله عنه, Hadhrat Chaudhry Mohammad Shareef رضى الله عنه, Hadhrat Sahibzada Mirza Shareef Ahmad رضى الله عنه, Hadhrat Abdur Raheem Dard رضى الله عنه, sitting on chairs from right: Hadhrat Shaikh Abdur Rahman Misri رضى الله عنه, Hadhrat Chaudhry Fateh Mohammad Syal رضى الله عنه, Hadhrat Khalifatul Masih II رضى الله عنه, Hadhrat Nawab Zulfiqar Ali Khan Goher رضى الله عنه, Hadhrat Hafiz Roshan Ali رضى الله عنه, sitting on FLOOR FROM RIGHT: Hadhrat Bhai Abdur Rahman Qadiani رضى الله عنه, Hadhrat Dr Hashmatullah Khan رضى الله عنه, Hadhrat Shaikh Yaqoob Ali Irfani رضى الله عنه. Note: Hadhrat Chaudhry Ali Mohammad رضى الله عنه, was also the part of this entourage but was not present in this photo. This photo was taken in Italy.



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Hadhrat Khalijfatul Mashh II رضي الله عنه leading salaah prior to laying the Foundation Stone of Baitul Fazl , London, 1924



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Haadhrat Khalifatul Masih II رضي الله عنه, with esteemed companions at “The Conference of Religions Within the Empire” held at the Imperial Institute, London, 1924

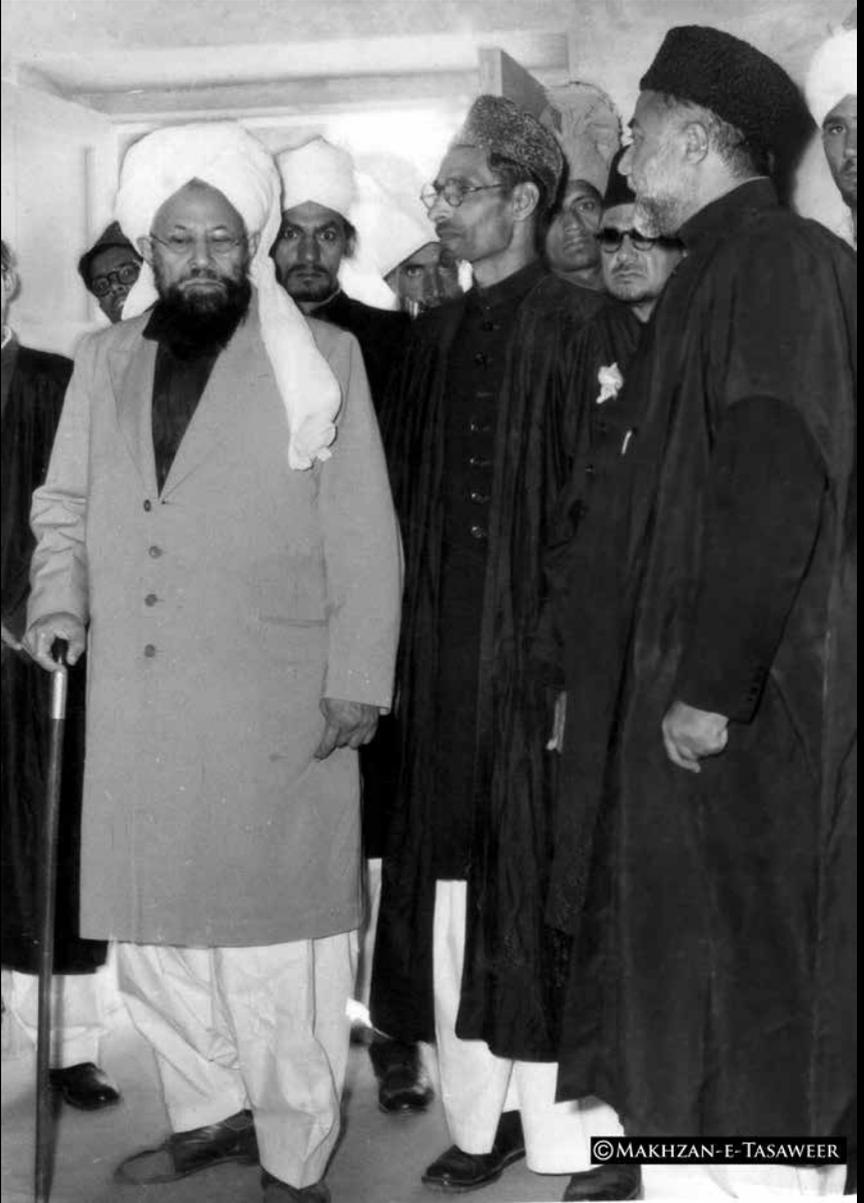


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Taalmul Islam College staff with Hadhrat Khalifatul Masih II رضي الله عنه at the opening ceremony of the College Building, 1954



Hadhrat Musleh Mau'ood رضي الله عنه in his youth.



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Hadhrat Musleh Mau'ood رضي الله عنه at Talim-ul-Islam College, Rabwah



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Hadhrat Musleh Mau'ood رضي الله عنه returning after Jalsa Hoshiarpur



This is the room in Hushiarpoor where the Promised Messiah عليه السلام confined himself whilst meditating and fasting for 40 days and 40 nights. It was here that he received the revelation regarding The Promised Son (Musleh Mau'ood)

TEHRIKE JADEED (THE NEW SCHEME)

Out of evil came a great deal of good. In his three Friday addresses on 23 and 30 November and 7 December 1934, Hadhrat Khalifatul Masih II رضي الله عنه set forth a scheme before the Community with regard to which he had already alerted it, which made nineteen demands from the members of the Movement. Initially the operation of the scheme was limited to three years, but before the expiry of the period it was made permanent. He named the scheme *Tehrike Jadeed* (The New Scheme). To finance the scheme he appealed to the Community to provide Rs 27,500 for the expenses of the first year. The Community made a splendid response to his appeal and in addition to all other contributions provided Rs 107,000 for *Tehrike Jadeed* which was nearly four times the amount for which he had appealed.

His nineteen demands, which were subsequently raised to twenty-four, were aimed mainly at rousing the spirit of sacrifice in the Community, stimulating their moral and spiritual qualities and broadening the base of the Movement by carrying its message far and wide. For instance, he urged the adoption of a simple, and in some respects even an austere, mode of life in the matter of food, dress, housing, furnishings, etc. He forbade attendance at cinemas, theatres, circuses and places of amusement generally. He urged the cultivation of the habit of manual labour. He made an appeal for a certain number of dedicated workers. He urged the unemployed to occupy themselves in some kind of work or to work without the usual requirements, or in return for a meagre salary, for the Movement. He invited pensioners and people who had retired from service to volunteer for work for the Movement. He urged everyone to occupy themselves most of the time with earnest supplications to God seeking His help and guidance and the bounty of steadfastness in His cause. He explained the purpose of each of these demands. He predicted:

“Even if you should all abandon me God will provide me with resources from a hidden source. But it cannot be that what God Almighty told the Promised Messiah, the scheme for which he has disclosed to me, should not happen. It is bound to happen even if I am abandoned by everyone. In such a contingency God will descend from heaven and will complete the construction of this mansion.”

On another occasion he said:

“We shall not coerce anyone, nor shall we embark on a campaign of civil disobedience, we shall respect the law, and despite all this we shall discharge all those responsibilities with which we have been charged by Ahmadiyyat. We shall carry out all the obligations which God and the Holy Prophet ﷺ have imposed on us, and yet the purpose of our scheme will be achieved. The Captain of the Ark of Ahmadiyyat will steer this Holy Ark between fearful rocks and will bring it safe to port. This is my faith and I am firmly established in it. The reason of those to whom the leadership of Divine movements is committed is placed under Divine guidance; they are bestowed light by God Almighty, and his angels guard them. They are supported by the gracious attributes of God. When they pass on from the world and present themselves before their Maker, the projects they embark upon continue to make progress and God Almighty makes them successful and prosperous.”

The Community made an eager response to every one of the demands made by the Khalifatul Masih and from the very start the Tehrike Jadeed began to produce very encouraging results. In the beginning the Khalifatul Masih had made participation in Tehrike Jadeed voluntary, but before the expiry of its initial period of three years he made it compulsory upon the whole Community and made it permanent. Large numbers of volunteers were trained to work in various capacities in the different branches of the scheme. Literature needed for the exposition of the purposes, teach-

ings and beliefs of the Movement was prepared and printed. In short everything in the Movement was charged with new life and a new spirit under the impact of the scheme.

The most striking activity of the scheme was the network of foreign missions that was progressively spread into many countries of the world, so that there is scarcely a region in which missions have not been established by now, or at least into which the literature of the Movement has not penetrated. Some idea of the progress made so far in the achievement of the purposes of the Tehrik may be formed from the fact that the budget of the Tehrik has risen from the original Rs. 27, 500 to more than Rs. 3.5 billion in 2006. The total participants in the scheme were in excess of 482,000 members. ¹¹¹

This does not take into account extraordinary expenditure that is incurred in respect of special projects in different parts of the world. As time has passed the Tehrik has added to its original objectives diverse types of beneficent projects; schools, dispensaries and hospitals have been opened in widely separated regions of the earth. Mosques have been built in all the continents. For all these projects finance had to be provided through special funds running into thousands, and on occasions into millions of pounds sterling. There are flourishing branches of the Movement in more than 200 countries, while individual members and small groups are scattered all round the globe.

All this activity is instrumental in the effort of achieving the ultimate purpose of the Movement, namely, the cultivation of the highest moral and spiritual qualities, seeking all the time to establish communion with God for the purpose of winning His pleasure and rendering beneficent service to His creatures without any discrimination.

FAMILY LIFE

POLYGAMY

The impact of Western civilisation along with the Hindu culture and traditions had influenced the Indian Muslim way of life in such a way that many of their practices had no connection with true Islam. Hadhrat Musleh Mau'ood رضي الله عنه showed great zeal and determination in his efforts to re-establish the Islamic civilisation. This is why he hated all those practices which were inherited out of an inferiority complex or were adopted under these strong influences.

On the subject of polygamy he encouraged members of his Community to breath new life into this Islamic practice that had become unpalatable for the Muslim majority. Through their beautiful example they should prove that polygamy is a practical and commendable practice. He warned those Muslims whose misconduct had made women suspicious of this beneficial and proper practice to the point where injustices committed by the husband become the justification by some ignorant and godless women to lose their faith that they will be answerable to God for weakening and disgracing His Faith. ¹¹²

Islam permits a man, though it certainly does not enjoin or encourage, the taking of up to four wives at a time under certain circumstances. According to the Holy Qur'an, a man can marry again if his wife becomes a permanent invalid or suffers from a contagious disease, or if she is unable to have children. Also, to protect orphans left unprotected in wartime. Polygamy provides husbands for marriageable widows. This becomes especially critical during wartime when many men may be lost in battle leaving behind vulnerable widows and orphans. The husband must be able to deal equitably between them, otherwise he must remain monogamous. ¹¹³

Hadhrot Musleh Mau'ood رضي الله عنه fulfilled the necessary conditions. To elaborate

this point further he stated:

*“I am not only in favour of polygamy but I also practice it. In my opinion, to take more than one wife according to the dictates of Islam is (not only not adulterous but rather) a sign of forbearance, endurance, sacrifice, selflessness and righteousness of the highest order. A licentious person cannot take a second wife under these rules and regulations.”*¹¹⁴

HADHRAT SYEDA RASHIDA BEGUM (UMME NASIR)

UMME NASIR –“MOTHER OF NASIR” I.E. MOTHER OF HADHRAT MIRZA NASIR AHMAD, KHALIFATUL MASIH III رضي الله عنه

The first marriage of Hadhrat Musleh Mau'ood رضي الله عنه was to Hadhrat Syeda Umme Nasir in the lifetime of the Promised Messiah عليه السلام. Although the choice of the daughter-in-law was his, he clarified in the letter he wrote initiating the union to Hadhrat Dr Khalifa Rashid Uddin that, “Mahmud seems happy with the engagement.”

This letter was written over a hundred years ago in 1902. By the common practice and standards of the time, it seems strange to take into consideration the feelings of the children. However, because the Promised Messiah عليه السلام came to rectify the culture and traditions, he proved by his actions the importance of acknowledging the feelings of the children when choosing a spouse for them. Hadhrat Umme Nasir made an outstanding sacrifice during difficult times to help launch the Al-Fazl newspaper. Women's love for jewellery is legendary. Her husband's financial situation did not allow for the jewellery to be replaced. These two factors made her sacrifice even more dignified and beautiful. This is why Hadhrat Musleh Mau'ood رضي الله عنه always spoke highly about this sacrifice. Purely a strong desire to serve one's faith was the only criterion Hadhrat Musleh Mau'ood رضي الله عنه considered when choosing a spouse which was quite different from that sought by most husbands.

HADHRAT AMTUL HAI

His second wife was the daughter of Hadhrat Khalifatul Masih I رضي الله عنه, Hadhrat Amtul Hai. Huzur married her out of respect for the wishes of Hadhrat Khalifatul Masih I رضي الله عنه, who wanted his family to have some matrimonial ties with the family of the Promised Messiah عليه السلام. Beyond that the groom had a longing and desire to educate the women of the Community through this union. Hadhrat Sahibzada Sahib was always amazed by the love that developed between the two and he sometimes mentioned to Hadhrat Amtul Hai that he had only married her as a favour to Hadhrat Khalifatul Masih I رضي الله عنه. On the success of this marriage and rewards and blessings which came from it, Huzur states:

“I never thought that my good intentions and the fulfilment of the desire of my master and mentor could bear such fruits that would create immense comfort and joy. I know of many marriages and I have married many times myself. In my capacity as the head of a Community, I come across thousands of couples and thousands of cases come to my attention. However, in all my years I have never come across a more successful and joyful marriage.”

The real purpose of this marriage was to make arrangements for the education and training of women. He taught her himself and prepared her for this task. He states:

“She was not particularly attractive...however, she had such a firm faith... despite my weaknesses and thoughtlessness, I have always witnessed her unwavering faith in the institution of Khilafat which few men seldom demonstrate. I am proud that she married me when she was young and I had the chance to educate and train her.”

When Hadhrat Amtul Hai passed away only a few days after his return from Europe, he was deeply saddened by her death. It is natural to be grieved by the death of a wife who was endowed with good qualities. However, his grief was made worse

by the fear that his programme of education and training would be jeopardised. He grieved for those left behind who were forever deprived of her intellectual talents.

HADHRAT SYEDA MARYAM (UMME TAHIR)

**UMME TAHIR — “MOTHER OF TAHIR” I.E. MOTHER OF HADHRAT MIRZA
TAHIR AHMAD, KHALIFATUL MASIH IV** رحمه الله تعالى

One of the sons of the Promised Messiah [as], Hadhrat Sahibzada Mirza Mubarak Ahmad was married to Maryam, the daughter of Hadhrat Dr Syed Abdul Sattar Shah. This relationship was brought to an end upon the death of Hadhrat Sahibzada Sahib. God Almighty had intimated to the Promised Messiah عليه السلام that Hadhrat Sahibzada Mirza Mubarak Ahmad would meet his Maker at a tender age. According to the family custom of Hadhrat Dr Sahib, Maryam could only remarry within the same family. It was considered inappropriate for her to marry anywhere else.

Maryam had the good fortune of becoming the daughter-in-law of the Promised Messiah عليه السلام in his lifetime. God Almighty had destined for her an immensely successful and fulfilled life. She later married Hadhrat Musleh Mau'ood رضي الله عنه, became renowned for being the Umme Tahir, as well as for her service to humanity, selflessness and immutable example of service to her faith. The narration of Hadhrat Musleh Mau'ood رضي الله عنه about his marriage to Hadhrat Maryam sheds light on many aspects of his life. On the death of Hadhrat Umme Tahir he wrote a lengthy article full of love and admiration for his deceased wife entitled “My Maryam”.

He states that one day in 1917 or maybe 1918 he was returning to his apartment when he noticed a thin, gaunt girl dressed in white. She quickly moved out of the way behind a wooden wall when she saw him coming. He enquired about this girl from his wife, Hadhrat Amtul Hai. She was surprised that he had not recognised her because she was Maryam, the daughter of Dr Syed Abdul Sattar Shah. He replied that she had

quickly moved out of sight and even if he had seen her he would not have recognised her. Her husband had died in 1907 and this was the first time she had entered his thoughts after his demise.

He began to enquire if there were any plans to get her married again. He states:

“I was told that according to the family custom they can only marry this widow within the family of the Promised Messiah ﷺ, otherwise the girl will remain as she is. This was quite shocking to me. I tried very hard to get her married in different places but my efforts only met with failure. Finally, I approached my brothers in different ways to encourage one of them to marry Maryam so that the girl’s life is not wasted however their response was also negative. Therefore, in keeping with the dictates of the Promised Messiah ﷺ that one should not be the cause of the ruin of anyone’s life and also because I was very close to her two brothers, Syed Habibullah Shah sahib and Syed Mahmoodullah Shah sahib, I decided I would marry Maryam myself.

“...Our marriage took place on 7 February 1921 in the Mubarak Mosque. Far from being a wedding, it was more like a house of mourning. Everyone’s crying, weeping and sobbing was audible during the prayers. On 21 February 1921 I brought her home.”

“...In the beginning she was extremely thin and gaunt and some imperfections in her features weighed heavy on my mind. Similarly, she spoke pure Punjabi and I could not bear anyone speaking Punjabi in the house. She had a cheerful disposition. She would deliberately add a few phrases of Punjabi when she spoke Urdu just to vex me...When I travelled to England I was a bit displeased with the late Amtul Hai and Maryam after their quarrel. However, on my return I learned that it was mostly the fault of Amtul Hai. Because of this displeasure I wrote a letter to Maryam in the first few days of the journey but Allah be praised,

that He made me understand and I saved her from undue suffering. I wrote her a letter of affection which she always kept safe. It contained a line of verse which meant that Rome was a nice place but even it appeared desolate without her.”

By chance when this city was mentioned again in conversation seven years after the trip, she quickly ran to fetch the letter that she had treasured all those years. He had also written this poem in a letter to Amtul Hai. According to God's decree, they had both passed away and like Rome he was left to pass his days in this world without them by his side.

Hadhrat Amtul Hai passed away only a few days after his return from England. He could not think of anyone who would be able to look after her two young children. This was a great burden on her mind before her death. She glanced at one child and then the other. However, she never glanced at her husband. He states:

“Maybe she thought what does a man know about looking after children. I looked at her again and again wanting to say something. However, I shied away in the presence of others. Finally, in a private moment I said to her, Amtul Hai! Why do you worry so much? If I remain alive, I shall look after your children and, by the grace of Allah, I shall not let them suffer any hardship. I said this to console her however, I did not know what to do.”

On the first night of the death of Hadhrat Amtul Hai he approached Hadhrat Maryam explaining his difficult situation and asked for her help. He continues:

“May Allah bestow thousands of blessings upon her soul! She quickly replied, yes, I shall look after them. I shall nourish them like a mother nourishes her own children and on the second day I brought Quayyum and Rashid and handed them into her care. ...Amtul Hai was and still is very dear to me. However, I cannot honestly say that had she lived she would have nursed her children any better through their illnesses than the way Maryam nursed them through

their illnesses...I promised her at the time that Maryam! If you raise these motherless children I promise that I shall love you very much. And I fervently turned to Allah with tear soaked prayers that He may create love in my heart for her and He heard my prayers. I started to care for her after that day. All my feelings of dullness were removed and my heart became reconciled with her. Those very features which appeared unsightly to me suddenly became the most beautiful and attractive in the whole world. Her carefree attitude which once bothered me now seemed to be her birthright...on certain Fridays after I delivered a sermon on some important subject, I would rush into the house with the conviction that Maryam's face would be lit up and she would lavish praise on me the moment I entered the door. She would tell me that she really enjoyed the sermon and my presumption was rarely wrong. I would find her waiting on the doorstep and she would be trembling slightly with excitement... my sweetheart worked alongside me and never once complained of fatigue... In 1921 she travelled to Kashmir with me. This was in the rainy season. I would try and veer her towards serious, solemn matters while she took refuge in joviality. The result was that neither solemnity remained nor joviality. Like the downpours of the rainy season, tears of laughter streamed down from our eyes all the way home...She did not get along with my wives. She did not argue like an uncultivated person but she did have a temper. She always wished to be given preferential treatment in some or other affair. And as I could not do this because of the commandment of God and His Messenger, she was convinced that I did not love her and loved the other wives more than her.

“Sometimes during our private moments together she would ask me who I loved the most and I would tell her that God forbids me to answer that question...She was extremely hospitable...Sometimes she over burdened herself so much that

I became angry. After all the guesthouse was established for this very purpose. Why do you burden yourself like this and ruin your health. In the end I have to endure the suffering caused by your illness...Her heart condition worsened after 15 January. She was under the care of the doctors, was given blood and her condition improved...As soon as I returned to Qadian her condition worsened...she never recovered after that. She was under the constant supervision of two nurses and as this cost 50 to 60 rupees per day, I found that this put extra pressure on her heart...I comforted her and told her she should not worry about this. I was bearing the expense to make her better not to make her worse.”

When her illness became prolonged he began to think about how he was going to meet the growing cost of treatment. Without any hesitation, he decided to sell one of his properties (Darrul Hamd) along with the adjoining orchard. Valuing the property he states:

“I thought its present value is very high, however, at the time of sale even if I sell it at a loss, it should definitely go for seventy five thousand rupees. In this way, if I have to spend money on her for one year then I will be able to support her costs at a rate of six thousand rupees per month without any worry. I was ready to sell all my property to keep Maryam alive in some way... At that time I thought that because she can hear and speak, I should exchange a few affectionate words with her. However, I decided that she no longer belonged to this world but to the other world. Our connection with her had come to an end.”
(Al-Fazl, 12 July 1944, pp 1-5).

HADHRAT APPA SARA BEGUM SAHIBA

When Hadhrat Musleh Mau'ood رضي الله عنه married Hadhrat Appa Sara Begum his considerations once again were its benefit to the Community and a strong desire to promote the spiritual over the worldly. He announced the engagement on 12 April 1925 and led the marriage ceremony (Nikah) himself in which he elaborated the reasons behind this undertaking.

He stated that this endeavour did not create that excitement observed in most people. He did not have the stamina to take a young woman and train her to a level where she could carry out the work of the Organisation according to his wishes. The interests of the Community and his responsibilities as its Head made it incumbent upon him to take another wife. Although he was unwilling, he pondered over it, sought advice from friends and requested them to offer the *Istikhara* prayers seeking guidance from God Almighty while offering them himself. Finally, his mind was diverted towards the higher purpose. He states:

"...my own thought was turned towards this that to inculcate the habit of higher learning among women and to create a strong bond between them and the Organisation, I should marry a woman who should be educated and whom I could train to carry out the duties of education."

Some members suggested beautiful women others highly educated women however, because the Organisation was in dire need of religious education, he settled upon this engagement. However, he reiterated his love for the late Hadhrat Amtul Hai. He stated:

"I have not forgotten my loss and to this day, I have not offered a single obligatory prayer in which I have not prayed for the late Amtul Hai...Seldom is there a soul who keeps alive the memory of the deceased. However, God has blessed me with loyalty and faithfulness...I believe that to keep alive the memory of

the deceased is an edifying grief, a delightful sadness and a gratifying hardship. This grief is better than a thousand joys and this sadness better than a thousand delights. The pain of love is not a pain but an elixir. The pain of faithfulness does not burn rather it is like a kiln which cleanses the heart and leaves it shining and polished. And the soul of man becomes free of all impurities as it breathes at a superior blissful station where the air is remarkably pure and gentle. If I was not burdened with the leadership of a Community. If through foolishness or cleverness, I was not mindful of the progress of a small Community, far from marriage, the very idea and its thought would have been a blow for my wounded heart. But I am hopeful of the favours of Allah Almighty.

“...I believe this (marriage) is also not a source of happiness for the other party. One cannot have high hopes from a man who is not very healthy, who is financially impoverished, who has no love for the world and whose first two wives are alive... Therefore, I believe they are also making a sacrifice.”

He hoped God would bless this union because it was to be consummated to promote some of the work of the Organization and prayed that it would also help the weak and helpless female class whose rights had been quashed for centuries.

HADHRAT AZIZA BEGUM SAHIBA

On 1 February 1926, Hadhrat Musleh Mau'ood رضى الله عنه married Hadhrat Aziza Begum sahiba, the daughter of Seth Abu Bakr of Jeddah, Saudi Arabia. In the Nikah ceremony, Huzur again explained the background to the marriage. He stated:

“In 1914 when I got married to the late Amtul Hai, Abu Bakr, a businessman from Jeddah wrote to me that ever since his daughter was born, it was his wish to give her hand in marriage to me. However, he remained silent with the apprehension that I may not prefer to take a second wife. However, now that I

had taken a second wife he made his feelings known.

“I did not give him any reply but ever since I came of age I was always of the opinion that the best way to fulfil the wish of the Promised Messiah عليه السلام that Arabic should be the second language of all Muslims was to marry Arab speaking women so that the children may become fully exposed to it. Therefore, I decided that I would take up this offer if possible and kept them informed of my intentions. The final decision had been taken (in 1924), however, Amtul Hai’s illness took a turn for the worse and she passed away within a few days. Hence, things were put on hold... However, I saw some dreams during this time from which it seemed that this marriage was ordained by God Almighty but because dreams are open to interpretation, I paid no heed to them. As the Annual Gathering approached I had completely removed the idea from my mind. However, I saw similar visions and so did my mother (Amma Jan), who was staying in Shimla in those days, from which it seemed that God Almighty ordained this union. However, even then I did not pay too much attention to it but during the Annual Gathering and after it a few people who had no knowledge about this affair relayed similar visions. Therefore, I performed Istikhara, sought advice from friends and most of them advised that in light of the promises made as well as the dreams this marriage should also take place.”

HADHRAT SYEDA MARYAM SIDDIQUA SAHIBA (UMME MATEEN)

Hadhrat Syeda Maryam Siddiqua sahiba daughter of Hadhrat Mir Mohammad Ismail sahib married Hadhrat Musleh Mau’ood رضي الله عنه on 30 September 1935. Hadhrat Muhammad Mufti Sadiq sahib performed the Nikah.

Their marriage was spread over a period of 30 glorious years. After the mar-

riage, Huzur continued her education, provided guidance and took a keen interest throughout her studies. When she had passed her BA exams, he turned her full attention towards religious education. He began teaching her the Holy Qur'an however he was unable to get through all of it. In the beginning, he took lessons at home where along with Hadhrat Umme Mateen he taught Aziza Amtul Quayyum Salma, Mubarak Ahmad and Munawar Ahmad. Gradually upon the request of others, this took the form of formal lessons in the mosque. The notes during these lessons have been published as the *Tafsire Kabir*, the larger commentary of the Holy Qur'an. She never received private tuition after this but did have the chance to listen to the Darse on the men and the women's side. She took extensive notes, which were later reviewed by Huzur. It was her husband who had inculcated this habit of note taking and asked her to record every word of the lesson. Gradually she picked up speed and could record his speeches delivered in the Annual Gathering. He frequently used her services and after 1947 nearly all his letters, articles and speeches were dictated to her. The larger portion of the manuscript of *Tafsire Saghir*, the shorter commentary of the Holy Qur'an, was dictated to her by Hadhrat Musleh Mau'ood رضى الله عنه.

HADHRAT SYEDA BUSHRA BEGUM (MEHAR APPA)

After the death of Hadhrat Maryam (Umme Tahir), in line with some prophecies of the Promised Messiah عليه السلام, Hadhrat Musleh Mau'ood رضى الله عنه thought that God might wish him to marry again to make it easier to look after the children. Hence, in fulfilment of that wish Hadhrat Musleh Mau'ood's رضى الله عنه last marriage was to Hadhrat Syeda Mehar Appa daughter of Syed Aziz Ahmad Shah. Huzur announced the Nikah himself on 24 July 1944 in which he detailed the need and reasons behind this marriage.

He explained that one day while he was flicking through a book of the Promised Messiah عليه السلام (*Tadhkirah*) which contains his dreams, visions and verbal revelations,

by chance he opened it at a page where the word 'Bushra' appeared to him written in bold letters. After observing this, his attention was diverted towards the daughter of the late Mir Mohammad Isaac who was called Bushra. However, there was no question of marrying her because Hadhrat Amma Jan (Huzur's mother) had been a wet nurse to Mir Mohammad Isaac.

Later he raised the issue with some members of the family of the late Hadhrat Maryam (Umme Tahir). They also thought it would be appropriate for him to marry again and if he was to marry from within their family that would be even better. Thereafter, his attention was diverted to another woman by the name of Bushra who was from among their family. As chance would have it, she was still single because of certain ailments and was becoming too old for marriage. Hence, she was suited to the role of looking after and caring for his children.

He enquired from his own side of the family and they also thought it was a good idea. Huzur had always been very close to his sister, Hadhrat Nawab Mubarka Begum and valued her opinion. She stated that everyone knew how close she was to Hadhrat Maryam when she was alive. She had not recommended another marriage out of the fear that people would accuse her of deceit if she advised marriage so soon after the death of one whom she had loved abundantly when alive. She related a dream which she had seen while Hadhrat Maryam was still alive.

He had loved Hadhrat Maryam dearly but all this advice along with fervent prayers to the Almighty convinced him that he should go ahead with this marriage for the sake of her children. The benefits of this union bore even more succulent fruit in the later life of Hadhrat Musleh Mau'ood رضي الله عنه when Hadhrat Umme Mateen and Hadhrat Mehar Appa cared for the Imam of the Community with great devotion, persistence, love and respect.

CHILDREN OF HADHRAT MUSLEH MAU'OOD

رضي الله عنه

HADHRAT SYEDA MAHMOODA (UMME NASIR)

1. Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III رضي الله عنه
2. Nasira Begum (Mother of Hadhrat Khalifatul Masih V (أيدده الله تعالى بنصره العزيز
3. Mirza Mubarak Ahmad
4. Dr Mirza Munawar Ahmad
5. Amtul Aziz
6. Mirza Hafiz Ahmad
7. Mirza Anwar Ahmad
8. Mirza Zahoor Ahmad
9. Mirza Rafiq Ahmad.

HADHRAT SYEDA AMTUL HAI

1. Amtul Quayyum
2. Amtul Rashid
3. Mirza Khaleel Ahmad

HADHRAT SYEDA MARYAM (UMME TAHIR)

1. Amtul Hakeem
2. Amtul Basit
3. Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV رحمه الله تعالى
4. Amtul Jameel

HADHRAT SYEDA SARA BEGUM

1. Mirza Rafi Ahmad
2. Amtul Nasir Begum
3. Mirza Hanif Ahmad

HADHRAT SYEDA AZIZA BEGUM

1. Mirza Waseem Ahmad
2. Mirza Naeem Ahmad

HADHRAT SYEDA MARYAM SIDDIQUA (UMME MATEEN)

1. Amtul Mateen

HADHRAT SYEDA BUSHRA BEGUM (MEHAR APPA)

No offspring

CONSOLIDATION OF THE MOVEMENT

The part played by Hadhrat Khalifatul Masih II رضي الله عنه in affairs that were not primarily of a religious character should not leave anyone under the impression that his main interest at any time centred on those matters. It was characteristic of him that whatever he undertook he carried through with full attention in a serious spirit, mobilising all the resources that were needed for the purpose. Besides, the matters in which he took a lead, though not at the centre of religion, were not outside its scope. As has already been mentioned his definition of religion comprehended everything that bore immediately or ultimately on the welfare of any section of mankind. This was not a definition invented by him, but was the definition of Islam derived from the Holy Qur'an and the example of the Holy Prophet صلى الله عليه وسلم. In giving practical effect to his definition, however, he did not in the least overlook the gradations and priorities that have been established by Islam for the coordination of all values affecting human welfare. For him the moral and the spiritual always had top priority. He never neglected the practical upholding of this priority in the least particular. In choosing the immediate objective, in settling a policy, in adopting a procedure, he took the utmost care that the true and ultimate objective, namely winning the pleasure of God, should not be subordinated to, or laid aside even temporarily for the sake of anything else, however tempting it might appear at the moment. At no time did he neglect in the least degree the guidance needed by the Community and the constant supervision of the conduct and behaviour of every member of it, in order to ensure that the Community should continue to march steadily forward on the path that led to God and should not be deflected a hair's breadth in one direction or the other. For instance, whenever he noticed a tendency on the part of anyone to exalt the Founder of the Movement in a manner that might be misconstrued as placing him in juxtaposition to the Holy

Prophet صلى الله عليه وسلم he snuffed it out instantly and made it quite clear, as the Promised Messiah عليه السلام had himself done repeatedly, that everything that was bestowed upon him was due to his devoted obedience to the Holy Prophet صلى الله عليه وسلم, and as a spiritual reflection of the Holy Prophet صلى الله عليه وسلم. On the other hand, he constantly reminded the Community that in the words of the Holy Prophet صلى الله عليه وسلم, the Promised Messiah was a just arbiter and that all his pronouncements were binding upon the Community and not one of them could be contravened with impunity.

ADVISORY CONSULTATIVE COUNCIL (MAJLISE MASHAWARAT)

He laboured constantly to build up the organisation of the Community so as to fashion it as an effective instrument for the achievement of the purposes of the Movement. For instance, in 1922 he established the Advisory Consultative Council (*Majlise Mashawarat*) which is normally convened once a year to submit its advice to the Khalifa on such matters as might be committed to it for advice. It is composed of elected representatives of every branch of the Movement in the country. Practical considerations had at one time imposed the limitation of representation in the Council to branches of the Movement in the country, but currently the International Advisory Consultative Council meets whenever called to do so by the Khalifa, in the country where he is resident.

The Khalifatul Masih himself presides over the deliberations of the Council, except on the rare occasion when any matter involving the personal interest of the Khalifa is the subject of consideration.

