"BEHOLD A LIGHT COMETH, A LIGHT ANOINTED BY GOD WITH THE PERFUME OF HIS PLEASURE."
The Promised Messiah
(Peace be upon him)

Why do you wonder if I've come as the Messiah?
The spring-breeze itself is laced with the messianic spirit!

I am that water that came from the heavens on time;
I am that light of God by which the day became evident.

I am also one of the Signs among Thy Signs in the world
Whom Thou hast made a pride for the people and the Faith.

Who cries that the heavens are crying with him?
The eyes of the sun and moon darkened with grief.

Hark the Heaven's voice: "The Messiah comes ... the Messiah comes"
And hear from the earth: "Here comes the triumphant Leader".

I came into this world like as the Son of Mary
I am not appointed for the task of holy wars and fighting.

I'm the Son of Mary but I've descended not from the sky;
I am Mahdi, too, but without sword and fighting.

The balm of Jesus had cured but Jesus alone
Through my balm, every country and land shall be cured.

Those treasures that were buried for thousands of years,
Now I disburse them if there is one who is desirous.

Goodness lies in coming unto me with sincerity;
There are beasts all around I am the fort of peace.

I can now smell the fragrance of my Joseph
You may call me possessed, but I wait for Him.

Messiah of the time has now come to the world
God has shown the day of the covenant.

He is blessed who believes it now
He meets the Companions when he finds me.

The wine-tender has served them the same wine
Holy is He Who has confounded my foes.

(Durre Sameen)
From the Editor...

This Special Edition of Maryam Magazine focuses on two eminent personalities who, with Divine Guidance, brought about a revolution on this earth. Hazrat Mirza Ghulam Ahmad (Peace be upon him), the Promised Messiah, whose coming was prophesied in religious scriptures and by the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him), cemented the true teachings of Islam and brought people’s attention back to religion. The signs proving the truth of the Promised Messiah’s claim are numerous and irrefutable; one of which is the prophecy of the Promised Son. Allah the Almighty revealed to the Promised Messiah that a son would be born to him who would be the Musleh Maud (Promised Reformer), 52 characteristics were mentioned in the prophecy, all of which were fulfilled with such certainty and beauty in the person of Hazrat Mirza Bashiruddin Mahmud Ahmad, (May Allah be pleased with him), that no rational person could reject the truth of the Promised Messiah.

In his Friday Sermon on 22nd February 2019 Hazrat Mirza Masroor Ahmad (May Allah be his Helper), mentioned a prayer, which Hazrat Musleh Maud published in “Tashheezul Azhaan” in the year 1909 when he was only 20 years of age. It encapsulates his yearning to spread Islam and save his people most perfectly. The words of that prayer are as follows:

“O my Lord! With my heartfelt anxiousness, I fall at Your threshold and I supplicate to You with all my heart, begging of You to hear my prayer. My Lord! Holy art thou! My people are heading towards ruin, save them from this destruction. If they call themselves Ahmadis, how can they ever forge a connection with me until their hearts and their inner self becomes pure? Thus, O my Lord! Stir your attributes of Rahmaniyyah [the Ever Merciful] and Raheemiyah [the Most Gracious] and purify them. Instil within them the passion and spirit of the Companions so they become anxious to serve the faith, and their words and actions become refined and pure. O my Lord! Save my people from all sorts of trials and grief, safeguard them from all kinds of calamities that may befall them and ensure there are great noble people born among them. May they become a nation that You are pleased with and become a community that You have chosen for Yourself. May they be free from the influence of Satan and may the angels continuously descend upon them. Bless this community both in their worldly endeavours and in their faith. Ameen”

May God Almighty shower His endless Mercy on him, the one who spent day and night in spreading the religion of the Holy Prophet and the mission of his Ardent Devotee – the Promised Messiah and Mahdi. May God Almighty enable us to understand and recite this heartfelt prayer and may we fulfil the rights of being an Ahmadi. Ameen.

A Note from the Chief Editor

It is by the sheer Grace and Mercy of God Almighty that we have been able to make this special edition a possibility. With the blessed guidance provided to us by Hazrat Khalifatul Masih V, we set forth on this immense task. Notable mentions for Review of Religions and Al Fazl International, who provided us with invaluable material. I would like to remind all Waaqifaat-e-Nau that this edition was prepared especially for them and so all should draw inspiration from it. May Allah enable us to do so. Ameen.
CONTENTS
JAN - MARCH 2019 | ISSUE 29

03. The Holy Qur’an
04. Hadith
05. Writings of the Promised Messiah (Peace be upon him)
06. PROFILE: The Promised Messiah
08. Commandment of Accepting Bai’at
10. Inspirational Incidents from the Early Life of the Promised Messiah
13. Introduction to English Translations of Haqiqatul-Wahi & Malfuzat Volume I
14. The Claim, Status and Truthfulness of the Promised Messiah
17. The Coming of the Messiah | Tahmeena Tahir
24. A Memorable and Magnificent Incident
26. The Importance of Reading the Books of the Promised Messiah
30. PROFILE: Hazrat Musleh Maud (May Allah be pleased with him)
32. The 52 Signs Mentioned in the Prophecy of Hazrat Musleh Maud
37. Incidents from Hazrat Musleh Maud’s Childhood that Illuminate his Personality
38. “Mahmud’s Ameen”
40. An Exemplary Student of a Revered Teacher | Compiled by Hamooda Arif
44. The Tashheezul Azhan | Compiled by Hamooda Arif
46. Kids Spread
48. Islamic Solar Calendar: The Hijri-Shamsi Calendar
49. A Historic Pledge
50. Hazrat Musleh Maud—the Noble Son of a Great Mother | Zanubia Ahmad
56. Muhammad, The Liberator of Women (Peace and Blessings of Allah be upon him)
59. Hazrat Musleh Maud in the Eyes on Non-Muslims | Munazza Khan
64. Tarbiyyat Page
66. The Need for Religion
70. Hazrat Khalifatul Masih II: An Advocate for Women’s Education to Secure Future Generations | Laiqa Ahmad Bhatti
74. Hazrat Musleh Maud, The Author | Tooba Khokar
78. The Economic System of Islam | Shibra Abro
82. Hazrat Musleh Maud as a Public Speaker | Compiled by Hamooda Arif
86. Introducing At-Tafsir Ul-Kabir
88. Precious Memories of Hazrat Khalifatul Masih V(May Allah be his Helper)
90. Wings of Duty: An Introduction
91. The Demise of Hazrat Musleh Maud II
92. Acknowledgments of the Services of Hazrat Musleh Maud upon his Demise
Translation:

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.

(Al-Saff: 10)

Short Commentary:

Most commentators of the Holy Qur’an are in agreement that this verse applies to the Promised Messiah in whose time all religions will make their appearance and Islam’s superiority over all of them will be established. This verse contains a very challenging prophecy about the establishment of the superiority of Islam over other faiths.

[Commentary from 5 Volume Commentary, p.2623]
Hazrat Abdullah bin Amr relates that the Holy Prophet (saw) said:

“When Isa son of Maryam will descend, he will marry and children will be born to him.”

Explanatory Notes: In explaining this Hadith, the Promised Messiah (as) says: “The Holy Prophet (saw) made a prophecy on the basis of the revelation from the Almighty Allah that the Promised Messiah (as) will marry and he will have children. This indicates that Almighty Allah will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allah.”

(Haqiqatul-Wahi [English Translation] p.393)
Marriage &
Righteous Progeny

“The Holy Prophet\textsuperscript{saw} has already foretold;

Which means that the Promised Messiah\textsuperscript{as} will take a wife and have children. Obviously marriage and children have not been mentioned incidentally, because everyone normally gets married and has children, and there is nothing remarkable about it. Marriage here means an extraordinary marriage which would serve as a sign, and the children are the special children regarding whom I have already made a prophecy. In other words, the Holy Prophet\textsuperscript{saw} has answered these dark-hearted deniers and has told them that these prophecies will surely be fulfilled.”

[Anjam-e-Atham, Ruhani Khaza’in, vol. 11, p. 337, footnote]
(Essence of Islam, Volume 5, p.41)
“After a heavy fight, the Messiah of God would drive back the powers of darkness, and the glory, majesty, unity and holiness of God would be proclaimed upon earth and would continue to be declared for a thousand years, the seventh day of the Holy Books of God. Then will be the end. I am that Messiah: let him who will, accept me.”

*The Promised Messiah*, September 1904 issue of the Review of Religions (Vol.3, No.9)
Hazrat Mirza Ghulam Ahmad
(Peace be Upon him)

**NAME**
Hazrat Mirza Ghulam Ahmad

**BORN**
13 February 1835 Qadian, Punjab

**DATE OF FIRST DIVINE REVELATION**
March 1882

**FIRST BAI’AT**
23 March 1889

**DEMISE**
26 May 1908 (aged 73). Huzur passed away in Lahore but was buried in Qadian, Punjab

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**HAZRAT MIRZA GHULAM AHMAD AS (1835 - 1908)**

**WIVES**

- **Hazrat Hurmat Bibi Sahiba**
  - Mirza Sultan Ahmad
  - Mirza Fazal Ahmad

- **Hazrat Sayyedah Nusrat Jahan Begum Sahiba**
  - Sahibzadi Ismat (1886-1891)
  - Sahibzadi Bashir (1887-1888)
  - Sahibzadi Shaukat (1891-1892)
  - Sahibzadi Mirza Mubarak (1899-1907)
  - Sahibzadi Amtul Naseer (1903-1903)
  - Hazrat Mirza Bashir-ud-din Mahmud Ahmad (1889-1965)
  - Hazrat Mirza Bashir Ahmad (1893-1965)
  - Hazrat Mirza Sharif Ahmad (1895-1981)
  - Hazrat Nawwab Mubarakah Begum (1897-1977)
  - Hazrat Amatul Hafiz Begum (1904-1987)
Commanded to Accept Bai’at

On December 1st, 1888, about 6 years after being appointed as a Reformer, the Promised Messiah\textsuperscript{as} published an announcement revealing that God had ordained him that whoever seeks true faith and piety, should take Bai’at, pledge of allegiance to him so that Allah may shower His mercy and beneficence on them. This announcement was printed on green paper stating:

“I have been commanded that the seekers after truth should enter into covenant of Bai’at with me for the purpose of learning the way of true faith, true purity and the love of the Lord and of discarding an evil, slothful and disloyal life.

