

A glimpse into
the Life of
Hazrat
Khalifatul
Masih III

by

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Mr. B. A. Rafiq in the company of Hazrat Khalifatul Masih III

A GLIMPSE INTO THE LIFE OF

Hazrat Khalifatul Masih III

—A FORMER PRIVATE SECRETARY RECALLS

by

B. A. RAFIQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

A GLIMPSE INTO THE LIFE OF HAZRAT KHALIFATUL MASIH III

It is well known that it is God Almighty who appoints a Khalifa, who establishes for his followers their religion and who brings them in exchange of fear, security and peace. The appointment of Hazrat Khalifatul Masih III was predicted by numerous prophecies revealed to his predecessor, Hazrat Khalifatul Masih the Second, father of the present spiritual head. I cite here only a few examples:

It was disclosed to him that from the year 1965, shall start a new era which indeed would relate to the Third Khilafat.

The AlFazal of 8th April, 1915 carried a prediction: 'God has also told me that He shall grant me a son who shall be the "NASIR-I-DIN" (i.e. supporter of the Faith and ever-ready to serve Islam).

It must be remembered that the ministries of the First, Second and Third Khulufa are an extension of the predicted ministry of the Promised Messiah.

At the Annual Gathering of 1965, Hazrat Khalifatul Masih II said, "Whenever the election of the next Khalifa takes place and whoever is duly elected, I wish to give

him the glad tidings that God shall favour him with His support and whosoever stands in opposition to him, whether a great man or small, shall face humiliation and ignominy and is bound to suffer ruin and disgrace; because the next Khalifa shall, indeed, walk in the footsteps of the Promised Messiah; and shall uphold and establish the institution of the Islamic Khilafat. Therefore, I give glad tidings now to him who will be elected the Third Successor in my place, even if the governments of the world oppose him, these shall be shattered into pieces". (Khilafat-i-Haqqa Islam p. 17-18)

On the 8th of November, 1965, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih the Second passed away and he was succeeded by Hazrat Mirza Nasir Ahmad, duly elected by the Ahmadiyya Community as the Third Successor. In his own words he was "a humble servant of the Almighty Allah". This simplicity hides the fact that he was a Hafiz of the Holy Quran, and gained his Master of Arts at Oxford and for several years had been the Principal of the Talimul Islam College besides occupying several other offices in the Community. Yet, those who really know him, appreciate that compared with his late father he did not have the same 'gift of eloquence and public speaking at the time of his appointment, but shortly afterwards, he established himself as a highly knowledgable public speaker. This metamorphosis was another gift from Almighty God.

Very early in his Khilafat, Hazrat Khalifatul Masih III was given the glad tidings that Allah would bestow upon him such abundance as would satisfy him. Many Ahmadis living abroad have had the privilege of private audiences with this great spiritual leader and will proudly testify to the fact, that in this world today, a more self-less, loving, beloved, simple and kind-hearted person than Hazrat Mirza Nasir Ahmad does not exist. His interests and his knowledge display a deep understanding of religion, naturally, and of all worldly subjects ranging from science, economics, politics to geography and history.

The very first international scheme he launched at Rabwah was the Fazl-i-Umar Foundation which was charged with several types of activities. One of its more ambitious programmes was the institution of scholarships and research awards bestowed annually for outstanding research. Starting with a small fund, this Foundation has now become a prominent feature of our Community, but considerations of space forbid me from going into the details of the present programme undertaken by the Foundation, which includes the building of a commodious guest house at Rabwah now completed.

Hazrat Mirza Nasir Ahmad is the first Khalifa who has travelled widely outside the sub-continent of India. This travelling has bridged the gap and has knit the community together into one unit under a strong Centre. He has made five trips to Europe—in 1967, 1970, 1973, 1975 and 1976.