The Council also discusses the Annual Budget of the Movement and submits its recommendations on it. After the session of the Council is opened with an address by the Khalifatul Masih, committees are set up for the detailed consideration of the items

on the agenda of the Council, and submit their reports to the Council for discussion and the formulation of its recommendations. In the course of these discussions points constantly arise bearing upon the true appreciation of moral and spiritual values. At the conclusion of the discussion of each item the Khalifatul Masih sums up the points that arise in the course of the discussion and pronounces upon them, furnishing the needed guidance on every point. On the advice tendered by the Council and the recommendations submitted by it the Khalifatul Masih normally announces his decision at the end of his observations, but sometimes reserves the matter for further reflection. He generally accepts the advice tendered or the recommendations made by a majority of the Council, but if he is of the view that the advice or recommendation ignores or runs counter to some principle the upholding of which is an obligation that cannot be contravened, he sets forth an exposition of the principle involved and rejects the advice or recommendation or announces his acceptance in a modified form which is not open to objection on principle.

Every session of the Council proves a most exhilarating experience for the participants on account of the opportunities of moral and spiritual training that it affords for every participant. The discussions in the Council are carried on at a very high level and compare very favourably with the proceedings and discussions of other bodies of a comparable character outside the Movement.

THE AUXILIARY ORGANISATIONS

Every section of the Community is organised into an Association for the purpose of proper training in the exercise of moral and spiritual values and marching forward towards the achievement of the purposes of the Movement.

Hadhrat Khalifatul Masih II رضي الله عنه was very aware of the religious and educational needs of Ahmadi ladies. To this end he established the organisation *Lajna Imaillah*

(Association of the Handmaidens of God) in 1922. A magazine, *Misbah*, was introduced in 1926 solely for this organisation. *Nasiratul Ahmadiyya* (Female Helpers of God) comprises all female children between the ages of 7 and 15 years.

The Nusrat Girls High School was established in 1928 and in 1951, *Jamia Nusrat* or the Ladies College started functioning in Rabwah, Pakistan.

In December 1938 *Majlis Khuddamul Ahmadiyya* (the Servants of Ahmadiyyat) was established. This organisation consisted of young men between the ages of 15 and 40. *Atfalul Ahmadiyya* (Children of Ahmadiyyat) was also set up to cater for the needs of boys under the age of 15 years.

In 1940 *Majlis Ansarullah* (the Helpers of God) was also established for male members of the Community over the age of forty.

These auxiliary organisations of the Community have remained in place from the time they were established until today. Each of these associations has its own office bearers and is constantly active in promoting the moral and spiritual values inculcated by Islam. One feature of the training of all sections of the Community, which is thus bound together in affectionate ties of brotherhood and sisterhood, is that all members under the auspices of their particular association carry out without discrimination programmes of manual labour, designed to uphold the dignity of labour. The female sections also carry out programmes designed to stimulate their artistic faculties and to train them in the various branches of domestic science and household duties.

EDUCATION AND TRAINING

From the very beginning of his Khilafat, Hadhrat Khalifatul Masih II رضى الله عنه was very keen on promoting literacy and education in all sections of the Community. He paid special attention to the education of women. As a result of his directions and the methods that he adopted for the achievement of his purpose in this regard, the average

standard of education among the men and women of the Movement is today considerably higher than that prevailing among the sister communities in each region. This is true not only in respect of the branches of the Community in Pakistan, Bangladesh and India but also in the case of the branches of the Community in other backward regions, more particularly in Africa.

The *Madrassa Ahmadiyya*, which had been established for religious instruction was raised to the status of *Jamia* (Higher Seminary) designed to train scholars to serve as missionaries of Islam in different parts of the world.

ISLAMIC SOLAR CALENDAR

An Islamic solar calendar was introduced supplementing the current lunar calendar for facilitating the comparative study of the history and progress of Islam.

PROPAGATION OF ISLAM

The Khalifatul Masih kept reminding the Community of the obligations that lay upon it with regard to the propagation of Islam. For instance, he said:

“Today the way of promoting the progress of Islam through swords, or rifles, or cannon, or naval vessels, or aircraft has been wholly blocked. Every citadel that the companions of the Holy Prophet had constructed by shedding their blood is being demolished and there appears no possibility of safeguarding those citadels with swords, rifles, cannon and aircraft. But there is on the surface of the earth a Community whose hearts are filled with the faith and the certainty that these crumbling citadels will be restored not through cannon, swords, rifles or aircraft, but through propaganda, education, admonition and exposition. That Community is the Ahmadiyya Community. The renaissance of Islam will be undertaken by that Community. The flag of the Holy Prophet صلى الله عليه وسلم will

be planted again not on any height, nor on the top of any mountain, nor on a bastion of any citadel, but in the hearts of the peoples of the world. There can be no doubt that a standard planted in the hearts rises higher, is stronger and is more enduring than the one that is planted on the top of a mountain or on a bastion of a citadel.”

On another occasion he stated:

“I have said it several times and now repeat it emphatically that the West has been supreme in the world for a long period, but it is now the divine design to crush the Western social and cultural systems. Those who are fearful and are afraid to oppose Western values and consider that the veil can no longer be maintained and that it is necessary that men and women shall mix freely in social intercourse and that we cannot make any progress unless we follow the West in these matters, should remember that in adopting this attitude they are obstructing the progress of Islam and Ahmadiyyat. These things are bound to be wiped out and will disappear altogether. Many of you will be alive to witness the collapse of the structure of Western values and you will observe the new palaces of Islam being reared upon the ruins of Western values. These are not the words of a man. It is the decree of the God of the heavens and the earth and no one can change it. It is not a question of our strength. We have never said that this change will be brought about through our strength, nor shall we ever say it. What we do say is that God has promised this change and we have always witnessed the unchangeability of divine promises. After this observation there is nothing that can shake our faith or weaken our beliefs. Most certainly the world will approach us humbly on its knees and will have to accept this change. Then, have no fear that if we raise our voice in support of the veil and against mixed schools our girls will rebel against it or their parents will rise against it.

Not only the girls and their parents but those who are giving currency to such ideas will apologise to us on their knees. It will never happen that our women may discard the veil and we may be put to shame and become remorseful in this context. The advocates of these new-fangled ideas will come before us with heads bent in shame and remorse and would confess that they had been following the wrong path and that the right path is the one laid down by Islam. This is a divine decree and no power, no government, no kingdom can obstruct its enforcement ... So prepare yourselves for these changes and keep supplicating God Almighty and cultivate certainty and confidence. The day you are filled with certainty, all your doubts and suspicions and apprehensions will disappear and you will find yourselves standing firmly on a strong and high minaret of progress.”

25 GLORIOUS YEARS AS KHALIFA

In March 1939 Hadhrat Khalifatul Masih II رضى الله عنه completed 25 years of his Khilafat. During this period the Movement had gone forward in leaps and bounds and the message of Ahmadiyyat had been carried to the ends of the earth. It was felt by some members of the Movement that this was a fit occasion for a celebration by way of gratitude to God Almighty for all these numberless bounties and His guardianship and protection of the Community throughout in the face of trials and dangers. When this idea was submitted to the Khalifatul Masih, he signified his assent to such a celebration not because of the completion of 25 years of his Khilafat but because of the completion of the first 50 years of the Movement, adding that the completion of the first century of the Movement should be celebrated with great éclat.

The celebration of the jubilee took place during the Annual Conference of 1939. The whole proceeding, the addresses, the march to the site of the Conference, the illumination of the white Minaret, etc., were carried through with great dignity and in a

spirit of prayerful gratitude to the Divine for all His bounties. The flag of Ahmadiyyat was adopted and raised for the first time.

In reply to the addresses presented to the Khalifatul Masih, he made a speech in the course of which he outlined the reasons for holding such a celebration:

“Ever since the celebration was projected the feeling that it might become a precedent for birthdays and other similar celebrations has troubled me. I was afraid lest in consequence of this celebration the Community might get involved in such ceremonies, as it is the purpose of Ahmadiyyat to wipe out... The first feeling of reassurance was generated in my mind by the appreciation of one aspect mentioned by Maulvi Jalal Uddin Shams in one of his articles that this is an occasion of celebration also because the Movement has completed 50 years of its life. Thus, I realised that this celebration can be attributed to the Movement rather than to an individual and that I can myself join in this joyous event. The second reassurance was generated in my mind when the poem of the Promised Messiah عليه السلام named ‘Ameen’ (written when Hadhrat Musleh Mau’ood finished first reading of the Holy Qur’an) was being recited and I felt that this celebration is an occasion of proclaiming the fulfilment of a prophecy of the Promised Messiah. I, therefore, felt that my participation in it is not improper.”

At the conclusion of his speech a cheque of the amount of Rs. 270,000 was presented to Hadhrat Khalifatul Masih II رضي الله عنه with the request that he might spend it as he pleased.

In the Annual Conference of that year the Khalifatul Masih spoke on 28 and 29 December on the Islamic System of Khilafat in a very comprehensive way and in the course of his speech said:

“The ever-fresh signs of God Almighty and His living miracles are sufficient proof that God has made me Khalifa and there is no one who can stand in opposition

to me. If there is anyone among you who is eager to oppose me let him do so, God will humiliate and disgrace him. Not only this, even if all the powers of the earth were to join together to destroy my Khilafat, God will swat them out like a mosquito. Whoever rises in opposition to me will be pulled down, whoever speaks against me will be silenced, and whoever attempts to humiliate me will be humiliated and disgraced.

Therefore, O Community of believers, and O workers of righteousness, I say to you that Khilafat is a great bounty of God Almighty. Value it as such. So long as the majority of you continue established in faith and righteous conduct, God will continue to bestow this bounty upon you. But should a majority of you be deprived of faith and righteous conduct, then it will be for the Divine will to determine whether to continue this bounty or to withdraw it. Thus, there is no question of the Khalifa going wrong. You will be deprived of the Khilafat when you yourselves become corrupt.”

DREAMS AND VISIONS RELATING TO WORLD WAR II

The Khalifatul Masih received very clear intimation through a dream of the breakout of the Second World War a couple of years ahead of the commencement of hostilities. In August of 1939 he saw another dream in which he felt that the war had broken out and that France and Britain were being hard pressed by Germany. The British Prime Minister had invited France to unite with Britain, thus forming one country, under one government, so that the war could be prosecuted on the side of the allies with greater vigour and strength. This dream was fulfilled in an astonishing manner in June 1940 when Mr Winston Churchill made exactly that offer to the French.

In June 1940 the Khalifatul Masih saw in a dream that he was put in charge of the defence of Britain and that on taking stock of everything he said:

“There is great weakness in the air, if this could be remedied there is a good prospect of Britain pulling through.”

On this, as if by way of reassurance, he saw a piece of paper which contained a news item that two thousand three hundred military aircraft were being dispatched from America to Britain. A few days later the news came through that on the fall of France the orders that had been placed in the United States, by the French Military Purchasing Mission, had been switched over to the British Military Purchasing Mission and that it was expected that two thousand five hundred military aircraft would be dispatched to Britain. This was followed within two or three days by the definite announcement that two thousand three hundred military aircraft had been dispatched to Britain.

During the progress of the war, the Khalifatul Masih saw several dreams which indicated the course that hostilities were likely to take and which were all fulfilled according to their purport. Every one of them constituted a divine sign that he enjoyed continuous communion with God.

In the spring of 1943 he stated:

“I conceive that the war will not now last much longer. In the first half of 1945 it will either come to an end or will have reached a stage when it will become clear to everyone how it is going to end. The foundation for that end will be laid in this year, 1943. But that will not be the end of all this travail. God Almighty will prolong these tribulations till the people who have to take over the governments of the world have been properly trained.

“In the seventeenth chapter of the Holy Qur’an it is stated that Moses, peace be on him, and his companion observed a wall that was about to fall down and they repaired it and put it in good order gratuitously. Their action was prompted by the fact that under the wall there was a treasure belonging to two orphans, and God Almighty desired that the treasure should be safeguarded till they attained

their maturity. The present situation is that in this case the treasure that has to be safeguarded can be preserved secure not by repairing a wall but by pulling it down. God Almighty is pulling down these worldly systems gradually and not at one stroke, because those to whom the rebuilding of this structure is to be committed are being trained in the divine academy of engineering and have not yet completed their training. If all the old structures were to be demolished suddenly there would be a hiatus. That is why God Almighty is demolishing these structures gradually. One wall is pulled down today and another is pulled down tomorrow. One roof is blown up today and another is blown up tomorrow. One room disappears today and another disappears tomorrow. In this way gradually and step by step God Almighty is pulling down, ruining and destroying all the structures, all the mansions and all the materials of the world. He does not design the complete ruin of these structures till those who are being trained in the divine academy have completed their training and are ready to take over. This is the way that God Almighty has opened for the progress of our Community. This change is bound to come about one day, but it is approaching gradually so that those who have to take over should be enabled to complete their training.”

DETAILED COMMENTARY ON THE HOLY QUR’AN

Hadhrat Khalifatul Masih II رضى الله عنه always worked very hard and never spared himself. At the best of times he was in indifferent health and sometimes his health broke down for weeks and months. Even during such periods he did not lay aside his work altogether. His magnum opus was a detailed commentary on the Holy Qur’an which he called *Tafseer Kabeer* (The Great Commentary). It is a most valuable exposition of the numberless verities comprised in the Holy Book and is a great milestone in the history of the exegesis of the Holy Qur’an.

THE PROMISED SON

The attitude of Hadhrat Khalifatul Masih II رضي الله عنه concerning the series of prophecies of the Promised Messiah عليه السلام that were published in the announcement of 20 February 1886, was that he refrained from making any positive claim of those prophecies being fulfilled in his person, although he felt that probably this was the case. In 1940 he stated in the course of a Friday sermon:

“I believe it is not necessary to make a claim in respect of a prophecy that relates to a person who has not been commissioned by God. How many of the Reformers whose names are entered in a list published after the approval of the Promised Messiah عليه السلام, made such a claim? I have heard the Promised Messiah عليه السلام say that he thought Emperor Aurangzeb was the Reformer of his age. Did he put forward any claim? Umar bin Abdul Aziz is revered as a Reformer. Did he make any claim? Thus it is not necessary for a non-commissioned one to make a claim.”

He did on one occasion state, “I have no doubt that the prophecy relating to the Promised Reformer mentioned in the green announcement is related to me”, yet he did not put forward a positive claim that he was the Promised Reformer till in the beginning of 1944 it was revealed to him in a dream that he was the Promised Reformer.

In view of the grandeur of the dream he decided to make a public announcement that he was the Promised Reformer. On 28 January 1944 he related his dream in detail in the Friday sermon and announced that he was the Promised Reformer. He prefaced his description of the dream with the observation:

“I wish to state something today which I find it difficult to set forth having regard to my temperament, but as some prophethoods and Divine decrees are involved in making this exposition I cannot refrain from making it despite my reluctance.”

In his dream it was clearly conveyed to him that he was a reflection of the Promised Messiah and his Khalifa. At the end of his exposition of the dream he stated:

“I wish to mention that when I woke up after the dream I kept thinking over it and my thoughts were formulated in Arabic. The end of my thinking was that God had clearly determined that truth had arrived and falsehood had vanished, falsehood was bound to vanish (Ch.17: V.82). Today, when I was reading the announcement of the Promised Messiah عليه السلام of 20 February 1886, I found the same words set out in it. Thus, God Almighty has revealed the reality to me and I can affirm without the least hesitation that the prophecy of God Almighty has been fulfilled, and that He has laid a foundation through the Tehrike Jadeed in consequence of which the prophecy of Jesus that the virgins will accompany the bridegroom into the citadel will one day be fulfilled in a grand manner. The reflection of the Messiah will lead the virgins to the presence of God Almighty and the nations who will have been blessed through him will proclaim joyously: ‘Hosanna, hosanna.’ They will then believe in Muhammad صلى الله عليه وسلم and will have true faith in the first Messiah. At present they proclaim him the Son of God, which amounts to reviling him. But it is decreed that the seed sown by me will one day grow into such a splendid tree that the Christian peoples will gather under it in order to seek blessings from the reflection of the Messiah and will thus enter into the Kingdom of God, and the Kingdom of God will arrive on Earth as it is in Heaven.”

In the course of his opening speech in the session of the Advisory Council of 1944, he stated:

“Every member of the Movement should realise that the revelation received by the Promised Messiah عليه السلام, concerning me that I would grow up rapidly did not mean that I would stand alone before the enemy hosts, but that, having

regard to the importance of the work to be done, it would be my duty to advance rapidly against the enemy, and when I do so, God Almighty will enable those who believe in me also to advance rapidly. In the same way when God manifested to me that the earth was being compressed under my feet and that I was running rapidly ahead it meant that when I go forward rapidly God Almighty will enable my sincere companions to traverse the earth quickly and to arrive speedily at the ends of the earth.”

Thereafter, he put scheme after scheme before the Community and the Community made an eager response to every one of them.

Hadhrat Khalifatul Masih II رضى الله عنه personally announced the purport of his dream in meetings called for this purpose in Hoshiarpur, Lahore, Ludhiana and Delhi. He addressed a message on 14 February 1944 stressing the purpose of the meeting to be held at Hoshiarpur on 20 February 1944. In this letter he stated:

“Brethren, peace be on you and the Mercy of Allah and His blessings. You have read the announcement about the meeting to be held in Hoshiarpur. The only purpose of the meeting is that at the place where the Promised Messiah, in the face of very adverse circumstances, had announced a sign of divine Mercy, whereby his name would be carried to the ends of the earth, an announcement should be made that the prophecy has been fulfilled in grand style. This is an occasion for the display of the fear of God and of righteousness and not for worldly celebration. I, therefore, announce that only such people should attend this meeting as are given to supplications, istighfar and praise of God, and who remember God constantly. They should be determined that during their sojourn at Hoshiarpur they would not speak without purpose, nor indulge in vain talk, or laughter, or ridicule, but would maintain a serious mood and would throughout be occupied in prayers and istighfar.

“It should be kept in mind that boys and raw youths and those who are unable to exercise full control over their tempers and those who soon begin to be restless when they have to sit in silence, should not go to the meeting. Only those should go to the meeting who are determined to observe silence throughout and to devote their time to the remembrance of God or to the discharge of such duties as are assigned to them. I admonish those who intend to participate in the meeting that if they act in accordance with my advice, their participation will be acceptable to God. Otherwise, all their effort will be vain, and they will risk incurring God’s wrath.”

This admonition was taken so much to heart by those proceeding to Hoshiarpur for the purpose of participating in the meeting that Maulvi Sanaullah sahib of Amritsar, a bitter opponent of the Movement, was moved to comment in his paper, the Ahle Hadees, of 10 March 1944:

“It appeared as if a host of the Companions of the Holy Prophet was proceeding to the conquest of Mecca.”

In the meeting at Hoshiarpur Hadhrat Khalifatul Masih II رضي الله عنه, concluded his address with the declaration:

“I do not say that I am the only Promised One and that no other Promised One will appear till the Day of Judgment. It appears from the prophecies of the Promised Messiah that some other promised ones will also come and some of them will appear after centuries. Indeed, God has told me that at one time He will send me a second time to the world and I will come for the reform of the world at a time when association with God will have become widespread. This means that my soul will, at some time, descend upon someone who will possess faculties and capacities like mine and he will, following in my footsteps, bring about a reform of the world. Thus, promised ones will appear in their due times

according to the promise of God Almighty.”

In the meeting in Lahore on 12 March 1944, which was attended not only by a large number of the members of the Movement but also by thousands of non-Ahmadi Muslims, Hindus, Sikhs and Christians, the Khalifatul Masih observed, in the course of his speech:

“Who can say on his own that a son would surely be bestowed upon him, who can say that such a son would live and grow up, who can say that he would become the leader of a Community, who can say that he would become known unto the ends of the earth? Most certainly no one can say these things on his own ... In short, the fresh evidence of the support of God Almighty has proved once more that this Movement has been established by God and enjoys His help and support. Today the prophecy made through the Promised Messiah 59 years ago, ‘I shall bestow upon thee a son who will be a sign of My Mercy and of My power, of My Grace and My Beneficence, and through him the message of Islam and Ahmadiyyat will be carried to the ends of the earth’, has been fulfilled with great glory. Today, hundreds of countries bear witness that the name of Islam reached them during the period of my Khilafat and it was during the period of my Khilafat that they heard the name of Ahmadiyyat.”

TA'LIMUL ISLAM HIGH SCHOOL

Till 1897 there were two primary schools for boys in Qadian: one privately run Arya School and the other Government School. Teaching staff of both schools consisted of prejudiced Hindus who let no occasion go to lecture against Islam and criticize the Promised Messiah عليه السلام and his mission. Ahmadi students were obliged to attend these schools and hear their blasphemous chattering. When this matter was brought to the notice of the Promised Messiah عليه السلام, he was much grieved. He sought help from Allah by prayers and supplication and after consultation with his companions, announced to the Community that it had become imperative to start its own school.

The Promised Messiah عليه السلام named the proposed primary school Ta'limul Islam School which was inaugurated on the 1 January, 1898, in two rooms of the guest house. Within a span of three years the school was upgraded to the level of high school, and moved to some other suitable spacious place.

Ta'limul Islam High School was still in its infancy when Maulvi Muhammad Ali and party who were responsible for the management of the School, left Qadian in 1914. The school being no longer housed in its dilapidated building its custodians might well boast of having constructed a magnificent edifice of which the Community might well feel proud. It was indeed a grand and imposing building set in a picturesque background, rich in environs, constructed at a tremendous cost that spoke volumes for the generosity, and benevolence of the members of the Community.

The Lahore group had attracted the notice of the Community for their untiring energy and selfless devotion with which they had been managing the whole show. Being supported and encouraged in their plans they began to attach too much importance to themselves and their schemes. Hence, in the minds of the Lahore Group the fate of the Community was doomed when the Community elected Hadhrat Sahibzada Sahib

as Khalifatul Masih II in 1914.

The educational institution would definitely sink into insignificance. The building would pass over to Aryas or Christians whose arguments in favour of their faith and attacks on Islamic teaching would remain unbaffled by the mediocre ability and intelligence left behind. Hitherto all attention had been riveted on the school and almost all those associated with its name were then considered to be huge intellectual giants and all prophecies about the collapse of the Community bade fair to being fulfilled. They left Qadian but their hopes never materialised.¹¹⁵

During the lifetime of the Promised Messiah عليه السلام the Ta'limul Islam High School had been raised to an Intermediate College, but in consequence of a set of new regulations of the University of the Punjab, compliance with which was beyond the resources of the Community, the College classes had to be closed in 1905. The need of a college had, however, progressively become more insistent due to the reasons cited above and eventually the Ta'limul Islam College was restarted on 4 June 1944, but this time the College was not limited to Intermediate classes. It was designed as a Degree College. Sahibzada Mirza Nasir Ahmad sahib M.A. (Oxon.) was appointed the first Principal of the College, a position that he held for 21 years, till he was elected to the holy office of Khalifatul Masih.

It was preordained that the opening of the college should coincide with the announcement of the claim and declaration of being the Promised Reformer by Hadhrat Khalifatul Masih II رضى الله عنه. The college had some characteristic features which were beautifully set down by Hadhrat Mirza Bashir Ahmad, M.A., in one of his articles published in the Al Fazl. In the course of his article he says:

“The first peculiar feature of this college is that its inauguration coinciding with the announcement of the claim of ‘Musleh Mau’ood’ by Hadhrat Amir ul Momineen Khalifatul Masih, has fallen in a time, which may be called the

beginning of a new era in the history of the Community. Beside other auspicious movements, which are before the Community at this time, God has even made our college a sign amongst the manifold signs of the new era. In other words our college, from its very birth, is bringing the message of prosperity and bliss. All praises be to Allah for this!

“The second peculiarity of this college is that it is coming into existence in the last part of the present World War, at a time when the greatest statesmen of the world are pondering over the New World Order, to be established after the termination of the War. In this way our college is coming closely tied with two great movements, one religious, the other secular and a Divine Community which is used to seeing the Divine hand working in every matter, cannot ignore its inauguration by putting it down as a mere chance...”¹¹⁶

On the occasion of the opening of the College in 1944, Hadhrat Khalifatul Masih II رضى الله عنه delivered a most learned and detailed address setting out the purpose and objectives for which the College was being established, and the whole purpose and aim of higher education and the proper means of their achievement. In the very beginning of his address he observed:

“The establishment of the Ta’limul Islam College has a double purpose. One purpose is to provide means of higher education without which no Community can improve its cultural and economic conditions. So far as that purpose is concerned the doors of the College will be open to all students irrespective of caste and creed.

“Its second purpose is related to the influence of modern education upon religion... The Professors of this college should charge themselves, among other things, with the duty of repelling the objections raised against Islam on the basis of their particular subjects, through those very subjects. Thus while the Professors

in other institutions tend to strengthen such objections the aim of our Professors would be that they should refute such objections effectively.”

EDUCATION OF WOMEN

During the Annual Conference of 1944, in addressing the women, on 27 December, the Khalifatul Masih admonished the members of the newly established Association of Women that their first duty should be to establish literacy among all the women of the Movement. Their second step should be to take adequate measures to instruct all the women of the Movement in the principal commandments of Islam relating to the Salat, and fasting, etc. The third step should be that every woman should know the purport and meaning of the Salat, so that her worship should not be like the cry of a parrot, not knowing what she is saying. The last step should be that every woman should know the meaning of the Holy Qur'an. He stated:

“I would be satisfied only when everyone of you knows the meaning of the Holy Qur'an, and I would be happy when every one of you not only knows the meaning of the Qur'an, but also understands the Qur'an, and I will be truly happy when everyone of you can expound the Holy Qur'an to other women, and my happiness would be even greater when God Almighty becomes a witness that all of you have understood the Holy Qur'an and are diligent in acting upon it.”

PARTITION

The last phase of the struggle for the independence of India began in London in the spring of 1945. In the Commonwealth Relations Conference in Chatham House, St James' Square, the Indian delegation was led by the President of the Indian Institute of International Relations, Sir Chaudhry Muhammad Zafrullah Khan, who was a zealous member of the Movement. In his two speeches on the opening day of the Conference, 17 February, he put forward so strong and well reasoned a plea urging Britain to move forward realistically towards the independence of India that the British press as well as British statesmen were convinced that India's demand for independence could no longer be ignored and that practical steps must be taken through constitutional procedures to satisfy Indian aspirations. The immediate reaction of His Majesty's Government was to invite the Governor General of India, Lord Wavell, to London for consultations. Lord Wavell returned to India armed with a formula for the independence of India. He announced his scheme over the All-India Radio on 14 June 1945.

On 22 June 1945 Hadhrat Khalifatul Masih II رضي الله عنه, in his Friday sermon, urged Indian political leaders to take full advantage of the British offer. He concluded his address with a strong plea that Indian political leaders should arrive speedily at an understanding among themselves which should enable India to achieve independence without much delay. He said:

“Here four hundred million human beings are held in bondage. Their outlook has undergone a tremendous change, in consequence of which Britain has announced that it is ready to bestow independence upon India, but Indian political leaders are disputing with each other over matters of detail... We are a small Community and observing this state of affairs we can do little to improve it. But we can certainly supplicate the Divine: ‘Lord, do Thou open the

eyes of Muslim as well as Hindu leaders and bestow upon them the vision that should make them eager to cut the bonds of four hundred million bondsmen, for this would serve not only our interest but would also serve the interest of the future peace of the world.' Had it been proper to fight on this occasion Britain would have fought, but it is a manifestation of Divine power that the Viceroy who rules India on behalf of Britain announces that he is ready to make India independent; the British industrialist who promotes his industries through the exploitation of India has announced that he is prepared to support the independence of India; the government of Britain has announced that it is prepared to concede the independence of India; the British Labour Party, which is likely to come into power soon, has announced that it is ready to grant independence to India; the greater part of the British press, whether Conservative, Labour or Liberal, is loud in its support of the independence of India; America and France and other countries, who are not directly concerned with India; are urging that India should be independent. Yet when Britain is ready to grant independence to India some Indian leaders are not ready for the independence of India. I, therefore, urge the members of my Community to be occupied in these days with special supplications to God Almighty, that He may so guide those in whose hands these matters rest that they should turn to the right path and cutting the chains of the bondage of Indians they should lead India to a high place of honour."

An English version of this address was speedily placed in the hands of Muslim and non-Muslim political leaders who had been invited by Lord Wavell to a conference in Simla.

Maulvi Sanaullah sahib of Amritsar, despite his bitter opposition to the Khalifatul Masih and the Movement, in the course of his comments on the address said:

“What the Khalifa of Qadian has said is well worth reading and listening to. He has urged the leaders to work together in amity and co-operation. His words display great and surprising courage. The speeches of the conference leaders contained no stronger expressions. The eagerness to secure the freedom of four hundred million Indians which is expressed in the Khalifa’s address is not matched even in the speeches of Mr Gandhi.”

No agreement could be reached in the Simla conference, mainly due to the firm refusal of the representatives of the Indian National Congress to recognise the Muslim League as the sole political representative of the Muslims. The claim of the Muslim League that it was the sole representative of the Muslims had been demonstrably established in the elections to the legislative bodies in India.

CABINET MISSION PLAN

Under the directions of Hadhrat Khalifatul Masih II رضى الله عنه, the Community had throughout lent its full and enthusiastic support to the Muslim League, and continued to do so throughout the troubled period that lay ahead. By the summer of 1946, when the Cabinet Mission Plan was presented to Indian leadership, even the Indian National Congress had to concede, and to reconcile itself to the position, that the Muslim League was the sole political representative of the Muslims. When the Congress leadership, after signifying its acceptance of the Cabinet Mission Plan, in effect tore it up by proclaiming its own interpretation of some of its crucial clauses, which was clearly inconsistent with the language of those clauses, and the strenuous efforts of Lord Wavell to persuade Pandit Jawaharlal Nehru and Mr Gandhi to agree to give effect to the clear meaning of those clauses were frustrated, and Prime Minister Attlee made a last minute attempt to salvage the plan through his personal intervention, the only representatives summoned by him to London were Mr Nehru and Mr Jinnah. Mr

Nehru was accompanied by Sardar Baldev Singh, which was only a gesture designed to secure the goodwill of the Sikh community. On his side Mr Jinnah was accompanied by Nawabzada Liaquat Ali Khan, who was his principal lieutenant in the Muslim League. Prime Minister Attlee's attempt was also frustrated by the intransigence of Mr Nehru.

On 20 February 1947, Prime Minister Attlee announced his scheme for the transfer of complete power to India, and Lord Mountbatten was sent out as Governor General in place of Lord Wavell to work out, in consultation with political leaders, the method of giving effect to the Prime Minister's announcement. Finally, on 3 June 1947, the scheme of partition was, with the agreement of the political leaders, set forth by Lord Mountbatten. Throughout this turbulent and critical period the Khalifatul Masih continued his full support of Mr Jinnah and the Muslim League.

In pursuance of the scheme of partition outlined in Lord Mountbatten's speech of 3 June 1947, Boundary Commissions were set up in the Punjab and Bengal for the demarcation of the boundaries between Pakistan and India in the North-West and North-East of the Sub-Continent.

THE PUNJAB BOUNDARY COMMISSION AND EFFORTS TO INCLUDE QADIAN IN PAKISTAN

Mr Jinnah requested an eminent Ahmadi jurist to present the case of the Muslim League to the Punjab Boundary Commission. The Muslim League approached the Khalifatul Masih that he should arrange for the representation of the Community before the Punjab Boundary Commission in support of the Muslim League, with particular emphasis on the inclusion of the Gurdaspur District, within which Qadian the headquarters of the Movement was situated, in Pakistan. The Khalifatul Masih appointed Shaikh Bashir Ahmad, an able senior advocate, to represent the Movement before the Commission. When the Commission started hearing the arguments, the

Khalifatul Masih himself moved to Lahore and rendered valuable assistance to the Muslim League both by his advice and by procuring the services of a foreign expert on questions that the Commission would have to take into account in making its report.

As was expected the Commission, which was composed of four High Court judges, two Muslim and two non-Muslim, was not able to present a unanimous or majority report and the determination of the boundary was left to the umpire, Sir Cyril (later Lord) Radcliffe. His award came as a profound shock to the Muslims and particularly to the Community, as under it several Muslim majority areas contiguous to the rest of Pakistan were excluded from Pakistan and were included in India. The greater part of the Gurdaspur District, in which Qadian was situated, was also included within India despite a majority of Muslims in the District.

The aftermath of the partition of the Punjab proved to be a gruesome tragedy for all the three principal communities in the Punjab, Muslims (including the Community), non-Muslims and Sikhs. A terrible holocaust involving extreme human suffering and misery was let loose on both sides of the newly determined border. An irresistible wave of horror raged unchecked over the greater part of the province. The general populace, with rare exceptions, exhibited a lack of moral and spiritual values that was heartrending. It would serve no useful purpose to enter into a detailed description of the degradation of all human values that was manifested in all the areas that were overtaken by this foul maelstrom. It would be best to draw a curtain over the shameful spectacle. Neither side could be acquitted of blame. The moral guilt was shared by all.

There were noble, courageous and heart-warming individual exceptions among all the communities, in which humanity maintained its priority over bigotry, passion and beastliness. For the Community it is a matter of satisfaction that both as individuals and as a Community they came out of this terrible trial, with loss of numerous precious lives and an enormous amount of property, but with their honour bright and unsullied.

The Community as a whole, and its individual members, rendered aid and assistance to their suffering fellow beings without distinction of caste or creed, in every situation in which they were capable of rendering assistance, at the risk, and sometimes even at the cost, of their own lives, security and property. This was freely acknowledged on all hands. So long as the Ahmadis were not expelled from the greater part of Qadian, under police and military action, Qadian continued to serve as an asylum for Muslim refugees who were being driven out of the areas which had been allotted to India and were fleeing to Pakistan. When the turn of Qadian itself came, and the greater part of it had to be evacuated, the Community exhibited an extraordinary spectacle of discipline, orderliness, steadfastness and courage. Despite all the adverse developments that took place hourly after the announcement of the Boundary Award, the Khalifatul Masih himself remained in Qadian, while the steady evacuation of sections of the population of Qadian and of the records and valuables belonging to the institutions of the Community proceeded in an orderly manner. It was a time of severe trial, and a testing of faith and all sterling values. By the sheer Grace and Mercy of the Divine not only was there no falling from grace, there were numerous instances of true heroism and heartening and almost miraculous experiences of Divine help and protection.