Therefore, those who perceive such strength in themselves should come forward to me. I shall be the sharer of their sorrows and shall try to lighten their burdens. God will bless them through my prayers and my attention towards them provided they are wholeheartedly ready to comply with the conditions of the covenant which are divinely determined.”

On January 12th, 1889 Hazur\textsuperscript{as} published a pamphlet in which he laid down 10 conditions of Bai’at for initiation into the Jama’at. He explained that whosoever wished to enter into covenant of allegiance should swear on these 10 conditions from the core of his heart. After publishing the 10 conditions of Bai’at the Promised Messiah\textsuperscript{as} travelled to Ludhiana, a city in Punjab, India and issued another leaflet. This leaflet invited everyone to pledge the oath of allegiance at his hands. He explained the meaning and the necessity as well as the importance of the Bai’at, in the following words:

“God wishes to found a community of the faithful to manifest His Glory and Power. He will make the community grow and prosper and will cause it to establish the love of God, righteousness, purity, peace and good will among men. This shall be a group of men devoted to God. He shall strengthen them with His own Spirit and bless them and purify them. He shall multiply them exceedingly ... He shall make the Community grow, so much so that its numbers and progress shall amaze the world. My true followers shall excel every other people. There shall always rise among them, till the Day of Judgment, persons who will be the chosen ones of God in every respect”

Saturday, March 23rd, 1889 was the momentous day when Hazrat Mirza Ghulam Ahmad\textsuperscript{as} took the first oath of allegiance at the house of Hazrat Sufi Ahmad Jan\textsuperscript{ra}. The Promised Messiah\textsuperscript{as} sat in one corner of the room while his disciples were called in, one by one. The ceremony was extremely simple. Hazrat Mirza Ghulam Ahmad\textsuperscript{as} would stretch
This means that as I have deserved the name Ahmad as a manifestation and reflection of Ahmad, though my name is Ghulam Ahmad; in the same way, as a manifestation and a reflection, I deserve the title Prophet, for Ahmad was a Prophet and Prophethood cannot be severed from him.

[Tadhkiratul-Shahadatain, p. 43, Ruhani Khaza’in, vol. 20, pp. 45-46; Review of Religions, vol. 2, no. 11, 12, November, December, 1903, p. 441]
The advent of the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908), was prophesied, not only by the Holy Qur’an and the Holy Prophet, but also by other prophets and scriptures. He was the greatest follower of the Holy Prophet; he obeyed his Master with such dedication that a similar example is not to be found anywhere else. When the world had reached an age of spiritual darkness, Allah the Almighty revealed Himself to Hazrat Mirza Ghulam Ahmad and vouchsafed to him His revelation, and thus with his advent the Qur’anic prophecy of the second coming of the Holy Prophet was fulfilled.

Hazrat Mirza Ghulam Ahmad said that Allah had told him that he was the Promised Messiah whose advent had been foretold not only in Islam but in all the principal religions of the world. His mission was to unite all the religions under the sphere of Islam and Allah Almighty declared that his mission would be successful. Allah had also revealed to him that, “I will carry thy message to the ends of the earth.” It was an astonishing statement from a man whose followers at that time were even less than fifty. Yet he was not unknown and his writings had attracted attention throughout the world.

In a further revelation, the Promised Messiah was told by Allah the Almighty to announce that he was: “The Champion of God in the mantles of all the prophets.” He added that he himself was nothing and claimed no merit. What Almighty Allah had bestowed on him in His Grace was in consequence of his utter devotion and obedience to Prophet Muhammad. He was thus a spiritual reflection of the Holy Prophet Muhammad. The Promised Messiah repeatedly emphasised that all the blessings he received were a consequence of following the Holy Prophet. He wrote: “The Holy Prophet, is the true and the primary object of these divine favours. These [blessings] are bestowed upon others merely on account of their relationship to him.”

The childhood and early life of the Promised Messiah is a living testimony to the fact that he is a Divinely inspired Guide and the ‘window’ through which the soul can glimpse the ultimate beauty, the beauty of truth, the Beauty of God. Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, treading in the footsteps of his own Master, the Holy Prophet.
of Islam, enabled many who followed him to find God. He enabled, and continues to enable many to achieve the true purpose of life, namely, that ‘the window of his heart should open towards God’.3

THE PROMISED MESSIAH’SAS CHILDHOOD

Once the Promised Messiahas was playing in the fields in Qadian and wanted to get something from home. A man was tending his goats nearby and the Promised Messiahas requested him to fetch it for him. The man replied that he was looking after his goats and therefore could not go. The Promised Messiahas offered to look after them on his behalf, at which the goatherd went and fetched the required item while the Promised Messiahas remained tending the herd. This was an ‘unconscious symbolisation’ of the character of the good shepherd, which has provided a lofty symbol in the great religions of the world. The Holy Prophet Muhammadsaw had also been the paid shepherd of the Meccans (Bukhari).4

A BOY AT PRAYER

The Promised Messiahas proved that he possessed a pure heart and was destined to bring about a mighty change in the world by the following event that took place when he was merely a child. One day he was playing with one of his cousins called Hurmat Bibi, when the subject of prayer arose, he requested her to “Pray that I might be granted the grace of prayer.”5

From this we can witness that even at a young age the goal of his desires at a young age was Allah and Allah alone. So the Promised Messiahas became quite interested in a different kind of life and in his own words he recalled that when he was quite young, “I found myself powerfully attracted towards my Lord and there dawned upon me the dim consciousness of a future when God would use me as His instrument in carrying out one of His great plans. I was like gold hidden in dust which, at some time in the future, was to display its brightness.”6

From childhood, reading and pondering over the teachings of the Holy Qur’an was the Promised Messiah’sas favourite past-time. He was so fond of studying that he would remain absorbed in his father’s library for such long hours that his father would reproof him for it, worrying that he might injure his health and would also discourage him from his studious habits so that he would start taking interest and assist them in the family’s worldly affairs.

When the Promised Messiahas was not in his room reading the Holy Qur’an, the family would always know where to look for him, as the only place that he would be other than his room was the Mosque. The Promised Messiah’sas father once said that, “If they ever missed Ahmad they should look in the carpets in the mosque. He would probably have been rolled up in one when they were stored after the Friday Prayers.”7

Once a friend arrived and found the Promised Messiah’sas father sweating profusely as he was arranging for the accommodation of a government official who was going to arrive shortly at his home. The friend asked him, why he had not asked one of his sons to arrange this matter. Mirza Ghulam Murtaza explained that his elder son worked in Gurdaspur and only visited home after seven or ten days, and said,
“come and look at the other one,” and he led his friend to a room where Hazrat Mirza Ghulam Ahmad was lying reading a book about the traditions of the Holy Prophetsaw. Though they stood there for some time, the Promised Messiah never realised they were there. When they went back downstairs his father asked his friend, “Tell me, do you think he is in the land of the living?”

Whenever the Promised Messiah read the Holy Qur’an, he used to walk from one side of the room to the other and his family would always joke about the ‘long walks’ he took in a small room, upon hearing his footsteps. Most often he would be barefoot in his room and this habit of walking from side to side when he was reading, writing or annotating continued throughout his life.

The Promised Messiah would intently read the Holy Qur’an, Bukhari, and other Islamic literature. By the age of 16, he had studied the Bible and the Vedas of Hindus and the commentaries of Christian writers. He would annotate them as carefully as he did the Holy Qur’an. Once he told his friend that: “I have given serious thought to the objections they raise against Islam. In my room I have collected the objections raised against Muhammad saw. They number nearly 3,000.” This showed that the defender of Islam was already at work.

Despite the fact that the Promised Messiah was born in a well-off family, he was not really fond of wasting time on useless games and sports, such as fencing, which was very popular at that time. However, he did take part in useful and productive sports. For example, from an early age he had learned horseback riding and swimming. His simple, fine habits made an impression on everyone, so when the Promised Messiah was still a small boy, on seeing him, a saintly person of high repute, Maulvi Ghulam Rasool admiringly remarked: “If anyone deserves to be a prophet in this age, this lad indeed should be one.”

It is highly evident that the Promised Messiah reflected the Holy Prophet saw through his personal characteristics and interests. It was due to this that he was chosen as the Promised Messiah and Mahdi whose advent had been foretold. He was blessed with the honour of witnessing the Holy Prophet Muhammad saw for the first time in a crystal clear vision when he was only seventeen years old: “He saw the Holy Prophet saw sitting on a high chair which began to rise higher and higher until it reached the ceiling and became quite large in size. His face also began to shine much brighter than before. It looked as if the sun and the moon were throwing light on his bright radiant face.”

By Arooba Zafar

REFERENCES:
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4 A.R. Dard, Life of Ahmad, p34-35
5 Iain Adamson, AHMAD – The Guided One – A Life Of The Holy Founder Of The Movement To Unite All Religions, pp.30
6 Claims and Teachings, Ahmad The Promised Messiah and Mahdi (From his Own Writings and Sayings), compiled by Abdullah Allahdin, p.78
8 Iain Adamson, AHMAD – The Guided One – A Life Of The Holy Founder Of The Movement To Unite All Religions, pp.32
9 https://www.alislam.org/library/history/ahmadiyya/2.html - accessed 09/04/14
10 Iain Adamson, AHMAD – The Guided One – A Life Of The Holy Founder Of The Movement To Unite All Religions, pp.31

(Hayate Tayyeba, p.14)
Published originally in 1907, Hazrat Mirza Ghulam Ahmad as wrote the book primarily in Urdu, followed by an Arabic treatise entitled, ‘Al-Istifta’. In this book the Promised Messiah as discusses the philosophy of divine revelation, the three categories of people who claim to receive revelation, and the distinction of the truthful from the false. He then establishes his truthfulness by documenting over 200 signs, including the fulfilment of prophecies made by the Holy Prophet Muhammad saw, other men of God, earlier scriptures, and his own revelations spanning over twenty-five years. Haqiqatul Wahi has been translated into the English language and is available both in print and online. May the study of this book strengthen our faith and may it become a source of enlightenment for all those that seek the truth. Ameen.