During his West African tour in 1970, at Gambia, Almighty God instilled into his mind another grand scheme. The people of Africa had for centuries suffered persecution under the yoke of colonialism and it was time to liberate them by illumining the Dark Continent through the divine light of Islam. The Scheme, known as the Nusrat Jehan Fund, was launched through an announcement made in the Mahmud Hall, London and has been directed towards the establishment of schools, hospitals, clinics and broadcasting stations in Africa. I still distinctly remember when Hazrat asked me personally to ensure, that before he left the United Kingdom, a week later, a sum of £10,000.00 should be deposited in a separate bank account. Knowing fully the financial ability and position of the U.K. Community, I frankly admitted the hopelessness of the mammoth task and said that I felt, that the target could not be achieved. Huzur told me that this was a divine mission and that God would ensure its success. Anyway, I made my modest efforts and lo and behold those poor people of whose financial sacrifices I had some apprehension began to pay in their contributions. By the end of the week, and before Huzur departed, I reported to Huzur that the sum of £10,000 had been deposited in the bank. This three-year scheme went on to an

accumulated fund of more than £50,000 with the greater part of the sum pledged by the U.K. community. Numerous schools, colleges, clinics and hospitals have been opened in Africa and several qualified teachers, doctors and dentists are operating in this continent under the Nusrat Jehan Scheme.

His Excellency, The High Commissioner of the Gambia in the U.K. openly admitted to me the success of the Nusrat Jehan Scheme and said that the day was drawing near when the whole of the country would have received some benefit from this scheme and would have turned towards Ahmadiyyat. Al-hamdolillah!

The financial resources of the community were to be further tested. At the 81st Annual Conference of the community held at Rabwah in 1973, Hazrat Khalifatul Masih III announced another grand project which would set in motion a programme of the progressive development of all the branches of the Movement, speed up the propagation of Islam in all parts of the world and bring closer the prevalence of Islam throughout. The fifteen year scheme known as the Ahmadiyya Centenary Fund is charged with establishing more missionary centres in various countries, including Sweden and Denmark, the translation and publication of the Holy Quran and other Islamic literature in diverse languages, the establishment of printing presses, broadcasting stations and amateur-radio and telex communications.

It is fairly easy to draw up a consolidated balance sheet of such grand projects but if the youth of today are to learn anything from the life of their spiritual head, then they need to look at the personality that has caused this new era to draw upon them. I have been personally fortunate to have worked as Private Secretary to Huzur during my stay in Pakistan and I can present a glimpse of his busy life. Some of his attributes I have already mentioned.

His normal working day begins very early in the morning when he prays and studies. Then he reads all his mail, making

notes for replies, with some letters being answered in his own writing. He then examines reports and issues fresh instructions on multifarious community matters. In addition to this he grants audience to those who come to see him and also leads the prayers in the Mosque. The sheer size of his daily mail is staggering and having attended to all this personally, in addition to other duties which would exhaust any other human being. But the Khalifatul Masih cherishes this devoted labour and cheerfully bears the burden of leading a very large community.

It would be difficult to conceive that he would have any time left over for any other interest. Yet Hazrat Mirza Nasir Ahmad has great enthusiasm for sports. Under his auspices is run the All-Pakistan Nasir Basketball Competition. On numerous occasions he has urged members to take interest in cycling, horse-riding, catapult shooting, rowing and swimming. He is such a keen lover of horses that even equestrians have expressed amazement at his knowledge of breeding and other matters connected with horses. Huzur is also a keen amateur photographer and in this field too he could match his knowledge about cameras and photography with experts.

Anyone who loves God, loves nature's creation. Huzur is no exception, or perhaps, in a way, because he is simply obsessed with nature, with natural phenomena and with the laws of nature. Delivering a discourse on nature comes naturally to him. He knows details about the bee and its activities which a honey collector would cherish. In his modest home, there is a duck pond and he is also a keen gardener. His talks and his sermons abound with scientific knowledge and he is the first one to draw attention to God Almighty's immense bounties. He has instituted the giving of an award on research in nature. He encourages the inhabitants of Rabwah to take early morning strolls.

Above all, Huzur is a masterly scholar on the teachings of the Holy Quran. His speeches are acclaimed as rivers of knowledge overflowing their banks. He could take a simple verse from the Holy Quran and explain it so lucidly that the audience

is left aghast at the tremendous knowledge that has been spread before them.

Such is our spiritual leader, a man under whom anyone would be proud to serve. During the Pakistan crisis of 1974 he had been a source of great comfort and held the helm of the ark steady. The serenity with which he endured the barrage of abuse hurled at him by his opponents proved that he is no ordinary man, but is indeed God's humble and protected servant.