As soon as Hadhrat Khalifatul Masih II رضي الله عنه arrived in Lahore he issued directions that it was an obligation upon every member of the Community to render every assistance to such non-Muslims as were still in Pakistan. Many of them were exposed to danger at the hands of Muslims who were incensed at the brutalities and horrors to which Muslims in East Punjab had been subjected at the hands of the non-Muslims. Train after train arrived from East Punjab crammed full with Muslim refugees, some of whom had been cruelly murdered in the course of their journey by non-Muslim mobs which ransacked the trains at different stops, almost all the survivors bearing marks of injuries, many of them grievous; children with their eyes gouged out, their

hands and feet severed from their bodies, women with their breasts cut off. Those who managed to crawl across the border on foot, or on creaking make-shift vehicles fared even worse than those who had managed to be packed into evacuating trains. It is not surprising, though utterly illogical, that under the impact of these horrors large numbers of Muslims in Pakistan turned upon their unfortunate non-Muslim neighbours and sought to wreak vengeance upon them for the misdeeds of non-Muslims of East Punjab. Here again, under the clear directions of the Khalifatul Masih, not only did the members of the Community in Pakistan hold their emotions under complete control, but went to the assistance of non-Muslims, extended their protection to them, provided relief for them and speeded such of them as were moving towards India on their way, often at the gravest risk of their own lives and security. There has not been known a single instance in which an Ahmadi in Pakistan killed or caused any hurt or injury to a non-Muslim in those dreadful days, or was guilty of appropriating any moveable belonging of a non-Muslim. On both sides of the border immovable properties of evacuees were taken over by government and were administered by departments set up for the purpose.

Large numbers of Ahmadis had suffered and passed through all the horrors that were inflicted upon the Muslims in East Punjab. They endured the suffering and the misery in a spirit of steadfastness. In their case it proved a cleansing experience and not a demoralising affliction. Through this experience their relationship with their Maker was strengthened and their faith was invigorated. They emerged from the holocaust with renewed eagerness to march forward with greater zeal and devotion than ever before.

RABWAH

The Muslim Community was very blessed to have a brave leader in Hadhrat Mirza Bashiruddin Mahmud Ahmad رضى الله عنه. He alone had the courage and vision to save the Community from dispersion and depravation during these difficult times. It was his hard work, dedicated effort and extraordinary leadership that despite overwhelming circumstances resulted in the foundation of the new city for the headquarters of the Community. Thus a new city was born which would take its place on the map of the world and serve as a beacon of light radiating the truth and beauty of Islam for future generations.

Migration is among the traditions of the prophets. Many prophets and their communities have undertaken migration in order to spread the religion of Allah throughout the world. Our beloved Holy Prophet, Hadhrat Muhammad صلى الله عليه وسلم also migrated after enduring 13 long years of hardship. As a result a new era of Islamic history began and a new Islamic nation was born. Away from the oppressive confines of Mecca the truth and beauty of Islam rose like a spiritual sun engulfing the world with its light and radiance. During the era of the righteous Khalifas the advancement of Islam reached its apex. Then at the beginning of the 14th Islamic Century in accordance with the prophecies of the Holy Prophet صلى الله عليه وسلم, Hadhrat Mirza Ghulam Ahmad عليه السلام of Qadian claimed to be the Promised Messiah. He established the headquarters of the Community in Qadian and this blessed land became the flag bearer in the service of Islam throughout the world. ¹¹⁷

On 18 September 1894 the Promised Messiah عليه السلام had received the revelation (Urdu): “The stigma of migration.” He himself and Hadhrat Khalifatul Masih II رضى الله عنه had seen dreams and visions that revealed some of the aspects of the migration with which the Community would be confronted. For instance, six years before the partition

of the country Hadhrat Khalifatul Masih II رضي الله عنه saw in a dream that he was at some place at a distance from Qadian and was worried by a recollection that Qadian had been invaded. In his dream Sheikh Muhammad Naseeb, an Ahmadi resident of Qadian, came to him and the Khalifatul Masih inquired from him what was the situation in Qadian. The reply was that the enemy had occupied the greater part of Qadian but had been checked just outside the central quarter of the town which contained the house of the Promised Messiah عليه السلام, the two principal mosques, the offices of the Central Association and the Heavenly Graveyard. On receiving this reply the Khalifatul Masih II observed: "If the central quarter is secure, all is secure." It so happened that after all the upset and the taking over of the greater part of Qadian by the non-Muslims, with the active assistance of the Indian army and police, the incursion was checked right at the border of the central quarter. These revelations, dreams and visions were fulfilled during the tribulations that followed in the wake of partition. ¹¹⁸

After the partition of British India the Community was forced to leave its headquarters. Hadhrat Khalifatul Masih II رضي الله عنه made the decision to leave India and migrate to Pakistan. Under his leadership the majority of the Community migrated. Only a handful of members (313 in number) remained behind who became known as the Dervesh of Qadian, *Dervashaane Qadian*. ¹¹⁹

Once in Pakistan, Hadhrat Khalifatul Masih II رضي الله عنه set about the task of establishing a new headquarters. In order to keep the Community united and its administration functioning he assigned various individuals the task of finding an appropriate location for this purpose. In accordance with the Khalifa's directives Ch. Aziz Ahmad Bajwa inspected various locations. When he crossed the river Chenab in Chiniot, he discovered the location which is now known as Rabwah. After exploring the area further he believed that this isolated place would be suitable for the headquarters of the Community. The piece of land he found was so barren and dry that it was incapable

of supporting any agriculture. Mir Mohammad Nasir sahib sates:

“At that time Rabwah was absolutely barren, there was no water or electricity or gas. There was nothing. Because of the sand and crystallised salt it was difficult to work the land. There was one tree and a broken bench on the site. On that bench the words ‘Anjuman Khuddamul Islam Chinio’ were written. Locals as well as agricultural experts insisted that the soil at this location could not support any vegetation. Plants could not be grown and sustaining any shade bearing trees would therefore be impossible. They argued that it was therefore totally unsuitable for the needs of the Community. Having heard these opinions, Hadhrat Khalifatul Masih II رضي الله عنه decided to visit the location himself. So in the company of a few people he travelled to the area and inspected it in detail. That evening he returned to Lahore and announced that the land should be bought immediately. Hadhrat Khalifatul Masih II رضي الله عنه appointed Nawab Mohammad Deen to begin the process of acquiring the land and so the new headquarters were born.”¹²⁰

After paying the designated price, the Community acquired the site which constituted 1,034 acres and so the beginning of the new headquarters was born.¹²¹ The proposed town to be constructed on the barren, treeless site on which not a blade of grass had ever sprouted, was named Rabwah, which is the name ascribed in the Holy Qur’an to the region where Jesus عليه السلام eventually found shelter (Ch23:V.51).¹²² Upon receiving permission from the government, Hadhrat Khalifatul Masih II رضي الله عنه immediately appointed a committee to start planning the settlement of the new headquarters. For the official inauguration of Rabwah, Hadhrat Khalifatul Masih II رضي الله عنه left Lahore on 20 September 1948 by car. After crossing the river Chenab bridge, he got out of the car with his companions, turned towards the Kaaba and prayed, “O my Lord make my entry a good entry and make me go forth a good going forth. And grant

me from thyself a helping power.” (The Holy Qur’an, Ch.17:V.81)

He repeated this prayer many times with much feeling and emotion, got back into his car and continued to the inauguration. The inauguration took place at the location which is now enclosed by the Fazle Umar hospital. Contrary to other worldly inaugurations this was humble and full of emotion and prayer. Hadhrat Khalifatul Masih رضي الله عنه recited the prayer of Hadhrat Abraham عليه السلام which he had recited at the construction of the Kaaba.

After the inauguration the construction work and settlement effort began. At first, tents were erected for temporary living quarters and office use. After this, temporary buildings were constructed followed by permanent ones according to the planning map. The lack of water resources initially presented a major challenge. Experts considered natural underground reserves unsuitable for human consumption and agriculture but Hadhrat Khalifatul Masih II رضي الله عنه directed that efforts should continue and then as had been indicated by an earlier vision of his, these reserves underwent a miraculous change and became a usable source of fresh water.

Once the construction work had begun people started coming in droves to settle here. Hadhrat Khalifatul Masih II رضي الله عنه divided Rabwah into seven neighbourhoods and assigned names to each one. Similarly he named various streets. Thus the basis of the town of Rabwah had been laid.

Rabwah which began as tents and adobe structures in 1948 was continuously blessed by the presence of the successors of the Promised Messiah عليه السلام. Rabwah strived forward rapidly and before long the attention of the world turned towards it. It acquired international attention as the headquarters of the Movement. The temporary buildings of old were replaced by some of the best modern structures. Today Rabwah is ranked among the best cities in Pakistan. This city which had its foundation laid by the prayers of Abraham عليه السلام is the recipient of constant rewards and blessings. Each

sunrise on this extraordinary city brings with it a new dawn of advancement. Like the glorious Kaaba, Rabwah stands as a blessed monument, a beacon of Islam radiating its beauty throughout the world.

Rabwah is located midway on the road between Faisalabad and Sargodha on the base of the river Chenab. The population of Rabwah is home to about forty thousand people and around two hundred and fifty thousand men and women from far and near were accommodated at Rabwah on the occasion of the Annual Conference of the Movement in the last week of December 1983. It would not be inappropriate to call Rabwah the city of mosques for it has more than sixty mosques the largest and most stunning of which is Rabwah's central mosque, Masjid Aqsa.

In addition to these central mosques every neighbourhood has its own mosque where people gather five times a day to remember their Lord. Rabwah is the international headquarters of the Movement and for this reason all the central offices are located here. The offices of Sadr Anjuman Ahmadiyya, the offices of Tehrike Jadeed and Waqfe Jadeed are to be found here as well as the offices of Auxiliary organisations of Pakistan such as the offices of Majlis Ansarullah Pakistan, Lajna Imaillah Pakistan and Majlis Khuddamul Ahmadiyya Pakistan.

Experts once said that Rabwah could not sustain any vegetation that plant life and trees would never be seen here. Now the work of those at the Gulshane Ahmad nursery has confounded that cynicism. The nursery is now home to trees and plants from around the world. It is administered by a Committee in Rabwah which is continuously endeavouring to keep the neighbourhood of Rabwah green. This important organisation of the Movement is proof that vibrant nations can turn deserts into gardens through hard work and the blessings of Allah.

The city is a glorious example of the kind of hard work and determination which causes revolutions. It was that determination which turned a desert into a lush garden

and a desolate land into a populated organised settlement. This is a living city. Each day in Rabwah heralds the dawn of greater advancement and from here each day the trumpet call of Islam resounds further as the Community strives to convey its message to the corners of the earth.¹²³

All this has been consummated and has grown out of the seed sown by the Promised Messiah عليه السلام, and nurtured and guarded by his Successors more particularly by Hadhrat Khalifatul Masih II رضي الله عنه, during more than half a century of his Khilafat.

QADIAN AFTER PARTITION

The members of the Movement who were directed to stay on in Qadian, after the departure of the Khalifatul Masih for Pakistan, found themselves in a situation of great peril, but they faced it with firmness and steadfastness. Their attitude was one of prayerful humility and cheerful acceptance of the role of honour that had been assigned to them of safeguarding the holy places at the centre of the Movement. The influx of non-Muslim refugees from Pakistan still continued, and though there was an apparent respite in killing and looting, there was extreme tension and currency was given to rumours which portended that violence might erupt at any moment. The police, the army and the representatives of the civil administration, instead of adopting measures that could guarantee everyone's security and could help to restore and maintain order, were only concerned with putting pressure on the Ahmadis and urging them to move out of Qadian and to proceed to Pakistan by whatever means might be available. On their part the Ahmadis were firmly resolved to hold their ground under all circumstances and at all costs, and to discharge fully and honourably the responsibility that had been placed upon them by the Khalifatul Masih. They had to be fully alert all the time, constantly seeking and relying entirely on the Grace and Mercy of God. Communication with the Khalifatul Masih was maintained off and on, the situation was reported to him from time to time, his guidance was sought and followed. At intervals, while the system of armed convoys was in operation, some of them were directed to move to Pakistan and replacements arrived from Pakistan. These exchanges were put to an end within a few days when the convoy system began to be resented and disturbed by the non-Muslim population along the route and had to be abandoned. By the end of the year, the situation assumed a precarious stability and the Khalifatul Masih determined that three hundred and thirteen of those Ahmadis who were still

in Qadian should stay on permanently for the purpose of safeguarding the holy places, and the rest should move to Pakistan. A skeleton organisation was set up at Qadian and the necessary institutions were revived and began to function on a limited scale.

Over a couple of years those members of the Movement who had chosen to stay on at Qadian were exposed to certain hazards and had to endure extremes of hardship and privation, but the situation crawled towards normality and in the end arrived at stability. The office-bearers of the revived institutions established contact with the branches of the Movement all over India and Qadian functioned once more as the headquarters of the Movement for the whole of India. All activities pertaining to the headquarters were resumed. A school was established, a weekly paper began to be published and the Annual Conference was revived. Relations with the non-Muslim sections of the people of the town, at first tenuous and hesitant, became friendly, intimate and co-operative. The factor that proved most helpful in this respect was that the daily lives of the Ahmadis presented a spectacle of the practical exercise of the highest moral and spiritual qualities. They did not, for a moment, sulk in their tents, but were cheerful, forthcoming and co-operative in matters of common concern, and were ready to give of their best in the service of their fellow citizens. The civil administration found them honest, diligent, law-abiding and, to its surprise, loyal; though they were watched suspiciously every time tension arose between Pakistan and India. The administration had been assured, time after time, that having made the choice of Indian citizenship, they were bound to be loyal citizens, not as a matter of policy, but as a matter of faith, as Islam insisted on loyalty to one's country. Nevertheless it took a long time for the administration to be convinced and fully reassured on the point.

The degree of confidence that the Ahmadis were able to establish between themselves and the non-Muslim sections of the population of the town might be judged, among other things, from the fact that after the passage of only a few years, Maulvi

Abdur Rahman sahib, Amir of the Community at Qadian, who had been elected a member of the Municipal Committee of Qadian, was later elected President of the Municipal Committee by his non-Muslim colleagues on the Committee, and discharged his duties as President to the entire satisfaction of everyone.

The Community in Qadian is the only Muslim Community in the Indian Province of the Punjab. It has throughout, in adversity and in comparative prosperity, most worthily upheld the banner of Islam and Ahmadiyyat and has illustrated, in practice, the highest standard of moral and spiritual values inculcated by Islam.

Needless to say there is complete accord between Qadian and Rabwah, each in turn complements and supplements the other. The shifting of the world headquarters of the Movement from Qadian to Rabwah that became inevitable in the middle of the terrible holocaust of the summer and autumn of 1947, was certainly a part of the Divine design and was accepted as such by the Community. The prophecies relating to that event have unfolded their purpose over the years, they also indicated, very clearly, that Qadian would, once again, become the world headquarters of the Movement. When and how that would be brought about is within the knowledge of God alone, but that it will be brought about is a certainty that cannot fail to be consummated.

On arrival in Lahore on the last day of August 1947, the Khalifatul Masih was confronted with many urgent problems. Despite his preoccupation with them, and his constant nagging anxiety with regard to the rapidly deteriorating situation in Qadian, he felt he should give expression to his appraisal of the questions that needed the attention of not only those who were in positions of authority in Pakistan, but also of all intelligent Pakistanis. Public opinion needed to be enlightened and to be led into practical channels so that it could make its due contribution towards shaping policies and putting them into effect. With this purpose in mind, he delivered a series of addresses in Lahore, each under the presidency of a notable public personality,

which were well attended and received good and appreciative press publicity. He then travelled to the principal cities of West Pakistan, Sialkot, Jhelum, Karachi, Peshawar, Rawalpindi and Quetta, in that order, and addressed large and appreciative audiences in those cities on the different facets of the problems confronting Pakistan. His analysis of each situation was masterly, but was reduced to and expressed in simple terms which made it easily comprehensible, and his suggestions, solutions and guidance were wise and most helpful. He was listened to everywhere with great attention, as his prestige at the time stood very high, on account of all the help and support that he had given to Mr Jinnah and the Muslim League in the crucial period during which the shape of the future constitution of India was being settled and the relief and shelter that was provided at Qadian for the Muslim refugees from East Punjab during the days of the terrible aftermath of the partition. It was noted with appreciative satisfaction that at no time in the course of his addresses did he make the slightest allusion to the sufferings of the Community and the loss of lives and property incurred by it during the period of terror, or to the help that it was able to render to everyone within its reach.

HADHRAT MUSLEH MAU'OOD'S رَضِيَ اللهُ عَنْهُ SERVICES FOR THE HOLY QUR'AN

Hadhrat Mirza Bashiruddin Mahmud Ahmad رَضِيَ اللهُ عَنْهُ wrote over 200 books and pamphlets. Perhaps his greatest achievement was his outstanding contribution to literature. Although he had no worldly qualifications he clearly displayed the ability as he was promised by Allah in both religious and secular knowledge, the fountainhead of which he said was the Holy Qur'an.

Hadhrat Musleh Mau'ood رَضِيَ اللهُ عَنْهُ flourished with rapidity and became an instrument of establishing the superiority and status of the word of God, the Holy Qur'an, in all the corners of the world. No scholar in the entire world could dare challenge him.

The enemies tried their level best to put obstacles in his way but Almighty Allah, purely by His Grace, utterly humiliated them all, and established the steadfastness and high resolve of Hadhrat Musleh Mau'ood رَضِيَ اللهُ عَنْهُ.

ANGELS APPOINTED FOR HIS INSTRUCTION

One of the roles of angels is the transmission of messages from God to human beings. Their function is to give currency to and aid the dissemination of knowledge. Angels are busy serving everything that exists on earth that has potentiality and are helping everything attain its desired goal to its fullest extent. Be it a particle of dust or a drop of water that enters an oyster shell, or the womb of a mother, through the spiritual influence of these angels of God it is transformed into a ruby, a sapphire, a diamond, a highly lustrous and large pearl, or a human being with great qualities of head and heart like Hadhrat Musleh Mau'ood رَضِيَ اللهُ عَنْهُ.

When the creative individual bends all his efforts towards some great goal, the same problems, which occupy his rational waking thoughts, will shape his imagery

and pervade his dreams. Information is actively sought and analysed. In the second phase when the paths of previously independent ideas intersect, the result is something new, not predictable from our knowledge of the special laws governing each system in isolation. There is something of the ‘flash of insight’ idea of creativity here. It is the angels of God that sow the seed and one becomes suddenly conscious of a previously unconscious idea.

Hence, one of the many functions of angels is not only to teach religious knowledge but also secular knowledge even to individuals who are atheists. Authentic cases of revelation are also reported outside the domain of religion where highly complex information was conveyed through revelation to scientists and inventors such as Thomas Edison, Elias Howe and Fredrich August Kekule. Thomas Edison had numerous “Eureka!” moments as when he discovered the phonograph. Edison simply loved the challenge of inventing. He was always looking for solutions to problems. Great ideas frequently popped into his head like lightning bolts out of the blue. Angels excited and stimulated his mind with knowledge, knowledge that he relished and savoured. Angels help everything attain its desired goal to its fullest extent and therefore, prophets of God and saints are taught religious knowledge because they have an affinity for the Divine.

Hadhrat Musleh Mauood رضي الله عنه explained that angels reveal messages in a strange way. Angels influence man just as the mind of one person can activate another person’s mind and direct it to think in accordance with his command. Ideas of one person can be transmitted to another person’s mind without the employment of any material medium. Hence, when angels descend with knowledge, it does not descend upon the conscious mind but instead; the messages excite the subconscious machinery. This is so that one can recall the messages with some concentration and thought as the subconscious mind is a more permanent storage than the conscious mind.

Angels sometimes lodge information deep in the subconscious mind. Circum-

stances are created to recall this memory and information moves from the subconscious to the conscious mind. This information cannot be consciously recalled.

Allah Almighty effectively attended to the critical period of Hadhrat Sahibzada Sahib's development. We refer to the time when the adult goals are formed between the ages of about twelve to eighteen. During adolescence there is a second refinement of the mental system, an all but final reorganisation for adulthood. Career choices are made, goals are set, and we decide who we want to be. Allah Almighty decided to imbue Hadhrat Sahibzada Sahib with the finest curriculum and did so deliberately.

In 1907, an angel taught him the commentary of Surah Fatiha. From then onwards, he was gifted with an amazing knowledge of the commentary of the Holy Qur'an. Hadhrat Musleh Mau'ood رضى الله عنه recalls that he was around 17 years of age and had just launched the *Tashheezul Azhan* magazine.

In a dream an angel appeared before him. Huzur states that this vision was a strange spectacle. It began with the sound of a chime. This noise spread out to form a vast landscape. A figure gradually began to emerge from within the plain and it became obvious that it was an angel. The angel asked, 'Shall I teach you the commentary of Surah Fatiha?'

The Angel began to teach Huzur. When he reached *iyakanahbodo* (Ch.1:V.5) the angel said, "none of the scholars wrote the commentary beyond this point but I shall teach you the commentary beyond this verse." The angel proceeded to teach him the commentary of the rest of the Surah.

Upon reflection Huzur was led to infer that up to verse 5 requires human effort, which terminates at this point. Man is unable to give commentary on those verses that require God's commentary and lie outside the knowledge of man.

Upon waking in the morning Hadhrat Sahibzada Sahib had forgotten what he had been taught by the angel. Sometime after this vision, he was explaining to a group of

friends on the way to a football game that Allah always blessed him with fresh insight into Surah Fatiha each time he spoke on this chapter.

He was suddenly approached after the football game to speak at a gathering organised by the Muslims. Huzur recalls that when he stood to speak, the only Surah that kept coming to his mind was Surah Fatiha and he felt it was a trial in which he was being forced to recite this chapter. He remembers his mind being completely blank as he began reciting the first few verses. However, as he finished the last verse a new insight immediately came to mind.

Hadhrat Sahibzada Sahib began to explain to the gathering the significance of the last verse. When this chapter was revealed to the Holy founder of Islam, Hadhrat Muhammad Mustafa صلى الله عليه وسلم, he was addressing the disbelievers of Mecca. However, the last verse teaches us to pray to save us from following in the footsteps of the Jews and Christians even though it would have been appropriate to teach us to pray against following in the footsteps of the disbelievers who were confronting the Holy Prophet صلى الله عليه وسلم. This points to the fact that as polytheists of Mecca were to be destroyed and annihilated, there was no need to teach a prayer concerning them. However, as Jews and Christians were to survive till Judgement Day, hence a prayer was taught relating to them.

In these circumstances, Hadhrat Musleh Mau'ood رضي الله عنه was most grateful to the Gracious Lord who protected his honour. ¹²⁴

In the Hadith, Surah Fatiha is referred to as the mother of the Holy Qur'an. Like the microscopic ovum (fertilised egg) becomes mother to something far greater in the form of a child, similarly the Surah Fatiha contains the blueprint of the whole of the Holy Qur'an. ¹²⁵

Hence, in this way Hadhrat Musleh Mau'ood رضي الله عنه was gifted with an amazing knowledge of the commentary of the Holy Qur'an. Thereafter, he started the work of

service to the Holy Qur'an. He became a challenge to the whole world and delivered over three hundred talks on Surah Fatiha alone.

PRONOUNCEMENT OF ENEMIES

Allah had granted him a deep encyclopaedic intrinsic spiritual knowledge and understanding of the Holy Qur'an, thus fulfilling the prophecy that through him the glory of Islam and the dignity of the Qur'an would be convincingly established. He had said that there were hundreds and thousands of truthful realities in the Holy Qur'an, which Allah had disclosed to him with His special Grace through intuition and revelation. ¹²⁶

In a public gathering in Delhi in 1944, claiming himself to be the "Musleh Mau'ood" (Promised Reformer) and reiterating his challenge about the interpretation of the truths and wisdom of the Holy Qur'an, he declared:

"I do claim again that even if thousands of scholars assembled to compete with me in writing commentaries of the Qur'an, yet the world would accept and acknowledge that my commentary was unique in wisdom of divine truths in depth."

These were Hadhrat Musleh Mau'ood's رضي الله عنه own pronouncements. One can gauge the extent to which his enemies accepted these claims from the comments of the Ahrar leader, Maulvi Zafar Ali Khan, Editor of "Daily Zamindar" Lahore, himself an eminent Muslim leader and writer. Maulvi sahib had the misfortune of being an opponent of Ahmadiyyat from a young age. However, when failure stared him in the face after each fruitless endeavour, he searched for a reason for his lack of success. At one time truth emanated from his lips and while addressing other opponent groups he had to concede:

*“Listen with your ears wide open, you and your accomplices could never compete with Mirza Mahmud till resurrection. Mirza Mahmud has the Qur’an with him, and a deep knowledge of the Qur’an, What have you got? ... You have never read the Qur’an even in your dreams.”*¹²⁷

On his death, in a condolence note written in Sidq-e-Jadid, Lucknow, it was mentioned:

*“May Allah reward the Imam Jama’at Ahmadiyya’s (Hadhrat Musleh Mau’ood) effort towards world-wide publication of the Holy Qur’an and its wisdom and also for the propagation of Islam in all the corners of the Earth and in lieu of this let us overlook all other matters. The learned manner in which he has interpreted in detail, the truth and wisdom of the Holy Qur’an was really unique.”*¹²⁸

The new definition of the wisdom of the Holy Qur’an, written in his Tafseer Kabeer, bears undeniable evidence of the truth and validity of Hadhrat Musleh Mau’ood’s رضي الله عنه claim. The age became convinced of the superiority of his Quranic knowledge. One cannot elaborate on all the aspects of the services for the Holy Qur’an rendered by Hadhrat Musleh Mau’ood رضي الله عنه. Hence, we will briefly touch upon some aspects of how he occupied himself with this task.

HIS LIFE WAS THE HOLY QUR’AN

Those who knew him testify to the truth of the claim that his sitting, standing, walking, talking, his every gesture was completely in unison with the teachings of the Holy Qur’an. His conversation, his speeches and all his writings were a commentary of the Holy Qur’an. If one studies Huzur’s books from this point of view, one appreciates that not a single book was penned by Huzur whose topic did not spring from the Holy Qur’an.

He delivered masterly and instructive speeches for hours without interruption.

Hadhrat Musleh Mau'ood رضي الله عنه spoke on the Holy Qur'an with such fondness. He would recite, sometimes repeating parts of the verses in a voice steeped in emotion. The audience were deeply affected, many with streaming eyes and convulsed hearts. During the recitation one could see the signs of love and devotion, admiration and attachment to the Holy Qur'an written on Huzur's face. It was so completely enchanted by the Holy Book that it appeared as if his face had disappeared and only the love of the Qur'an remained.

For hours the congregation would sit encapsulated, listening with rapt attention to those eloquent and scholarly speeches. His speeches were intellectual banquets at which those present were regaled to their great delight and enjoyment. He stimulated the intellects of those present, enlivened their faculties, incited them to climb moral and spiritual heights and sent them home greatly enriched and determined to carry out a spiritual revolution both inside themselves and in the world around them. No one experienced any fatigue or burden and at the conclusion of the meeting the general feeling was of regret that the banquet had not continued longer. This was not just the view of Huzur's followers and those loyal to him. Those who opposed him also held this view. Those who were proclaimed great scholars, thinkers and poets in the Eastern world also held this view.

Dr. Allama Iqbal had the good fortune to chair a gathering in Lahore in which Hadhrat Musleh Mau'ood رضي الله عنه delivered a speech. In the closing remarks, Dr. Allama Iqbal stated that it had been a long time since he had heard someone deliver a speech that demonstrated such depth of religious knowledge. Dr. Iqbal was particularly impressed with the profound commentary on the verses quoted by Huzur during the speech. He went on to say that he did not want to speak for long as he did not want to lose the feeling of delectable gratification, which Huzur's speech had left upon his heart. For this reason he brought his speech to a speedy end.

PROPAGATION OF THE HOLY QUR'AN THROUGHOUT THE WORLD

It was not enough for Hadhrat Musleh Mau'ood رضي الله عنه just to write the commentary and distribute it. Huzur created an organisation for the service of the Holy Qur'an. This was a great undertaking.

It was necessary to train those scholars who were to convey the Qur'an. In fact, an organisation was required to carry its message to the corners of the earth. There was a need for such godly scholars who would not only possess the knowledge of the Holy Book but could demonstrate the Holy Qur'an to be a life-giving message. No dark clouds cast their shadows upon the souls of those who followed the Qur'an; on the contrary their souls would continue to be bathed in the sunshine of heaven.

Hadhrat Musleh Mau'ood رضي الله عنه was able to create such beacons of light that possessed the spirit of sacrifice enabling them to promulgate the Qur'an in all directions. In time they drew humanity with magnetism so mighty in operation that it created in them a power to act upon the doctrines taught, as mere knowledge of the virtues cannot make a man godly. Hadhrat Musleh Mau'ood رضي الله عنه realised that victory would not be achieved solely on the basis of superior knowledge.

With the idea of creating great scholars, Hadhrat Musleh Mau'ood رضي الله عنه always promoted a sense of love and respect for the Holy Qur'an in the Jamia Ahmadiyya with extraordinary care and attention.

He prepared scholars who besides being knowledgeable about Islam and Ahmadiyyat were also excellent writers and speakers and worldly-wise. He called the youth of the Jama'at to dedicate themselves for proper education in the Jamia and then be put to service like Prophet Abraham's birds for the service of the Holy Qur'an.

Huzur reminded the Jama'at time and again about sacrifice. They should sacrifice only the best of what Allah has bestowed upon them, with a willing and cheerful heart.

Such children were not to be dedicated that were academically, mentally or physically weak. Those that did step forward were to have their names indelibly printed in the annals of Islam forever.

Hadhrat Musleh Mau'ood رضي الله عنه had many children. He dedicated the lives of all the boys to the service of Islam. One of his children, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, recalled that when he finished his education, his august father sent for him and explained that he only had children with the intention of them serving the cause of Islam. This was what he expected from him in the future. Hence, he put Hadhrat Mirza Tahir Ahmad رحمه الله تعالى through Jamia Ahmadiyya and also the Maulvi Fazil degree course to help him in this task. He repeated this with all his children. Hence, Hadhrat Musleh Mau'ood رضي الله عنه served with everything Allah had bestowed upon him through all the means at his disposal.

Huge amounts of money were required for this endeavour. It was important to establish a worldwide organisation and libraries were also needed to spread the teachings of the Holy Qur'an across the world. Hadhrat Musleh Mau'ood رضي الله عنه eagerly turned his attention to all these matters with great zeal and determination. With his powers of oration he was able to stimulate and arouse members of the Movement to heed his call and devote themselves to the service of the Qur'an. They responded to their spiritual father in the fullest measure.

Children were educated under a huge burden of expense by the members. Some by poor families whose only means of sustenance was what they happily gave up in the way of Allah. They forsook the luxuries of this world; they kicked them aside and repeatedly presented their children to Hadhrat Musleh Mau'ood رضي الله عنه. One is hard-pressed to find examples of such untiring and persistent spirit of financial sacrifice on the face of the planet. Their lives and their property were a ransom in the cause of Allah. It is as a direct result of this spirit that today service is being rendered to the

Holy Qur'an in every corner of the world and Ahmadiyya Missions are to be found in over 175 countries. In 46 Islamic countries Missions were solidly established during the Khilafat of Hadhrat Musleh Mau'ood رضى الله عنه. And around them active and sincere Jama'ats exist till the present day.

If those Mujahideen had failed to reach these places and had they not inclined their hearts to the service of the Holy Qur'an how could the prophecy of the Promised Messiah عليه السلام have been fulfilled about catching white doves, thereby enabling them to walk in the footsteps of the Holy Prophet Muhammad صلى الله عليه وسلم.

TRANSLATION OF THE HOLY QUR'AN INTO MANY LANGUAGES

Besides this, in his tenure as the Imam of the Jama'at, Hadhrat Musleh Mau'ood رضى الله عنه had the Holy Qur'an translated into different languages in order to spread it to all the nations of the world. Hence, translations were made in English, French, German, Dutch, Danish and many other languages.

People from different parts of the world gave their opinions about the translations completed under Hadhrat Musleh Mau'ood رضى الله عنه. The famous Dutch Weekly Newspaper, Dewaagsohel, in its 15 March 1954 issue wrote:

*"In this edition the original Arabic text and its Dutch translation is given together. In its introduction, written by Hadhrat Mirza Bashiruddin Mahmud Ahmad, the universal teachings of the Qur'an has been presented as superior to the teachings of Bible and Vedas. According to this introduction the prophecies of the Old Testament are not about Messiah, instead these are about the Holy Prophet of Islam."*¹²⁹

The Ahmadiyya Community continues to champion the cause of the Holy Qur'an. The important task of translation continues to this day. The Holy Qur'an has been

published with translation, and in some cases translation with commentary, in 70 languages.

COMMENTARY OF THE HOLY QUR'AN BY HADHRAT MUSLEH MAU'OOD رضي الله عنه

The fathomless ocean of Hadhrat Musleh Mau'ood's رضي الله عنه knowledge is exposed in his magnum opus, the Tafseer Kabeer, an exhaustive ten thousand page commentary on the Holy Qur'an. In this astounding work, Hadhrat Musleh Mau'ood رضي الله عنه uncovered his mastery in the field of history, philosophy, psychology, geology, linguistics, medicine, astronomy, cosmology, Egyptology and many more. He possessed great versatility of mind and the range of his intellect was unmatched among his contemporaries.