Malfuzat Volume I: Sayings and Discourses of the Promised Messiah as

Malfuzat refers to the holy and insightful words of Hazrat Mirza Ghulam Ahmad as, which he expressed verbally from time to time in his pure and holy gatherings or before congregations at the Annual Convention, for the purification of his followers and for their spiritual and moral training, thus enabling them to forge a living relationship with God; to teach the knowledge and wisdom of the Holy Qur’an; to revive the religion of Islam and to establish the shariah of Muhammad saw.

This translation is based on the new ten-volume typed edition of Malfuzat prepared and published by Nazarat-e-Isha’at Sadr Anjuman Ahmadiyya in 2016; and the present volume in English spans from 1891 to October of 1898. It is available both in print and online.
The Claim, Status and Truthfulness of the Promised Messiah

“A Today my people do not recognise my status; the day will come when they will recall my blessed time with tears.”

(Izāla-a-Auḥām, Ruhani Khaza’in, Vol.3, P.184)

Hazrat Mirza Ghulam Ahmad as, the Promised Messiah and Mahdi, was born in 1835 in Qadian. From a young age, he started experiencing divine dreams, visions and revelations. He as continued to receive divine revelations and was commanded by God to announce he was the divinely appointed Reformer of the Latter Days. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community.

The advent of a Messiah in the latter days fulfilled the prophecies found in all major religions of the world and his as claim was supported by tremendous signs. The Promised Messiah as wrote many books in Arabic, Urdu and Persian and excerpts of his collected works have been translated into English. Here are a few excerpts where the Promised Messiah as elaborates on the status, claim and truthfulness of the Promised Messiah as.

All Prophets come for the same Purpose:

“The main purpose of the advent of prophets as in this world and the grand objective of their teaching and preaching is that mankind should recognise God Almighty and should be delivered from the life which leads to hell and ruin and which is known as the life of sin. In fact, this is the most important objective before them. Now that God Almighty has established a dispensation and has raised me, the same purpose which is common to all prophets as is also the purpose of my coming; namely, that I wish not only to tell the world what God is, but I actually want them to see Him, and to show them the way of desisting from sin. (Malfuzat, vol. 3, p.11)
"I have, by the sheer grace of God, and not on account of any merit of my own, been accorded a full measure of the bounty, which was bestowed before me on the prophets and Messengers as and the chosen ones of God. It would not have been possible for me to be granted this bounty had I not followed the ways of my lord and master, the pride of the prophets, the best of mankind, Muhammad saw. Whatever I have been given, I have been given due to this adherence and I know through my true and perfect knowledge that no man can reach God except through following the Holy Prophet nor can anyone arrive at a full understanding of God except through him."

(Haqiqat-ul-Wahi, Ruhani Khaza’in, vol. 22, pp. 59-65)

**Strengthening of the Faith:**

God has sent me into the world so that through gentleness, love, and kindness, I should draw towards God and His holy guidance people who have gone astray, and should enable them to tread the right path with the Divine light that has been bestowed upon me. Man stands in need of such reasoning as would convince him that God does indeed exist, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and in His revealed guidance. There is no clearer and easier way to believe in the existence of God than through the understanding that He reveals to His close servants matters of the unseen and prophecies regarding future events. He discloses to those who are close to Him the deep hidden secrets, because there is no way for man to be enlightened about such secrets of the future as are beyond the reach of human faculties. It is indeed true that knowledge of unseen events and hidden matters, especially those which are related to the exercise of Divine power and will, are matters that man can never attain through his own efforts. Therefore, God has bestowed His beneficence upon me and has chosen me out of the whole world so that, through the manifestation of His signs, He may bring back to the right path those who have gone astray. But God has observed from heaven that the helpers and followers of the Christian faith, i.e. the Christian clergy, have wandered far from the truth, and have become a people who have not only lost the straight path themselves but they traverse thousands of miles of land and ocean and endeavour to convert others to their own doctrines. They do not know the true God, but their god is their own invention. Therefore, God’s mercy for mankind demanded that He should rescue His creatures from their deception. He has, for this reason, sent this Messiah so that through the right reasoning and argument he should break the cross that had broken and wounded the body of Jesus as."

(Tiryaq-ul-Qulub, Ruhani Khaza’in, vol. 15, pp. 143-144)

**Proof of Truthfulness:**

"Here, a seeker after truth can validly raise a question, namely, what evidence is there to support the claim of my being the Promised Messiah – for every claim requires some evidence, especially in these times when cunning, deceit and dishonesty have become widespread and false claims are being actively promoted. In answer to this question, it would be enough for me to state that the following matters are sufficient as signs and evidence for a seeker after truth:"
First of all, there is the prophecy made by the Holy Prophet saw which has consistently been interpreted to mean that, at the turn of each century, God Almighty shall raise a person to revive the faith by removing the weaknesses that might have crept in and would restore it to its true might and vitality. According to this prophecy, it was necessary that God Almighty should have raised a person at the turn of this fourteenth century who should have striven to reform the ills that have become current.

Accordingly, I have been sent at the proper time. Previously, hundreds of saints have borne witness, on the basis of revelation, that the Reformer of the fourteenth century would be none other than the Promised Messiah. Authentic Ahadith also confirm repeatedly that the Messiah would appear after the thirteenth century. Then, does not my claim at this point in time clearly conform with the time and the circumstances? Is it possible that the prophecy of the Holy Prophetsaw should turn out to be false? I have made it clear that if the Promised Messiah were not to appear at the turn of the fourteenth century, many of the prophecies of the Holy Prophetsaw would go unfulfilled and many saints, who were recipients of revelation, would turn out to be wrong.

When the divines are asked, who else besides me has claimed to be the Reformer of the fourteenth century, and who else has announced his advent from God and claims to be the recipient of revelation and to have been commissioned by God, they have no answer and are unable to name anyone who has made such a claim…

The third sign of the truth of my claim is that, as I have set out in the Nishan-e-Asmani (‘The Heavenly Sign’, a book written by the Promised Messiah saw), some men of God, who passed away many years before me, had given the news of my coming, specifying clearly my name and place of residence and my age.

The fourth sign of the truth of my claim is that I have dispatched approximately twelve thousand letters and announcements to the representatives of other faiths, inviting them to a contest in the blessings of faith. There is perhaps not a single well-known clergyman in Europe, America and India who has not been addressed by registered letter. They were all so over-awed by the truth that not one of them came forward. The criticism levelled against this invitation by the maulvis [religious clerics] is in truth based on falsehood and filth. I have been given the glad tiding that if any opponent of Islam comes forward to challenge me, I shall prevail over him and he will be humiliated…

The fifth sign in support of my truth is that I have been informed that I shall ever remain triumph over all Muslims in the matter of vision and revelation. So let those of them who claim to be recipients of revelation come forward to compete with me. If they triumph over me in respect of Divine support and Heavenly grace and signs, I would submit to being slaughtered however they wish.


**Spread of the Jama’at:**

The Grace and Power of God Almighty have frustrated the plans of Maulawis and has increased our Jama’at in an extraordinary way and is increasing it continuously. In this Jama’at will be found largely people who are disposed to virtue, fear God, show compassion for mankind and strive heart and soul for the success of the faith. Their hearts are filled with the greatness of God Almighty; they are sensible and intelligent; they are men of high resolve, and have true love for God and His Messenger saw. I perceive that it is the Divine design to foster this Jama’at and to bless it and to bring into it fortunate people from the ends of the earth.

(Kitab-ul-Bariyyah, Ruhani Khaza’in, vol. 13, pp. 204-205, footnote).
For over 1400 years, people have been waiting for a messiah to reform the people of the latter days. Many of the prophets had prophesised that after them, when the followers of religion start to decline and morality begins disappearing, a messiah or reformer will be sent to the world to revive the followers and unite the world under one banner. This coming of the messiah is foretold in the teachings of Islam and also in many other religions, but are all these religions referring to the same messiah? This article aims to shed some light on this topic and show the similarities between the messiah that has been foretold in many religions and the Promised Messiah, Hazrat Mirza Ghulam Ahmad as.
Let us first look at mainstream Islam and Christianity; both are awaiting the second coming of Prophet Jesus\textsuperscript{as}. Mainstream Muslims believe that Jesus\textsuperscript{as} is alive in heaven, and will return to reform the Muslims. Similarly, Christians also believe that he will come down from Heaven in bodily form. We know from the Holy Qur’an that Jesus\textsuperscript{as} died a normal death. In chapter 3, verse 145 it states:

\begin{quote}
"And Muhammad is only a Messenger. Verily, all Messengers have passed away before him."
\end{quote}

So how will Jesus\textsuperscript{as} come back to earth? Jesus\textsuperscript{as} stated that a second coming of someone who has passed away should be understood metaphorically and not literally. The person will return in spirit and not in the same bodily form. Jesus\textsuperscript{as} compared John the Baptist to Elijah, who the Jews were expecting before the advent of their Messiah:

\begin{quote}
"For all the Prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."
\end{quote}

Thus the messiah will arrive; he will not be Jesus\textsuperscript{as}, but will have the characteristics of him. Bukhari also shows us that when the messiah will come, he will be like Jesus\textsuperscript{as}, but not in bodily form:

\begin{quote}
"By the One who owns my soul, it is nigh, of a certainty, that the son of Mary will appear among you. He will be a judge, he will be just; so he will break the cross and kill the swine; and he will stop war."
\end{quote}

If Jesus\textsuperscript{as} is to come back to earth as the messiah, why would he break the cross, a symbol used throughout Christianity? The answer is very simple; the messiah will have the characteristics of Jesus\textsuperscript{as} only, and nothing more. He will refute the teaching that Jesus\textsuperscript{as} died on the cross, he will teach against such behaviours and morals that can be likened to swine, and he will bring a message of peace and teach through the pen.
Various astronomical signs have been prophesised in Islam, Christianity and Sikhism to mark the arrival of the messiah, including eclipses of the sun and the moon. In the Holy Bible, Jesus\textsuperscript{4} speaks about the time when the messiah will appear:

\textit{“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.”}\textsuperscript{44}

In Islam, the prophecy regarding eclipses is given in the following Hadith:

\textit{For our Mahdi (Spiritual Reformer) there are two Signs which have never occurred before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night in Ramadhan (i.e., on the first of the nights on which a lunar eclipse can occur) and the Sun will be eclipsed on the middle day of Ramadhan (i.e., on the middle day on which a solar eclipse can occur) and these Signs have not happened since the creation of the heavens and the earth.}\textsuperscript{5}

Likewise, in the Sri Guru Garanth Sahib, it states:

\textit{“When Maharaj will come as Nahkalank, the sun and the moon will be his helpers.”}\textsuperscript{6}

Mirza Ghulam Ahmad\textsuperscript{65} was born in the Sikh Empire of Maharaja Ranjit Singh. He came as Nahkalank (reformer), and indeed the sun and the moon were his helpers in his claim. From all three religions it is clear that eclipses of the sun and the moon will take place and there will be many astronomical events to mark the coming of the messiah.