Signs of acceptance of prayers

Ever since the commencement of his Khilafat Hazrat Khali-fatul Masih has been blessed with the sign of his prayers being accepted by God Almighty and to prove this numerous examples could be quoted. Hundreds of people in various countries have requested supplications on their behalf whilst they have been anxious or worried or involved in legal cases and by the grace of God, their problems were made lighter for them. For many childless couples, he predicted the birth of a child and thus brought happiness to many families.

In his speech delivered at the Annual Gathering in Rabwah on 26th December, 1974, he remarked:

“The bitter atrocities felt personally by the members of the community as a result of their faith cumulated in myself. During those days, there came certain nights when, by the Grace and Mercy of God Almighty, I did not sleep for a minute without praying throughout for the members of the community”.

At another occasion, he said:

“I pray a lot and by the Grace of God, He accepts my supplications. This is the biggest proof of His existence that He listens to prayers and responds. But it needs to be remembered that merely because He accepts more of a person's prayers should not make that person arrogant or proud. Our prayers are only accepted by the Grace of

God Almighty and we play no role in this. Thus it is insane to feel proud merely because an individual's prayers are accepted. When God accepts someone's prayers out of His Mercy, then that someone should display modesty and humility".

He added:

"Once I was agonised with pain which persisted for several days. One day, I prayed, 'My Lord, Thou hast charged me with a grand mission. I am in poor health. Please grant me strength to fulfil this obligation'. After this prayer, I took a homeopathic medicine lying in front of me. Immediately thereafter, God Almighty relieved the agonising pain. Good health is indeed only granted by God Almighty". (Alfazal, 1971)

During the 1967 tour, he addressed the Annual Conference of the United Kingdom Ahmadiyya Community and said:

"I often pray during the sajda (a position of prostration adopted during prayers). I pray 'O God, in respect of those who have written to me, please relieve them of their anxiety, sickness or worries about their examinations. In respect of those who wanted to write to me but could not, please shower Thy Mercy on them as well. And please show mercy on those who become averse or lazy'. I say this prayer because I have a relationship with everyone and deep in my heart lies love and affection for all. Within this short period, God through His Grace fulfilled their needs through my humble supplications. The people on whose behalf my prayers were accepted belong everywhere, here and in Africa. From Africa, someone wrote that he had six daughters but no son. I prayed and sometime later a son was born to this person. Only a fool would say that this was a fluke. But we say that even if it be a fluke, it is in evidence of Islam which proves that Islam is a living religion".

I now quote some further examples as proof of the acceptance of Huzur's prayers so that readers may enhance in the faith in God Almighty.

1. When Hazrat Khalifatul Masih came on his 1967 tour to England, I vacated the mission house and moved with my family to another flat. This flat was not yet ready and my wife had to clean it everyday. As a result, there was a considerable amount of dust in the air. My elder daughter, Amatul Jamil, suffered from asthma ever since childhood. Because of the change of environment and the floating dust, my daughter had a severe attack of asthma, but as I was busy with Huzur, I could not attend to her needs. She continued to worsen in health and had finally to be admitted to hospital. A couple of days later I had the opportunity to visit her in hospital. I saw her in an oxygen tent in very poor health and virtually on the door-step of death. In her condition, I wonder if she knew I was there at all. When I consulted the doctor on call, I was told in muted words that there was no response to medicine administered and there was a 50-50 chance of her survival. In fact, the doctor had prepared me for her imminent death. Deeply aggrieved, I returned to the mission-house where Huzur was busy with correspondence. I slipped in a note about my daughter's condition and later admitted that there was very little hope of her survival. Huzur comforted me and said he would pray. The next day, Begum Sahiba informed me that Huzur could not sleep that night and had continued to pray for Jamila.

When that evening I went to the hospital, I was truly amazed to see my daughter sitting on a chair. The doctor told me that her survival was indeed a miracle. Within a few days she was fully recovered and upon her discharge from the hospital, the doctor instructed that she should be brought back to the hospital the minute there was a further attack. Ten years

have passed since that date, but by the Grace of God and thanks to Huzur's prayers, I have never had to re-admit her to hospital. Alhamdulillah. What greater proof could be given of the acceptance of Hazur's prayers?

2. A member from Germany came to Rabwah for audience with Huzur while I was his private secretary. During my presence, this member requested prayers for the missionary-in-charge of Germany, Mr. Masood Ahmad Jehlmi, so that he may be blessed with a son. After a few minutes silence Huzur said, "God shall grant a son to Masood Ahmad, Inshallah. I propose that his name be Luqman Ahmad"

Sometime later, on 21st June, 1971, a cable was received from Mr. Massod Ahmad which read 'ALHAMDOLILLAH, FRUIT OF HUZUR'S PRAYERS LUQMAN BORN'.