The Qur'an was infinite in possible meanings even as the physical world was infinite in properties and attributes. Hadhrat Musleh Mau'ood رضي الله عنه clearly challenged the intelligentsia of the world that through the Holy Qur'an he would disgrace all false knowledge as well as corroborate those natural laws, which are unanimously proved to be universal and unchanging. The Qur'an passes verdict on all branches of knowledge clearly stating its position. It's concepts are not such as to be universally accepted as truth today only to be proved false by the advanced intellectual enlightenment of tomorrow.

The first thing that comes to light upon studying Huzur's commentary is the truth of the claim of the Holy Qur'an of being a world of knowledge. There is no such knowledge in the world, whether new or ancient, scientific, political, economic or social that is not mentioned in Hadhrat Musleh Mau'ood's رضي الله عنه commentary. The reader is given a tour through this world of wonders.

The world of external nature seems finite in comparison with the infinity of

meaning which the Word of God holds within it. If external nature can yield new knowledge from day to day, if philosophy and science can continue to advance, if geology, archaeology, physiology, botany, zoology, astronomy, political science, political economy, sociology, psychology, ethics, and other natural studies can be added to daily, should not the Word of God yield more and more knowledge as we advance from one period of history to another?

THE EVER-EXPANDING SPIRITUAL UNIVERSE OF HADHRAT MUSLEH MAU'OOD رضي الله عنه

It is a practice of Allah that with time He continues to refine the conceptual faculties of man, forever widening the horizon of his awareness. The unknown is forever being transferred into the known. Allah enabled Columbus to discover a New World and He expanded the heavens before Galileo. Galileo proudly announced to the world that he had increased the horizon of human vision a hundredfold. Little did he know that a day would soon dawn when man would perceive the universe enlarged a hundred million times greater and vaster than what he observed.

The Hubble telescope beams back pictures of a myriad of galaxies and constellations covering the vast expanse of space over unimaginable distances. Hadhrat Musleh Mau'ood رضي الله عنه presented a spiritual universe, a universe with extraordinary constellations that keep on expanding. In presenting the history of the universe, Huzur points to a verse of the Holy Qur'an that sheds immense light upon the claim of this truth:

“And the heaven (whether material or spiritual) We built with (Our Own) powers and indeed We go on expanding it.” (Ch.51:V.48)

The world of the unknown is boundless and fathomless, yet Allah will always permit man access to the material universe in measured portions. Similarly, Allah will create such righteous servants like Hadhrat Musleh Mau'ood رضي الله عنه who will expand

the spiritual universe to broaden our horizons so that our vision is constantly enlarged with the coming into view of that which previously lay beyond the curtain of darkness.

PERFECT SEQUENCE THROUGHOUT THE HOLY QUR'AN

In Hadhrrat Musleh Mau'ood's رضي الله عنه commentary we learn that there is a perfect sequence throughout the Holy Book. The verses of each chapter and the chapters themselves have a rational sequence. Every chapter, every verse in every chapter, and every word in every verse, is in its ideal place. So perfect is the arrangement of words, verses, and chapters that the internal arrangement of other books seems as nothing compared with the internal arrangement of the Holy Qur'an. Huzur proved that every Surah possesses a subtle connection with the one preceding it and the one following it. For example, consider Surah Yunus, Surah Hud and Surah Yusuf.

Hadhrrat Musleh Mau'ood رضي الله عنه stated that Surah Yunus deals with both aspects of God's dealing with man — His Punishment and Mercy. In Surah Hud, the Qur'an discusses the first category and states that God destroyed the people of Hud so completely that no trace of them was left behind. So many instances of Divine punishment of disbelievers have been cited in this Surah that the Holy Prophet Muhammad صلى الله عليه وسلم is reported to have said, "Surah Hud has prematurely aged me." (Manthur). This was the magnitude of the sorrow created by this Surah.

Surah Yusuf, following on from Surah Hud, highlights the way in which God deals with humanity with His Mercy. This Surah only deals with the life-story of Hadhrrat Yusuf عليه السلام (Joseph) as it bears a very close resemblance to that of the Holy Prophet صلى الله عليه وسلم. Hadhrrat Yusuf عليه السلام forgave his brethren for their excesses. This Surah left such a deep impression of the extraordinary Mercy and Compassion of Allah that with the fall of Mecca into the victorious arms of the Holy Prophet صلى الله عليه وسلم, his bitter enemies were given full and unqualified forgiveness. Hence, Surah Hud, which deals

with God's punishment has been placed before Surah Yusuf, which deals with His mercy, because the enemies of the Holy Prophet صلى الله عليه وسلم were to be shown mercy after they had been punished for their misdeeds. In this way, Hadhrrat Musleh Mau'ood رضي الله عنه demonstrated the perfect sequence through all the Surahs.

SAFEGUARDING THE STATUS OF ALL RELIGIONS AND THEIR PROPHETS

The commentary of Hadhrrat Musleh Mau'ood رضي الله عنه safeguarded the high status of all the Prophets of Allah. The earlier commentaries and especially the Bible defamed the Prophets. Actions attributed to prophets by earlier Jewish scholars claiming they were, God forbid, incestuous thieves and robbers are reprehensible in the extreme and would not be tolerated even from ordinary men let alone Prophets. The followers of these religions are still blindly following these Prophets. These scholars must have entered these lies into the Book of Moses as a cover for their own sins. Such teachings are ridiculous and depraved to the extreme.

Hadhrrat Musleh Mau'ood رضي الله عنه through the Holy Qur'an put forward powerful arguments in refutation of such filthy claims to prove the Prophets' high credentials, their worthiness as spiritual leaders imbued with righteousness and virtue.

MULTI-SIDEDNESS OF THE TEXT

The truth contained in the verse "And the heaven We built with (Our Own) powers and indeed We go on expanding it." (Holy Qur'an Ch.51:V.48) becomes repeatedly apparent in Hadhrrat Musleh Mau'ood's رضي الله عنه commentary. Huzur took a tiny verse and presented a variety of meanings proving the multi-sidedness of the Holy Text.

Some meanings are superficial, some deeper and some deeper still. Whatever the intellectual level of the reader, his background or experience, he can find in a given

verse a meaning which will suit his understanding, and which he will find true and relevant. The same words serve different purposes for different kinds of persons. The Holy Qur'an has something important and relevant to impart to men of all intellectual levels.

Huzur was able to demonstrate that not only do the words and verses of the Holy Book follow an order appropriate to the subject in hand; their arrangement is appropriate from many other points of view. He shows how even a tiny verse of the Holy Book holds within it a variety of meanings, each meaning appropriate for a particular purpose or point of view. Such an arrangement is miraculous. It answers to the needs of the general theme of the passage as well as the special themes, which one may find beneath the surface. In this way, the Surah opens up and there are several doorways, each doorway presenting a different scenario of the same chapter. For example, Hadhrat Musleh Mau'ood رضى الله عنه elaborated upon Surah Ma'un. In the commentary of:

"Hast thou seen him who denies the Judgement (Arabic Deen)?" (Ch.107:V.2)

Hadhrat Musleh Mau'ood رضى الله عنه presented twelve different meanings of the word "Judgement" in Arabic lexicon and his comments are spread over more than sixty pages to show the breadth of meaning hidden in this verse. The possible meanings of "Deen" can be requital or recompense, obedience, judgement or reckoning, ascendancy or predominance, mastery or rule, plan, prayer, religious organisation, righteousness, state or condition, Divine decree and also habit or custom. He drew on lexicons regarded as standard not only by Muslims but also by Arabic speaking non-Muslims. In view of the different meanings of "Deen" the above verse opens up many scenarios, it may signify: He is indeed a very bad man:

1. Who has no faith in Divine reckoning;
2. Who disobeys and defies the organisation of the community to which he belongs;

3. Who does not believe that good prevails over evil in the long run;
4. Who does not believe in Khilafat on the pattern of prophethood;
5. Who does not believe in Religion which is the source and basis of all morals;
6. Who does not give up evil ways and does not lead a righteous life;
7. For whom the doing of good deeds does not become a habit;
8. Who does not conform his conduct to the Divine decree i.e. does not develop in him Divine attributes;
9. Who does not worship God with true and sincere devotion; and
10. Who has no plan in life i.e. who despairs of his future.

Thus the word “Deen” includes in its signification all those things, violation of which results in complete moral ruin of individuals and nations.

Similarly, take the case of Surah Kauser:

“Surely, We have given thee an abundance of good, So pray to thy Lord, and offer sacrifice. Surely, it is thy enemy who is without issue.” (Ch.108:Vs.2-5)

This Surah has three verses but Huzur’s comments are spread over one hundred and fifty-seven pages. These are examples of how he expanded the universe of the Holy Qur’an and took its subject matter to new heights.

HOLY QURAN – THE SEAL OF ALL BOOKS

Another compliment of the commentary of Hadhrat Musleh Mau’ood is the pride with which he offered proofs of the greatness of the Holy Qur’an. Huzur proved the Qur’an had distinctive characteristics that made it unique and superior to other religious books, particularly the Bible. This was not born out of prejudice. Christian and Jewish writers had mercilessly maligned Islam; they concocted lies and fabrications against the Holy Prophet ﷺ and the Holy Qur’an for many centuries. They took it as their birthright to use all means necessary to attack Islam. The Holy Qur’an deals

with all other ideologies and religions. It incorporates in itself the best part of their teaching, points to their weaknesses and supplies their deficiencies. In this age when all obscure teachings have come to light it was Hadhrat Musleh Mau'ood who took up the challenge and showed what the Qur'an had to teach about them. He returned to this subject again and again. Those who care to follow his writings will not fail to be captivated by the appeal and persuasiveness of the arguments he put forward.

QURANIC TEACHINGS IN LINE WITH HUMAN NATURE

The commentary of Hadhrat Musleh Mau'ood رضي الله عنه makes it clear that unlike the Bible and other revealed books the Holy Qur'an is a teaching that transcends time and space because its doctrines are related to the human psyche, which is unchangeable. Hence, Islam is a universal religion and the Holy Qur'an is *Khatam-al-Kutab*, that is, it is the Seal of all Books — it is not a collection of stories. Those who through their own misunderstanding and the practice of hiding the truth, have referred to the Holy Qur'an as a collection of stories, do not possess a nature that is capable of recognising true facts. It is the case that this Holy Book has turned even earlier stories into a philosophy and this is a great service that it has performed for all the Books and all the Prophets otherwise their words would have been laughed at today. It is also a blessing of God that in this age of knowledge when the sciences of the physical world and the study of specific natural qualities of things are advancing, God has established a system for man's attainment of heavenly knowledge and explanation of its truths.

At a time of moral decay and spiritual darkness prophesied by the Holy Prophet صلى الله عليه وسلم, when these matters did not have any significance greater than ordinary stories that were being mocked in this age of science, God has presented matters in the Holy Qur'an as a means of knowledge in the form of a philosophy.

In previous times the idea of heaven and hell was resented as an idea in a very

simple form. Jesus عليه السلام said to the thief that he will today go to heaven but no explanation of the idea of heaven was given, he did not explain the reality of heaven at all. As mentioned earlier, in one sense the Christians have even surveyed their heaven. In contrast, the Holy Qur'an does not present any teaching in the form of stories but always presents it in the form of knowledge.

Hence, the commentary of Hadhrat Musleh Mau'ood رضي الله عنه proved that the Holy Qur'an had done a great service to the previous Books and to previous Prophets whose teachings were in the form of stories by giving them a rational form. No person can gain salvation from these stories and fables until he reads the Holy Qur'an because such is the glory of the Holy Qur'an. The nature of heaven and hell is clearly explained by Hadhrat Musleh Mau'ood رضي الله عنه throughout the commentary as the subject arises.

The commentary of Hadhrat Musleh Mau'ood رضي الله عنه proved to be of fundamental importance in his battle with other religions. With this, the victors became the vanquished and the vanquished became the victors. The Holy Qur'an, thought to be a dead book, became a living book again.

TEACHINGS BASED ON RATIONALITY AND WISDOM

The Promised Messiah عليه السلام made an exceptionally important discovery of the Holy Qur'an. Unlike the Bible, the Holy Qur'an never makes an assertion unless it also points to the reason for that assertion. Hadhrat Musleh Mau'ood رضي الله عنه proceeded to make a study of the Holy Qur'an, with this unique feature of the Holy Book in view, to open the doors to many other important truths. With this master-key firmly in his grip he found that thousands of assertions which were thought to be unsupported by rational demonstration, and which devotees of the Holy Qur'an were supposed to believe on authority as assertions of Almighty God, were found to carry their rational basis with them. The advance of science and the general development of scientific

methods have promoted in our time the type of mind, which accepts nothing on mere authority. It was therefore impossible for people in our time to accept statements in the Holy Qur'an unless they were accompanied by rational justification. With the emphasis on the Holy Qur'an's method of offering argument and assertion together, those who loved the Holy Qur'an were amply satisfied through the extensive commentary of Hadhrat Musleh Mau'ood رضي الله عنه.

A UNIVERSAL TEACHING IN LINE WITH THE LAWS OF NATURE

Hadhrat Musleh Mau'ood رضي الله عنه proclaimed the beauty of the Holy Qur'an in how it describes all the religions of the world as possessing the character of universality to some degree. This central core is bonded to human psyche and eternal truth. He claimed that the Bible, for instance, was the word of God. However, it was not immune from human interference, which corrupted that teaching at a later period. The Prophet of the Bible, Hadhrat Moses عليه السلام was not as glorious and majestic as that of the Holy Qur'an. The Crown of God's creation, the Holy Prophet, Hadhrat Muhammad Mustafa صلى الله عليه وسلم was much greater in spiritual eminence than Prophet Moses عليه السلام. This difference in the manifestation of Glory is also apparent from the revealed Book of each Prophet.

The Bible presents a completely false picture of the laws of nature. The Holy Qur'an imparts knowledge about natural phenomena, which is both necessary and sufficient for the spiritual advancement of man. The Word of God, which is revealed truth, and the Work of God which is the material universe, must be in perfect unison with each other. The Divine revelation can never be at odds with the laws of nature, both sharing the Fountainhead of Eternal Wisdom.

To demonstrate the truth of the Holy Book, Hadhrat Musleh Mau'ood رضي الله عنه pre-

sented scientific statements found in the Holy Qur'an. The Holy Qur'an was revealed 1,400 years ago and the purpose of such verses was to particularly address man of a later scientific age, so that his belief in the existence of an All-Knowing Supreme Creator is aided by the knowledge he has gained. Some of these scientific facts are given below from the five volume commentary of the Holy Qur'an which is an English translation of the commentary on the Holy Qur'an by Hadhrat Musleh Mau'ood رضى الله عنه.

1) God has created everything in pairs.

“Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not.” (Ch.36:V.37)

The verse reveals a scientific truth, viz., that God has created all things in pairs, which was simply inconceivable at the time the Qur'an was revealed. Science has now discovered the truth that pairs exist in all things, in the vegetable kingdom, and even in inorganic matter. It has yet to unfold this truth in all its various details Even the so-called elements do not exist by themselves. They depend upon other things for their sustenance. This scientific truth applies to human intellect also. Until heavenly light descends, man cannot have true knowledge, which is born of a combination of Divine revelation and human intelligence.

2) Existence of Orbits

“And by the heaven full of tracks.” (51:9)

In the lexicon of Lane and Aqrab 'track' means the track of the stars, the streak or track in the sky; the path or way.

Tracks or paths of heaven are the orbits of planets, comets, and the stars with which the vault of heaven is strewn. These celestial bodies float, in their respective orbits performing their allotted tasks regularly, punctually and unerringly, without trespassing on one another's sphere of action and all united forming a glorious harmony of structure and motion. This discovery was made by the Holy Qur'an at a time when

it was believed that the heavens were solid in their formation. Does not this fact alone constitute an argument in support of the Quran being the revealed Word of God?

3) Influence and benefits of colour

“And He has pressed into service the things He has created for you in the earth, varying in colours. Surely, in that is a Sign for people who take heed.”

(Ch.16:V.14)

...Colours, too, cast their influences upon man and work for his benefit. The effect of colour upon the human body and mind is only a recent discovery of science. It is a marvel of the Qur'an that it made clear reference to this effect more than thirteen centuries before its discovery by scientists. The verse points out that not only different objects in nature but also their distinctive hues and colours serve man's physical needs. It is no wonder then that God should have made similar or even greater and better provision for his spiritual needs....

4) Sun produces light and moon reflects light

“Blessed is He Who has made in the heavens mansions of the stars and has placed therein a Lamp producing light and a moon that reflects light.”

(Ch.25:V.62)

By alluding to the creation of the heavens, the sun, the moon and the stars that embellish and beautify them, the verse draws attention to the spiritual heaven which has its own sun, moon and stars. The Holy Prophet صلى الله عليه وسلم is the sun of the spiritual firmament; the Promised Messiah عليه السلام is the moon and the Holy Prophet's صلى الله عليه وسلم Companions and the learned and righteous savants among his followers are the stars of this spiritual firmament. The Promised Messiah عليه السلام reflected his spiritual light from the Holy Prophet صلى الله عليه وسلم.

5) Possibility of life in different solar systems and their coming together

“And among His Signs is the creation of the heavens and the earth, and of

whatever living creatures He has spread forth in both. And He has the power to gather them together whenever He pleases.” (Ch.42:V.30)

The verse embodies a unique testimony to the Divine origin of the Qur’an. It was not possible for any human being, much less for an unlettered son of the desert, to say, as far back as 1,400 years ago, when the science of astronomy was yet in its infancy, that apart from our planet, life in some form or other existed in heavenly bodies. It was reserved for the Qur’an to disclose this great and marvellous scientific truth as the words of this verse, viz., “Whatever living creatures He has spread forth in both,” show. Indeed the creation of the heavens and the earth and what living creatures exist in them and the wonderful order that pervades the whole universe constitute an infallible testimony to the knowledge and power of Almighty God Who has revealed the Qur’an and Who would bring together the creatures of the heavens and the earth whenever in His infallible wisdom He would deem fit. The reference in the last sentence of the verse may be to the possibility of the creatures living on earth and in heavenly bodies becoming united at some future time.

Only a few examples have been mentioned above along with the commentary of Hadhrat Musleh Mau’ood رضى الله عنه. However, there are many, many others.

RISE OF ATHEISM AND PHILOSOPHY

In the contemporary age a lack of interest in religion is connected with the progress that science and philosophy have made in our time. Copernicus and Galileo proved that the whole universe was not revolving around the earth as accepted by the Church. Doubts began to creep in soon after man was set on the path of discovering new realities of nature after the Renaissance. However, in the new era observations were made that were in glaring contrast to the observations made by the Bible. Darwinism, Mendel’s genetics, progress in physics, archaeology and astronomy all raised

doubts about the existence of God. In philosophy, it fell to Descartes (1596 –1650) to fight the rebellion against God during the Renaissance. However, a later generation of philosophers, Rousseau, Nietzsche, Sartre and Marx denied the existence of God altogether. The *Tafseer Kabeer* is a great work of Jihad against all secular philosophies.

In the world of ideas, never in human history was a religious teaching faced by such a diverse blend of ideas – from philosophers, scientists, psychologists, sociologists, historians, astronomers, and also from all other religions. Hadhrat Musleh Mau'ood رضي الله عنه beat the clear favourites, by highlighting what the Qur'an had to teach about their new discoveries. In psychology there was Freud, in biology there was Darwin, in theology there was Wherry, Noldeke, Rodel and William Muir. These personalities were renowned throughout the world and were created to attack the Holy Qur'an.

If the Holy Qur'an is the word of God, it is but fitting that we should have derived newer and newer knowledge from it so that spiritual science should have kept pace with natural science. The errors of natural science, its deviations from truth and its exaggerations, should have been corrected, whenever and wherever necessary, by new knowledge drawn from the Holy Qur'an. When natural knowledge seemed contrary to the teachings of the Holy Qur'an, tending to cast doubt on its truth, we should have had assurances from the Holy Qur'an itself that the teaching of the Divine Book is rational and right, and the doubts raised by natural knowledge are due only to lack of reflection.

Unlike some purists that support one team and only one team, Hadhrat Musleh Mau'ood رضي الله عنه did not totally condemn everything outside Islam. He not only brought death to all false ideologies but also gave life to those parts that were rational and supported by the Holy Qur'an. Hence, Hadhrat Musleh Mau'ood رضي الله عنه truly deserved to don the tunic of champions as he gave the spiritual sciences a new lease of life through the Holy Qur'an. The weapons lay in the Holy Qur'an all along but there was none to wield them.

NEW WORLD ORDERS

New World Orders were also making their debut. Capitalism was around for some time and another, dialectical materialism, was taking shape. Hadhrat Musleh Mau'ood رضي الله عنه showed the weakness in both systems. He elaborated on the perils of interest-based economies and predicted the sudden end of Communism by presenting a better system outlined in the Holy Qur'an. In the economic and political spheres, he displayed a penetrating intelligence and a faculty of appraisal that was astonishing. A poem of the Promised Messiah عليه السلام comes to mind when reflecting upon Hadhrat Musleh Mau'ood's service for the Holy Qur'an:

There was a time when we thought the Holy Qur'an was alive, like the staff of Moses: but when we gave a second thought to the matter, we found that not only was it alive in itself, every single word in it had also the life-giving quality of a Messiah!

A LIVING BOOK – SPEAKS ABOUT THE PAST, PRESENT AND FUTURE

Hadhral Musleh Mau'ood رضي الله عنه has used many different approaches to prove that the Holy Qur'an is a living book. One approach he took for this purpose was to illustrate how the Qur'an speaks in detail of events relevant to the contemporary age. It is not an old book locked in antiquity but a living book painting a vivid picture of important world events, past, present and future. Below we present a few samples from the extensive five volume English commentary by Hadhral Musleh Mau'ood رضي الله عنه to prove this claim.

1) Invention of the Press

“And when the books are spread abroad.” (Ch.81:V.11)

The reference clearly seems to be to the vast circulation of newspapers, journals and books and to the system of libraries and reading rooms and such other places

and means of spreading knowledge in the latter days – in the time of the Promised Messiah and Mahdi.

2) Proliferation of knowledge

“And when the heaven is laid bare.” (Ch.81:V.12)

The reference in the verse may be to the vast strides that the science of astronomy has made in the Latter Days. The advance in this branch of science during the past decade has startled the world.

“And the earth throws up her burdens.” (Ch.99:V.3)

“Thiqlun” means luggage of a traveller; household goods; anything held in high estimate or anything which is in much demand and is preserved; treasure or buried treasure; burden (Lane & Aqrab).

The verse may have one of the following interpretations:

1. The bowels of the earth will be ripped open and it will throw up its treasures of mineral wealth.
2. There will be a vast release and upsurge of knowledge of all kinds, relating to physical as well as spiritual sciences, especially in the sciences of geology and archaeology.
3. People will throw off the yoke of their rulers and religious leaders and will revolt against oppression, throwing the yoke of subjection off their shoulders.

3) Preservation of the body of Pharaoh

“And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till, when the calamity of drowning overtook him, he said, ‘I believe that there is no God but He in Whom the children of Israel believe, and I am of those who submit to Him.’

“What! Now! while thou wast disobedient before this and wast of those who create disorder!

“So this day We will save thee in thy body alone that thou mayest be a Sign to those who come after thee. And surely many of mankind are heedless of Our Signs.” (Ch.10:Vs.91-93)

Divine rewards, indeed are pregnant with deep import. Pharaoh believed at a time when his faith was nothing more than a body without a soul; therefore, God rescued only his body from destruction not letting his soul benefit by it. The body was saved from destruction that it might serve as a lesson for the generations to come.

It is miraculous that the Qur’an alone speaks of this fact. The Bible makes no mention of it, nor does any book of history. But in how wonderful a manner the Word of God has proved true! After the lapse of more than 3,000 years the body of Pharaoh has been discovered and it now lies in a preserved state in a museum at Cairo. The body shows Pharaoh to have been a lean, short-bodied man with a countenance expressive of anger and stupidity. How far removed is the present age from the time when Pharaoh lived; yet God Almighty not only saved his body but has also preserved it to the present age.

4) The gathering of animals

“And when the beasts are gathered together.” (Ch.81:V.6)

Different meanings of the root word “hoshairat” are: he collected the people, he drove the people from one place to another, he banished him from his native country, the wild beasts died or were destroyed (Lane).

In view of the different meanings of the root word “hoshairat” (gathered together), the verse would signify: when animals will be collected in zoos or when primitive people will be settled in organised civil communities; or when they will be compelled to leave their homelands, as the natives in Uganda and the Kenya Colony, etc., were told to till their lands or go out; or when they will be destroyed as the Red Indians in the United States of America and the Aborigines in Australia and New Zealand etc.

have been practically annihilated.

5) Suez Canal and Panama Canal

“He has made the two bodies of water flow. They will one day meet.

Between them there is at present a barrier; they encroach not one upon the other.

Which then of the favours of your Lord will you twain deny?

There come out from them pearls and coral.” (Ch.55:Vs.20–23)

“The two bodies of water” referred to in the preceding verse may be the Red Sea and the Mediterranean Sea on the one hand and the Atlantic Ocean and the Pacific Ocean on the other, particularly the former two seas. The verse embodies a great prophecy which was remarkably fulfilled in the latter half of the nineteenth century when the Suez and the Panama Canals were constructed, the former linking the first two seas and the latter the mighty Atlantic and Pacific Oceans. The world had to wait for thirteen long centuries to see the fulfilment of this prophecy, in an age of new and great discoveries and inventions in the material world. It was in the fitness of time that, concurrently, equally great discoveries should have been made in the spiritual world, the fulfilment of the above prophecy being one of them. Or “Albahrainay” (the two bodies of water) may signify the physical and spiritual sciences. In this sense of the word the verses would mean that the two sciences – natural laws and Divine revelation, were mistakenly considered to be at loggerheads, and a barrier seemed to have kept them apart, till, in the latter half of the nineteenth century, the great Divine Reformer of the age, the founder of the Movement, succeeded in lifting that barrier and by his powerful writings unfolded the mighty truth that instead of being antagonistic, these two sciences were corroborative of, and complementary to, each other, the one being the work of God and the other His Word. In this way the two seas were made to join each other.

Curiously enough pearls and corals are found in both the Suez and Panama

Canals. Spiritually speaking, the verse would signify that physical sciences and Divine revelation both contain treasures of inestimable value.

6) Cosmic Rays

Hadhrat Musleh Mau'ood رضى الله عنه commenting on chapter 55 verse 32 states, *“The verse seems to hold a severe warning to the USA with its allies, and Communist Russia with its satellites...From the way these two great powers are behaving, it seems that the world is perilously standing on the brink of an abyss. Any day they may be locked into mortal conflict, completely destroying man’s accumulated labours of centuries spent in developing arts and sciences, and inevitably rendering life on earth practically extinct.”*

In his other writings he predicted the sudden collapse of Communism, the inevitable rise of Russia after the fall and its resumption of hostilities against the USA.

“O company of Jinn (Capitalists) and men (Proletariat)! If you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.

Which then, of the favours of your Lord will you twain deny?

There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.” (Ch.55:Vs.34–36)

It (verse 34) may point to the making of rockets, Sputniks etc., by means of which the Russians and the Americans seek to reach heavenly bodies. They are told that at best they can reach only those planets which are visible to human eye. Beyond that their efforts shall fail. God’s universe is unfathomable.

Different meanings of the root word “Showaazun” (flame) are: He abused such a one and accused him, he became excited; his anger became enkindled, flame or fire without smoke; heat of fire or sun; flame of fire; thirst or vehement thirst. (Lane & Aqrab)

Different meanings of the root word “Nohaasun” (smoke) are: the fire had much smoke, molten copper; fire; sparks that fall from brass or iron when it is beaten with the hammer; smoke; smoke in which there is no flame (Lane, Aqrab and Mufradat).

The verse points to the most destructive and dreadful punishment that might overtake the two hostile camps, if they did not desist from defying Divine commandments. God’s wrath has become excited for “what man has wrought with his hands” (Ch.30:V.42), and the world seems to stand on the brink of a terrible conflagration which threatens to consume in its flames the entire human race and to make life extinct. Man had a foretaste of Divine punishment in the last two World Wars but what is yet in store for him staggers the imagination. The verse gives a clear picture of the coming catastrophe in the form of nuclear and cosmic horrors. The words “falaatantasaayraan” signify that the two hostile camps will not be able to escape God’s punishment, try as they might.

7) The End of Christian Civilisation

“And We shall make all that is thereon a barren soil.” (Ch.18:V.9)

The verse means to say that all things of this world are transitory. Their acquirement is not the end and object of human life. On the contrary, they have been created to serve higher and sublimer purposes — to be used for the service of humanity. But Christian nations of the West, after having acquired wealth, power and dominion and after having made great discoveries and inventions, have not turned their scientific achievements to the service of mankind, but instead have employed them generally to add to human misery. As these scientific discoveries and inventions have not fulfilled the purpose of making human life more peaceful and beautiful, all the works of these peoples would be brought to naught and entirely obliterated. The expression *And We shall make all that is thereon a barren soil*, does not mean that the whole world will be destroyed. It only refers to the destruction of the works of Christian nations to whom

these verses particularly apply.

Since a similar expression viz., “saeedan joroza” (barren ground) used in verse 41 of this Surah in connection with the parable of “two gardens” clearly applies to the works of Western nations, as shown by the context, the expression “saeedan joroza” (barren ground) must also be taken as applying to them. The words “saeedan joroza as shown under Important Words mean, a land without herbage or a land of which the herbage has been cut or eaten. Now “herbage” in Quranic terminology stands for the works of men, and according to this sense of the word, the verse would mean that all the progress that the Western nations were to make and all their handiworks, their lofty and stately buildings, the beautiful scenery of their land and all their pomp, glory and grandeur would be destroyed. This means that a terrible visitation is in store for them.

Hadhrat Musleh Mau'ood رضي الله عنه also discussed the creation of new modes of transport such as steamships, trains, planes and automobiles, advance of communications by aircraft and the bombs they would carry and creation of weapons more powerful than atomic bombs. For a thorough discussion of the machinations of Western Powers and their eventual destruction by their own nuclear weapons, the reader is referred to the commentary of Hadhrat Musleh Mau'ood رضي الله عنه on Surah Al-Lahab, Chapter 111. One can go on and on giving quotation after quotation from the ocean of knowledge reaped by Hadhrat Musleh Mau'ood رضي الله عنه from the Holy Qur'an.

8) The creation of the State of Israel

“And after him We said to the children of Israel, ‘Dwell ye in the land; and when the time of the promise of the latter days comes, We shall bring you together out of various peoples.’” (Ch.17:V.105)

...In the present verse a promise has been held out to them (Jews) that they will be gathered in the Holy Land at the time of the fulfilment of “wadul aakhirat” “the promise of the Latter Days”...from all parts of the world. This is what is happening

now in Palestine... “the promise of the Latter Days” applies to the time of the Promised Messiah عليه السلام.

“And already have We written in the Book of David, after the exhortation, that my righteous servants shall inherit the land.” (Ch.21:V.106)

By “the land” is meant Palestine. It is worthy of note that even Christian commentators themselves have interpreted the phrase “inherit the land” or “inherit the earth” in the Psalms as meaning “inherit Canaan”.

In our own time the country of the name of Palestine has altogether ceased to exist and on its ruins the State of Israel has been built. But this great historical event, too has taken place in fulfilment of a Quranic prophecy highlighted by Hadhrat Musleh Mau'ood رضي الله عنه. But this is only a temporary phase. The Muslims are destined to win it back. Let the whole world know that sooner or later—sooner rather than later—Palestine will revert to Muslim possession. This is a Divine decree and nobody can alter God's decree. God's “righteous servants”, the followers of Hadhrat Muhammad Mustafa صلى الله عليه وسلم shall definitely inherit this land. Neither America's atomic bombs nor their hydrogen bombs can avert God's decree.

During his final illness, people began to say that God forbid, Hadhrat Musleh Mau'ood رضي الله عنه had lost his mind. How wrong they were. In this precarious state of health he started the monumental task of writing his interpretive and free-flowing shorter commentary of the Holy Qur'an in Urdu, the *Tafseer Sagheer*. The long hours of gruelling intellectual work resulted in his serious sickness for a second time in 1958.

During the last session of the Annual Conference on 29 December 1944 Hadhrat Musleh Mau'ood stated:

“I was a person who possessed no secular knowledge, yet God of His Grace, appointed angels for my instruction and by this means made me aware of such meanings of the Qur'an as were beyond the imagination of a human being. The

knowledge that God has bestowed upon me and the spiritual fountain that has burst in my bosom are not mere guess or imagination. Indeed they are so certain and conclusive that I challenge the whole world that I am prepared to compete at any time with anyone who might claim that he has been taught the Holy Qur'an by God Almighty."

Needless to say no one has dared to rise up to this challenge. His enemies fizzled and collapsed at his feet, proving yet again, if further proof was needed, of the excellence of his understanding.

EFFORTS OF HADHRAT MUSLEH MAU'OOD رضي الله عنه TO PROMOTE EDUCATION

Pakistan has a poor educational record. According to a recent survey its literacy rate is 35%, as against this, Ahmadis have 99% literacy rate and it is because of their love of knowledge that they follow a saying of Holy Prophet ﷺ: In pursuit of education even if you have to go to China, go and pursue it. Ahmadis followed this command of their beloved in spirit and in letter.

AN EXTRAORDINARY SCHEME — A DETAILED SYLLABUS FOR ALL AGES AND ABILITIES

As well as the great body of righteous and upright Ahmadis, the first historic annual gathering in Rabwah also consisted of such men who participated solely to witness with their own eyes the decline and death of the organisation and the unity of the Community. However, the organisation of the gathering and its proceedings, particularly the exhilarating speeches of Hadhrat Musleh Mau'ood رضي الله عنه became a source of disappointment and frustration for these people. It was in that very gathering where Hadhrat Musleh Mau'ood رضي الله عنه persuaded the ladies to work tirelessly in trying to raise the standard of belief and faith of the succeeding generations. He stated:

“Only such women are worthy of respect who do not give birth to a child but to a lion. Who do not give birth to a human but to an angel. This was exactly what the Companions did and this is the true example and true guidance for you.”