In the 19th Century, the earth saw many astronomical events \textsuperscript{7}: Bielids comet, followed by meteor showers, Leonid comet, the Great comet of 1882, Haley’s comet, Holmes comet, to name a few. Further to this, the world saw the above prophecy of the eclipse fulfilled. On 21st March 1894, (13th day of Ramadhan) the eclipse of the moon took place in the eastern Hemisphere. On 6th April 1894, (28th day of Ramadan), an eclipse of the sun occurred for two hours.\textsuperscript{8} This phenomenon was prophesised in both Christianity as well as Islam, and took place in 1894; four years after Hazrat Mirza Ghulam Ahmad\textsuperscript{65} claimed to be the Promised Messiah, thus proving his claim to be true.
Both Islamic and Biblical scripts predict of wars and destruction, again to be a sign of the coming of the awaited messiah.

Jesus\textsuperscript{as} states that people will claim to be the messiah, but people should only believe this person when this situation arises:

\textit{“Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven.”}\textsuperscript{9}

During the 19th Century, Mahdi of Sudan, Alexander Dowie of Zion, IL USA, Joseph Smith of the Mormon Church, Ali Muhammad Bab/ Bahaullah of Bahai faith and Mirza Ghulam Ahmad\textsuperscript{as} had all claimed to be a prophet or messiah\textsuperscript{10}; thus proving what Jesus\textsuperscript{as} had said. But how are we to decipher who is true?

Jesus\textsuperscript{as} says about his second coming to his disciples:

\textit{“And ye shall hear of wars and rumours of wars”}\textsuperscript{11}

Biblical scripts therefore state that his people should only believe the one claiming to be the messiah when there will be many wars, and by “rumours”, we can deduce that this means when the claimant predicts wars.

During the time of Hazrat Mirza Ghulam Ahmad\textsuperscript{as} there were no less than 12 wars\textsuperscript{12}:

1. The war between China and England, terminated in the loss of Hong Kong to England and a treaty was signed in 1842
2. The Crimean War 1854
3. The Indian Mutiny 1857
4. France and Italy against Australia in 1859
5. Civil war of United States 1861 to 1865
6. Franco Prussian War 1870 to 1871
7. Russian Turkey War 1877 to 1878
8. China and Japan 1890 to 1900
9. Turkey and Greece 1890 to 1900.
10. Spain and America 1890 to 1900
11. Invasion of China 1890 to 1900
12. The Boer War 1890 to 1902
13. The war of 1812 U.S.A. Against Canada and Britain

Hazrat Mirza Ghulam Ahmad also prophesised the coming of World War 1. In April 1905, he received the prophecy:

‘[…] A calamity (lit. earthquake) resembling Doomsday. Save your lives. Indeed, Allah is with the pious. My Grace has drawn close to you. Truth has come and falsehood has vanished.’

Explaining this he stated:

‘[I]t would be more terrible than the ones before. It would be awful in its intensity. Were I not forced to disclose all this out of my deep sympathy for my fellow beings I would not have mentioned it. Hearken! I have warned you. The earth listens as does the heavens that whoever, departing from righteousness, is inclined towards mischief and pollutes the earth with his viciousness will be seized. God Almighty warns that His wrath is about to descend upon the earth, for the earth is filled with sin and vice. Then arise and be warned that the end is near as had been foretold by the previous prophets. I call Him to witness Who has sent me that all this is from Him and not from me. Would that my warnings were viewed in good faith. Would that I were not treated as a liar, so that the world would escape ruin. … Otherwise, the day is approaching which will turn men mad. The unfortunate fool will say: These are all lies. Alas! Why is he in such deep sleep when the sun is about to rise?’

The prophecy was published in many newspapers, and also translated and sent to many countries around the world. These ‘rumours’ became a reality in 1914, just 9 years after the prophecy was received when World War 1 started. This was a great sign for the truth of Hazrat Mirza Ghulam Ahmad and his claim to be the Promised Messiah.
Islam, Christianity and Sikhism all point to the fact that the messiah will come from the east. Jesus states:

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be”

Jesus was in Jerusalem when he mentioned this prophecy. Qadian, where Hazrat Mirza Ghulam Ahmad was born, is east of Jerusalem. The Bible gives special significance to the east in many places.

In Janam Sakhi (pages 234, 251 and 452), Guru Nanak prophesised that the messiah would be a Muslim, and that he would come from near Batala in the district of Gurdaspur and that he would be from the Mogul Tribe.

The Holy Qur’an also mentions that the messiah will come from the east. In chapter 62, verse 4 it states:

“And among others from among them who have not yet joined them. He is the Mighty, the Wise.”

A relation is narrated in Bukhari explaining this verse: A companion of the Holy Prophet relates: “One day we were sitting with the Holy Prophet when this chapter was revealed. I enquired from Muhammad Whom are the people to whom the words ‘and among others of them who have yet joined them’ refer? Sulman, a Persian was sitting among us. The Holy Prophet put his hand on Sulman and said. If faith were to go up to the Pleiades, a man from among these would surely find it.”

Hazrat Mirza Ghulam Ahmad was of Persian decent, born in Qadian which is east of Jerusalem. Qadian is also not far from Batala (as was prophesised by Guru Nanak). He truly brought Islam back when its teaching had vanished into the heavens.
A MAN NAMED AHMAD

The Holy Qur’an clearly shows that the messiah will come whose name will be Ahmad. His claim will be rejected by many but Allah will make his message victorious. In chapter 61, verses 7-10 it states:

“And remember when Jesus, son of Mary, said, ‘O children of Israel, surely I am Allah’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad.’ And when he came to them with clear proofs, they said, ‘This is clear enchantment.’ But who could do greater wrong than one who forges the lie against Allah while he is called to Islam? Allah guides not the wrongdoing people. They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, even if the disbelievers hate it. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.”

Hazrat Mirza Ghulam Ahmad,summarises these prophecies beautifully:

“In my age only, in the month of Ramadan, eclipses of the sun and the moon occurred; in my age only, in accordance with the authentic sayings of the Holy Prophetsav and the Holy Qur’an and earlier Books, there was the plague all over the country, and in my age only, a new mode of transport, namely railways came into existence and in my age only, as per prophecies, terrible earthquakes came. Does not then righteousness demand that one should not be bold in denying me? Look! I swear by Almighty God and say that thousands of signs for establishing my truth have been manifested, are being manifested and will be manifested. If this were a man’s plan, never would he have enjoyed such support and help.”**19**

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**1 reviewofreligions.org/12477/the-messiahs-their-relationship-similarities/**
**2 King James Bible, Matthew 11:13-14**
**3 Bukhari, Vol. 1, Babo Nuzooli Isa, quoted in alislam.org/library/links/00000106.html**
**4 King James Bible, Matthew 24:29**
**5 Dare Qutani, Vol.1, p.188 quoted inalislam.org/library/articles/new/TruthAboutEclipses.html**
**6 alislam.org/library/articles/The_Promised_Messiah_Prophecies_Fulfilled-20081007MN.html**
**7 alislam.org/library/articles/The_Promised_Messiah_Prophecies_Fulfilled-20081007MN.html**

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**8 reviewofreligions.org/12477/the-messiahs-their-relationship-similarities/**
**9 King James Bible, Luke 21:10-11**
**10 alislam.org/library/articles/The_Promised_Messiah_Prophecies_Fulfilled-20081007MN.html**
**11 King James Bible, Matthew, 24:6**
**12 alislam.org/library/articles/The_Promised_Messiah_Prophecies_Fulfilled-20081007MN.html**

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**13 reviewofreligions.org/12039/world-war-one-centenary-of-the-fulfilment-of-a-great-warning**
**14 Hazrat Mirza Ghulam Ahmad, “‘Ishtihar al-Indhar,’” Al-Hakam, Vol. 9, No. 12, April 8, 1905, 2; The Review of Religions, April 1905, pp. 159-161 quoted in reviewofreligions.org/12039/world-war-one-centenary-of-the-fulfilment-of-a-great-warning**
**15 King James Bible, Matthew, 24:7**
**16 alislam.org/library/articles/The_Promised_Messiah_Prophecies_Fulfilled-20081007MN.html**
**17 alislam.org/library/articles/The_Promised_Messiah_Prophecies_Fulfilled-20081007MN.html**
**18 alislam.org/library/articles/The_Promised_Messiah_Prophecies_Fulfilled-20081007MN.html**
**19 Hazrat Mirza Ghulam Ahmad”, Haqiqatul Wahi, p.45; Ruhani Khaza’in, Vol. 22, p.48. quoted in reviewofreligions.org/12445/end-times-armageddon-the-return-of-the-messiah**
Goodness lies in coming unto me with sincerity:
There are beasts all around I am the fort of peace
“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 as 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 as 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 as. 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.”

Reading this incident along with his comments one is left in no doubt about Hazrat Musleh Maud’s deep and strong belief in the truth of his father. His deep love for the Promised Messiah as 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.

[Fazl-e-Umar.P.83-84]
The Importance of Reading the Books of the Promised

When human existence came to be on earth, man was at a primitive stage of its intellectual, communicative and spiritual development. Over time Allah sent down many prophets to guide people to the right path as well as for the advancement of mankind. As people developed, so did their communication skills. However, the true development of man took place with the revolution of language.