3. Huzur once disclosed to me that he was apprehensive about a legal dispute in connection with his land and that he had been praying for a successful outcome. One night, before retiring to bed, he heard a voice of a man in his right ear saying very loudly, 'HUZUR MUBARAK HOWE' (Punjabi, meaning Huzur, congratulations). Huzur turned around but there was no one there. Thereafter, Huzur felt assured and the next day it came to pass that the case was decided in Huzur's favour.
4. From West Africa, a lady wrote that she had been married for 37 years but was childless and she requested prayers on her behalf. She admitted in her letter that she had reached an age where it was difficult to conceive a child. Huzur reports that he started praying for this lady and by the Grace of God, his prayers were accepted. In the fortieth year of marriage, she was granted a son and when Huzur went

to West Africa this lady remained with Begum Sahiba throughout merely out of devotion.

5. In 1971, Mr. Nazir Ahmad Bajwa of Sahiwal was arrested. Huzur prayed a great deal for him and he heard a voice saying "Acquitted". A few days latter, this gentleman's wife came to see Huzur and requested prayers so that her husband may be released on bail. Huzur replied, 'God Almighty had given me the glad tidings of his acquittal. Do not worry, he shall be freed'.

On 10th January, 1972, a cable was received from Sahiwal stating that Mr. Bajwa had been honourably discharged. When I presented this cable to Huzur he said, 'I already knew that he was going to be acquitted'.

6. Mr. Abdulla Auda is a very righteous Ahmadi who came for audience with Huzur during his 1967 tour to London and requested prayers for a son. Huzur prayed and by the Grace of God, he was granted two sons, one after the other. The letter written by Mr. Abdullah which I presented to Huzur reads:

'Huzur obliged me by praying for a son for me and with prayers you comforted me with assuring words. This was at the time when I visited Huzur in London. As a result, God granted me a son in 1968 and suggested 'Khalid Mahmud' as his name. In 1970, God granted me a second son whom we have named 'Zafrulla'.

7. For ten years, Mr. Muhammad Sharif Khalid of Frankfurt, had no issue. The findings of the doctors was that his wife had signs of cancer at the opening of the uterus for which they recommended an immediate surgical operation. Mr. Khalid wrote to Huzur asking for prayers and counsel regarding the operation. Huzur advised against the operation and said God will show

His Grace. Top experts from Germany suggested that the possibility of a child being born was only one per cent and that the longer the operation was delayed, even that one per cent likelihood will be removed.

Huzur prayed and as a result the lady conceived. In May 1971, Mr. Khalid visited Huzur in Pakistan and asked for a name to be suggested for a boy and a girl so that the name may be registered immediately after birth. Huzur replied, 'I suggest the name 'Khola' for the daughter on the condition that when she grows up you will teach her horse-riding so that by virtue of her name she is a likeness of Hazrat Khola!

On 8th June, 1971, Mr. Khalid was blessed with a daughter and his letter reads:

'Huzur will be pleased to learn that as a result of your prayers, God Almighty has granted us with a very sweet daughter. I believe that this is purely as a result of Huzur's prayers as otherwise four specialists from Germany had concluded that with 99% certainty, my wife could not conceive. Today, ten years after our marriage, God has granted this happiness to us'.

These are but a few examples of the acceptance of Huzur's prayers in cases in which I have directly or indirectly been a witness of. Every member of the community could recall many more examples where an apparently lost cause has reached successful completion because of the prayers said on their behalf by our beloved leader.

Those who appeared to be in darkness saw light, those who were sick recovered, those who had doubts about success in their exams were reassured, childless couples were blessed with happy issues, the lame gathered strength to walk, the accused involved in legal wrangling became honourably discharged, all as a result of prayers. For them, they draw comfort from the fact that no earthly reason exists for the

outcome but that an Unseen Hand of God was at work, and that Hand they believe was set to work as a result of prayers uttered by someone else, by their leader. Their faith in the powers of God increases, their devotion to their spiritual leader remains unquestioned. It would be vain to move them from their entrenched belief, and, after all, only he who experiences this power could attest to its existence. For others, darkness remains a bleak reality. All this talk of prayers and perpetual reminders by Huzur to his community to continue to pray remain empty words to such blind people.