(Misbah Magazine, May1950).

The new headquarters were established through great hardship and the first gathering was held during a state of great helplessness. However, even during these difficult times Huzur did not deem it sufficient just to give praise to his Lord. He wasted no

time in presenting an extraordinary plan of learning to the ladies section that would strengthen the foundations of the Community.

The wisdom behind presenting this scheme to the ladies was to foster in them a love and thirst for knowledge and learning. This would encourage them to step forward in matters of education as well as creating a desire for seeking knowledge in succeeding generations.

He stated:

“In my opinion, the time has come for us to focus particularly on expanding our minds. Up till now all the books published by our Community have been published without following any system apart from the Tafsire Kabir, the extended commentary of the Holy Qur’an. However, the time has now come for every member of the Community to work through a programme of learning that takes the needs of the time into consideration and thereby improve his standard. For this reason I thought that after the completion of the new headquarters I would establish an organisation to train the members of the Community so that everyone could easily become fully conversant with ethics, beliefs, religion and secular knowledge. The best way to achieve this is to publish books on every subject written in simple Urdu that even a simple farmer can understand ... Such a nation can never prosper in which only a few of its individuals are scholars. If we are to prosper then we must increase the standard of education. The best way to achieve this is to create a series of books, which contain all the main points from every branch of knowledge. And they ought to be written for children, the middle-aged and experienced people. There will be three categories. The first category will be for children under the age of sixteen. The second category will cover children between the ages of sixteen and seventeen. The final category will consist of anyone above this age.

“These books will be written in such plain and simple Urdu that even a novice will be able to understand them. In this way my wish is that these books are written in this style that the first book will consist of fifty pages, the second of eighty pages and the third approximately one hundred and fifteen pages...And so that the writers compile these books in simple Urdu with care and after having done the appropriate research, I shall award them a monetary prize...These books:

- 1. will contain every type of subject matter.*
- 2. they will be in easy-to-understand Urdu.*
- 3. They will not contain any type of technical terminology. It is because of these terminologies that subjects become difficult to understand.*

“However, because some eager individuals may also end up in the meetings of scholars and may want to enjoy their discourses, for this reason these technical terms will be included as notes in the margin. In this way, the student will not need to enquire what Berkeley said and what Kant said. Rather the margin will contain quotations from Berkeley and Kant or references to other books. Hence, the student will be able to convert his general knowledge into more technical knowledge whenever he wishes. With this aim in mind every fact will be referenced on the bottom of every page so that whoever wishes to broaden his horizons can do so easily. This organised system will have many sub-categories. First: For children, i.e. from primary education up to sixteen years of age. However, anyone who has only a basic ability in reading and writing should also be able to benefit.

Second: For older children i.e. for students attending High School.

Third: For grown ups irrespective of the fact whether they are studying in colleges or doing their own research.

Fourth: Purely for girls.

Fifth: Purely for boys.

Sixth: Purely for men.

Seventh: Purely for women.

Eighth: For the wife.

Ninth: For the husband.

Tenth: For the good citizen.

“In my opinion keeping in mind the different needs the series of books ought to discuss the following topics.”

Thereafter, Hadhrat Musleh Mau'ood رضى الله عنه presented a comprehensive list of topics for each category. One can appreciate how much time and thought he had given to this project by considering just one category.

In the third category, he included:

1. History of Ancient Religion
2. History of Hinduism
3. History of Buddhism
4. History of Zoroastrianism
5. Other Reformers like Aristotle, Confucius etc.
6. Ancient History of the World
7. Ancient History of the Arabs
8. Ancient History of India
9. Ancient History of various parts of Pakistan
10. History of North Africa before the Advent of Christ
11. History of Greece before 3rd Century (CE)
12. History of Iran before the Midian and Persian Kings
13. History of Iran after the Midian and Persian Kings up till Hadhrat Umar رضى الله عنه
14. Life of Muhammad صلى الله عليه وسلم (Hadhrot Musleh Mau'ood رضى الله عنه stated that his

own book covers this subject)

15. History of the Khulafa
16. The Life of the Promised Messiah عليه السلام
17. History of Ahmadiyyat during the lifetime of the Promised Messiah عليه السلام
18. The Life of Hadhrat Khalifatul Masih I رضي الله عنه
19. History of Ahmadiyyat during the lifetime of Hadhrat Khalifatul Masih I رضي الله عنه
20. History of Ahmadiyyat during the lifetime of Hadhrat Khalifatul Masih II رضي الله عنه
21. History of Ahmadiyyat in Afghanistan
22. History of Ahmadiyyat (the companions of the Promised Messiah عليه السلام)
23. History of the Great Companions of the Holy Prophet صلى الله عليه وسلم
24. History of the Great Companions of the Promised Messiah عليه السلام
25. History of the Great Female Companions of the Holy Prophet صلى الله عليه وسلم
26. History of the Great Female Companions of the Promised Messiah عليه السلام
27. History of India during the Islamic Period in 3 Parts A. Before the Reign of Afghanis B. During the Reign of Afghanis C. During the Reign of Mughals.
28. Muslim Missionaries of India
29. History of Muslim Saints
30. History of Islam and Europe
31. Arab History from 4th Islamic Century
32. History of the Preaching and Propagation of Islam in West Africa
33. History of Abyssina (Ethiopia)
34. History of Central and Southern Africa over the last 1000 years
35. History of Rome A. Before the Advent of Christ B. After the Advent of Christ C. After the Advent of the Holy Prophet صلى الله عليه وسلم
36. History of Constantinople A. Up to the Advent of the Holy Prophet صلى الله عليه وسلم

B. After the Advent of the Holy Prophet صلى الله عليه وسلم till the conquest by Muslims

37. History of Spain before and after conquest by Muslims
38. History of Sicily before and after conquest by Muslims
39. History of Southern Rome during the Islamic Period
40. History of China during the Islamic Period
41. History of the Philipines and the surrounding Islands during the Islamic Period
42. History of Indonesia before and after the arrival of Islam
43. History of Ceylon before and after the arrival of Islam
44. History of Bukhara and the surrounding area before and after the arrival of Islam
45. History of Russia from the beginning to the 15th Century and from the 15th Century to the present day which should throw light on its relationship with Islam
46. History of Marxism
47. History of Bolshevism
48. History and Geography of North America
49. History and Geography of South America
50. History of the Islands of Australia and New Zealand etc.
51. History of the Prophets of Allah. (Al-Fazl, 21 June 1961).

Hadhrrat Musleh Mau'ood's رضي الله عنه love for seeking knowledge was infectious and rubbed off on the members of the Community. He repeatedly tried to increase and maintain the interest of the Community in this rewarding pursuit. The Community had to leave Qadian in a situation of great peril. For many people, the migration proved to be a gruesome tragedy full of extreme suffering and misery. However, the education and training of the Community was at the forefront of his mind even during those turbulent times.

He advised the Community about what to do in the event of a tragedy occurring in Qadian. They were to buy an extremely cheap piece of land in Sheikhpura or Sialkot near the railway station and create a village to serve as the headquarters. The village should have simple buildings unlike the more elaborate constructions of Qadian. Educational institutions like the school and college, the Madrassa Ahmadiyya and Jamia Ahmadiyya ought to be established as a matter of urgency. He advised that the emphasis should always be on religious education and its practice and efforts should be made to create as many eminent scholars as possible.

Hadhrat Musleh Mau'ood رضي الله عنه sent out inspectors to review the educational needs of the Community. He instructed that every Ahmadi boy ought to be in education and those who are not, their parents must be compelled to educate them. The Community would help in the cost of books or payment of fees.

Bearing in mind the difficulties and perils of studying in a non-Islamic environment, he established a college equipped with every kind of facility. Here they could learn in an environment free from the moral poisons of the outside world. He instructed that money be collected within each village to provide scholarships to any outstanding boys and girls.

He warned the Community that the absence of knowledge leads to the death of a people. The primary reason for the decline and downfall of the Muslims was their inability to replace their dead scholars with fresh blood. When Abu Bakr رضي الله عنه passed away, a second Abu Bakr was not born to take his place. Hence, he wanted to create many scholars within the Community so that when one died a second and a third were ready to take the place of the first.

EFFORTS TO IMPROVE THE EDUCATION OF WOMEN

Hadhrat Musleh Mau'ood رضي الله عنه firmly believed that a nation could not make any progress unless its women were well educated. When he occupied the office of Khilafat, there was only a primary school for girls in Qadian. He instructed his wives and children to teach the women the translation of the Holy Qur'an and Hadith.

He argued that the importance of educating women was growing so fast that the changes taking place in the world or yet to take place about which the Holy Qur'an forewarned, because of them the idea that women were created as a plaything was fading rapidly. The Bible promoted the idea that woman was created for the pleasure of man.

However, on the other hand it has to be said that although men and women are equal in the sight of God, but in view of the differences in their nature, they have been assigned different roles for the smooth functioning of human society. As long as women possess the unique ability to bear children and to nurture them, the role of men and women cannot be equal. He believed these considerations needed careful attention while planning or proposing any schemes.

In 1925, he intended to make provisions to educate women in secular and religious knowledge. He was mocked by some people for starting Arabic classes for girls. However, by the Grace of Allah, these Ahmadi girls were the first to pass the exams at the Fazil level in large numbers in the whole of India.

There was no High School, so arrangements were made to teach them to High School level. This also proved successful and for the first time seven Muslim girls went onto pass the entrance exams. The Nusrat Girls High School was established in 1928.

After migration, although the Community was under financial strain, a Girls School was established upon arrival in Rabwah and later in 1951, a college for girls was also established (Women's College). This became a unique institution amongst the women-only colleges of Pakistan. Ahmadi girls were thus enabled to get university

education close to their homes. Religious instruction was also given in these schools.

THE JAMIA AHMADIYYA

The Madrassa Ahmadiyya was established in the time of the Promised Messiah عليه السلام to promote religious education. When some eminent members of the Community tried to close this educational facility Hadhrrat Musleh Mau'ood رضي الله عنه opposed their plans with all his might and breathed new life into it. For a period of time he was the headmaster of this school and took great care to ensure the pupils were offered the best education and training.

To back up the work of the Madrassa Ahmadiyya, the Jamia Ahmadiyya was established in 1928. In the Jamia, pupils were taught languages such as English, German, Sanskrit, Persian, Russian and Spanish. It was important for them to be fully conversant in the language of the country in which they were to be stationed to spread the message of Islam.

After the partition, on 29th November 1948, Hadhrrat Musleh Mau'ood رضي الله عنه travelled to Ahmad Naggar where he proclaimed that the Jamia Ahmadiyya was established and functioning in Ahmad Naggar according to Divine Will. He stated:

“You have come here as the frontline troops. Those of you who have dedicated your lives for the sake of your faith are like the children of Hadhrrat Ishmael who colonised the barren valley. This is not coincidental. The Ta'limul Islam College found its place in Lahore and the High School was based in a house in Chiniot. However, the Madrassa Ahmadiyya and the Jamia Ahmadiyya are established in Ahmad Naggar, which is a part of Rabwah. Rather this is according to Divine Will.”

On this occasion, Huzur recorded a comment as a form of advice in the Jamia register,

“I shall say that which was said by the Holy Prophet صلى الله عليه وسلم on the occasion of the Battle of Uhud. ‘Allah alone is High and Honoured’”

(Al-Fazl 25 December 1948)

It was the wish of Hadhrat Musleh Mau'ood رضي الله عنه that this institution would grow to be among the greatest colleges of the world. God Almighty heard his prayers and blessed this institution with great success according to his wishes. The professional scholars and preachers of this college proved to be successful in their proselytising, education and training efforts across the world. Moreover, to cope with the needs and requirements of an ever-expanding Community, 14 branches of the Jamia have now been established in countries all over the world.

THE TA'LIMUL ISLAM (T.I.) COLLEGE AFTER PARTITION IN LAHORE

Hadhrat Khalifatul-Masih II رضي الله عنه stayed in Rattan Bagh, Lahore, to supervise interests of the Community, as Lahore was the capital city and officials were easily approachable there. Most of the college staff had migrated to Pakistan, a few were directed to stay back, so as to protect college equipment from looting and destruction by the hands of refugees who were pouring into Qadian, and to supervise the safe evacuation of women and children to Pakistan. Muhammad Munir Khan Shami, a Ta'limul Islam College B.Sc. student, who was on guard duty, was martyred by a band of Sikh looters.

Most of Hadhrat Khalifatul-Masih II's رضي الله عنه time was consumed in solving problems concerning settlement issues of migrant families. However, despite his preoccupation, how keenly he was interested to get the college reopened is evident from the events that follow. College Principal Sahibzada Mirza Nasir Ahmad sahib, who stayed back in Qadian, was summoned to migrate and instructed to expedite efforts to find

a suitable building for the college. Dr. Abdul Wahid, director Fazle Umar Research Institute and Chaudhry Muhammad Ali were to assist him in the quest.

STRONG DETERMINATION OF HADHRAT MUSLEH MAU'OOD رضي الله عنه TO REOPEN THE COLLEGE

A College Committee was reorganized to consolidate efforts to locate a suitable building as soon as possible, and look for ways to generate necessary funds for running the college. The financial position of the Community was already debilitated because of relocation. Most of the members had lost their jobs and businesses, and were not in a strong enough financial position. Having this situation in mind, the Committee was reluctant to recommend appealing to members of the Community for the funds. The Committee was unanimous about putting off the college issue for the time being. They presented their apprehensions in a meeting with Hadhrat Musleh Mau'ood رضي الله عنه.

On hearing the Committee's concern, Hadhrat Musleh Mau'ood رضي الله عنه, became emotional and exclaimed in a loud voice, "You are worried about funds! I am worried for our youth. The college will reopen and will never close." He instructed them to speed up efforts to find a suitable place for the college anywhere in Pakistan, and to grab it and start the college.

The Committee visited many different sites in Pakistan. Moreover, members in Multan and Dera Ghazi Khan were requested to locate some suitable building in their area for the purpose.

Meanwhile the college office started functioning in the "Cement Building" in Lahore. The office superintendent and two of his colleagues started enrolling students while sitting on the floor of the office, as there were no chairs available. Sixty students were enrolled, mostly old students from Qadian. During next few months the college shifted from one building to another, vacating one after the other because

of unsuitability. The Settlement Department allotted a dilapidated building on Canal Park, Lahore. All the 60 college students sat in two rows on mats on the floor, facing each other to attend their classes. The room served as a classroom, mosque, as well as a hostel for the night.

At last Ta'limul Islam College moved into a larger but debilitated building of D.A.V. College, in civil lines. Though the building was laid out on a college style, large sums of money were spent on removal of the litter so as to make the rooms habitable. Thousands of rupees were spent to purchase necessary laboratory equipment and books. A part of the college building was refurbished to use as a hostel to accommodate 50 residents, eight to a room.

REMARKABLE ACADEMIC PROGRESS

Despite these difficulties and shortages the number of students rose from 60 to 267 within a year. The library was established with the latest editions of books on every subject. College results were remarkably good. Graduation average for B.A. was 83.3% compared to 39.8% of the university. Within a year Ta'limul Islam College stood neck to neck with the topmost colleges in Lahore.

Extra curricular activities soon gained momentum. College union, Arabic, economic, science, photographic, and radio societies were active. Students participated in university officers training core. Ta'limul Islam College students formed 80% of the squadron who presented the guard of honor to the visiting Emperor of Iran.

Football, volleyball, badminton and swimming teams won honors for the college. The rowing team was top most in the competition held under Punjab Rowing Association. In a short span of time Ta'limul Islam College attained a respectable place among colleges not only of the city, but also of the region. Under the able guidance of the principal, economic society started publishing a series of booklets under the title

“Young Economist,” later replaced in 1950 by “Al-Manar” as college magazine. The college magazine was soon acknowledged as a standard publication. The Principal’s message on the eve of the publication of the first issue was, “With trust in God and Faith in the ultimate triumph of your mission, march on!”

The first convocation of Ta’limul Islam College, Lahore, was held on 2 April 1950. Hadhrat Musleh Mau’ood رضي الله عنه graced the occasion and delivered an important presidential address.

Hadhrat Musleh Mau’ood رضي الله عنه particularly advised the outgoing graduates, to never to stay at one point, and to continue to progress. He referred to the divine law prevailing in nature that nothing rests; there is a continuous change in nature. He advised them to be ever ready for a long unending struggle, and keep trying to move forward, by seeking help and guidance by praying. He stressed that the desired results of highest quality are achieved only by taking appropriate steps at the appropriate time, by using appropriate means. He reminded them never to forget the training which they have received during their stay in their *alma mater*.

ANTI COLLEGE FORCES

Burning in the fire of jealousy over the rapid progress of Ta’limul Islam College, the anti-college forces started brewing conspiracies. The foul thinking anti-Ahmadiyya forces could not digest the Community’s contribution to the service of humanity. They started a series of intrigues and tried day and night to get the allotment of D.A.V. College building cancelled. Their satanic minds tried continuously by creating issues, never wanting to let the college function in a peaceful atmosphere. They tried their utmost to get Ta’limul Islam College uprooted from the building and get it moved to some other smaller building. However, despite these unstable conditions, the college progressed rapidly by the Grace of God and the number of students jumped to 500

within a short period of time.

FIRST ALL PAKISTAN INTER-COLLEGIATE DEBATE

Despite opposition, the college rapidly progressed in curricular and extra curricular activities. The first All Pakistan Inter-College debate was held in February 1950. Teams of Ta'limul Islam College speakers took part in debates held in other colleges around, despite anti-Ta'limul Islam College slogans and hooliganism when Ta'limul Islam College students rose to speak, they continuously brought honors for their college. This success was repeated in the sports events.

TA'LIMUL ISLAM COLLEGE DURING THE TURBULENT YEAR 1953

The year 1953 is remembered in the history of Pakistan as a year of widespread political turmoil in which the city of Lahore was specially implicated. Political issues bent them into an anti-Movement by politicians and the Mullahs. An Ahmadi college student Jamal Ahmad, who was passing by, was martyred by an unruly mob in Bhati Gate area, Lahore. Lawlessness continued until Marshal Law was promulgated by General Muhammad Azam Khan to control the situation. Sahibzada Mirza Nasir Ahmad, Principal Ta'limul Islam College, was arrested at a petty pretext to please the Mullahs.

TA'LIMUL ISLAM COLLEGE AT RABWAH

Since migration from India, The Community had been looking and praying to seek help from God for guidance to get a suitable site to establish the Community's headquarters in Pakistan. The present site on the bank of the River Chenab was decided, and the land was obtained on lease from the government. Hadhrat Musleh Mau'ood رضي الله عنه wanted the college to be shifted to Rabwah as soon as possible, where the foundations of college buildings had already been laid. As soon as the college and

hostel buildings were completed, the college was shifted. There was no underground water at the college site, so a 2,000 feet long underground pipe from another location supplied water for use in the college and hostel. Soon well-equipped science laboratories were completed for FSc. and BSc. Honours classes.

INAUGURATION

Hadhrat Musleh Mau'ood رضى الله عنه graced the inauguration ceremony of Ta'limul Islam College, Rabwah, on 6 December 1954. Hadhrat Musleh Mau'ood رضى الله عنه in his presidential address outlined the college charter. Salient features of which were:

- There is no discrimination regarding religion, cast or creed in this college. Students from all religions are welcome. However, it will be binding on them to spend their lives according to the teachings of whatever religion they profess.
- College authorities expect that each and every student will pray according to the teachings of his religion. He will be reminded if he fails to do so.
- College authorities consider that reminding a person to pray and abide by his religious teaching is not interfering in his religion. Hypocrisy is not to be encouraged.
- College authorities will not tolerate strikes, staying away from classes and demonstrations at any pretext. Doors for dialogue with authorities will remain open if any such situation arises.

LIBRARY

The College library was acclaimed one of the best in the region. Latest additions of text books were available. All well known magazines and journals were subscribed. Students were encouraged to read books. Hadhrat Chaudhry Muhammad Zafrullah Khan donated his personal collection of books.

FAZLE UMAR HOSTEL

Four wings of the spacious building of the Fazle Umar Hostel with more than fifty cubicles and dormitories was available for the residents. Fazle Umar hostel had international residents belonging to different nations, to mention a few, Indonesia, Somalia, Nigeria, Ghana, Mauritius, and Tanzania.

REGULAR ANNUAL ACTIVITIES

Ta'limul Islam College, Rabwah was known all over Pakistan by its various annual regular activities.

The Inter-College Debates drew participants from all over Pakistan. Three Urdu conferences were held, participated by renowned Urdu writers and poets from within the country and India. They presented their scholastic papers on advancement of the Urdu language. The speeches were published in Booklets entitled Zikr-i-Urdu. The All Pakistan Basketball championships, a three day basketball gala was a regular annual feature in which teams from all over Pakistan participated. The All Pakistan Rowing Competition was held in the River Chenab annually, participated by teams from all over Pakistan. Ta'limul Islam College rowing team retained the Punjab University championship for several years.

The college results were always above university average. Almost every year college students topped the university exams. Scientists, poets, writers from within Pakistan and all over the world were invited to speak to the college students. Thursday afternoon was reserved for subject society meetings. Students read papers on different aspects of their subject. Once a month the societies used to hold a picnic at Chenab River, enjoying lunch and boating in the river. (Tareekhe Ahmadiyyat, Vol 10, Maulana Dost Muhammad Shahid)

POSTGRADUATE DEGREE COLLEGE

A scheme to bifurcate Ta'limul Islam College into Inter (old campus) and Post-graduate College (new campus) was launched during the years 1961-62. The college started postgraduate classes in advanced physics and became the only institution in the Province, apart from the Punjab University itself, which provided instruction in advanced physics at the Masters level. The college has a brilliant record in that respect. Since the start of these classes many of the candidates it has sent up for the Master of Science Degree in Physics have passed the examination in the First Division and some of them have established distinguished records.

Thus, though the College encountered a series of vicissitudes during the first decade of its existence, yet under the wise and devoted guidance of its Principal and the constant supervision of Hadhrat Musleh Mau'ood رضي الله عنه it marched forward from success to success and established a high and enviable record of academic and athletic achievement.

THE FAZLE UMAR RESEARCH INSTITUTE

Hadhrat Musleh Mau'ood رضي الله عنه set up a Science Research Institute to prove that the deed of God embodied in the laws of nature totally corroborate the teachings of Islam and Ahmadiyyat. This was the purpose of the college and the research institute. The students would focus on the study of nature to disprove the deceptive claim of the Europeans that the laws of nature stand contrary to the teachings of the Holy Qur'an. Their research would prove the ability of the Qur'an to correctly discuss all important events of the past present and future from the beginning of the universe to its ultimate end.

The schools and colleges of Rabwah ceased to provide a high standard of education when they were nationalised by the government in 1972. Today these institutes

stand crumbling and their standard of education has declined significantly. However, the Community has been able to establish many other educational institutes.

THE FORWARD MARCH OF AHMADIYYAT

Hadhrat Khalifatul Masih II رضي الله عنه moved from his temporary residence in Rattan Bagh, Lahore to his permanent residence at Rabwah on 19th September 1949 and was now able to devote his full attention to the establishment of the new World Headquarters of the Movement, pulling together all the threads that bound the Community and restarting the forward march of the Movement which had been so grievously interrupted by the tragic events that followed upon the partition of the country. The finances of the Community had fallen into a certain degree of inevitable disarray and were speedily reorganised on a firm basis and henceforward went on multiplying themselves in a surprising manner. In April 1949, the Annual Conference of the Movement had already been held in Rabwah, and most of the institutions of the Movement were re-established in Rabwah in the course of the year. Of the principal institutions, only the Talimul Islam College continued in the D.A.V. College building in Lahore, awaiting the construction of its own building at Rabwah. This took another five years. After the move of the Khalifatul Masih to Rabwah, everything began to hum as of yore and all the branches in Pakistan and abroad became firmly knitted together once more unobstructed and freely circulating under his guidance.

The Movement had established footholds in British East Africa, as it was then, in the time of the Promised Messiah عليه السلام. The footholds became linked together in the course of time, and during the Second Khilafat burgeoned into a network of active branches.

In the early years of the Second Khilafat, branches of the Movement had been established in the British colonies of West Africa and were doing very good work. Indeed, they were making such rapid progress that Christian missionaries in West Africa, and those interested in the spread of Christianity in the West African states,

began to be apprehensive that their dream of Christianising the whole of West Africa was likely to be frustrated in consequence of the advent of Ahmadiyyat in some of the West African countries.

Ahmadiyya missions had also been opened in some of the countries of South East Asia and were making good progress, particularly in Indonesia. Active branches had been established as far a field as Palestine, Fiji and Mauritius.

An Ahmadiyya Centre had been established in Chicago, Illinois, and branches were springing up in some of the mid-western and eastern states of America. Thus, the Movement was already assuming worldwide standing. So far the only notable mission established in Europe was the one in London, which had come into being simultaneously with the Second Khilafat.

A mission had, at one time, been opened in Paris but was not able to gain a firm foothold in that city, or outside it, and was closed a few years later. The persistence and steadfastness of the missionary assigned to Madrid began slowly to yield fruit and within a few years a small Spanish group of adherents of the Movement emerged in Madrid. A mission was opened in Rome, and though at one time it appeared that a branch of the Movement might be established in the capital of Christendom, that expectation was fulfilled after the Second Khilafat. A beginning was made in Poland and later in Hungary and also in Albania, but political developments in those countries blocked further progress.

These instances afford further confirmation of the verity, repeatedly affirmed in the Qur'an, that all guidance is in the hands of God and proceeds from Him, and there is a term appointed for every consummation. Man's part is to put forth earnest, prayerful effort in the full certainty that the divine purpose is bound to be fulfilled in all respects in due course.

Some of the other countries of Europe, however, presented a more hopeful picture.

Under the dynamic direction of Hadhrat Khalifatul Masih II رضي الله عنه, missions were also established in Switzerland, Germany, the Netherlands, Denmark and Sweden. These missions made such good progress that mosques were built during the Rabwah period of the Second Khilafat in Zurich, Frankfurt, the Hague and Hamburg. All this activity has stemmed from the initiation of the Tehrike Jadeed by Hadhrat Khalifatul Masih II رضي الله عنه in 1934.

HADHRAT MUSLEH MAU'OOD رضي الله عنه AND THE SYSTEM OF WASIYYAT

The gap between the rich and the poor is the widest it has ever been in the history of mankind and continues to grow ever wider concentrating wealth into fewer and fewer hands. Religion cannot cater for man's moral and spiritual needs in isolation without considering his individual, social, political and economic needs.

The Promised Messiah عليه السلام laid the foundation of a New World Order by introducing a scheme, called "Wasiyyat" (a Will or testamentary direction). According to it, the testator promises, on his own free will, to lead a life of righteousness dedicated to the service of God and mankind and paying at least one-tenth (or a maximum of one-third) of his income and property. If he owns a house or some other property, anywhere in the world, he must pay one-tenth of its valued price. Upon the death of such a person, his case will be reviewed and circumstances permitting he shall be buried in the *Bahishti Maqbara* (Heavenly Graveyard).

This is not an innovation thought up by the founder of the Community. The Holy Qur'an clearly mentions the concept of Al-Wasiyyat (The Will) in the following words "Surely Allah has purchased of the believers their persons and their property in return for the heavenly Garden they shall have..." (Ch. 9:V.111) This verse is amplified by the verse of The Holy Qur'an, "you cannot attain to righteousness unless you spend out of that which you love..." (Ch.3:V.93) The word used in this verse for righteousness is Al-Birra, which means goodness and righteousness of a high order. It means that one must be prepared to sacrifice everything that one holds dear in order to attain true faith which is the essence of all righteousness.

The Holy Qur'an says, "When Paradise is brought nigh" (Ch.81:V.14). Hadhrat Khalifatul Masih II رضي الله عنه in a sermon delivered on 26th August 1932 in explaining

this verse noted, “Allah has blessed us with a great opportunity. Paradise has been made approachable. The system of Al-Wasiyyat is our path to this.”

TEHRIKE JADEED—THE FORERUNNER TO THE WASIYYAT SCHEME

One can judge the importance given by the Community to this system from a book entitled, “The New World Order of Islam”, that is based on the lecture delivered by Hadhrat Musleh Mau’ood رضى الله عنه at an Annual Gathering. He argues that the slogans being raised about the various ‘isms’ and organisations around the world are all worthless. Starting with the philosophy behind the creation of the *Tehrike Jadeed* scheme, Hadhrat Musleh Mau’ood رضى الله عنه states:

“As I have indicated, however, this scheme requires time before it matures. It must await the years when the greater part of the world will have accepted Ahmadiyyat. Our present income is not adequate even for the efficient running of the Centre. God therefore inspired me with the idea of the Tehrike Jadeed as a means of establishing a central fund, which may be utilised towards the more intensive propagation of Ahmadiyyat. The Tehrike Jadeed therefore is a symbolic offering of faith to God indicating that as time is not yet ripe for the universal establishment of the new order based upon Al-Wasiyyat, we proceed to construct a humble model of it by means of the Tehrike Jadeed, so that pending the establishment of the system based upon Al-Wasiyyat we should be able to utilise the funds obtained through the Tehrike Jadeed for the spread of Ahmadiyyat, and this in turn should enable us to carry on into effect, on an ever wider scale the objects of Al-Wasiyyat.

“It is obvious that as Ahmadiyyat spreads, the system based upon Al-Wasiyyat will embrace wider and wider circles and the national fund will continue to

grow. Things always move slowly at first but soon gather speed and momentum. It is true that the funds collected by means of wills are at present not very large, but as Ahmadiyyat goes on spreading faster and faster, these funds will also grow. By a natural process they will go on multiplying, so that the day of the complete establishment of the new order will come nearer and nearer.

“In short, though Tehrike Jadeed had in point of time been inaugurated after Al-Wasiyyat, it is in effect its forerunner. In other words, it is an Elijah to the Messiah of the new order and it proclaims the ultimate supremacy of the message and principles of the Promised Messiah عليه السلام. Every person who participates in the Tehrike Jadeed helps to foster the system of the Wasiyyat and every person who does this helps in the establishment of the new order.

WASIYYAT – TO ESTABLISH PEACE & SECURITY THROUGHOUT THE WORLD

“To sum up, the system of Al-Wasiyyat comprises within itself the whole social and economic system of Islam. They are mistaken who think that the fund established by the Wasiyyat can be used only for the verbal propagation of Islam. This is not correct. The Wasiyyat contemplates both verbal propagation and practical establishment. It no doubt includes missionary effort, but it equally includes the complete establishment of the system under which the needs of every human being should be looked after in a dignified manner. When this system attains maturity, it will provide not only for missionary work but will also help abolish want and distress by making adequate provision for the needs of all individuals. An orphan will not have to beg, nor will a widow have to ask for charity, nor a needy person to suffer anxiety. The system will be a mother to children, a father to youth and will afford security to women. Under this system, not by means of

compulsion or coercion, but out of real affection and goodwill, a brother will be eager to help his brother. Nor will such sacrifice be in vain. Every giver will be recompensed many times over by God. The rich will not suffer loss nor will the poor suffer privation. Nation will not fight nation, nor class will contend against class. The system will put everyone under an obligation.

“I assure you that the new order will not be inaugurated by Mr. Churchill or Mr. Roosevelt. Declarations like the Atlantic Charter will accomplish nothing. They are full of defects and shortcomings. New orders are always established in the world by Prophets raised for the purpose by God. They have no bitterness against the rich, and no bias for the poor.

“They are neither of the East, nor of the West. They are the Messengers of God and proclaim the teachings which furnish the foundations of true peace. Today also, peace will be established only through the teachings of the Promised Messiah عليه السلام the foundations of which were laid in Al-Wasiyyat in 1905. We should all realise the significance of Al-Wasiyyat, and remember the fundamentals to which I have drawn attention in the course of this address.”

(The New World Order of Islam, by Hadhrat Musleh Mau'ood رضي الله عنه, pg.136-139).

WASIYYAT — AN INTERNATIONAL INSTITUTION WHICH CONTINUES TO SPREAD THROUGHOUT THE WORLD

The Promised Messiah عليه السلام originally established the Bahishti Maqbara in Qadian. However, as the Community grew and prospered Heavenly Graveyards began to appear all over the world. Hadhrat Musleh Mau'ood رضي الله عنه established the Heavenly Graveyard in Rabwah, Pakistan soon after partition. This is where the graves of Hadhrat Musleh Mau'ood رضي الله عنه and Hadhrat Khalifatul Masih III رضي الله عنه are located.

Many Companions of the Promised Messiah ﷺ, and many devoted servants of his heavenly Community are buried here.

Hadhrrat Musleh Mau'ood رضي الله عنه sent a message to the members of Ahmadiyya Jama'at, USA and enjoined upon them to join the sacred institution of Wasiyyat. He also indicated that several burial plots would be purchased for these Moosian in different parts of the country in the following words:

“Once you have studied the whole document carefully (referring to Al-Wasiyyat written by the Promised Messiah ﷺ), you will fully grasp its grand purpose and objective but I also request Brother Khalil Ahmad Nasir that he should arrange that the purpose and objective of Al-Wasiyyat should be explained to you by representatives of the Movement in detail at your respective centres. In compliance with the spirit of Al-Wasiyyat, the Ahmadiyya Association of the United States of America will arrange the purchase, as early as possible, of a suitable plot of land in some central locality which may be dedicated as the place of burial of those who make their wills in compliance with the conditions set out in Al-Wasiyyat and the rules promulgated from time to time by the Head of the Movement and the Central Ahmadiyya Association and Tehrike Jadeed. I am convinced that once this project is put into effect in the United States, it will quickly gather force and thousands of your country men, maybe even millions, will in due course join this scheme and thus swell the number of those who shall continuously devote their efforts and substantial portions of their income and properties to the objects mentioned in Al-Wasiyyat.