With this revolution, Allah chose language to communicate with His people. The last book of God was sent down through the Holy Prophet(saw) in the form of the Holy Qur’an. The companions of the Holy Prophet(saw) memorised the Holy Qur’an and preserved it for eternity. But to be sure that the followers fully understood and comprehended this Holy book, and were able to adapt their lives to it, the guidance and example of the Holy Prophet(saw) was crucial. It was the Holy Prophet(saw) who instructed Muslims towards adapting their lives correctly in accordance to Allah’s perfect guidelines as well as to eliminate any misconceptions and misunderstanding of Allah’s true words.

However, like previous religions, some followers of Islam began to drift away from the true teachings of Islam. According to the Holy Qur’an and hadith, Allah would send a prophet in the latter days who would guide those followers back onto the right path.

Thus, at such a crucial time, when Islam was being attacked from every side, Hazrat Mirza Ghulam Ahmad(saw) of Qadian was born to reintroduce the teachings of Islam and submit to the Holy Prophet(saw). He expressed in a poem:

I now distribute those treasures which were buried for thousands of years if someone is desirous.
With the help of Allah, the Promised Messiah\textsuperscript{as} wrote many books, dialogues, scripts and poems, and gave many speeches in which the glory of the Holy Prophet\textsuperscript{aw} was expressed and the truth of Islam was proved again and again.

Hazrat Khalifatul Masih V\textsuperscript{ab} explains the power of the writings of the Promised Messiah\textsuperscript{as}:

‘So in this age this great son of Islam, Champion of Allah, whose pen did the job of the sword, donning the armour of pens strode forth into the heated battlefield of science and advancement of knowledge to convey the message of the Holy Prophet\textsuperscript{aw} throughout the world and to prove the truth of Islam to the whole world and to propagate the unity of the One Unique God and showed such a miracle of the spiritual valour of Islam and its inner vitality so as to smash every opponent to smitherens and so hoisted the flag of Muhammad\textsuperscript{sws} the Chosen One and Islam that even today its flutterings can be observed at the heavenly heights going ever higher and this message of Islam is spreading throughout the whole world through the writings of the Promised Messiah (Peace and Blessings be on him) and will keep spreading.’

We as Ahmadi Muslims are fortunate enough to be followers of the Promised Messiah\textsuperscript{as}, and by utilizing this great treasure that is the writings of the Promised Messiah\textsuperscript{as} we are able to witness and feel Allah’s presence; we are able to benefit from the Divine guidance bestowed upon the Promised Messiah\textsuperscript{as}. This is explained by the Promised Messiah\textsuperscript{as} himself. He states:

‘I particularly experience God’s miraculous power when I put my pen to paper. Whenever I write something in Arabic or Urdu, I feel as if someone is instructing me from within’
The relationship between Allah and His prophet makes clear to us as his followers that we should be making every effort to read the books of the Promised Messiah⁵⁵ so that we too can uphold and continue the mission of the Promised Messiah⁵⁵.

Is this not what being a follower of the true Islam is all about? Is this not the purpose of being a Waqf-e-Nau?

For this reason alone, it is essential that we benefit from the writings of the Promised Messiah⁵⁵ and involve ourselves in achieving the purpose behind such dialogue and carry out the responsibilities of Waqf-e-Nau. This can only be achieved if we read the books of the Promised Messiah⁵⁵ and understand the true purpose of his arrival.

Although some of the Promised Messiah’s⁵⁵ books are translated into English, most are still yet to be. Therefore as a Waqf-e-Nau we should try our best to learn Urdu to gain the true experience of his writings. Hazrat Khalifatul Masih V⁵⁵⁵⁵ speaks on responsibilities of being a Waqf-e-Nau. He states that:

‘Urdu is necessary because real insight of faith can be attained through the books of the Promised Messiah (on whom be peace). His books, commentaries and writings are a treasure which can bring about a revolution in the world and impart real Islamic teachings to the world interpreting the Holy Qur’an.”⁵⁵⁵⁵

Hazrat Khalifatul Masih V⁵⁵⁵⁵ expressed that:

‘It is only through the blessings of the writings of the Muhammadan Messiah that a world is benefitting from spiritual and physical rebirth and those who had been dead for centuries are once again coming to life...’

It is clear to us as followers of the Promised Messiah⁵⁵ that his writings should not just be read and later forgotten. They have a purpose. It involves the crucial lessons which are needed to survive in this century as true devotees of Allah and his beloved messenger Muhammad⁵⁵⁵⁵. It is compulsory that we use his writings to gain knowledge to answer any allegations put against the true teachings of Islam and to bring back those who have gone astray. The purpose of reading his writings is also to bring about a change in ourselves and in others as well.

‘The person who does not read our books at least 3 times. Has a type of pride in him.”

Expanding on this, Hazrat Khalifatul Masih V⁵⁵⁵⁵ explains that:

‘These writings of his are the only means of all types of advancement in knowledge and morality, spiritual and physical cures. One who turns their face away from these treasures is destined to leave this world and the hereafter devoid of faith and is accounted arrogant in the court of God.”

It is evident from this that, as followers of this true religion, it is vital that we read the Promised Messiah’s⁵⁵ books three times with the purpose to study, store and use these valuable teachings, so we can strive to represent the Promised Messiah⁵⁵ and be the true devotees of the Holy Prophet⁵⁵⁵⁵.

Similarly the Promised Messiah⁵⁵ proclaims that:
In order to ensure that we are fulfilling our duties as Ahmadi Muslims, we must adhere to the following words of the Promised Messiah⁶⁹:

“It is important for all friends to care to read our books at least once because knowledge is power and power creates valour”⁹ and it is this bravery which will conquer hearts and bring them closer towards the one God, Allah.

Therefore we must make it our goal to read the writings of the Promised Messiah⁶⁹ so “...that we can be those who light lamps of peace and security in our homes and our environs and that the love of God and His prophet be undulating in our hearts so that through it we go on illuminating the flames of love for mankind and sharing its pains throughout the world.”¹⁰

May Allah enable us to accomplish this to the best of our abilities. Ameen.

References
⁴Friday sermon 18th January 2013, by Hazrat Khalifatul Masih Vaba ‘Reviving the spirit of waqf-e-nau’

By Naila Naseer
“I am only a sign of the Transcendent Power of God the Exalted; and for the purpose of establishing the grandeur of the Holy Prophet saw God the Exalted has designated me as the instrument.”

- His Holiness Hazrat Mirza Bashiruddin Mahmud Ahmad ra at Jalsa Salana, Qadian, 1944

-30-
Hazrat Mirza Bashiruddin Mahmud Ahmad

(May Allah be pleased with him)

<table>
<thead>
<tr>
<th>NAME</th>
<th>Hazrat Mirza Bashiruddin Mahmud Ahmadra</th>
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<tbody>
<tr>
<td>BORN</td>
<td>12 January 1889 Qadian, Punjab</td>
</tr>
<tr>
<td>PARENTS</td>
<td>Hazrat Masih Maudra &amp; Hazrat Amma Jana</td>
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<td>SPOUSES</td>
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<td>Twenty Two</td>
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<td>KHILAFAT</td>
<td>14 March 1914 - 7 November 1965</td>
</tr>
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<td>DEMISE</td>
<td>7 November 1965 (aged 76). Burial in Bahishti Maqbara, Rabwah, Punjab, Pakistan</td>
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**HAZRAT MIRZA BASHIRUDDIN MAHMUD AHMADRA**

- **Hazrat Mirza Ghulam Ahmad** (father)
- **Hazrat Sayyedah Nusrat Jahan Begum Sahiba** (mother)

**WIVES**
- **Hazrat Sayyedah Mahmuda Begum** (Hazrat Umme Nasir)
  - Hazrat Mirza Nasir Ahmad, Khalifatul Masih IIIra
  - Nasira Begum (Mother of Hazrat Khalifatul Masih V)
  - Mirza Mubarak Ahmad
  - Dr. Mirza Munawwar Ahmad
  - Amtul Aziz
  - Mirza Hafiz Ahmad
  - Mirza Aswar Ahmad
  - Mirza Zahoor Ahmad
  - Mirza Rafiq Ahmad

- **Hazrat Sayyedah Amatul Hai Begum**
  - Amtul Quyyum
  - Amtul Rashid
  - Mirza Khaleel Ahmad

- **Hazrat Sayyedah Maryam Begum** (Hazrat Umme Tahir)
  - Amtul Hakeem
  - Amtul Basit
  - Hazrat Mirza Tahir Ahmad, Khalifatul Masih IVra
  - Amtul Jameel

- **Hazrat Sayyedah Sarah Begum**
  - Mirza Rafi Ahmad
  - Amtul Nasir Begum
  - Mirza Hanif Ahmad

- **Hazrat Sayyedah Azizah Begum** (Hazrat Umme Waseem)
  - Mirza Waseem Ahmad
  - Mirza Naeem Ahmad

- **Hazrat Sayyedah Maryam Siddiqah Begum** (Umme Mateen)
  - Amtul Mateen

- **Hazrat Sayyedah Bushra Begum** (Mehar Appa)
  - No offspring
On 20th February 1886, a leaflet was published in which Hazrat Mirza Ghulam Ahmad, the Promised Messiah, expressed that Allah the Almighty vouchsafed a sign during his time of isolation that a child would be born to him who would serve Islam, be pious and righteous and would have many other qualities.

In this leaflet 52 signs were stated that God had foretold about the life of this promised son. Needless to say that such a prophecy being fulfilled would support the truthfulness of the Promised Messiah. However just as the purpose of his advent was to prove the truth of Islam and to establish the greatness of the Holy Prophet, the Promised Messiah did not attribute this prophecy to his own truth, but said:

“Allah the Exalted has manifested this sign to demonstrate the truthfulness and greatness of the Holy Prophet. This sign is in fact hundreds of times superior and more potent and majestic and glorious than the sign of bringing a dead person back to life. Bringing a dead person back to life only entails calling a spirit back for a short while”. (Majmu’ah Ishtiharat, Vol.1, p. 99)

Each characteristic of the prophecy is in essence a proof of the truth of Islam, in that the individual in question—‘Musleh Maud’—would prove to be a champion of Islam. The prophecy not only foretold the birth of a son, but also stated that he would have a long life. If this prophecy is pondered over objectively, there remains no doubt in it being a Divine sign.