Dislike of Shirk

Huzur has a strong dislike for *shirk* (faith in the plurality of God). Both in his speeches and when in company with others, he keeps reminding members to refrain from this deadliest of all sins. Once a member asked Huzur to prescribe some medicine for him and a few days later returned to report that no improvement had taken place. Huzur then said that God Almighty had placed certain characteristics in herbal plants which acted as a remedy for certain ailments. But after placing these specific characteristics in plants, God does not, become separated. Whenever someone takes this form of medicine, God directs the compounds to reveal their healing qualities to that person and in someone else's case directs that the qualities lay hidden. For the latter, there is no remedy in that medicine and the prescription becomes useless in that case. Hence, for every act, it must have the permission of God Almighty. This is why faith should be placed in God and not in medicine. Medicine is an aid and to depend on it alone is equivalent to *Shirk*.

Another example may be quoted here. Huzur relates that a student in Qadian, India, was once gripped with such a severe attack of colic that his cries of pain virtually brought the skies down. A doctor could not be fetched immediately. Hence, Hazrat Mirza Sharif Ahmad made an artificial tablet from paper and having uttered prayers on it, made the student swallow the tablet with water. Immediately thereafter the

student started feeling better. Now a paper tablet has no apparent healing qualities nor is it prescribed in cases of colic but God had commanded this tablet to relieve the agonising pain and the paper tablet began to assume healing qualities. Hence, there should be no *shirk* in placing faith in some medicine or some doctor. Complete and utter faith should be placed in the Hands of the Almighty who is the One Who grants health

Love for the community

Huzur loves all humanity but as members of the community are nearer to Huzur, his affection is unreserved for the young and the old, the healthy and the weaker members, the rich and the meek and the new converts and those who have been Ahmadis for decades now. It is the warmth of his glowing personality and his ever-loving nature which endears all those who have come into contact with his presence.

Even he relishes every opportunity to meet the community. In Rabwah once thousands of people were anxiously awaiting the chance of meeting Huzur in person. The first appointment had been booked for eleven in the morning. But at ten o'clock Huzur had an acute attack of bodily weakness and Doctor Mirza Munawar Ahmad came to see him. For an hour, Huzur was given medicine and Dr. Mirza Munawar Ahmad recommended that all official engagements be cancelled and the appointments deferred. But Huzur observed that people had come from far away places to meet him and that he would see them even if he had to recline on a bed. So in spite of the medical opinion, this selfless person met each and everyone of the people. He did not retire until he had met everyone.

This is not an isolated case but I have been a witness to similar occasions practically every day when Huzur has granted audience. He has no care for his comfort nor for food. His only desire appears to be to meet his beloved community and to comfort and console them with his audience. At

times, such official engagements last from early morning to three or four in the afternoon. From the household pour constant reminders that food is being served but he ignores such calls till he has met everyone.

When private audience is granted to individuals, Huzur is the last one to bid farewell and vain lies the hope of the poor chaps on duty who try to rush through meetings by knocking on the door to indicate that the next one should now be due. Even when it comes to a mere hand-shake, Huzur has kind words to say to everyone. One quick glance rekindles his memory and he will not only recall the name of every single individual in the family but even state his or her present occupation. This walking encyclopædia could easily defeat the most sophisticated memory unit of any computer.

The very young members of the community will always remember meeting Huzur because for them he has a fatherly love and whether it be a cuddle or an affectionate kiss, the young become attracted to his cheerful personality. He is often heard to remark that he loves meeting the very young members because they are the architects of our future hopes.

I once overheard it being said by certain members of the community that the community should be grateful to God Almighty that they have a leader who freely grants audience. They remarked that the Pope only stands by his window and showers his blessings from there to the people gathered below but that they were truly lucky to belong to a community whose size at the moment is such that the Khalifa meets them personally.

Senior executives will at the most keep one or two meetings for the day. At the most they may meet up to fifty on any one date and will meet a maximum of a hundred in any week. With Huzur that is the daily average and around the Annual Gathering he meets more than a hundred thousand Ahmadis quite a number of whom end up with merely a handshake. In that week, he meets officials and volunteers

at the Annual Gathering, counselling with them, addresses the Gathering on five different occasions (opening address, Friday sermon, annual review, annual address to the ladies and the final address) and attends to all other duties connected with the post of Khilafat. Truly, he is no ordinary human being.