As the number of such sincere and devoted Ahmadis increases it may become necessary to establish similar burial places in different parts of the country, and this shall be done from time to time as necessity shall require.”

(Review of Religions, January 1956, p.8-14).

In accordance with the instructions of Hadhrat Musleh Mau'ood رضى الله عنه, the Jama'at has established graveyards for the Moosies at thirteen locations in USA.

Every bygone day is a witness to the fact that every single word of the prophecy mentioned earlier was fulfilled and continues to be fulfilled. After the establishment of the system of Wasiyyat, the sincere members of the Jama'at have donated their properties amounting to millions of pounds to the Jama'at, and this trend is still continuing. Even the enemies of Ahmadiyyat have acknowledged this fact. Hence, during the Khilafat of Hadhrat Musleh Mau'ood رضى الله عنه, a Pakistani newspaper noted:

“The third aspect of the Qadiani (i.e. Ahmadiyya) Organisation is that system of propagation which has made this Jama'at an international Jama'at. In this context the reality should be clearly understood that all the Jama'ats in India, Kashmir, Indonesia, Israel, Germany, Holland, Switzerland, America, England, Damascus, Nigeria, African regions and Pakistan accept Mirza Mahmud as their Khalifa. And some of their Jama'ats and individuals in some other countries have donated millions of rupees worth of properties to Sadr Anjuman Ahmadiyya Rabwah and Sadr Anjuman Ahmadiyya Qadian.”

(Al- Mimbir, Lyalpur, 2nd March 1956, page 10).

The manifestation of this sacred system of Wasiyyat worldwide are clear for all to see. The institution of Wasiyyat, by the Grace of Allah, is now established in 75 countries throughout the world.

THE STATE OF JAMMU AND KASHMIR

The most baffling and yet vital issue that confronted Pakistan at the very moment of its emergence as an independent state was the question of the accession of the State of Jammu and Kashmir to Pakistan. Over 80 per cent of the population of the State was Muslim, but the ruler was a non-Muslim who was anxious to bring about the accession of the State to India, rather than to Pakistan. In an attempt to coerce the high-spirited Muslims of Poonch, many of whom had obtained military training during the Second World War, into opting for accession of the State to India, the Maharaja and his administration embarked on a programme of repressive measures in Poonch. These measures evoked a violent reaction on the part of the Muslim population of Poonch, who repudiated their allegiance to the Maharaja, declared their independence of him, and took up arms to defend themselves against the Maharaja's military forces. They achieved a measure of success in the early stages of their struggle in which they were helped by their kith and kin across the border in the Punjab. When the news of their heroic struggle was carried to the tribal areas of the Frontier, a large scale incursion of tribal forces into the State of Kashmir was organised, which the Maharaja's forces were not able to withstand. At this juncture the Maharaja fled in panic from Srinagar, the capital of Kashmir, to Jammu, the capital of the territory of that name, and dispatched an urgent message to the Government of India offering the accession of the State to India and pleading for immediate military assistance. His offer of accession was provisionally accepted and adequate military assistance was immediately provided by the Government of India. It was announced by the Government of India that once law and order were restored in the territories, the question of the accession of the State to India or Pakistan would be determined in accord with the freely expressed wishes of the residents of the State.

Subsequent developments clearly established that this announcement of the Government of India was only a ruse to cover its military takeover of the State which, from the very first moment, was intended to make the State an integral part of India. The arrival of the Indian military contingents in the valley of Kashmir served to block the advance of the tribal hosts a few miles short of Srinagar, but thereafter the severe cold of the winter in the mountainous region of Kashmir brought about a stalemate and India found it difficult to drive the tribal hosts out of the territories. In the meantime Gilgit, Hunza and portions of Ladakh repudiated their nominal allegiance to the Maharaja and went over to Pakistan.

In this situation the Government of India, at the beginning of 1948, placed the matter before the Security Council of the United Nations describing it as a situation that constituted a grave threat to the maintenance of international peace. Pakistan was represented before the Security Council by an Ahmadi Foreign Minister, Hadhrat Ch. Muhammad Zafrulla Khan.

The Security Council, after listening to lengthy statements of the representatives of India and Pakistan, discovered that despite their acute differences of outlook, points of view and appraisal of the actual situation, there was one matter on which there was enough agreement between the parties which could form the basis of a settlement of the dispute between them. The Indian representative had made a clear submission to the Security Council what the policy of the government of India on the question of the accession of a State to India or Pakistan was. In cases in which the ruler of a State adhered to one religious persuasion and the majority of the people of the State professed allegiance to the other religious persuasion, the question of the accession of the State should be determined in accordance with the freely expressed wishes of the people of the State. This was acceptable to Pakistan. When, however, the Security Council framed a resolution which would ensure a free expression of their wishes by the people

of Kashmir on the question of the accession of the State to India or to Pakistan, India embarked upon a course of subterfuge, chicanery and quibbling, against which the Security Council, and the Commission appointed by it, felt helpless. The Commission did succeed in persuading the two governments to accept two resolutions proposed by it with the object of ascertaining the wishes of the people of the State on the question of accession, and in consequence to agree to a ceasefire on 1 January 1949. A ceasefire line was settled and demarcated on the ground, and there the matter has stuck so that the Government of India pretends that there is no longer any dispute over the question of the accession of the State as India has unilaterally carried out its original design of making the State of Jammu and Kashmir an integral part of its dominions. The question is still formally on the agenda of the Security Council, but no one knows how to move it towards a solution that would be acceptable, not only to Pakistan and India, but also the people of Kashmir, whose interests are vitally involved. Despite all that has happened and all the efforts that India has made towards winning the goodwill of the people of Kashmir, there is no doubt in anyone's mind that if the wishes of the people of the valley were ascertained under conditions and in a manner that would guarantee their free expression, there would still be near unanimity in favour of the accession of the State to Pakistan, rather than to India.

From the moment of his arrival in Lahore at the end of August 1947, Hadhrat Khalifatul Masih had been at pains to point out that the accession of the State of Jammu and Kashmir to Pakistan was vital, not only from the point of view of the defence and security of Pakistan, but also for the commercial and industrial development both of Pakistan and of Kashmir itself. He also urged that the question of the accession of Kashmir to Pakistan or to India must be approached keeping in mind the future of the State of Hyderabad in South India. He maintained that a clear and unequivocal understanding must be reached with India that these two problems should be resolved

by the application of the same principle to both, that is to say, it should be agreed that the question of accession of the two states should be determined either according to the wishes of the respective rulers in each case, or according to the freely expressed wishes of the people of each State. His own inclination was in favour of securing the accession of Kashmir to Pakistan and not in any way obstructing the accession of Hyderabad to India. Unfortunately, his strong pleas on that behalf were ignored by the authorities in Pakistan with dire consequences in the long run.

THE FURQAN BATTALION

Towards the end of April 1948 it was realised that India had decided to seek a solution of the problem of Kashmir through the use of military force, and military intelligence indicated that India was making preparations for a military advance in strength all along the line in Kashmir. The Prime Minister of Pakistan received a report from the Commander-in-Chief of the Pakistan forces which stressed the perilous situation in which Pakistan would be placed in case of a military advance in force by India along the Kashmir border. The report concluded with a strong recommendation that Pakistan should post its regular forces along the border of Kashmir in sufficient strength to block the advance of the Indian forces. Acting upon the advice of the Commander-in-Chief, the Prime Minister, who also held the portfolio of defence, authorised military dispositions to be made along the Kashmir border in conformity with the recommendation of the Commander-in-Chief, so that from the first week of May 1948 the regular forces of both Dominions were engaged in combat against each other along the Kashmir border.

Hadhrat Khalifatul Masih II رضي الله عنه was not content with offering well reasoned advice to the Administration of Pakistan. He made a substantial contribution in terms of men and money towards the struggle that Pakistan was now waging with India over

the accession of Kashmir. The number of Ahmadis serving in the Pakistan forces at the time, both as officers and other ranks, was much higher than their proportion in the population. Those of them who were serving in the units that were engaged in combat on the Kashmir border established an enviable record of good service and outstanding achievement in battle. The Community had suffered terribly in respect of personnel and resources in the tragic aftermath of the partition. Nevertheless, under the directions of the Khalifatul Masih, an entire battalion of Ahmadi volunteers was organised and was placed at the disposal of the Commander-in-Chief, for deployment on the Kashmir border in the late spring of 1948. It was called the Furqan Battalion and continued in active service on the Kashmir front till the cessation of hostilities on 1st January 1949. The entire cost of maintaining the Battalion at the front was borne by the Community.

In a Friday sermon delivered by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV رحمه الله تعالى on March 8, 1985 at the Fazl Mosque, London elaborated on the role played by the Community in Kashmir. He stated that at the time when organised efforts were being made by Pakistan for the freedom of Kashmir and the freedom forces were struggling on their own, Jama'at-e-Islami was issuing terrible *fatwas* and propagating that it was not *jihad* anymore. In other words, an oppressed country where the lives of Muslims were at stake, where Muslim countries from around the globe started taking steps to protect them; at that time, a fatwa was being published from Jama'at-e-Islami instructing not to go near Kashmir since it was not *jihad*.

When Hadhrat Musleh Mau'ood رضي الله عنه announced the armed struggle for the liberation of Kashmir, some of the Ahmadis living in villages thought that it was an ordinary scheme and that it would not matter if one did not participate in it. They thought that if it were a religious scheme or a question of Community services then they would be ready but in the matter of Kashmir there were other Muslims who could fight for it.

Hadhrat Musleh Mau'ood رضي الله عنه was very concerned when no one put their names forward from the villages. He sent a message, and the person delivering the message told the villagers that they could not imagine how concerned Hadhrat Musleh Mau'ood رضي الله عنه was about Kashmir. He added:

“I have brought the message of Huzur saying, ‘get up and offer your sacrifices for the Islamic World.’”

The person who carried the message at that time said that

“a lady stood up and said, ‘I am astonished and filled with shame to see that the message of the Khalifa is before you and you are not moving. I have got one son and I offer him with the prayers that God Almighty should grant him martyrdom, and I should not see his face again.’”

This is the sense of honour that was being shown by the Ahmadi mothers. Hadhrat Musleh Mau'ood رضي الله عنه narrated this incident in his speech and said:

“Look! I tell you, taking God as my witness, that a cry immediately issued from my heart when I heard about it: O Allah if a sacrifice of human blood has been decreed for this cause, then I beg that you take my son as a ransom for the son of this lady.”

Such was the enthusiasm with which the Ahmadiyya Muslim Community fought the *jihad* of freedom for Kashmir.

The sons of the opponents of Ahmadiyyat were sitting miles away from the battlefields. Hadhrat Musleh Mau'ood رضي الله عنه not only made the announcement of *jihad* but also sent his sons to the Kashmir Front, for which they suffered many difficulties on the war front. Some of them suffered with dysentery, some became weak because of starvation, but Hadhrat Musleh Mau'ood رضي الله عنه never called them back due to these severe illnesses. I remember that some of the children expressed extreme pain, their conditions being critical and the circumstances unfavourable, as well as some suffering

with bloody dysentery. They wrote that they should be allowed to come back. Hadhrrat Musleh Mau'ood رضى الله عنه ordered them to stay back in the same condition and that they were to serve their country and the nation.

Looking at such selfless services of the Ahmadiyya Muslim Community, some God fearing non-Ahmadi people felt it too and they testified about the sacrifices of Ahmadis during that time. One Hakim Ahmad Din, President Jama'at-ul-Masha'ikh Sialkot wrote in his magazine Qa'id-e-A'zam—January 1949:

“Currently out of all the Muslim organisations, the Qadiani sect of Ahmadi Jama'at is number one. They have been organised from the beginning, are punctual in prayers and fasting etc. Their missionaries are successful not only here but outside in foreign countries as well. They played a major role in the success of Muslim League for the creation of Pakistan. In the struggle for Kashmir the kind of sincere and wholehearted participation shown by Ahmadi Jama'at along the side of Kashmir's Mujahidin and the sacrifices shown by this Jama'at cannot be observed, in our opinion, in any other Muslim Jama'at that has shown such kind of courage and steadfastness. We are thankful to the Ahmadi elders in all of these matters and pray that God Almighty may bless them with greater capacity to help their country, nation and religion.”

The Battalion established a high reputation for discipline, courage, bravery and an eager spirit of service and sacrifice, an appreciation of which was conveyed by the Commander-in-Chief in his letter to Hadhrrat Musleh Mau'ood رضى الله عنه, when the Battalion was disbanded.

THE DISTURBANCES OF 1953

The first grave crisis encountered by the Movement was the death of its Holy Founder on 26 May 1908. By the Grace and Mercy of Allah, the Movement negotiated it successfully through the unanimous election of Hadhrat Maulvi Nooruddin sahib as Khalifatul Masih I.

An even graver crisis arose in March 1914 on the death of Hadhrat Khalifatul Masih I رضي الله عنه. For a while it threatened to rip the Community apart right down its middle. Again, by the Grace and Mercy of Allah, it was surmounted by the wisdom, sagacity, tact, foresight and prayers of Hadhrat Khalifatul Masih II رضي الله عنه.

Sir Herbert Emerson and the Ahrar combined to confront the Movement with a third crisis twenty years later, in the autumn of 1934. The Grace and Mercy of Allah again came to the rescue of the Movement, and the blessed initiation of *Tehrike Jadeed* opened the way for further and faster progress of the Movement.

Hadhrot Musleh Mau'ood رضي الله عنه used all the means at his disposal to fight for the creation of Pakistan, a stance contrary to most of the other religious communities. Both after the creation of Pakistan and historically [before Pakistan] it is a fact that no other Islamic movement or religious movement has put forward such wonderful efforts as the Ahmadiyya Muslim Community in the history of the Kashmir Liberation Movement. Besides, such was the exalted station of Hadhrot Musleh Mau'ood رضي الله عنه that no one could equal or surpass him with respect to the way he organised his Community, the coordinated expansion of its missionary work, his moral and spiritual upbringing of the Community and his knowledge and deep insight of the Holy Qur'an.

The success of the Community particularly in these areas and the removal of all obstacles, thereby demonstrating God's help and support for the Community, were enough to perplex its enemies. Hence, to try and reinstate their lost goodwill they

cooked up another deadly plot in 1953. This time the situation was much more dangerous than the one in 1934.

There were widespread demonstrations and anti-Ahmadiyya riots throughout West Pakistan, leading to an almost complete breakdown of law and order. The enemies held political rallies, street marches, and published inflammatory articles in the newspapers. Murder, grievous hurt, arson and large-scale destruction of business and property were let loose against the members of the Community. The ruling party in the province of Punjab also joined hands with the militants.

When the situation of the Community reached a life and death point, Hadhrat Musleh Mau'ood رضى الله عنه announced:

“God Almighty has established the Ahmadiyya Community. If these people win then we admit we were on the wrong path, but if we are on the right path, then they will assuredly fail”.

(Al-Fazl, February 15th, 1953).

The leading troublemakers were the Ahrar and the ulema (learned scholars), who had consistently opposed the creation of Pakistan. Maulana Abu Ala Maudoodi, the founder of the Jama'at-e-Islami, became their voice. The Ahrar who had no political career in Pakistan because of their anti-Pakistan stance during partition, tried to use this issue to seek some political standing in the newly established Muslim state by exploiting people's religious feelings, a fact that was later established by a court of inquiry set up jointly under Justice Mr. Muhammad Munir and Justice Mr. M. R. Kayani to investigate the causes of the disturbances. This enquiry was published as the Munir report.

Yet again, the Grace and Mercy of Allah enabled the Community to weather the storm. The situation changed so dramatically and suddenly that this mischief also fizzled out. The ringleaders were humiliated. Those who had intended to wipe out the

Jama'at were themselves wiped out from the face of the earth. The Community continued to successfully move forward despite the great suffering and severe opposition.

The history of Ahmadiyyat bears witness to the fact that no one remembers the erstwhile opponents of Ahmadiyyat. Yet through the blessings of Khilafat, Ahmadiyyat is flourishing in the world and millions of people devotedly profess the faith of Ahmadiyyat, or the true Islam.

Explaining the objectives of the Ahrar, the Munir Report states:

“...that their object was to create dissensions among Muslims and to undermine public confidence in the stability of Pakistan, that the agitation [of 1953] was clearly designed to destroy Muslim solidarity by fomenting internecine dissensions under the cloak of religion...”

(Report of the Court of Inquiry, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, printed by the Superintendent, Government printing, Punjab, 1954, p. 148)

On p.259 of the same Report, it is written:

“The conduct of the Ahrar calls for the strongest comment and is especially reprehensible—we can use no milder word—for the reason that they debased a religious cause by pressing it into service for a temporal purpose...”

(Report of the Court of Inquiry, constituted under Punjab Act II of 1954 to enquire into the Punjab Disturbances of 1953, printed by the Superintendent, Government printing, Punjab, 1954, p.259).

On 19 October 1953 Hadhrat Musleh Mau'ood رضي الله عنه opened the Offices of Tehrike Jadeed as well as the Offices of Sadr Anjuman Ahmadiyya in Rabwah. Bear in mind that these offices were being opened after the bloody disturbances and shamefully evil instigations in which the opponents of Ahmadiyyat had made every effort to wipe this godly Community off the face of the earth. The opening of these offices was a very effective and beautiful answer to the opposition, enmity and the hail of abuse suffered during these disturbances. Unaffected, the members of this Community would continue their virtuous and beneficent work which God had ordained for them.

ATTEMPT ON THE LIFE OF HADHRAT KHALIFATUL MASIH II رضي الله عنه

In March 1954 Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II رضي الله عنه completed forty years of his Khilafat. It will be appreciated that from the moment of his election to his sacred and exalted office, the Khalifatul Masih had been continuously preoccupied with problems of a baffling variety and volume calling for the exercise of the highest qualities of astonishing diversity, however, on no occasion was he found wanting. If he had confined himself entirely to urging the Community towards the maintenance of a high standard of moral and spiritual qualities, that in itself would have been a full-time occupation, calling for the very best that any human being could put forth. Under his wise and fostering care, reinforced by his continuous humble and earnest supplications to the Divine, in all seasons and at all hours, but more particularly during the latter part of the night, the Community had grown vastly in numbers and was now spread all around the globe. Its constant care and supervision, the provision of comfort and consolation for different sections in diverse situations of trial and tribulation, the constant urging towards higher achievement in all walks of life, the demand for the upholding of the highest moral and spiritual values, imposed upon the Khalifatul Masih a heavy strain which, but for the Grace and Mercy of God, would have destroyed a lesser person within the space of a few years. His high and sterling qualities and characteristics had, however, been presaged in glowing and superlative terms by God Himself in the prophecies set out in the announcement of his revered father of 20 February 1886. Every one of them was illustrated and fulfilled in an astonishing manner, in the face of the most adverse combination of circumstances during the course of more than half a century of his Khilafat. To the members of the Movement he was, at all times, a deeply loving father to whom they could look at all

times and in all circumstances for guidance, advice, help, encouragement, appreciation and admonition; to all intelligent, reasonable people of goodwill he proved himself a wise friend and counsellor; towards his opponents he was forbearing and truly sympathetic over their lack of understanding; to the afflicted he was, without discrimination, a ready source of comfort, consolation and relief. Yet, there were those who, through error, bigotry, misunderstanding or sheer perversity entertained bitter hostility towards him and were capable of subjecting him to the most heinous outrages.

One day in March 1954 a young man belonging to this last category managed to take his stand in the first line of worshippers immediately behind him, while he was leading the afternoon service in the principal mosque at Rabwah. In the middle of the service he suddenly advanced upon him from his rear and drove the blade of a long sharp knife into his neck with murderous force. There was profuse bleeding from the injury which the efforts of those who were nearest to him failed to staunch completely. With a wad of cotton cloth pressed closely against his neck he was able to walk across the few yards that separated him from his residence. In his state of agony, characteristically, his first thought was for the safety of his assailant. He directed: "Secure the young man but do him no harm. This is an order." His direction was loudly announced to the bewildered congregation in the mosque and served to secure his assailant against the least harm. He was, in due course, handed over to the police and was eventually sentenced to a substantial term of imprisonment.

The injury inflicted upon the Khalifatul Masih was deep and grievous and had a serious effect on his nervous system. The surgeons who attended upon him made a diagnosis which they put in reassuring terms. The speed with which the injury was apparently healed also served to reassure everyone; but its after effects persisted and it soon became apparent that he was not able to maintain his activities at the level at which he was accustomed to work. He was 65 years of age, had never been in robust

health, had always driven himself hard and had given himself little respite. He was now called upon to pay part of the price. On the other hand, but for the sheer Grace and Mercy of God, the injury might have proved instantaneously fatal. Indeed, the surgeons were surprised that his life had been spared. The blade of the knife had penetrated into his neck a distance of four inches and its point had stopped right at the jugular vein. The examination of the surgeons and the X-ray impressions failed to reveal any injury to the vein itself. But as the patient, even after the apparently complete healing of the wound, continued to suffer discomfort and unease, he was not satisfied that all was well; though the repeated examinations carried out by the surgeons disclosed no cause for the discomfort. They hoped that the passage of time would complete the process of inner healing and the slight strain on the nervous system would be eased gradually and would ultimately be removed altogether. This prediction was not completely fulfilled and the Khalifatul Masih decided in 1955 to proceed to Europe and seek expert medical and surgical advice.

TRIP TO EUROPE FOR MEDICAL TREATMENT

In an enchanting message to the members of the Community, Hadhrrat Musleh Mau'ood رضي الله عنه gave details about his illness and the doctor's advice to seek treatment in Europe. Thereafter, betraying an extraordinary attachment and devotion to his beloved Community he stated:

“Every human being who is born must also die. In the moments when I felt my soul ebbing away, I was not sad about leaving this world. I was sad over leaving you people forever. And I could see that such a man does not yet exist in our Community who can watch over you like a father. My mind could not bear any burden at the time but I kept praying during those moments that O my Lord who is my true Father and my Heavenly Father, I am not worried for my children who will be orphans. I am only worried for that Community which was established by the one commissioned by You after so many centuries. It will be orphaned. If You can comfort me with the assurance that You will cater for their orphaned state then these moments of suffering will become bearable. However, how can you expect this from me when the enemies of these hundreds of thousands of spiritual children that you have granted me are present in every nook and corner and satanic spears are repeatedly being raised for their extermination? When there is nobody after me to absorb the blows from these lances, then please tell me how I should tolerate this reality.”

It is therefore quite apparent that this trip was for the treatment and well being of Huzur. However, every moment of Huzur's life testifies that his contentment and tranquillity was connected to the progress and spread of Islam and this trip was no exception.

In May 1955, Huzur first arrived in Beirut, Lebanon where he visited the ancient

sites of Baalbek. From Beirut he travelled onto Switzerland via Athens and Rome. He sought treatment from a homoeopathic doctor in Zurich and the same day he asked Hadhrat Chaudhry Muhammad Zafrulla Khan to oversee the building work on the new mosque in Holland.

In the same month he wrote to the Nazir Aa'la, Sadr Anjuman Ahmadiyya instructing him to plant trees throughout Rabwah. He stated:

“It is necessary to plant as many trees as possible in Rabwah for the well being of its inhabitants. Trees cannot survive without water...the existing tube wells ought to be serviced. Moreover, it would be better to upgrade with electric engines so that output can be maximised ensuring the trees already planted do not dry up. It is also important to establish other tube wells as soon as possible... ten or fifteen times more trees than we have now or even more than this should be planted. Electricity has now made the job very easy.”

He was examined very thoroughly by top experts in Zurich, Hamburg and London with such assistance as could be drawn from X-ray impressions, etc., and the unanimous conclusion was that the point of the knife had broken at the jugular vein and was embedded in it. The expert advice was that no attempt should be made to extract it, as the risk to his life involved in any such operation was too serious to be worth taking. It was hoped the pressure on the vein and the consequent effect on the nervous system might be slowly eased and the patient be able to resume his activities at a reduced tempo. He was advised to adopt a restful pattern of life and to avoid hard work and long periods of sustained labour. For a person of his temperament and high capacities this was a disappointing prospect. But there was no help for it. He was still able to carry on a comparatively active life, but the pressure on his nervous system, instead of being eased with the passage of time, tended to be intensified progressively.

During his visit Huzur inspected the various missions in Europe and held a confer-

ence in London of all the missionaries working in the different European countries in which he evaluated their activities and progress and gave them directions and furnished them with guidance with regard to their future work.

On 26 August 1955, Huzur embarked on his journey back to Pakistan and arrived in Pakistan on 5 September 1955. Hadhrat Sahibzada Mirza Tahir Ahmad, who later became the fourth Khalifa of the Community, stayed in England for studies until October 1957.

After his tour of Europe he called upon members to devote their children to the Jama'at for the preaching of Islam in European countries.

THE FAZLE UMAR

One of his prophetic titles was *Fazle Umar*, indicating his spiritual affinity to Hadhrat Umar رضي الله عنه, the Second Successor of the Holy Prophet صلى الله عليه وسلم. The Khalifatul Masih not only became the Second Successor of the Promised Messiah عليه السلام, the spiritual reflection of the Holy Prophet صلى الله عليه وسلم, but several of the projects undertaken by him, and his achievements in diverse spheres, bore a close resemblance to the achievements of Hadhrat Umar رضي الله عنه, even the almost fatal tragedy to which he was subjected by his assailant was identical with the tragedy that brought the Second Khilafat of the Holy Prophet صلى الله عليه وسلم, to a sudden and premature end. Hadhrat Umar رضي الله عنه was also attacked in the middle of the Prayer service that he was leading by a non-Muslim who had worked up some grudge against him and who inflicted with a dagger severe injuries upon him which proved fatal.

THE ELECTORAL COLLEGE

Having in mind the crisis with which the Movement had been confronted on the demise of Hadhrat Khalifatul Masih I رضي الله عنه, he had already established an Electoral College for the election of a Khalifa, when the sacred office should become vacant by the Khalifa's death. The college was composed of the following, subject to the essential qualification that every elector must be a member of the Movement and should be a supporter of Khilafat:

1. The surviving sons of the Promised Messiah عليه السلام.
2. The President of the Sadr Anjuman Ahmadiyya.
3. All Secretaries of the Sadr Anjuman.
4. The Director General and the Directors of Tehrike Jadeed.
5. The President of Waqfe Jadeed.
6. The Principal of the Ta'limul Islam College.
7. The Headmaster of the Ta'limul Islam High School.
8. The President of the Jamia (Theological Seminary).
9. The President of Ansarullah.
10. The President of Khuddamul Ahmadiyya.
11. Representative of Lajna Imaillah (The Ladies Organisation).
12. Missionaries who had worked abroad for a minimum period of three years.
13. Missionaries who had worked within Pakistan or India for a minimum period of five years.
14. Amirs of circles in Pakistan.
15. Members who had joined the Movement in the lifetime of the Founder of the Movement.

WAQFE JADEED (THE NEW DEDICATION)

The history of the Community's financial sacrifices is indeed splendid and enviable. Hadhrat Musleh Mau'ood رضي الله عنه had already demonstrated great foresight and leadership with regard to the extraordinary success of the *Tehrike Jadeed* Scheme that started in 1934. In those days he was a young man whose infectious zeal and enthusiasm energised every member of the Community into action. In 1958, Huzur continued to suffer discomfort and unease from the knife attack, the pressure and strain upon his nervous system only intensified with each passing day. However, despite old age, severe illness, multifarious responsibilities and continuous preoccupation with problems of a baffling variety, this pious leader presented an extensive programme for the spiritual progress and education of the Community, a Community that was trying to get back on its feet after suffering a huge setback as a result of the Partition. He once again proved to the world the elevated and supreme nature of Divine assistance provided to God's elect compared with worldly leaders and self-appointed saints. The importance and benefits of this scheme can be judged from Huzur's own proclamation:

"I want such young men whose hearts yearn to march in the footsteps of Hadhrat Khawaja Mo'een Uddin and Hadhrat Sha'haab Uddin. Just as young men are dedicating their lives under the scheme of Tehrike Jadeed, they ought to dedicate their lives so that they may be able to educate Muslims under my direct instruction... Our country (Pakistan) is well populated but spiritually barren and desolate... Hence, I want the young members of the Community to be bold and sacrifice their lives for this purpose... and go out and create new Rabwahs and new Qadians... They need to go out and settle in designated places where, according to instruction, they may educate the people by teaching them the Holy Qur'an and Hadith and prepare students who can carry on this work in new areas..."

He also stated:

“This is God’s work and shall be completed successfully. Because this scheme was God’s idea, I shall carry out this obligation even if I have to sell my homes and sell my clothes. God Almighty...shall send down angels from heaven for my support.”

A scheme that started with such conviction, confidence, faith and trust in God and which grew step by step bearing sweet fruits is mentioned in the faith inspiring words of Hadhrat Mirza Tahir Ahmad رحمه الله تعالى (Khalifatul Masih IV). He was connected to this scheme in the capacity of Nazim (Manager) Waqfe Jadeed for many years. He states:

“The reason for creating the Waqfe Jadeed scheme was because of poor training and moral decline which for many reasons had grown to dangerous levels especially after the India-Pakistan partition. Hadhrat Musleh Mau’ood رضي الله عنه because of his God given wisdom and intellect sensed this danger with great intensity. This could have taken a formidable form if not checked in the nick of time and become out of control. And before we could spread Islam in foreign lands and in other faith communities, there was this danger that God forbid; we ourselves would be in need of guidance anew. In this state, those very people who we would call to Islam would neglect our message and say to us with great contempt, ‘Physician heal thyself!’”

The other reason for this scheme was much older than this immediate and urgent need. It was connected with a wish of the Promised Messiah عليه السلام. The following words of the Promised Messiah عليه السلام make it quite clear that he wished to start a scheme like the Waqfe Jadeed within India. He states:

“It is the wish of this humble servant that for the spread of Islam, an excellent programme should be set up such that within the country of India, everywhere our representative preachers and speakers are calling God’s creation to the truth

so that the teachings of Islam reach everyone on the face of the earth. However, this intention cannot be fully accomplished by this old and deficient servant.”

(The Victory of Islam)

Viewed from this angle, it would not be incorrect to say that the Waqfe Jadeed was initiated to fulfil an intention of the Promised Messiah عليه السلام. The intentions of a Prophet are not like the intentions of ordinary men. Their inclinations and aspirations are according to the Will of God Almighty and based on deep wisdom. Hence, on the one hand it was the wish of the Promised Messiah عليه السلام and on the other the creation of those conditions which desperately necessitated the scheme of Waqfe Jadeed.

Regarding the background of Waqfe Jadeed, Hadhrat Mirza Tahir Ahmad رحمه الله تعالى states:

“May Allah send down countless blessings upon Hadhrat Musleh Mau’ood رضي الله عنه because he fulfilled all the desires of the Promised Messiah عليه السلام or he laid the foundations for their fulfilment during his lifetime. The foundations of Waqfe Jadeed were also destined to be laid by his blessed hands. Therefore, in 1958 on the occasion of Eidul Adha, he announced the establishment of this scheme:

“From Peshawar to Karachi we should cast the net of reformation and rectitude. The truth is that if we are going to encircle East and West Pakistan for the sake of reformation and rectitude, we will need in excess of 10 million rupees.”

He continued:

“It is necessary to cast a big net so that through it our teachings can reach every dweller in every village and every town.”

Hence this was the large net cast by the hands of Hadhrat Musleh Mau’ood رضي الله عنه which was given the name Waqfe Jadeed, The New Dedication.

The primary objective of the scheme was for the education and training of rural

Ahmadi Communities to divert them from decline towards progress. Just as Ahmadiyyat was founded to breath new life into Islam, in the same way Waqfe Jadeed was initiated to raise the standards of physical, moral and spiritual states of members living in remote communities lying outside the direct gaze of the headquarters to an exalted station and breathe fresh life into them. On his initial assessment Hadhrat Mirza Tahir Ahmad رَحْمَةُ اللَّهِ تَعَالَى (Khalifatul Masih IV) discovered that religious awareness in the rural areas of Pakistan was in a dire state. *Mu'allumeen* (religious teachers/tutors) were trained and posted to the rural parts of Pakistan to counter this state of affairs. An arduous task achieved by making huge sacrifices.

The *Mu'allumeen* were provided education and training. An elementary religious school was set up within the department of Waqfe Jadeed for this very purpose. Apart from basic religious education the students were brought up to date with various branches of secular knowledge. They were familiarised to a certain degree in subjects which included mathematics, geography, history, sociology, economics, politics, agriculture, chemistry and physics. Similarly, they were taught housekeeping and domestic duties including how to wash and iron clothes. Hence, in 1965 by the grace of God Almighty eighteen *Mu'allumeen* successfully completed this course and began serving the Community in the rural areas.

The first duty of a *Mu'allam* after being posted was to assess the situation and provide feedback to the headquarters. This report detailed the numbers of men, women and children in the village, how many knew the obligatory prayers with translation, the number who could read the Holy Qur'an with or without translation and whether they read it daily, number who offered prayers in congregation, numbers well versed with the fundamental teachings of Ahmadiyyat such as the death of Jesus, the concept of the Seal of the Prophets and the validity of the Promised Messiah عَلَيْهِ السَّلَام.

Thereafter, he works day and night to improve the situation and provides figures

to the headquarters outlining the improvements made each month in the areas of education and training.

Apart from these duties he is also entrusted to spread the message of Ahmadiyyat within a five-mile radius and particularly educate the Christian and Hindu communities on the blessings of Islamic teachings. This task is not just work intensive but requires a large degree of tact and wisdom. The *Mu'allam* must also try and improve the financial contributions of members while increasing the activity within the auxiliary organisations of Khuddamul Ahmadiyya, Ansarullah and Lajna Imaillah. In the same way, improving literacy also falls into their domain. Many *Mu'allumeen* are the village doctors and chemists or homoeopathic doctors in areas where these services are lacking. In some areas, primary and middle schools had been established offering education like any other state school.