Opponents would mock the Promised Messiah, especially due to the fact that before the birth of Hazrat Mirza Bashiruddin Mahmud Ahmad, every child would pass away at a young age. However the graciousness of God is such that they were proved completely wrong and the world was able to witness the truth of this prophecy which was illuminated through the life of Hazrat Musleh Maud. Some parts of the prophecy were fulfilled in his life before his appointment as the second successor of the Ahmadiyya Jama’at, while others were fulfilled during his Khilafat, which spanned a period of 52 years.
We are reminded and guided through Khilafat about understanding the depth of this prophecy and the ways in which it was all fulfilled. Our beloved Imam, Hazrat Mirza Masroor Ahmad, Khalifatul Masih Vaba reminds us of this historical and religiously inspiring manifestation enabling us to never lose touch from the blessings and truthfulness that God has bestowed upon this Jama’at.

What were those 52 qualities mentioned in the prophecy? I will now present them to you as they were stated in the leaflet by the Promised Messiah as well as briefly explaining some of the prophecies as mentioned by our beloved Hazuraba in some of his Friday sermons.

The prophecy begins with the words:

“I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, 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. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God’s word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one [on whom be peace] may be confronted with a clear sign and the way of the guilty ones may become manifest. Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. 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 shall be accompanied by grace (Fazl) which shall arrive with him.”

The Promised Messiah explained that the word “guest” in the prophecy was for the first Bashir who soon departed from this world. The reference that he would be “free from all impurity” also signifies his childhood death. These phrases were all meant for Bashir, the first son that was born to the Promised Messiah before Hazrat Musleh Maud. The indication of the “promised son” in the prophecy begins with the words “He will be accompanied by grace which shall arrive with him”.

“He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit.”

Hazrat Musleh Maud said he saw in a vision that the following phrase was made to issue forth from his tongue, “Ana al-masihul maudo, maseelohoo wa khalifatoh.” (I am the Promised Messiah, his like and his Successor). It felt very strange to him even in the dream to have these words be issued from his mouth but afterwards some friends drew his attention to the fact that the mention of being a “messianic soul” was found in the announcement of the Promised Messiah about the promised son.

He also saw in a dream that he was having many idols broken. He said this indicated healing ills through the blessings of the Holy Spirit. The “Holy Spirit” signifies the spirit of Unity of God and the truth is that in reality, the only thing worthy of mention is the Being of God Himself, and all other things are simply reflections and shadows. So only by the spirit of the Unity of God would he, by its blessings, purify many of their ills.

“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.”

Hazrat Khalifatul Masih IIIrh said that even if just one aspect of the grand prophecy is taken, for example “[He] will be filled with secular and spiritual knowledge”, it is so extensive that one could not encompass it, no matter how much is said on it. One glance at his works show us secular, as well as spiritual knowledge and the beauty of it all is that each time he wrote a book or a journal, everyone said that one could not write any better! Each time he gave counsel in politics or leadership, great minds were compelled to acknowledge his matchless ability.

Hazrat Musleh Maudra wrote and indeed spoke on a whole range of subjects, from religious and spiritual, to economics and impressed everyone with the breadth of his knowledge. He was Musleh Maud and God had sent him to reform mankind. In the 52-year era of his Khilafat, apart from his Friday sermons, he wrote numerous books and delivered countless addresses. All these make up a great scholarly and spiritual treasure.

One specific and most important example is his work on Tafsir-e-Kabir, which is his translation and commentary of the Holy Qur’an. Hazrat Musleh Maudra found meanings for verses of the Holy Qur’an that famous commentators could not find any commentary for, stating that there was no need to delve into their meanings. For instance, he gave detailed explanations about Qur’anic abbreviations that others could not find.

The amazing works of Hazrat Musleh Maudra and the fact that this prophecy was fulfilled only through the Grace of God, is further established through the fact that growing up, Hazrat Musleh Maudra suffered from many health conditions, which affected his ability to study in school. This aspect was anticipated to be the pinnacle part of Hazrat Musleh Maud’sra life, as the truth of the claim of him being the Promised Son depended on the success of his knowledge. However, despite the challenges and complications, the Promised Messiahas did not go out of his way to enable his son to seek the most expensive education or any special arrangements for his health and success. He left it to Allah Almighty to prove this prophecy to be true in all the promised qualities. Due to a chronic eye condition, he was unable to attend school regularly and so could only achieve below satisfactory marks. Not once did the Promised Messiahas express any pressure or anxiety towards this matter. True to his faith in God, these health problems never hindered Hazrat Musleh Maud’sra ability to give such incredible and inspiring lectures as well as his literature.

Regarding this part of the prophecy, Hazrat Musleh Maudra says:

“What this means is that he [the Musleh Maud] would not go and learn secular knowledge, but rather he would be taught such knowledge by God Almighty. It needs to be remembered here that it is not said here that he would be an expert in secular knowledge, but the words are ‘he will be filled with secular knowledge.’ What this means is that some other power would teach him this secular knowledge. His own effort and concentration and struggle would not have anything to do with it. Here, secular knowledge does not mean mathematics and science etc. because it is said here that he would be ‘filled’ with such knowledge, which indicates that he would be taught these fields of knowledge by God Almighty. And when it is said that God Almighty would teach, then it is not meant that God Almighty will teach maths, science and geography etc. but rather what is taught by God Almighty has to do with knowledge of faith and of the Holy Qur’an. The manner in which I was taught speaks for itself, in that there was no human endeavor in it. From among my teachers, some are alive and some have passed away and the greatest favour upon me from among them all is that of Hazrat Khalifatul Masih Ira”.

“He will convert three into four.”
Explaining this part of the prophecy, Hazrat Musleh Maud\textsuperscript{a} says that it was incorrect that this did not fit upon him. He was the one who made three into four in many ways.

Firstly, before him, Mirza Sultan Ahmad Sahib, Mirza Fazal Ahmad Sahib and Bashir Awwal [the First] were born and he was the fourth.

Secondly, after him, three sons were born to the Promised Messiah\textsuperscript{a} and in this way he made those three into four. Mirza Mubarak Ahmad, Mirza Shareef Ahmad and Mirza Bashir Ahmad and the fourth being myself.

Thirdly, he was able to make three into four from among the surviving progeny of the Promised Messiah\textsuperscript{a}. Only three brothers—himself, Mirza Bashir Ahmad Sahib and Mirza Sharif Ahmad Sahib—accepted Hazrat Mirza Ghulam Ahmad\textsuperscript{a} as as the Promised Messiah. Mirza Sultan Ahmad Sahib was not among his spiritual progeny. He had great faith in Hazrat Khalifatul Masih I\textsuperscript{a}, but despite this in his period of Khilafat he did not accept Ahmadiyyat. It did however appear from a vision of the Promised Messiah\textsuperscript{a} that Allah the Exalted had destined guidance for him. But he did not embrace Ahmadiyyat in the time of the Promised Messiah\textsuperscript{a} or the time of Hazrat Khalifatul Masih I\textsuperscript{a}. When the time of Hazrat Musleh Maud\textsuperscript{a} came, Allah the Exalted, arranged that he entered the fold of Ahmadiyyat through this Khilafat.

Another example was that, as stated by Hazrat Musleh Maud\textsuperscript{a}, he was born in the fourth year of the prophecy. The prophecy was made by the Promised Messiah\textsuperscript{a} in 1886 and he was born in 1889. Thus 1886, was one, 1887 two, 1888 three and 1889, four. Thus in the prophecy it was also suggested that his birth would occur in the fourth year of the prophecy and thus, in this way also, he was the one to make three into four.

“It is Monday, a blessed Monday. Son, delight of 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 manifestation of Divine Majesty.”

“It is Monday, a blessed Monday” may have other meanings and significance but Hazrat Musleh Maud\textsuperscript{a} felt that Monday is the third day of the week and in spiritual movements, prophets of God and their successors (Khulafa) have their own eras. A prophet’s time is an era in its own right just as a Khalifa’s era is an era in its own right. In the current age, the first era was of the Promised Messiah’s\textsuperscript{a}, the second era was of Hazrat Khalifatul Masih I\textsuperscript{a} while the third era was that of Hazrat Musleh Maud\textsuperscript{a}. Another revelation of the Promised Messiah\textsuperscript{a} “Fazl-e-Umer” (a name given to his yet-to-be-born son) corroborated this. Similarly, Hazrat Umar’s\textsuperscript{a} era was the third in that age.

“It is Monday, a blessed Monday” does not signify any special or blessed day, rather, it means that he will be third among people who will be raised to serve faith in this mission. Hazrat Musleh Maud\textsuperscript{a} said that this revelation was also fulfilled in his person in a way which was out of his hands. He started the scheme of Tahrik-e-Jadid in 1934 in response to a situation that was not at all in his control. Due to the government of the day planning to take harsh steps towards the Jama’at and the wicked plotting of the Ahrar Movement, God inclined his heart to initiate the scheme of Tahrik-e-Jadid in 1934 and he planned its first phase to last ten years. He said that after every sacrifice, there was time for Eid (felicitation). Thus at the end of the ten-year phase of Tahrik-e-Jadid would be a year of felicitation and that year was to begin on a Monday. Thus, he explained that God informed through these words that at a time when Islam would be in a weak state, an organisation for its propagation would be established and the successful conclusion of its first phase would be a blessed time for the Jama’at.

“Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature...”
When Hazrat Musleh Maud\(a\) assumed the office of Khilafat, people used to say that he was just a child. He explained, that one day he overheard someone saying in the adjacent mosque that the Jama’at was being ruined by placing a child in prominence. He was astonished as to which child they meant. He later asked someone in the mosque as to which child was being referred to. The person laughed and said that child was him. A few months later, the very same people that criticised Hazrat Musleh Maud\(a\) referred to him as cunning. Although people considered him a child, God conferred a spiritual office to him. In a worldly office, one can utilise force, power, wealth and much more, but he was given a spiritual office at a time when a few pennies were left in the funding box for the Jama’at and a huge debt had accumulated. Those responsible for this situation had remarked as they left the Jama’at, that very soon Christians would take possession of the Madrasa building in Qadian. One can only imagine what the whole Jama’at felt in that situation. However Hazrat Musleh Maud\(a\) made a world of difference and the Jama’at grew many hundred-folds and the message of the Promised Messiah\(a\) had reached scores of countries and the box which contained a few pennies were then filled with hundreds of thousands! Hazrat Musleh Maud\(a\) said, “Even if I die now, I will leave behind hundreds of thousands and I will also leave behind a lot of knowledge.” Thus the Divine prophecy of “He will rapidly grow in stature” was fulfilled most splendidly.