Preaching merely for the sake of Allah

On numerous occasions, Hazrat Khalifatul Masih III has urged his community to preach for no other purpose but to earn merit in the eyes of God Almighty. He has often said that the people of Africa cherish and love Ahmadiyyat because of its sincere effort. We have never withdrawn a penny from their countries. In fact, the funds collected from stringent economies exercised by members in Pakistan have been spent overseas. On the other hand, missionary efforts of our Christian counterparts were cloaked under the bible carried by the missionaries while behind them marched the armament of colonial empires.

Once a doctor sent to Africa under the Leap Forward Nusrat Jehan Scheme wrote to Huzur that there was a possibility of African countries nationalising the hospitals and clinics established by the community. Huzur asked me to write to this doctor to tell him that, "We shall be greatly pleased to see our African brothers standing on their own feet. Whenever they can look after schools and hospitals, we shall invite them to manage our schools, colleges and hospitals. We have opened these schools and hospitals for their welfare. We seek no monetary or political return on our investment. We have entered this field of missionary work merely to seek blessings from Allah by serving His beloved people!"

We have a very modern secondary school at Kumasi in Ghana. A few years ago, this school was taken over by the Government and under the Africanisation policy it was announced that the school would be put under the charge of an African headmaster. At that time the headmaster and the majority of his staff had been sent from Pakistan. Upon the

publication of this news, I learnt that some of the staff members and certain other Ahmadis were apprehensive about their future. I remember Huzur saying with great conviction that we were very pleased to learn that the people of Ghana were at last able to manage our school. Our purpose was in fact to reveal the treasure of knowledge and uplift educational standards in Africa. Hence, instead of being apprehensive about the future, we should be pleased with the Ghanaian people. Thereafter, the post for a headmaster was advertised in the papers and by a strange coincidence a very righteous African Ahmadi was selected by the education authorities as headmaster for this school.

Hence our objective is to serve a people who for almost a century have lived under slavery and bondage under the yoke of colonialism and whose rich cultural heritage has been plundered by the quick profiteer. Our endeavours are unstintingly sincere because we seek neither vain glories, nor monetary gain nor political influence. When a community enters with such a purpose, it faces no defeat.

Of my tour of African countries, said Huzur, I reminded the loving African people that for the past fifty years the community has engaged itself in serving humanity and never has any money been taken away from them. But whatever the outcome we receive in voluntary contributions and fees has been ploughed back into further prospects for serving you”.

Simplicity

I can quote many examples of the simple life led by Huzur. Once a missionary sent in a request for an aid of Rs.500 to the Anjuman but the Anjuman rejected this request on the grounds that as the purpose for which the fund was required was not within the budget, it was powerless to help. When Huzur was asked for a final decision, Huzur gave me an envelope containing Rs.500 and asked me to give it to the missionary quietly saying that if the Anjuman was powerless because of its rules, he shall fulfil the missionary's needs.

Every month, through me Huzur gave away many thousands of rupees to worthy causes. Again, from his own pocket, he gave away to thousands of people expensive medicine. A medicine manufactured from *Ginsang* according to his formula at great cost is given away absolutely free to thousands of people. People from overseas countries bring vitamin tablets to give Huzur which he receives with one hand and gives away to needy people with the other.

Almsgiving is another of his qualities and never has anyone in need called without leaving with his hands full. He dresses very simply and there is no air of grandeur about him.

On eating less

Huzur himself eats very little. During an audience he once remarked that the people eat much more than what they really need. As a result, not only does the whole nation suffer from food shortage but the people themselves ruin their health. A secret of good health is to eat less.

Huzur once said that a doctor examined him 'and as a remedy prescribed that in the morning he should limit himself to a *roti* of two chattanks'. (A *roti* is Indian bread rolled flat and about the size of a half-plate; a *chattank* is an Indian measure of about 2 ounces). 'I assigned someone this duty of making a *roti* from two *chattanks* of flour but the next morning was surprised to be served with four *rotis* instead of the customary two I have'.

'Our household has a tendency to eat less. This is probably because the Promised Messiah fasted continuously for six months. This continuous decrease in eating less and less everyday had reached a stage when the food he had was a mere token and it is the effect of this which manifests itself in the rest of the household', said Huzur.