This institution began to yield beneficent results on a large scale within a short time. There was an extraordinary increase in financial contributions born out of a spirit of sacrifice created and nurtured through education and training. Daily recitation of the Holy Qur'an with translation also increased significantly. In many areas, congregational prayers became firmly established and the numbers offering prayers also doubled.

Prior to 1986 the project was intended mainly for the rural communities of Pakistan. However Hadhrat Khalifatul Masih IV رحمه الله تعالى broadened the scope of this project and now all the countries of the world are within the scope of this plan. (Source: "A Brief History of Movement In Islam", www.alislam.org/library/history/ahmadiyya/72.html). The Annual donation by members into this fund has grown since its inception in 1958. In 2008, the overall donations received stood at £ 2,575,000.¹³⁰

THE AUXILIARY ORGANISATIONS

The efforts of Hadhrat Musleh Mau'ood رضى الله عنه to strengthen the administrative machinery of the Community was an ongoing concern. His comprehensive advice and supervision kept everyone alert and keen on doing his best. His main objective was to maintain the Community at the highest level of activity, both in terms of self-improvement and in respect of striving to spread the message of Islam. In this respect, the creation of the auxiliary organisations was a huge boost in fulfilling his objective.

THE KHUDDAMUL AHMADIYYA

Advising men between the ages of fifteen and forty years of age he stated:

“I am reminding Khuddamul Ahmadiyya that they should set such a high example that the spirit of Islam is kept alive generation after generation. Islam in itself is a complete faith. However, even the most flavoursome juice needs a glass. Similarly, the soul of Islam requires a glass in order to spread to it others. Our Khuddamul Ahmadiyya are those glasses in which the spirit of Islam will be kept intact and through them it will be passed onto others.” (Al-Fazl, 15 Dec. 1955).

Reminding them about hard work, perseverance and sacrifice he stated:

“Today I am reminding the young men of the Community that they ought to develop the habit of hard work and sacrifice. And they must impress it upon their minds that a nation will never progress until its elite as well as its common people are in the habit of hard work and sacrifice. In the world, difficulties and trials appear in many different shapes and forms. But the response to all of them can only be the same. And that is to overcome these difficulties with perseverance and courage. However, this spirit is only created when the youth

respond accordingly after understanding their responsibilities. i.e. the greater the responsibilities the harder they should work. (Al-Fazl, 16 May 1961).

In October 1949, Hadhrat Musleh Mau'ood رضي الله عنه took over the responsibilities of the head of the Khuddamul Ahmadiyya organisation. Commenting upon this change he stated:

“I have taken this step to lure the youngsters more and more towards our faith. As far as organisation and security of the headquarters is concerned Khuddamul Ahmadiyya has done a good job. But the reason for its formation — to create genuine religious devotion in the hearts of the youth — has not been fulfilled. The truth is that the sole interest of godly Communities is spirituality. If there is any deficiency in this then the true purpose is completely lost. For this reason I have taken over the leadership myself so that I can supervise them directly.” (Al-Fazl, 10 Jan. 1950).

Regarding Education he advised the youth:

“I advise our youth that they should not seek education for the purpose of gaining employment. Employment is not the means by which the nation is nourished rather the employees live off the wealth of the State. If you become tradesmen, work in industry or become inventors then you provide for the State. And it is true that the hand that gives is better than the hand that receives. No doubt the service industry is important but we should not all turn our attention towards it. As far as possible we ought to try and take up a trade or a profession so that the country can develop and progress.” (Al-Fazl, 14 Dec. 1952).

THE ATFAL SECTION

In July 1940, Hadhrat Musleh Mau'ood رضي الله عنه instructed the Khuddamul Ahmadiyya organisation to create the “Atfalul Ahmadiyya” which should consist of boys

between the ages of eight to fifteen years. He states that these boys are the nursery of the Khuddamul Ahmadiyya organisation. In the future, these very children will shoulder the responsibilities of the Organisation. Therefore, right from the start they should be trained so that when the time comes they may deem themselves capable of taking on the important responsibilities that will devolve upon them as members of the Khuddamul Ahmadiyya organisation. In childhood the child's mind is like a clean slate and hence can be easily moulded.

THE IMPORTANCE OF AUXILIARY ORGANISATIONS WITHIN THE COMMUNITY

In the presence of the Sadr Anjuman Ahmadiyya, the Majlise Mashawarat and the Anjuman Ahmadiyya Tehrike Jadeed why did Hadhrat Musleh Mau'ood رضى الله عنه create auxiliary organisations and what was their purpose?

Hadhrot Musleh Mau'ood رضى الله عنه himself explained the reasons behind this on different occasions. He stated:

“If the Atfalul Ahmadiyya organisation becomes established everywhere, if the Khuddamul Ahmadiyya organisation becomes established everywhere, if the Ansarullah Organisation becomes established everywhere then the whole Community becomes entwined...In such an Organisation every individual becomes visible to the Community. One can discover his competencies and his level of interest in religious matters. In a way we also obtain a census of the Auxiliary Organisation. No doubt members attended the various gatherings of the Community before this. However, there were no limitations incumbent upon the members. And neither was there any strictness about observing who was absent and the reasons behind their absence.

However, as similar age groups have all been gathered together because of this

scheme, they can watch over each other and they can also get work experience. Then the biggest advantage will be that in this way, from a tender age, the training of the children will be along the lines of Islamic teachings, which will come in handy when they are older. Apart from this, as everyone who is a part of these organisations has to take on some responsibility, they will show their potential in some form or other. Hence, this is such an important task that if no attention is given to it, the Community will never prosper as a group and we will never be successful in the field of training.” (Report Majlis Mashawarat, 1941, pg.121–22).

“If on the one hand the departments that manage the Organisation keep the people vigilant and on the other hand the Khuddamul Ahmadiyya, Ansarullah and Lajna Imaillah that manage the members, can keep the Organisation alert, there is no reason that the Community should completely decline at any time or stop advancing. Whenever one becomes negligent the other will be ready to activate it. Whenever one becomes lazy the other will come forward to make it productive because they are both representatives of the same part. One represents the Organisation and the other represents the members.” (Al-Fazl, 17 Nov. 1943).
“...Remember it is the law of God which can never be changed that one part sleeps while the other is awake, one department becomes slothful while the other becomes industrious. God Almighty has decreed this to be a part of His law by making the world round so that one half should sleep while the other is awake... This is the working relationship between the Organisation and its members observed in the world, which in fact is the relationship between free will and determinism. Sometimes the members are asleep and the Organisation is active and vice versa. Sometimes it also happens that both the Organisation and the members are active and that is always a period of great victories and

success...That is a time of great progress for the nation. It roars like a lion and advances like an overwhelming flood. Every impediment hindering its path is subdued. Every structure that comes in its way is knocked down. Anything that hinders its progress is dispersed. It expands in all four directions before one's very eyes and spreads out across the world to the point where no nation can compete with it. But a time comes when the Organisation falls asleep and the members are awake or vice versa and in the end the time comes when the Organisation and the members both fall asleep. Then the angel of God descends and claims the soul of the nation. This law also applies to us, will continue to apply and can never be changed. Hence, bearing this law in mind our best endeavour should be to keep the Organisation alert and also keep the members alert. In fact, this is the need of the time. The Messiah of God Almighty has very recently appeared in the world. Therefore, in keeping with the time, our Organisation and our members should both be alert. But because depression and the weakening of faculties is a part of human nature, the members should try to keep the Organisation active and the Organisation should try to keep the members active...Hence, both should try to serve their purpose so that if both are not awake then at least one should be active and in this way the day of our decline and decay (when the decree of God issues the order of death) is kept as far away as possible.” (Al-Fazl, 17 Nov. 1943).

“If there is a flower in the house, the whole household will appreciate its existence and everyone at once acknowledges that there is a rose or a jasmine plant in the house whenever its fragrance reaches the senses. Hence, the evidence of life is important. Without the signs of life no one can claim to be alive even though he may appear to be alive. Whenever one comes into the world he should give some evidence of his existence. He should leave an impression from which the

world can appreciate his life and be able to say this person came into the world and did such and such. Hence, an industrious Community is not one that issues a few reports. A Community can only classify itself industrious when a stranger enters Qadian and without anyone telling him that the Organisations of Khud-damul Ahmadiyya and Ansarullah reside here, he independently acknowledges that there is an industrious Community living here... This is the thing I want to create in the Ansarullah.” (Al-Fazl, 17 Nov. 1943).

WRITINGS OF HADHRAT MUSLEH MAU'OOD

رضي الله عنه

The Fazle Umar Foundation realising the need and importance of these spiritual and scholarly treasures and respecting the desires and persistence of the members of the Community, issued the books of Hadhrat Musleh Mau'ood رضي الله عنه under the name of "Anwarul Uloom" and his sermons under the name of "Khutbaate Mahmud".

Some of these books are already in the possession of our readers. It is important to confess that the task of summarising and introducing the books and writings of Hadhrat Musleh Mau'ood رضي الله عنه is no easy task. His writings are such a collection of spiritual and scholarly treasures that it is only possible to appreciate their worth after studying them. This spiritual legacy, which is an exposition and commentary of the Holy Qur'an, demonstrates the most elevated status of the Holy Qur'an as *Khatamul Qutb*, the Seal of the Books. It clarifies the unparalleled pre-eminent position of the *raison d'être* of creation, Hadhrat Muhammad Mustafa صلى الله عليه وسلم. Only after studying his writings can one become conscious that one can only truly benefit from them by studying them constantly. As he states:

"After taking the seat of Khilafat, Allah Almighty revealed the secrets of the Holy Qur'an to me in such abundance that that the Muslim Ummah will be compelled to study my books and benefit from them."

When considering his huge contribution as a writer it is important to bear in mind that Hadhrat Musleh Mau'ood رضي الله عنه was not leading the life of a retired gentleman who spent all his time engrossed in studying and researching his subject matter. On the contrary he was the head of a worldwide, dynamic and growing Community who had to keep in touch with hundreds of thousands of its members and provide them with guidance even in their very personal affairs. Every member of the Community

because of their devotion and affection thought themselves very fortunate that they knew Hadhrat Musleh Mau'ood رضي الله عنه personally. It was because of this love that Ahmadi parents requested the Khalifa to name their newborn children. They requested him for prayers even before the birth and from then on they involved Huzur in every good news as well as bad. Seeking Huzur's attention and prayers in all matters bestowed peace and tranquillity on the members.

The protection and guidance of the Community during opposition and persecution, making programmes for the benefit and progress of the Community, successfully implementing these programmes and keeping watch over them was an ongoing and permanent responsibility.

The scattered members of the international Community believed that requesting Huzur for prayers was an efficacious means to alleviate their difficulties. Even those who did not belong to the Community thought it beneficial to seek his prayers. In this way he received hundreds of letters daily. He read and replied to every letter and even offered advice if required. He thought it imperative to try and provide for the needs detailed in any correspondence to the best of his ability.

The mere fact of leading the five daily prayers took up a lot of time. It was also his practice to rise in the early hours of the night to offer prayers with deep humility. Day and night the work was unending. In times of peace as well as times of crisis, these tasks never went away. From a young age his health had never been good and he was always ensnared by some illness or malady.

In such a situation, his faith inspiring scholarly books, sermons and articles are nothing short of a miracle. It is evident that just this single contribution was according to God's Grace, decree and will. It was through the blessings of his anointed soul that the honour of Islam and the true rank of the Word of God were demonstrated.

JALSA SALANA SPEECHES

It was the practice of Hadhrat Musleh Mau'ood رضي الله عنه to give the inaugural address on the occasion of the Jalsa Salana, the annual gathering. In this address he usually outlined the importance of the gathering as well as the means to attain maximum benefit from the blessed occasion. His speech on the second day of the Jalsa Salana highlighted the blessings and favours that God Almighty had bestowed on the Community over the past year.

On the final day he typically spoke on some intellectual subject. Since 1924, he began to address the ladies separately about matters relating to training in high morals. Huzur's speeches were the heart and soul of the Jalsa Salana. All year members of the Community eagerly awaited the Jalsa Salana and along with the countless other blessings of the Jalsa, these speeches were most eagerly anticipated.

The most salient feature of Huzur's speeches was his ability to explain the most difficult and intricate matters in the most simple and easy language. For this reason the audience was captivated throughout his speeches that often lasted many hours.

The concept of God, how to develop a relationship with God, angels and divine decree, the essence of dreams and visions, the economic system of Islam and the New World Order are the titles of the speeches which themselves clearly betray their own importance and significance.

“EXCELLENCES OF THE HOLY QUR’AN” AND “THE SPIRITUAL TOUR”

Every speech of the Jalsa Salana has its own merits. However, the series of lectures under the heading of “Excellences of the Holy Qur’an” and “The Spiritual Tour” possess an incomparable lustre and sparkle. The Excellences of the Holy Qur’an consists of several lectures. The first was delivered in the Jalsa Salana of 1928 and the final one in

the Jalsa Salana of 1936. For every student of the Holy Qur'an, they contain priceless gems of beauty necessary to learn about the mysteries and secrets of the Holy Qur'an.

The series of lectures called "The Spiritual Tour" (*Sair-e-Ruhani*) began in 1938 and the final (twelfth) lecture was delivered in the Jalsa Salana of 1958. These spiritually exhilarating speeches are a sign of God's help and support for Hadhrat Musleh Mau'ood [ra]. They are an unprecedented collection of his powers of speech, reflecting his intuitive and spiritual condition, insight and power of observation and the variety and diversity of the knowledge of the seen and the unseen. Commenting upon these speeches he says:

"Tomorrow is my literary lecture ...if after listening to it someone claims that these are things that appear before us everyday then although he would be correct, however, if he looked at the arrangement then he will see that this subject has not been thought by anyone before. He will feel that the Holy Qur'an contains this excellence whereby it throws up new insights. I am someone who deeply ponders over the Holy Qur'an. However, looking at the arrangement of this subject, even I am baffled that such subjects can arise from those very verses which we come across daily."

These are some of the speeches on the diverse subjects which comparing physical and spiritual matters against each other presented the splendour of the spiritual universe.

1. Archaeological finds
2. Magic and Charms
3. Mosques
4. The fort of the Holy Qur'an
5. Tombs, sepulchres and mausoleums
6. Meena Bazaar

7. Minarets
8. Public Hall of Audience
9. The Cabinet, Privy Councils
10. Offices and Departments
11. Canals
12. Gardens
13. Free Public Kitchens
14. Libraries and Bookshops

THE NEW WORLD ORDER OF ISLAM

This book is a translation of an address delivered by Hadhrat Musleh Mau'ood رضي الله عنه to an Annual Gathering on 28 December 1942. In the preface, Mr M. Aslam summarises the subject matter of the book in the following words:

“The Address answers the question — how does Ahmadiyyat, the True Islam, propose to deal with the problem of social inequality in the world? The Ahmadiyya solution is the solution of Islam shaped under Divine guidance for present day needs by the Promised Messiah عليه السلام. It builds on Islamic teaching and emphasises the progressive nature of that teaching.

“The social teaching of Islam was expounded — by Hadhrat Musleh Mau'ood رضي الله عنه himself — in 1924 in his ‘Ahmadiyyat, the True Islam’, and has since become well known. It consists of the statutory prohibition of interest, the tax of Zakat and the division of inheritances. It also includes general instructions regarding voluntary contributions by individuals which leaders of Islam from the earliest times have organised in different ways and devoted to the service of society.

“The Promised Messiah عليه السلام has instituted among his followers a system of

voluntary consecration of properties by individual Ahmadis to the needs of Islam in the widest sense of the term. The institution was promulgated by him in his book, 'Al-Wasiyyat' (The Will) in 1905, and since then willing away portions of properties and income to the Ahmadiyya organisation has become a common practice with Ahmadis.

“Hadhrat Musleh Mau'ood رضي الله عنه has announced in his address that the social order of Islam built on the pillars of its economic teaching will continue to grow. It will grow through the Wasiyyat, the institution of willing away properties and incomes inaugurated by the Founder of Ahmadiyyat in 1905. The institution of Wasiyyat, therefore, answers the question which many Muslims and Non-Muslims seem to be asking today: Is Islam progressive? It also answers the wider question: Is religion progressive?

“The Ahmadiyya solution of the problem of inequality, it is as well to say, will spread in the world at the rate at which Ahmadiyyat spreads. The pace cannot be forced, as Ahmadiyyat is obliged under Islamic teaching to use only one method for its propagation — the method of argument and honest conviction. Those who accept the general principle of this solution but think its establishment throughout the world will take too long can assist in the solution by applying its principles in their own way.

“Until however, the scheme of Wasiyyat becomes reasonably effective, another scheme known to Ahmadis as the Tehrike Jadeed (The New Scheme) will take its place. This scheme was announced by Hadhrat Musleh Mau'ood رضي الله عنه in a series of Friday sermons in 1934. Its nineteen clauses may be summarised as an organised effort for the promotion of discipline, simplicity and voluntary sacrifice by Ahmadis for the conservation of a Central Fund, devoted ultimately to strengthening and promoting the work which Ahmadiyyat is doing for the

spread of Islam and its institutions.

“The Tehrike Jadid, therefore, is a forerunner of the New World Order of Islam and is intimately connected with it. This is why the address begins and ends by references to it.”

Hadhrat Musleh Mau'ood رضي الله عنه explained that the Tehrike Jadeed had a universal aspect. It would grow to fulfil a great Islamic purpose and serve to strengthen the foundations of human society. He then proceeded to explain the setting of the *Tehrike Jadeed* so that its significance could be properly understood. Again through his unique ability to explain difficult concepts he introduced the thought of the time in the simplest terms. He examined the changes going on at the time and how they were likely to affect the future. He began by discussing the increasing gap between the rich and the poor and the attempts to alleviate poverty. He discussed secular movements such as democracy, Socialism, Marx, Lenin and Martov, Bolsheviks and Mensheviks, Principles of Bolshevism and the reactions to it of Nazism, Fascism and Falangists, dangers of Socialism, Communism and its defects. He then moved onto schemes put forward by the religions of Judaism, Christianity and Hinduism to solve the problem of social inequality. The rest of the book is dedicated to the principles laid down by Islam to promote social and economic equality.

THE ECONOMIC SYSTEM OF ISLAM

On February 21, 1945, Huzur delivered a historical lecture on the topic of “The Economic System of Islam”, under the auspices of Ahmadiyya Intercollegiate Association, Lahore. This lecture created a great stir in the literary world. This lecture has since been translated into many different languages of the world including English, French and German. An influential organ of the Spanish Ministry of Industry and Commerce, “Information Commercial Industrial” wrote about it in its October, 1946, issue:

“Notwithstanding the sentimental aspect, a brilliant comparison of Islamic economic system with Communism is presented in this book. It is established with overwhelming proofs that Communism is not only against the political principles and movements but also threatens the religious values. This book is a source of excellent information. The Head of the Ahmadiyya Community deserves to be congratulated on this lecture.”

(Al-Mubbasshirat)

SERVICES AND CONTRIBUTIONS IN THE INTERNATIONAL ARENA

After the creation of Pakistan, Hadhrat Musleh Mau'ood رضي الله عنه delivered many speeches about the stability and empowerment of Pakistan. On one such occasion Huzur addressed a meeting on the topic of "Pakistan and its Future", under the chairmanship of Mr. Malik Feroz Khan Noon. At the end, in his presidential remarks, Mr. Noon, said, "Mirza sahib has a limitless treasure of knowledge in his mind. He has told us a lot of things in this brief time and has analysed the topic in real depth."

In short, Almighty Allah, by His Grace, had given him excellence in every field of knowledge. Hadhrat Musleh Mau'ood رضي الله عنه used every opportunity to promote the rights, liberty, welfare and interest of Muslims and yet the biased politicians and the crooked Ulema, are doing their level best to spread misconceptions against the Community.

One illustrious aspect from the splendid life of Hadhrat Musleh Mau'ood رضي الله عنه that shone far brighter than any other was his overriding passion and desire to help Muslims and the cause of Islam. It would not be an exaggeration to say that all his projects, plans, schemes and tireless activities, the first and the last, were solely for the benefit of Islam. Without doubt, every day of his busy and hectic life bore testimony to this fact.

Irrespective of which part of the world they hailed from, to whichever colour, race or school of thought they belonged, he felt the Muslims ought to be unified. He always thought about how they could be united, see eye to eye and be protected from the mischief making plots and intrigues of their enemies. How could they be made to renounce the non-Islamic customs and conditions and made to embrace Islamic ideals? How could they be rescued from the misfortune of division and suspicion to present

a firm, compact and solid front to the forces of evil? How can they remove their laziness, sloth and indolence, their mental and intellectual confusion and anxiety to firmly place themselves once again at the forefront of the advanced nations of the world?

Firstly, there was no such scheme presented at the national level and even if there was some movement then it is no more than shedding tears over the destruction of the nation or poems lamenting their fate. If on the individual level some cultured and sincere well wisher makes efforts for the welfare of the nation, the rug is pulled from under him by issuing him with edicts of infidelity.

In this commotion all efforts of reformation died their own death and their remains were speedily torn apart and devoured by the vultures of selfishness and greed. However, because the All-Powerful God Almighty intended to keep the light of the Holy Qur'an burning bright, He appointed an unknown and obscure admirer of the Holy Prophet Muhammad صلى الله عليه وسلم as captain of the ship of the renaissance of Islam. He turned defeat into victory by presenting the Quranic teachings based on reason and logic with great skill and highlighted their brilliant arrangement and system. The enemies of Islam, who had marched ahead intoxicated with the conviction of success, now perplexed and astonished were once again forced to beat a hasty retreat. This jihad by the pen, through argument and by financial means, this struggle through peaceful propagation continued with great success. This jihad continued unabated in all directions. It prospered by leaps and bounds throughout the Khilafat of Hadhrat Musleh Mau'ood رضي الله عنه and the work of publishing and preaching spread throughout the world. Reflecting on the state of the world of Islam he stated:

“Nowadays Islam is passing through dark days. India, Palestine, Egypt and Indonesia - in all these places the entity of Islam is in grave danger. Whatever is happening in India is there for all to see. The Russian government is creating its influence in Iran. Therefore, the Iranian government is having to deal with

a very dangerous situation. The Dutch government is using every weapon at its disposal to enslave the people of Indonesia. In Malaysia, the Chinese are being suppressed. From India to Iran, then from Palestine, Egypt to Indonesia, in all these countries the Muslims are surrounded by danger from all sides. Therefore, every Ahmadi ought to pray particularly hard during these times. The non-Ahmadi Muslims also ought to be encouraged to pray fervently. Apart from this there is no other option open to the Muslims.”(Al-Fazl, 10 Dec 1946).

Although because of his direct links with India and Pakistan, the attention of Hadhrat Musleh Mau'ood رضي الله عنه was constantly drawn to resolving their issues, it would be incorrect to assume that he limited himself to this geographical area.

THE HOLY LANDS (SACRED PLACES)

In 1935, while delivering the weekly Friday sermon Hadhrat Musleh Mau'ood رضي الله عنه spoke in most fervent tones about the Holy Places of Islam:

“We consider these places most sacred and holy. We consider these places to be the manifestation of the Glory and Majesty of God Almighty. And we consider it our good fortune to sacrifice our most treasured possessions for their protection. And we believe that whoever ogles at Mecca even once, God Almighty will blind that person. If God Almighty ever utilises human beings for this purpose then our hand will be the foremost in bursting that malicious optical instrument.

“Many years ago, when Lord Chelmsford was the Viceroy of India, there was a commotion among the Muslims that the British offered eminent Arabs financial help to bring them under their influence. When this noise reached a crescendo the Indian government announced that they did not give any financial assistance to the Arabs. The Muslims were pleased to hear this. However, I looked into this further and discovered that although the Indian government did not help the

Arabs, the British government definitely gave this type of help to some eminent Arabs. For instance, Ibn Saud received £60,000 and similarly Sharif Hussein also received some money. I wrote to Lord Chelmsford that this was the help given by his government and there is no doubt that the Muslims cannot bear British influence over the Arabs under any circumstances. He replied to my letter that this is true but what was the point of proclaiming this news openly thereby leading to disorder. He ensured me that it was not the intention of the British government to bring the Arabs under their sphere of influence.

“Hence we have always taken a keen interest in the affairs of the Arabs. When the Turks ruled over the Arabs, we sided with the Turks. When Sharif Hussein became the ruler, many people showed their strong opposition but we said this is not the time to create disorder. Whoever Allah has chosen as the ruler we ought to accept his rule so that disorder is not created again and again in Arab lands. After this the people of Najd occupied the seat of power. But despite the fact that many people raised voices complaining that they had desecrated the holy shrines and defamed many customs.... We supported Sultan Ibn Saud solely because it is not favourable to have persistent wars in Mecca even though our followers suffered at their hands. The Ahmadis went there for the Pilgrimage and they were beaten and abused. However, we did not raise our voices in protest for our rights because we do not want disorder in these lands.” (Farooq, 7 Dec 1935).

Even before this episode, in 1925, he made his views clear about the mistreatment of the people of Syria at the hands of the British:

“I cannot refrain from making it plain that the people of Damascus who were already helpless and powerless have been badly abused and persecuted. They are so helpless and powerless that far from being their own masters they are totally dependent on others. In my opinion, the Syrians have a right to freedom.

It is their country and they should be its rulers. They should not be governed by foreigners. The injustice is further polarised because the people of Syria helped the Allied Forces in the last war. They helped under the precondition that they would be given the freedom to govern their own country...Hence, it is not the right of the British nor of any other power to rule over the Syrians and neither is it the right of the French to forcefully occupy this country.” (Al-Fazl, 12 Nov 1925, pg 8).

In 1935, a British company signed a mining agreement with the Saudi government. The Saudis were not a wealthy nation; this was before the discovery of Black Gold (oil). In India there was a great uproar against this agreement and it gave the Mullahs opposed to the Saud regime a chance to carry out propaganda against them in the Indian press. Hadhrat Musleh Mau'ood رضى الله عنه, because of his deep love and respect of the lofty principles of Islam took a position based on wisdom and far-sightedness. He stated:

“An agreement has been signed between a British firm and Ibn Saud. Sultan Ibn Saud is a sensible monarch but because he is not acquainted with European history, he does not understand European terms and expressions. Once before when he was about to sign a treaty with Italy, I advised the Sultan through a member of his team to be very careful when making the treaty. The Europeans have a habit of using very soft words, however their meanings are very harsh. The agreement with the British has now been published. I have read the agreement and I think some mistakes have been made. The conditions agreed to mean that some outside governments could interfere with the affairs of the Arabs. Allah Almighty knows that after reading this I was very distressed even though we had good cooperation with the British...However, whether it is the British or another government we cannot be lenient when it comes to affairs of the

Arabs... The Sultan was not careful in the wording of the treaty and he behaved like a typical Muslim. A Muslim is always very trusting of others even though one should never be too trusting when it comes to treaties. One should be very careful and should select the words with great care and attention. Although I appreciate that this treaty is with some British firms and not with the government and it is possible that the firm may not have meant to deceive and behave treacherously but the words are such that at some point if the firm changes its intentions, it can cause problems for Sultan Ibn Saud. However, despite being aware of these things we did not deem it proper to make too much noise over it. Because we thought what is the point of defaming the Sultan over this? This would weaken the Sultan and thereby weaken the power of the Arabs. It is now our duty to help the Sultan through our prayers and organise Islamic opinion in such a way that no power may be able to take advantage of the weakness of the Sultan.” (Al-Fazl, 3 Dec 1935, pg10).

At one point during the Second World War the German army gained victory upon victory. Their forces had penetrated the land of Egypt and the conquests of the German General Rommel had acquired legendary proportions. The defeat of the Allies looked imminent. In those days far from the arena of war and far from the political arena, although the Imam of the Community was occupied day and night with religious and spiritual matters, this wise, enterprising and intelligent leader delivered a powerful sermon about the magnificence and grandeur of the holy sites and about their protection. He stated:

“The war has now reached a critical stage that the Holy Lands of Islam are within its range. No matter how much we may disagree with the religious beliefs of the Egyptians, no matter how much we disagree with their interpretation of Islam, we cannot deny that they also believe in our God, our Prophet

صلی اللہ علیہ وسلم and in our Holy Book. The vast majority of them have a strong sense of honour for the God of Islam, for the Holy Book of Islam and for the Holy Prophet Muhammad ﷺ. This nation is in the forefront when it comes to the dissemination and safeguarding of Islamic literature. Today, the books of Hadith like Bukhari and Muslim that are taught in our schools are printed in Egypt. The rare books of Islam are also printed in Egypt and the Egyptian nation has contributed beneficently for the cause of Islam. This nation forgot their mother tongue and made Arabic their own language. They ignored their own ancestry and became a part of the Arabs and today there is no difference between the two nations. In Egypt, the Arabic language, Arab civilisation and Arab customs are in vogue and the religion of Muhammad ﷺ is in fashion. Hence, the difficulties and destruction of Egypt should be a cause of concern for all Muslims no matter which sect he belongs to and no matter how numerous his religious contentions are with the Egyptians.

“Right next to Egypt starts that holy tract of land whose every particle is more precious to us than our very own lives. It is that holy place where lie the remains of our beloved master, in whose streets the blessed feet of Hadhrat Muhammad Mustafa ﷺ used to tread, in whose graves his loving and devoted companions are slumbering sweetly under Divine Grace... It is the valley which houses that home which we refer to as the House of God and towards which we turn at least five times a day when offering our prayers... This holy land is only a few hundred miles away and nowadays it is only at a distance of four or five day's journey by motor vehicles and tanks. These places have no defences. The treasures of Islam lie behind unlocked doors. In fact one ought to say there are not even any walls. And as the enemy inches towards these places the heart of a Muslim begins to tremble.”

THE INDEPENDENCE OF LEBANON

In November 1943, Lebanon presented a Bill to parliament to change the constitution so that Lebanon could enjoy complete independence from France. However, instead of following the constitution, France arrested all the ministers including the Prime Minister through the use of force and coercion and took them to an unspecified location. They introduced Martial Law and used French troops to disperse the enraged protestors. The army took over from the Arab police. Along with Beirut, a dangerous situation also developed in Tripoli. Demonstrations took place. Apart from the 20 Lebanese delegates the French army also arrested many other distinguished leaders. On this issue Hadhrat Musleh Mau'ood رضى الله عنه stated:

“The countries of Syria and Lebanon were once under Turkish rule and the Turks gave them every kind of freedom which any occupied State can be given. When the previous war broke out the Europeans said to these nations that we would grant you independence if you rebel against your occupiers. Hence, these nations stood up and behaved treacherously towards their leaders and prepared to fight them thinking that this would result in independence. However, when the war ended and the land of Arabia and Syria was painted red with their blood, some areas were given over to the British to patrol and some areas were handed over to the French. Now this second war has come and right from the start of this war France was defeated. Because the lands of Syria and Lebanon were under the French government which had connections with Germany, the Allied Powers became worried that Germany and her ally France might make these areas a permanent base and start to spread discord in their areas. Hence, they took the very clever step of attacking these areas and the Commander of the Independent French detachment announced that Lebanon had demanded independence for a long time. However, the French government was not willing

to let them have it. 'The time has now come for you to become independent and be counted among the independent nations of the world. Help us now and you will be completely independent when the war is over.' The people who had craved independence for so long once again poured onto the streets upon hearing this announcement. They began to destroy the roads, damage the railways and in this way cause rebellion in the country to help their cause. From the outside, the British joined forces with the Independent French detachments and within a few days took control of the areas that included Lebanon and Syria. When the war ended a representative of Independent France announced that now you are free. The Lebanese remained quiet for a while but in the end they thought about the nature of this independence. They said that no doubt you have announced that we are independent but how so? Your own army is in charge, the governors are French, your own police force is in charge and all the offices with any power are in your hands. How then are we independent? The result of this contention was that their committee decided that based on the government's own admission of our independence, we will make our own laws. To this end a Bill was presented to Parliament. When this came before the French Independence Committee, they began to put pressure on them. They said who had given you the right to form your own laws! What right have you to discuss such issues? No doubt you are independent according to the announcement but the interpretation of what that independence meant was our job (and the ridiculous interpretation of this independence is) that the Lebanese ministers have been imprisoned.'" (Al-Fazl, 20 Nov 1943).

THE INDEPENDENCE OF IRAQ

In 1941, the whole world was gripped by the terrible affliction of the Second World

War. Fierce battles were being fought against one another even far from the battlefields. In Iraq, the Iraqis caused a commotion because of Nazi intrigues thereby creating the possibility of the holy places being placed in grave danger. They sided with the Axis Powers against the Allies. Hadhrat Khalifatul Masih II رضي الله عنه delivered a speech on Lahore Radio which was full of priceless advice for Iraq. He stated:

“The current unrest in Iraq is a cause of great anxiety for the Muslims of the whole world and for the Indians. Baghdad, the capital of Iraq, its port, Basra and the centre of its oil wells, Mosul are places that Muslims are fully acquainted with from their childhood. The achievements in the arts and sciences by the government of Banu Abbas are a happy memory for all Muslims...I can speak for myself and definitely state that in my childhood Baghdad and Basra were far more alluring and charming than London and Paris because they were familiar to me right from the start. As I grew a bit older the study of Hadith introduced me to Imam Ahmad bin Hanbal, Islamic Jurisprudence to Imam Abu Hanifa and Imam Yousaf, Sufism to Junaid, Shibli and Syed Abdul Qadir Jilani, History to Ibn Qayyim, Art of Lecturing to Nizam Uddin Toosi, Literature to Mubrad, Sibuya, Jarir and Farzooq, Politics to Haroon, Mamoon and Malik Shah. These men, who were and still are peerless in their own disciplines, were introduced to my senses one by one in such a way that contemplating their excellences filled my heart with hopes and expectations and occupied my mind in sublime thought. The appearance of unrest in the land of Iraq with its charming sites, which produced these phenomenal oceans of excellence, should only fill the hearts of Muslims with sadness. Can the possibility of the bombardment of the tombs of thousands of these revered men, who are attached to us not physically but spiritually, leave us indifferent?