The 52-year long era of Khilafat of Hazrat Musleh Maud\(a\) also proved that he did indeed grow “rapidly in stature”. He established the name of Islam around the world by forming overseas missions. The Jama’at at the time did not have much economic means, but it did spread around the world. The Holy Qur’an was translated in different languages and the administrative structure of the Jama’at was made by Hazrat Musleh Maud\(a\). The auxiliary organisations were also made in those times and to this day, they are serving the Jama’at magnificently throughout the world. His main objective was to maintain the Jama’at 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 matter, the creation of the auxiliary organisations was a huge boost in fulfilling his objective.

“…and will be the means of procuring the release of those held in bondage.”

This was fulfilled with great glory as it was Hazrat Musleh Maud\(a\) who initiated the movement for the independence of Kashmir. Later on, great Islamic names of the time joined in and (part of) Kashmir was granted independence. Among those who openly acknowledged that it was Hazrat Musleh Maud\(a\) whose dynamic leadership attained the success in Kashmir, despite religious differences, were Abdul Majeed Salik and Syed Habib. Allama Niaz Fatehpuri and Allama Daryabadi recognized the great and eminent knowledge of the Holy Qur’an that Hazrat Musleh Maud\(a\) possessed.

“…His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

“Fame”, referred to in the prophecy, signified that through Musleh Maud, the name of the Holy Prophet\(saw\) and the Promised Messiah\(a\) will reach all over the world.

The fulfilment of the grand predictions comprised in this prophecy leaves no room for even 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\(saw\), the divine origin of the Holy Qur’an, the truth of the Promised Messiah\(a\) and the righteousness of Hazrat Khalifatul Masih II\(r\), and that he was the Divinely appointed Successor of the Promised Messiah\(a\).

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, marking him out as a great and shining figure of Islam in the latter days.

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-36-
Belief in the Promised Messiah**

“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 Hazur (the Promised Messiah***) and both presented our cases. He stated the book is incorrect, Gabriel still descends.”

Caring Nature

“One 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! 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.”

Love for Children

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**. Allah Rakhi presents this incident from her childhood: “When Hazur*** returned home on his mare after a ride, despite the fact that we were not Ahmadis we stood together holding hands and requested Hazur*** to give us a hair or two from the mare’s tail. Hazur*** smiled and asked what we were going to do with it. We replied that we would catch hornets, make aeroplanes and fly them. Hazur*** 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 Hazur*** 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 Hazrat Musleh Maud*** was informal, unceremonious, humble and cheerful with a natural love for children.

Fazle Umar pg. 70,72,82
“MAHMUD’S AMEEN”
(Mahmud Ki Ameen)

“It is You Who have made this day dawn; Mahmud has come home, having finished the Qur’an. Having realised this Favour, this Bounty of Yours, the heart of mine is busy singing the Praise of Yours.”

Mahmud Ki Ameen is one of the Promised Messiah’s most well-known poems; it was composed to celebrate the occasion of Hazrat Mirza Mahmud Ahmad completing his first reading of the Holy Qur’an. On reading the words, one hears the singing of the Praise of the Lord; the anguished sighs of the most devoted Heart; ‘the wailing and crying’ of the purest Soul at the threshold of God; and one finds its refrains so pregnant with the Exaltation of, and prayers to, the Almighty. It is the epitome of the most comprehensive prayers ever offered to God. May Peace and Blessings of Allah be on him. May each of us have the fullest share of the blessings of it. Ameen

It was first published in Urdu on 7th June 1897 and was later translated into English by Mirza Anas Ahmad Sahib.

The historic poem “Mahmud Ki Ameen” is a masterpiece of Urdu poetic literature; full of Divine secrets. In short, this poem is one of the most precious gems that the Promised Messiah has bequeathed to us. The Promised Messiah rejoiced greatly when Hazrat Mirza Bashiruddin Mahmud Ahmad completed his first reading of the Holy Qur’an. Hazrat Hafiz Ahmadullah Sahib had the privilege of teaching the Holy Qur’an to Hazrat Mirza Bashiruddin Mahmud Ahmad. To show his gratitude, the Promised Messiah gifted Hafiz Sahib with Rs.150, which was a big sum of money in those days. On 7th June 1897 this blessed occasion was celebrated with great rejoicing and a number of people from outside Qadian also attended. The Promised Messiah hosted a banquet at this happy occasion for all.

A few days prior to this event, Hazrat Ummul-Momineen Hazrat Syeda Nusrat Jahan begum sahiba asked the wife of Hazrat Sheikh Noor Ahmad Sahib to acquire a printed Ameen from Amritsar saying that Mian Mahmood has finished the Holy Qur’an.

At this, Hazrat Sheikh Noor Ahmad Sahib brought a printed Ameen in which every couplet ended with the words “Subhana Manyrani” (Holy is He Who watches over me). Sheikh Sahib presented this poem to the Promised Messiah.

The next morning, the Promised Messiah handed over a new Ameen to Sheikh Sahib and directed him to get it published immediately. Therefore on this very day (7th June 1897) the poem “Mahmud Ki Ameen” got published. The poem was recited on both the women’s and men’s side at this Ameen ceremony.

This Ameen is a collection of immensely passionate prayers of the Promised Messiah and also reflects his heartfelt emotions for his blessed children especially Hazrat Mirza Bashiruddin Mahmud Ahmad. Every word of this poem demonstrates the great love that the Promised Messiah had for the Holy Qur’an.

It is the epitome of the most comprehensive prayers ever offered to God and the study of this ‘Ameen’ is very enlightening.
All praise belongs to the Being, Who is Eternal, Everlasting; He has no associate, none is His equal. He alone endures, all else perishes;

To fall in love with others than Him is but an idle tale. All others are the strangers, He alone is the Love of my heart; On my heart there is nothing write large except

Holy is He Who watches over me

It is You Who have made this day dawn; Mahmud has come home, having finished the Quran. Having realised this favour, this bounty of Yours, the heart of mine is busy singing the praise of Yours.

My God hundreds of thanks I owe to You. Hundreds of thanks to You, my God. Make blessed this day;

Holy is He Who watches over me.

My dear son, Mahmud, is the servant of You. Grant him a long life and wealth. Lift from him every type of darkness.

May his days be the harbingers of the fulfilment of his desires; may his mornings dawn on him with all their light. Make blessed this day;

Holy is He Who watches over me.

The Quran, the Book of the Gracious God, teaches the path of knowledge; those who read it, on them is bestowed the Grace of God.

May the mercy of God be on those who believe in it! Make blessed this day;

Holy is He Who watches over me.

Remember the Quran; be pure of beliefs. Constantly think of the hereafter; and be provided for it

O the dear one, to be Truthful and Sincere is the panacea. Make blessed this day;

Holy is He Who watches over me.

To this day, the followers of the Promised Messiah® recite verses from this poem on the occasion when their children complete the first reading of the Holy Qur’an, as well as on other occasions.
AN EXEMPLARY STUDENT OF A REVERED TEACHER

Compiled by Hamooda Arif

“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.”

The writings, addresses and speeches of Hazrat Mirza Bashiruddin Mahmud Ahmad are a testament to the brilliant mind he possessed. His insight and farsightedness are unmatchable. So how did this magnificent personality develop such skills? Hazrat Musleh Maud states that regarding his education he owes the greatest debt to Hazrat Khalifatul Masih I, Hazrat Hakim Maulvi Nooruddin Sahib. Hazrat Hakim Maulvi Nooruddin Sahib was a faithful, obedient and loyal devotee of the Promised Messiah and had a very special regard for Hazrat Mirza Mahmud Ahmad.

From an early age Hazrat Mirza Bashiruddin Mahmud Ahmad suffered with health problems, which would invariably affect his education. The Promised Messiah had instructed his teachers to let him study at his own pace. However, he did put emphasis on studying the translation of the Holy Qur’an along with Bukhari from Hazrat Maulvi Nooruddin Sahib.

One ailment that Hazrat Musleh Maud suffered from was chronic eye infections. Hazrat Maulvi Nooruddin Sahib being a physician, would sometimes apply eye ointment on Hazrat Mirza Mahmud Ahmad’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.’
Due to the eye condition, it was not possible for Hazrat Mirza Bashiruddin Mahmud Ahmadra, to look at a book for any length of time. Hence, Hazrat Maulvi Nooruddin Sahibra would advise Hazrat Mirza Mahmud Ahmadra Sahib not to read by himself. He encouraged him to come to him for lessons. What a beautiful example of a teacher looking out for something that may be holding a child back. The teacher did not point out any faults but helped the child progress, without having them feel like a burden.

So, with great determination Hazrat Maulvi Nooruddin Sahibra 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 Hazrat Mirza Bashiruddin Mahmud Ahmadra within three months. However, thereafter absences started to creep in.

After the death of the Promised Messiah as, Hazrat Maulvi Nooruddin Sahib, Khalifatul Masih Ira 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 as to complete both the Holy Qur’an and Bukhari with Hazrat Khalifatul Masih Ira. 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 Hazrat Mirza Bashiruddin Mahmud Ahmadra 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.

On one occasion, commenting upon the teaching technique of his revered teacher, Hazrat Al-Hajj Hakeem Maulvi Nooruddinas, Hazrat Musleh Maudra states:

“The biggest lesson Hazrat Khalifatul Masih Ira 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.’”