He has also observed that Arab horses eat less than other breeds of horses yet they are more energetic than other breeds.

A lover of nature

Hazrat Khalifatul Masih III has always been impressed by the wonders of nature and studies nature with earnest devotion. He says that he studies nature because its study is evidence of the truth contained in the Holy Quran.

He recalls that during the time of the Musleh Mauood, the Promised Son and Khalifatul Masih II, some members had been ex-communicated and a member of the community came to see Huzur. He expressed his surprise that such members existed in our community. Huzur stated that he took this member to a nearby eucalyptus tree. The tree had some withered branches, yet it was evergreen. Huzur asked this gentleman whether these branches showed signs of life or death. The gentleman admitted that he then understood this philosophy. Huzur adds that every living tree has certain dead wood but in essence a tree is judged by the strength of its roots. There are similar members in the community; although admittedly they number but a few, they are nonetheless there. They resemble the deadwood. But the roots of the tree on which the community now grows are strong and as such the dead branches fall off naturally.

Another evidence of his love for nature is that he once said that when he read in the Holy Quran:

“He knows whatsoever is in the land and in the sea; not a leaf falls but He knows it”. (6: 60)

Huzur decided to be a witness to this act of God. He adds: “I went to the garden and selected certain leaves on a tree. Some were very green while others had turned ochre red and were about to fall. I observed these leaves daily but I was very surprised to note that during the night some green leaves had fallen while the withered leaves still remained affixed to the tree. This observation created a firm belief in my heart of the truth of the Holy Quran because it would have been logical if the withered leaf were to fall but the contrary took place. This fact upheld the claim that whatever takes place on this earth, does so according to a divine decree!”

Another example quoted by Huzur is that when it rains on farms, certain crops may be destroyed whilst others remain unaffected. Now according to the common concept of nature, the farms had the same downpour of rain but for certain crops, God Almighty created a shield and protected them from destruction. As such, the laws of nature were subjected to Divine decree.

Huzur takes a walk in his garden everyday. I have been a witness to Huzur's close scrutiny of some rose bushes as if for a long time, Huzur was marvelling at its extreme beauty in its apparent weakness.

He is such an avid enthusiast of nature that once he came to learn that a tenant had cut all trees at the house. Huzur was deeply aggrieved to learn about this. Huzur said that quite apart from their national and scenic values, Islam had forbidden the chopping down of trees. When the Holy Prophet, may peace and blessings of Allah be upon him, was about to enter a battle one of his instructions were that trees should not be molested and that whichever territory is won, the responsibility for safeguarding the trees shall be on the victors.

Huzur loves flowers and in particular the rose. He is a keen gardener and engages in this pastime everyday. In his house there are numerous varieties of roses and he closely supervises these plants.

On one of his lands, he has planted an orchard of various kinds of fruit trees. He says that the Holy Quran speaks of gardens having every species of trees and as such he wishes to experiment growing them in his garden.

Quite apart from the greeneries, he is very knowledgeable about horses, other animals and the bees. He can keep the most learned expert on these subjects utterly amazed with his mastery of these topics.

HAZRAT MIRZA NASIR AHMAD KHALIFATUL MASIH III



In Talmud, there is a passage which indicates that on the death of the Messiah his spiritual kingdom will pass to his son and grandson. Again in his book **Haqiqatul Wahi** the Promised Messiah thanks God for the gift of four sons and the birth of a grandson at a later date. The much awaited prophecy was fulfilled when Hazrat Mirza Bashir-ud-Din Mahmood Ahmad was presented with a son on 16th November, 1909. He was named Nasir Ahmad. The grandson mentioned in the prophecy is none other than the present head of the Ahmadiyya Community.

Hazrat Hafiz Mirza Nasir Ahmad succeeded as the Third Caliph in the year 1965. Since then, he has expanded the Missionary activities of the Community tremendously.

The Fazle Omar Foudation, The Nusrat Jehan Leap Forward Programme, The Ahmadiyya Centenary Jubilee Fund, only to name a few, are the high-lights of the achievements of Hazrat Mirza Nasir Ahmad, Khalifatul Masih III. His golden achievement is the guidance he offered to the Community during the anti-Ahmadiyya crisis of 1974 in Pakistan.



BOOKS BY THE SAME AUTHOR



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