“Iraq houses the sacred places of the saints of both the Sunnis and the Shias.

In status also, it is placed at the heart of the Islamic world. Hence, its peace and security is the concern of every Muslim. Today that peace is under threat and the Muslims of the world cannot remain silent and they are not silent. The Muslims of every corner of the world are deeply concerned and their anxiety is justified because that war which was to be settled in the deserts of Africa and the Mediterranean Sea will now be fought in the homes of Muslims. The courtyards of our mosques and the enclosures of the tombs of our revered saints will be its target. And everyone knows the state of those countries now being occupied by the Germans. If Sheikh Rashid Ali Jilani and his associates had refrained from conspiring with Germany, this danger for the Islamic world would not have arisen.

“Turkey has fallen as a result of this revolt, war has arrived on the doorsteps of Iran, Syria has become a means of propagating this war, Iraq has become a target for war. Afghanistan stands at the doorstep of this war and the biggest threat is that war has arrived on the borders of the blessed land (of Mecca and Medina) which we love more than our homelands and more than our own lives and honour. Those unprotected holy sites, those sites that have no physical defences for their protection with which our hearts are so emotionally attached, are now in the range of bombardment and the deadly warplanes. And all this has happened due to the mistake made by a few of our brothers because the war was hundreds of miles away from these holy sites before this grievous mistake. In these circumstances, it is the duty of every Muslim to try and suppress this revolt right from the start. There is still time to push the war away because the troops of Germany and Italy have not entered Iraq and Syria in large numbers. If God forbid, troops enter these areas in large numbers then this task will not be easy. The flames of war will spread swiftly through the deserts of Arabia.

“This revolt will not be suppressed by insulting Sheikh Rashid Ali sahib or the Mufti (Muslim cleric) of Jerusalem. We cannot quell these flames by calling them treacherous. I do not know Sheikh Rashid Ali but I personally know Mufti sahib. In my opinion, he is a well-intentioned man and he is not opposed because the Germans have bribed him. It is only because he believed the promises made by the Allies with the Arabs during the War have not been fulfilled. The only outcome of insulting these people will be to provoke and incite their friends and admirers. It is our duty in this delicate situation not to incite the hundreds of thousands of people who hold a favourable view of Sheikh Rashid and the Mufti of Jerusalem. Our aim should not be to show our anger but to offer helpful advice so that the rebellion may be quelled rather than made to spread.

“Bear in mind that regarding this rebellion it is enough for us to understand that Sheikh Rashid Ali was the reason peace has been jeopardised. We do not have the right to question his intentions and neither is there anything to be gained from it. At the moment Muslims must waste all their efforts in trying to ensure that peace returns to Iraq. And this can be done by helping the British with their lives and with their wealth, by helping them to suppress this rebellion before it has a chance to spread thereby ensuring that the fighting can be kept far away from Mecca and Medina and Turkey, Iran, Iraq, Syria and Palestine may be safeguarded from the vicious flames. This is not the time for debates but for action. It is the duty of every Muslim to inform his neighbours of the impending danger for the world of Islam so that every Muslim may prepare himself to do his duty and come forward to make whatever sacrifice he can make. Those capable of fighting ought to enlist in the army, those with money ought to help by donating money, those that can write ought to utilise this gift to help the cause and those who can do nothing else can at least pray that Allah may

protect the Islamic States from the flames of war and may He open the eyes of those brothers who have made a mistake so that they may themselves become remorseful over their error and begin to correct their mistake.

“In my opinion the rebellion in Iraq is not just a reproof for Muslims but is a cause for concern for all the people of India because the arrival of war in Iraq has brought the fighting close to India and India is not as secure as it used to be. Any occupying army in Iraq can easily make its way to India. Hence, the people of India must forget their own quarrels and help the British government to safeguard their own country. Helping the British ultimately means helping India. Maybe Rashid Ali Jilani is thinking that in the last World War the Arabs were assured assistance to establish a united Arab government. However, what actually happened was that the Arabs who were initially one nation under Turkish rule have now been divided into four or five groups. Although the British government granted Iraq a degree of independence it must not be forgotten that the Arabs also made big sacrifices during the last War. If a commitment is made to right this wrong then I believe the whole Arab world will unite in their efforts to protect their lands from war. Consequently, this will greatly favour the British government. After this war, not only the question of the independence of Poland and Czechoslovakia, but the independence of all the Arab lands should also be resolved. There is no harm if Yemen, Hijaz and Nadj are excluded however, Syria, Palestine and Iraq must be given the chance to prosper as a single unified and independent State. The dictates of justice demand this action and I am convinced that the British government will become even stronger when this demand is fulfilled.” (Al-Fazl, 27 May 1941, pg 2).

A non-Muslim journalist, Sardar Diwaan Singh, enamoured by Huzur’s courageous and insightful broadcast wrote:

“The worst character trait of a subject people and a colonised State is that its members become devoid of truthfulness, morality and courage and the traits of flattery, sycophancy, falsehood and cowardice become prominent. In the eyes of the British subjects, Rashid Ali of Iraq may be wrong or his war with the British may be seen as inappropriate. However, it cannot be denied that this man is fighting for the political freedom of his country and under no circumstances can he be labelled as a traitor of Iraq. But consider the character of the supporters and leaders of our country. Whenever they speak about the Prime Minister of Iraq, all of them proclaim Rashid Ali to be a traitor. And if a leader discusses the War, the first thing he does is label Rashid Ali a traitor. The character of our Ministers and leaders has become so vile under colonialism that they believe this false flattery and sycophancy is a real service to their country and government. Side by side with this foolish sycophancy of our Ministers and leaders, the moral courage, magnanimous character and frankness of the leader of the Ahmadiyya Community of Qadian that he displayed last week in his radio broadcast will be keenly observed with pleasure and delight.” (Riyasat, 2 June 1941, quoted in Al-Fazl, 7 June 1941).

THE PALESTINE ISSUE

For the world of Islam the establishment of the State of Israel is like a running cancerous sore which the opponents of Islam established through the plotting and intrigue of the colonial powers. The Middle East has been plagued by wars, discontent and many kinds of hardships and suffering. Since its creation these afflictions and sufferings have not only persisted but increased day by day as Israel marches forward in its abuse, malevolence and transgression. Hadhrat Musleh Mau'ood رضى الله عنه saw right through this extremely dangerous intrigue from the very start. In 1945, after present-

ing the commentary of the second Ruku of Chapter 38 he stated:

“These verses were revealed to me while I was offering my prayers yesterday and I was told that they contain a prophecy about the present age. In reality, the kingdom of the Jews was established through Prophet David عليه السلام. This is why allegorical terms such as the ‘Throne of David’ and the ‘Kingdom of David’ are in fashion. Then it is also mentioned that Jesus عليه السلام will sit on the throne of David عليه السلام. The Holy Qur’an mentions a prophecy in these verses about the latter days which is allegorical as well as a vision. Here, God Almighty revealed that the descendents of David عليه السلام or the followers of David عليه السلام (who include the Jews and the Christians) would control over 99% of the world while only 1% will remain in the hands of the followers of the Holy Prophet Muhammad صلى الله عليه وسلم. However, these people will still create mischief to try and gain possession of the remaining 1%... Europeans use the term ‘Mandate’ to describe all those countries which they acquired after the last War. Mandate means security, guarantee or responsibility and today this term is used for Palestine. Hence, these verses state that the Jews and Christians will demand the land of Palestine from the Muslims. Therefore, President Truman is sending telegrams that Jews should be given a homeland in Palestine. He controls a country that is 5.1 million square miles in area but he will not allow Jews to settle in his homeland. The area of Palestine is twenty-four to twenty-five thousand square miles or even if one assumes it is fifty thousand square miles then the ratio is ninety-nine to one. And it is in this 1% where they are pushing to settle the Jews... They feel no shame in making these demands and no one in the world is asking them why when America owns 99% more land, or when Australia own 99% more land, or when the British who hold 99% more land in their colonies, none of them are ready to house the Jews, and they are asking those who control

a tiny 1% to settle the Jews in their homeland.” (Al-Fazl, 31 Oct 1945, pg 2).

The echoes of this statement made by Hadhrat Musleh Mau'ood رضي الله عنه in the light of the teachings of Holy Qur'an were heard in the corridors of the American government and a member of the United States Senate wrote to his Foreign Secretary:

“I want to state that America should play no part in setting up any kind of State in Palestine. If we intend to create a Jewish State in Palestine then we will have to defend this State from all those Powers who are opposed to its creation.”

This scheme received the greatest momentum from the United States. A correspondent of the “News of the World” issued in Jerusalem, spoke against the United States and Britain:

“With the creation of the Jewish State in Palestine, Britain will have all bases which it needs and with the help of which it can be a guardian of the Suez Canal. In this situation Palestine could become another British colony. Contrary to this, if they follow the 1939 White Paper then in this situation the Jews will bind their future with the future of Arabs and they will promote the removal of the British from the Middle East and India. Not only have the people of the United States and Britain been misled over the issue of Palestine but so have the responsible officers about the relocation of every Jew from Europe into the deserts of Palestine. From every ten Jewish families living in America if one family was granted permission to give refuge to a single Jew then President Truman's issue is resolved for one hundred thousand Jews. The Jewish families will not decline from providing refuge. President Truman ought to remove the restrictions over the entry of Jews into America. Every Allied country ought to permit the entry of Jews according to their capacity.” (Al-Fazl, 3 Nov 1945, pg 2).

Whilst issuing these reports a headline in the “Shahbaaz News” read, “Why are Jews not resettled in America.”(Al-Fazl, 3 Nov 1945, pg 2).

In this way, God Almighty created the means to widely publicise the honest and straightforward advice given by Hadhrat Musleh Mau'ood رضي الله عنه to the President of America.

The Palestine issue was becoming ever more complicated and entangled day by day. The world powers instead of meeting the demands of justice nourished the seed of Zionism in view of their own selfish interests through outright tyranny and oppression. Huzur, in light of this painful reality stated:

“That day which the Holy Qur'an and the Hadith warned about centuries before, that day about which the Old and the New Testament warned about, that day which was described to be particularly painful and dreadful for the Muslims it seems has finally arrived. The Jews are again being settled in Palestine. The United States and Russia who are preparing to wipe each other out seem to be strange bedfellows on this issue. And the strange thing is that they were also united over the issue of Kashmir. They were both in favour of the Indian Union and now they are both in favour of the Jews over the Palestine issue. Why is there unity over these issues? Why do these two enemies become united against the Muslims? There can be many reasons for this however one reason may be more apt which is also in our favour. That is they may both visualise their plans being ruined with the progress of Islam. This is akin to the reaction of dogs that gather together when they smell the presence of a lion. Maybe this is the way they gather together. Maybe both of them with their foresight sense the signs of the progress of Islam, maybe the lion of Islam which appears sleeping to our eyes, is moving towards wakefulness, maybe a light shiver in its mane, invisible to its friends is very apparent to the enemy. If this is the case then the dangerous situation is pointing towards the progress in the future however, side by side the huge responsibility on the shoulders of the Muslims is also being presented to them.”

After mentioning instances of the opposition of the Jews to Islam, trying to rouse the sense of honour of the Muslims he stated:

“Does this issue only affect the Arabs. It is patently clear that the Arabs do not possess the power to deal with this issue and neither does it solely affect the Arabs. This is not the issue of Palestine it is the issue of Medina, this is not the issue of Jerusalem it is the issue of Mecca itself. This is not the issue of Tom, Dick or Harry it is the issue of the dignity of Hadhrat Muhammad ﷺ. The enemies despite their disagreements have gathered together in their opposition against Islam. Will the Muslims, despite a myriad reasons for unity, not come together on this occasion. The wealth of America and the schemes and trickery of Russia are both gathered against the poor Arabs. How can Arab tribes oppose those powers that could not be checked by the might of Germany? The time has come for us to decide whether we should die one by one, or work together diligently for victory. I think the time has come when Muslims must decide to either be defeated during this effort or completely wipe out the mischief-mongers opposed to Islam. The air force of Egypt, Syria and Iraq is no more than a hundred planes however the Jews can build up a fleet ten times larger than this with great ease. And maybe Russia will offer them its airbase as a gift.”

Finally, Huzur explained the future *modus operandi* to all the Muslims:

“Today, our objectives cannot be achieved through resolutions but only through sacrifice. If the Muslims in Pakistan really want to do something then they ought to hand over at least 1% of their property to their government. With just this 1% Pakistan can raise at least 1 billion rupees for this cause. And with this 1% much can be done to alleviate many of the present difficulties of Islam. Once Pakistan takes this step the other Muslim countries will also follow her example and fifty to sixty billion rupees will definitely be collected with which, despite

European opposition, tools and implements can be bought for Palestine. We will be able to buy goods if we are willing to pay more than the market price. The integrity of the Europeans has a price even though it may be dear. They can definitely be bought though it may be at inflated prices. Hence, I am alerting the Muslims to be aware of these tense times and remember that the words 'The disbelievers have become one nation' is being fulfilled word for word. The Jews, the Christians and the atheists have stood up to finish the power and might of Islam. In the past, the European countries attacked the Muslims one by one but now the World Powers have attacked as a unified group. Let us all join together to oppose them because we have no contention over this issue. Hence, we must reduce the period of this prophecy as much as we can through our beliefs, our sacrifices, our unity, our prayers and our humility and once again bring closer the establishment of the government of Hadhrat Muhammad صلى الله عليه وسلم in Palestine. I think that if we can do this we will turn the ever-growing tide of opposition to Islam, in favour of Islam. Christianity will move towards decline and decay and Muslims will once more step towards greatness and glory. This sacrifice may cleanse the hearts of the Muslims and their hearts may incline towards belief. Then may they become indifferent to the love of the world, may they incline towards the respect and veneration of God and His Messenger صلى الله عليه وسلم and His faith. And their lack of faith may change into faithfulness, their infidelity into fidelity, their lethargy into alertness and their misdeeds may be dislodged one after another." (Al-Fazl, 20 May 1945, pg 3-4).

This article was widely publicised as a tract in different languages. The Arab World liked it very much. An Iraqi newspaper wrote:

"We have received a tract which was printed in Baghdad in which, mention is made of a passionate address made by Hadhrat Mirza Mahmud Ahmad, the

Head of the Ahmadiyya Community, Qadian that was read in Lahore, Pakistan after the announcement of the formation of the so-called Israeli State. The title of the address is "The disbelievers have become one nation'. We would like to show our appreciation for their religious pride and fidelity for publishing this useful tract." (Daily Al-Shoora Baghdad 18 June 1948, Al-Fazl 17 July 1948).

Apart from this, Huzur's very timely warning and advice was also praised in the editorials and leading articles of many other Arab newspapers and magazines including Al-Yaum, Alif Ba, Al-Fiha and Al-Akhbar. Syrian Radio broadcast a summary of this tract thereby informing more and more people about the true solution to this problem.

The issue of Palestine remains unsettled to this day. The Palestinians, driven from pillar to post, are leading a miserable life. The cruelties of the Israelis continue unchecked. Muslim blood is being shed. Even the life and honour of women and children is at risk. However, no one has paid attention to the unity and collective sacrifice that the Muslims were called to. This issue will definitely be resolved. The Holy Land will forever return into the hands of the "righteous worshippers" (The Holy Qur'an Ch.21:V.106). However, this will only happen through collective sacrifice and heartfelt prayers which a man of God advised some time ago. All other efforts have led to nothing but failure and disgrace.

BENEFICIAL ADVICE FOR A BETTER FUTURE

Hadhrat Musleh Mau'ood رضى الله عنه delivered an address entitled "The state of the world of Islam and its future" to a gathering chaired by one of Pakistan's most respected Judges, the Honourable Justice S.A. Rahman in which he offered the following price-less advice:

1. When Europe has an issue with an Islamic country, it gives that country a separate status by itself. In this situation, why do not the Islamic countries work

together and establish a truly unified State.

2. Islamic nations must remove all mutual rivalries and instead develop a spirit of sacrifice to help and support one another.
3. The nationals of every Islamic country should regularly travel to each other's countries. In this regard, the youngsters should create societies that promote this type of activity.
4. The Islamic States should increase contact and establish strong relationships between each other.
5. Those countries in which the Muslims are comparatively poor, e.g. East and West Africa etc. relief agencies ought to be set up to help their people.
6. The Holy Qur'an proclaims that the best way for Islam to progress is through preaching. We should turn our attention towards this activity.

After a long time, most of these guidelines were followed to some degree and there were some good outcomes because of them. The power of the Islamic world and as a result of this the benefits and blessings would have been far more pronounced if they were fully implemented.

ILLNESS AND DEMISE

The health of Hadhrat Khalifatul Masih II رضي الله عنه entered upon a prolonged process of slow but progressive decline and the end came on 8 November 1965. His demise shook the Movement to its foundations. Every member of the Movement was overwhelmed with grief, the depth and intensity of which were beyond measure. The shock was bewildering and baffling. It seemed that the vacuum thus created would be hard, if not impossible, to fill. Everyone, however, realised that the Divine Will was supreme and no human being was immortal.

The members of the Community converged in large numbers upon Rabwah for the purpose of seeking comfort and consolation from each other's company and to pay their tribute of love and devotion to the sacred memory of the holy one who had guided the destinies of the Movement for more than half a century and had given freely of his love, sympathy and support to everyone without discrimination.

THE ELECTION OF HADHRAT KHALIFATUL MASIH III رضي الله عنه

The President of the Sadr Anjuman Ahmadiyya, in conformity with the constitution of the Electoral College, convened a meeting of the College on 8 November for the purpose of electing the new Khalifa. The interval between the demise of Hadhrat Khalifatul Masih II رضي الله عنه and the meeting of the Electoral College was spent by everyone in humble and earnest supplication to the Divine, that the members of the Electoral College may be rightly guided in their choice of the Successor to Hadhrat Khalifatul Masih II رضي الله عنه.

The College met in a deeply prayerful mood and Sahibzada Mirza Nasir Ahmad sahib, eldest son of the departed Khalifatul Masih, who had been Principal of the Ta'limul Islam College for 21 years, was elected Khalifatul Masih III by an overwhelm-

ing majority of the Electoral College. As soon as the choice of the 206 members of the Electoral College became known it was universally felt as if comfort and consolation were descending upon every heart from heaven.

Hadhrat Mirza Nasir Ahmad رحمه الله تعالى then spoke to the Jama'at and took the pledge of allegiance of all those present, which numbered approximately five thousand members, at ten thirty in the evening.

The funeral prayers over the beloved departed, led by the newly elected Khalifa, and his burial later on the same day were a deeply moving experience for everyone, which was born of conflicting emotions: of grief and bereavement on the one hand and steadfast submission to the Divine Will, and a firm resolve to march forward in earnestness, giving of one's very best on the other. The bonds of brotherhood were felt to be gaining in strength, and the urge towards greater uprightness and righteousness in every sphere appeared to be the prevailing mood.

ACKNOWLEDGMENT OF THE SERVICES OF HADHRAT MUSLEH MAU'OOD رضي الله عنه UPON HIS DEMISE

Hadhrat Musleh Mau'ood رضي الله عنه was a source of mercy and blessings for his followers as well as non-believers and the wise and learned in the world were aware of his status and value. Therefore at his demise not only the press and non-believers in his own country but people from all over the world acknowledged his services and mourned his death.

At the news of his passing away, the President of Pakistan, Field Marshal Mohammad Ayub Khan, sent the following condolence telegram:

“Mirza Nasir Ahmad sahib, Rabwah! I am grieved to learn of the sad demise of Mirza Bashiruddin Mahmud Ahmad. May his soul rest in peace and God grant you and members of your family and his followers courage to bear this loss. Mohammad Ayub Khan.”

Condolence message received from Mr. Malik Ameer Mohammad Khan, Governor of West Pakistan, read:

“Mirza Nasir Ahmad, Rabwah. Deeply grieved to learn of the sad news of your revered father Mirza Bashiruddin Mahmud Ahmad. Please accept yourself and convey to other members of the family and the Ahmadiyya Community my heartfelt condolences and sympathies in this great loss. May the departed soul rest in peace. Malik Ameer Mohammad Khan, Governor West Pakistan.”

A large number of newspapers carried obituaries with the news of his demise.

The Morning News, Karachi, wrote in its 9 November, 1965 issue:

“Mirza Mahmud Ahmad was born in January 1889 in Qadian, which was the headquarters of the Community before partition of India and Pakistan. He has left behind 13 sons, 9 daughters, more than 3 million followers and a network of Ahmadiyya missions all over the world. He was the eldest son of Mirza Ghulam Ahmad, the founder of the Ahmadiyya Community. After Maulvi Nooruddin, he became the second Khalifa of the Community in 1914. After becoming the Khalifa he spent his entire life in constant and tireless struggle to spread Islam all over the world and in Africa, Europe and America in particular. He visited Europe twice so that local conditions could be analysed and propagation of Islam in Western countries could be expanded. During his tenure, 92 new missions were established in foreign countries where 162 missionaries are propagating Islam. These missions are working with full vigour and spirit of dedication and therefore are very effective in changing the false notions about Islam into truth.

Ahmadi missionaries have been very successful in the African countries particularly along the Western coastal areas. There they have to face intense opposition from the Christian missionaries and work extremely hard. He translated Holy Qur'an and its commentary in more than a dozen languages. In addition to that he has left behind invaluable and extensive literature in defence of Islam. In the days when the movement for independence was at its height, Mirza Bashiruddin Mahmud Ahmad supported the Muslim League with full force. Before that in 1924 when the Shudhi movement was in its full force in UP and the Arya Samaj (sect of Hindus) were converting Muslims to Hinduism in great numbers, Mirza sahib accepted that challenge and opposed it with great vigour. In 1931 he was elected as President of the All India Kashmir Committee and he infused new life into the movement for the Independence of Kashmir and in 1948 created a full battalion of volunteers from his Community and put them under Government control at his expense to take part in the war in Kashmir.”
(Al-Fazl, 3 December 1965).

Daily Imroze of Lahore highlighted some of his countless services to the Muslims in its 13 November, 1965 issue and particularly mentioned the missions in Asia, Europe and Africa, leadership in the political affairs of the nation and the translations of the Holy Qur'an.

A tribute was also published in The Light, a weekly publication of the dissentient Lahore group, published from Lahore. In its issue of 16 November 1965, under the caption “A GREAT NATION-BUILDER”, the editor wrote:

“The death of Mirza Bashiruddin Mahmud Ahmad, Head of the Ahmadiyya Movement (Rabwah) rang the curtain down on a most eventful career, packed with a multitude of far-reaching enterprises. A man of versatile genius and dynamic personality, there was hardly any sphere of contemporary thought

and life during the past half century, from religious scholarship to missionary organisation, even political leadership, on which the deceased did not leave a deep imprint. A whole network of Islamic missions and mosques scattered over the world, the deep penetration of Islamic preaching in Africa, transplanting the long-entrenched Christian Missions, are a standing monument to the imaginative planning, organisational capacity and unflagging drive of the deceased. There has hardly been a leader of men in recent times who commanded such deep devotion from his followers, not only when alive, but also after death, when sixty thousand people rushed from all parts of the country to pay their last homage to their departed leader. In the story of the Ahmadiyya Movement the Mirza Sahib's name will go down as a Great Nation Builder, who built up a well-knit Community in the face of heavy odds, making it a force to be counted with. We offer the bereaved family our deep condolences in their great loss."

The fulfilment of every aspect of the grand prophecy of the Promised Messiah عليه السلام set out in the announcement of 20 February 1886, in the person of Hadhrat Khalifatul Masih II رضي الله عنه furnishes irrefutable proof of the truth of the Promised Messiah عليه السلام. From whatever point of view it is approached, the impossibility of the prophecy having been the product of the workings of a human mind becomes patent. The prophecy is studded with innumerable contingencies the non-fulfilment of a single one of which would have demonstrated its falsehood, had it been an imposture. The fulfilment of the whole cluster of the grand predictions comprised in the prophecy leaves no room for a shadow of doubt that the prophecy was made under Divine direction and its fulfilment firmly establishes the existence of God, the truth of the Holy Prophet of Islam, the divine origin of the Holy Qur'an, the truth of the Promised Messiah عليه السلام and the righteousness of Hadhrat Khalifatul Masih II رضي الله عنه and that he was the Divinely appointed Successor of the Promised Messiah عليه السلام. His

outstanding qualities and his astonishing record of high achievement in so many fields of human endeavour, all related to the revival of the faith and the supremacy of Islam over all other religions, marked him out as a great and shining figure in the annals of the Renaissance of Islam in the latter days.

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- 73 Hakeem Noor-Ud-Deen Khalifatul Masih I, by Syed Hasanat Ahmad, pg.104.
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GLOSSARY OF IMPORTANT TERMS

For the benefit of our readers, some important Islamic terms are explained below.

Allah: Allah is the personal name of God in Islam. To show proper reverence to Him, the Muslims often add “Ta’āla,” “the Most High,” when saying His holy name.

Ahmadiyya Muslim Jama’at (also referred to as the “Movement” or “Community”): The Community of Muslims who have accepted all the claims of Hadhrat Mirza Ghulam Ahmad عليه السلام of Qadian as the Promised Messiah and Mahdi. The Community was established by the Promised Messiah عليه السلام and is now under the leadership of his fifth khalifa, Hadhrat Mirza Masroor Ahmad أيداه الله تعالى بتصدره العزيز. The Community is also known as **Jama’at-e-Ahmadiyya**.

Ahmadiyya Anjuman-e-Isha’ate-Islam: A group of Ahmadi Muslims who, during the time of the Promised Messiah عليه السلام accepted all the claims of the Promised Messiah عليه السلام including that of being an Ummati Nabi — a Prophet subordinate to the Holy Prophet صلى الله عليه وسلم and within his ummah. They also took a pledge of allegiance at the hand of the first khalifa of the Promised Messiah عليه السلام, Hadhrat Maulvi Nooruddin رضي الله عنه but did not accept the khulafa who followed him. Ahmadiyya Anjuman-e-Isha’at-e-Islam is also known as Lahore Group of the Ahmadiyya Muslim Community, and Ahl-e-Paigham.

Amir: Leader.

Ansarullah: the Helpers of God, organisation for male members of the Community over the age of forty years.

Atfalul Ahmadiyya: Children of Ahmadiyyat, organisation of boys under the age of 15.

Bai'at: Pledge of allegiance.

Bahishti Maqbara: Heavenly Graveyard.

Bukhari: The most authentic book of Ahadith.

Darsul Qur'an (Darse): Exegesis (explaining the text) of the Qur'an.

Dervesh: A down-to-earth person, a person looking after the holy places.

Eid-ul-Adha: The festival of sacrifices.

Fatwa: A legal opinion or ruling issued by an Islamic scholar.

Hadith: A Saying of the Holy Prophet Muhammad ﷺ. The plural is "ahadith."

Hafiz: A person who has memorised the entire text of the Holy Qur'an.

Hajji: A person who has performed the pilgrimage of Kaaba in Mecca.

Hakeem: A philosopher or a practitioner in natural medicine.

Hadhrat: A term of respect used for a person of established righteousness and piety.

Holy Prophet ﷺ: A term used exclusively for Hadhrat Muhammad, the Founder of Islam (may peace and blessings of Allah be upon him).

Holy Qur'an: The Book sent by Allah for the guidance of humanity. It was revealed to the Holy Prophet ﷺ, over a period of twenty-three years.

Huzur: Your Holiness; His Holiness

Imam: The Arabic word "Imam" means a leader.

Istikhara: Seeking guidance from God in a matter, by making *niyya* (intention) and reciting a specific prayer after Isha prayer in late evening.

Istighfar: Seeking forgiveness from Allah.

Jalsa Salana: Annual Gathering

Jihad: Literally meaning ‘to strive.’

Jama’at: The Arabic word “Jama’at” means a community. In this book the word “Jama’at” specifically refers to the Ahmadiyya Muslim Jama’at.

Jamia: University, a theological seminary or training college for missionaries.

Kaaba: The cube shaped, sacred shrine of Islam at Mecca.

Khalifa: Caliph is derived from the Arabic word “khalifa,” which means successor. In Islamic terminology, the word righteous “khalifa” is applied to any of the four Khulafa who continued the mission of Hadhrat Muhammad ﷺ, the Holy Prophet of Islam. Ahmadi Muslims refer to a successor of the Promised Messiah عليه السلام as Khalifatul Masih. Khulafa is the plural of Khalifa. Khalifatul Masih I: Hadhrat Hajji Hakeem Maulvi Nooruddin رضي الله عنه, the first successor to the Promised Messiah عليه السلام.

Khalifatul Masih II: Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه the second successor to the Promised Messiah عليه السلام. As well as Hadhrat Musleh Mau’ood and Hadhrat Khalifatul Masih II, Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه is referred to as Hadhrat Sahibzada Sahib, Mian Sahib or Mian Mahmud sahib in this biography.

Khuddamul Ahmadiyya: the Servants of Ahmadiyyat, organisation of young men

between the ages of fifteen and forty years.

Khataman-Nabiyyin: Seal of the Prophets, a title bestowed upon the Holy Prophet صلى الله عليه وسلم in the Holy Qur'an. The noun form of the concept is called Khatm-e-Nubuwwat.

Khilafat: The institution of Successorship in Islam.

Khilafat-e-Ahmadiyya: Khilafat established in the Ahmadiyya Muslim Jama'at after the demise of the Promised Messiah عليه السلام.

Khilafat-e-Rashida: Khilafat established in Islam after the demise of the Holy Prophet, Hadhrat Muhammad صلى الله عليه وسلم.

Lajna Imaillah: Association of the Handmaidens of God, a ladies organisation for women over fifteen years.

Mahdi: The literal translation of this word is "the guided one". This is the title given by the Holy Prophet صلى الله عليه وسلم to the awaited Reformer of the Latter Days.

Madrassa: School.

Mujaddid: Reformer.

Mujahid (pl.Mujahedeen): One who strives in the way of Allah.

Majlis: Association, organisation.

Moosi: participant in the Wasiyyat scheme (pl. Moosian).

Musleh Mau'ood: Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه is also called

Musleh Mau'ood (the Promised Reformer) because he was born in 1886 in accordance with the prophecy of the Promised Messiah عليه السلام regarding the birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Mu'allam: (pl. Mu'allumeen) Religious teachers, tutors.

Muslim Hadith: The second most authentic book of Ahadith.

Mufti: Muslim cleric

Nikah: To perform matrimonial rites, i.e. religious procedure for marriage, public declaration of getting married.

Nasiratul Ahmadiyya: Female Helpers of God, organisation comprising all female children between the ages of seven and fifteen years.

Nazim: Manager

Nazir Aa'la: Chief Secretary.

Promised Messiah: The Founder of the Ahmadiyya Muslim Jama'at, Hadhrat Mirza Ghulam Ahmad عليه السلام of Qadian. He claimed that he had been sent by Allah in accordance with the prophecies of the Holy Prophet صلى الله عليه وسلم about the coming of a Mahdi and Messiah from among the Muslims.

Qibla: The House of God in Mecca towards which Muslims face while offering Prayers.

Rasul: Messenger [of God]. The noun form is "Risalat", indicating Messengership.

Rukhstana: A reception given at the time of setting out of a girl as bride.

Ruku of Holy Qur'an: Each Part of the Holy Qur'an is split into Rukus. Each Ruku comprises of several verses.

Sadr Anjuman Ahmadiyya: An institution established by the Promised Messiah عليه السلام to run administrative matters of the Ahmadiyya Muslim Jama'at.

Sahib: Mr. or Esquire, implying respect.

Sahibzada: Son of a respectable person.

Salat: Islamic prayer service comprising the five obligatory daily prayers.

Shariah (Shari'at): Religious law.

Surah: Chapter of the Holy Qur'an.

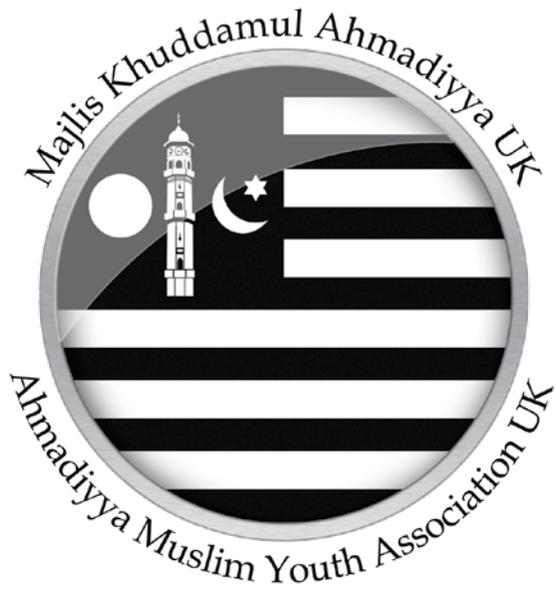
Ta'lim: Education.

Ulema: Scholar

Ummah: Followers.

Waqfe Zindagi: A person who has devoted his life to the cause of Ahmadiyyat.

Wasiyyat: Testamentary Direction; Will



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“Who can say on his own that a son would surely be bestowed upon him, who can say that such a son would live and grow up, who can say that he would become the leader of a Community, who can say that he would become known unto the ends of the earth? Most certainly no one can say these things on his own... In short, the fresh evidence of the support of God Almighty has proved once more that this Movement has been established by God and enjoys His help and support. Today the prophecy made through the Promised Messiah 59 years ago, ‘I shall bestow upon thee a son who will be a sign of My mercy and of My power, of My grace and My beneficence, and through him the message of Islam and Ahmadiyyat will be carried to the ends of the earth’, has been fulfilled with great glory. Today, hundreds of countries bear witness that the name of Islam reached them during the period of my Khilafat and it was during the period of my Khilafat that they heard the name of Ahmadiyyat.”

Hadhrat Mirza Bashiruddin Mahmud Ahmad رضي الله عنه
Khalifatul Masih II
12th March 1944