Hazrat Hakeem Maulvi Nooruddinas was the first elected Khalifa of the Ahmadiyya Muslim Community after the demise of the Promised Messiahas. 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 Hazrat Mirza Bashiruddin Mahmud Ahmadra the same right. One reason for this may have been that he considered Hazrat Mirza Bashiruddin Mahmud Ahmadra to be so brilliant that with some thought he could arrive at the answer by himself. The second reason seems to be that Hazrat Khalifatul Masih Ira considered attainment of Qur’anic knowledge to depend more upon God’s Grace than mere effort. Hazrat Khalifatul Masih Ira was convinced that this child would learn the Holy Qur’an under God’s own stewardship and guidance.

Initially Hazrat Sahibzada Sahib felt that Hazrat Khalifatul Masih Ira treated him harsher than the other students. However, the reason for this distinction slowly began to dawn on him. Hazrat Mirza Bashiruddin Mahmud Ahmadra 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 Hazrat Khalifatul Masih Ira 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.”
Hazrat Musleh Maud’s\textsuperscript{a} 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 Hazrat Khalifatul Masih I\textsuperscript{a} 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 Hazrat Khalifatul Masih I\textsuperscript{a}. 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..”

Hazrat Khalifatul Masih I\textsuperscript{a} became upset with me during the lifetime of the Promised Messiah\textsuperscript{a}. The reason for this was that Hazrat Khalifatul Masih I\textsuperscript{a} 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 Hazrat Maulvi Sahib\textsuperscript{a} attributing the harsh remarks to me. Maulvi Sahib\textsuperscript{a} 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.”

This incident reflects another aspect of Hazrat Mirza Bashiruddin Mahmud Ahmad’s\textsuperscript{a} 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.

An important aspect of Hazrat Musleh Maud’s\textsuperscript{a} education was public speaking and writing. In this discipline it was again Hazrat Khalifatul Masih I\textsuperscript{a}, who by taking a keen interest in his training, became his teacher and counsellor. The strictness with which he assessed Hazrat Mirza Bashiruddin Mahmud Ahmad’s\textsuperscript{a} essays and speeches sometimes caused heartbreak even though the reason for this harshness was purely because Hazrat Khalifatul Masih I\textsuperscript{a} had such high expectations. It was to fulfil the criteria upon which these high
Hazrat Khalifatul Masih Ira became upset with this with his interest for religious knowledge. He did not altogether due to poor health. He did not non-existent, which he stopped attending knowledge. His interest in his maths class was and distinguished from his interest in worldly

appears to have been completely di inclination towards religious knowledge. The reason for this was that Hazrat Mirza sa. The reason for this was that Hazrat Mirza Bashiruddin Mahmud Ahmad sra. He had expectations were based that he scrutinised Hazrat Mirza Bashiruddin Mahmud Ahmad sra. He had

In this connection Hazrat Mirza Bashiruddin Mahmud Ahmad sa reflects on the first article he wrote for Tashheezul Azhan: “I remember it well. When I wrote the first article for the journal Tashheezul Azhan, it received a lot of praise. The Promised Messiah sa also liked it. Hazrat Khalifatul Masih Ira 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.’ Hazrat Khalifatul Masih Ira stated, ‘I am well versed with your father’s writing. This article is not up to Hazrat Sahib’s standards. I will only be happy when you can write better than him.’”

Thereupon, Hazrat Maulvi Sahib’s ra high expectations with regard to public speaking and writing began to manifest themselves in this student. But Hazrat Maulvi Nooruddin Sahib’s ra compliments were those of a teacher, of a loving friend and well-wisher.

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 Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib sa and this was the expectation of Hazrat Khalifatul Masih Ira. As a result of this the new heights his speeches and writing attained can be gauged here, there and everywhere throughout the rest of his life.

Hazrat Khalifatul Masih Ira had a special insight about Hazrat Mirza Bashiruddin Mahmud Ahmad sa due to the prophecies granted by God to the Promised Messiah sa. He had realised that this is the son who is being raised for a very special status and rank in the future. Truly, he was the perfect teacher to the remarkable student.

Fazle Umar Pg 47-50, 55-57, 111
Despite the lack of a traditional education, Hazrat Mirza Bashiruddin Mahmud Ahmad had a brilliant mind. He was naturally drawn to learning more about religion and serving the faith. He was a responsible youth and worried about other youngsters too.

In this effort Hazrat Mirza Bashiruddin Mahmud Ahmad founded an association in 1906, when he was around 17 years of age, for which the Promised Messiah, at his request, chose the name of *Tashheezul Azhan*, meaning, ‘the sharpening of intellect’.

The journal published first-rate articles. It provided the youth with an opportunity to exercise their pen for the defence of Islam. Hazrat Mirza Bashiruddin Mahmud Ahmad was not only its founder but also the Chief Editor of the journal.

Hazrat Mirza Bashiruddin Mahmud Ahmad recalls: “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.”

The first introduction outlining the reasons for this publication spread over fourteen pages, was of such high rank that Hazrat Maulvi Hakeem Nooruddin praised it in emphatic words. Hazrat Mirza Bashiruddin Mahmud Ahmad 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 also liked it. Hazrat Khalifatul Masih Ira himself showed it to many people…”

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 Hazrat 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 as. 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 Hazrat 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?"

In those days his religious activities were growing at a very fast 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 as also noticed his religious fervour in the following words: “Mian Mahmud possesses such religious zeal that I sometimes especially pray for him.”

This subtle demonstration of pleasure and delight by the Promised Messiah as 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 Hazrat Mirza Mahmud Sahibra 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.

Hazrat Mirza Bashiruddin Mahmud Ahmad’s as love for seeking knowledge and encouraging others to do the same, despite the hurdles, are an inspiration for us all. His main tool was prayers. May we all follow in his exemplary footsteps and spend our times in the service of Allah, equipped with prayers, and be ever ready to defend Islam. Ameen.

Fazle Umar Pg 60-62
True or False statements:

1) Hazrat Musleh Maud’s paper was read out at the Conference of World Religions in 1925. True/False

2) One recurring dream of Hazrat Musleh Maud was that he saw himself as the commander of a large army. True/False

3) Tash’heezul Azan was the last magazine started by Hazrat Musleh Maud. True/False

4) The prophecy regarding Hazrat Musleh Maud, the Promised Son, mentioned 52 separate qualities that would be possessed by the child. True/False

5) Hazrat Musleh Maud set up ‘Tehrik-e-jadid’ in 1934 as a means to enable the spread of the Jama’at far and wide, he initially developed the scheme for only 5 years. True/False

6) Hazrat Musleh Maud wrote two different commentaries on the Holy Qur’an Tafsir-e-Saghir and Tafsir-e-Kabir, which were a service not just for the Jama’at but a service for all of mankind. True/false

7) Hazrat Musleh Maud graced the office of Khilafat and lead the Jama’at for a period of 52 years and departed from this world having proved his mettle to the world. True/false

Match the following questions/statement to the correct answers:

1. The year in which Hazrat Musleh Maud visited the UK for the first time
   a) 19

2. At what age did Hazrat Musleh Maud get married?
   b) 1912

3. How old was Hazrat Musleh Maud when his father, the Promised Messiah, passed away?
   c) 12th January 1889

4. In which year did Hazrat Musleh Maud perform Hajj?
   d) 14

5. The date on which the prophecy was made regarding a son who would have grand spiritual attributes, by Hazrat Mirza Ghulam Ahmad
   e) 20th February 1886

6. The date on which Hazrat Musleh Maud was born
   f) 1924

7. The book in which the poetry of Hazrat Musleh Maud is compiled
   g) Kalame Mahmood
Word Search

Reformer
Bashir
Waqfejadid
Fazleumar
Emmanuel
Mahmud
Fazlmosque
Pure
Intellect
Majestic

Answers

1) False - The first mosque was built by Hazrat Musleh Maqarrad in 1924.
2) True - Initially, it was launched for 3 years.
3) False - Initially, it was launched for 4 years.
4) True - Initially, it was launched for 5 years.
5) False - Initially, it was launched for 6 years.
6) True - Initially, it was launched for 7 years.
An Islamic solar calendar was first introduced for facilitating the comparative study of the history and progress of Islam; it was made by supplementing the current lunar calendar.

The calendar used in the West is the Christian (Gregorian) calendar that is based on solar movements; it started with the birth of Jesus Christ\textsuperscript{sa}. On the other hand the Islamic (Hijri) calendar uses lunar movements and started with the emigration (Hijrah) of Prophet Muhammad (Peace and Blessings of Allah be upon him) from Mecca to Medina, which occurred on July 16th 622 AD.

After great research and calculations, under the direct supervision of Hazrat Khalifatul Masih II\textsuperscript{ra}, a new calendar was formed. The new Hijri-Shamsi calendar was adopted in 1940 and is indeed one of Hazrat Musleh Maud’s\textsuperscript{ra} most outstanding achievements.

Although the calendar is based on solar calculations, the starting point in time is the migration of the Prophet of Islam\textsuperscript{saaw} instead of Jesus Christ’s\textsuperscript{sa} date of birth. According to this method 2000 AD translates into 1379 Hijri-Shamsi i.e. 1379 years have passed since the emigration of Prophet Muhammad\textsuperscript{saaw} from Mecca to Medina.

In the calendar, each month is named after an important event that occurred in the history of Islam. The time frame in these months is the same as in the months of a Christian calendar. (Note: A lunar month is shorter by a couple of days than the solar month).

1. Sulh (peace/conciliation) - January
2. Tabligh (outreach/preaching) - February
3. Amaan (protection) - March
4. Shahaadat (martyrdom) - April
5. Hijrat (migration) - May
6. Ihsaan (benevolence) - June
7. Wafaa (loyalty) - July
8. Zuhoor (appearance) - August
9. Tabook (Battle of Tabook) - September
10. Ikhaa (brotherhood) - October
11. Nubuwwat (prophethood) - November
12. Fath (victory) - December

{A Brief History of Ahmadiyya Muslim Community, Chapter 71}
Hazrat Mirza Bashiruddin Mahmud Ahmad\textsuperscript{a} recalls:

“It was the last moment in the life of the Promised Messiah\textsuperscript{as} and many men were gathered round his bed-side, 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\textsuperscript{as} 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\textsuperscript{as} 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\textsuperscript{as} 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.”

(Fazle Umar pg 98-99)
“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.”

Those were the words of Hazrat Amman Janra, intense and full of faith, after the demise of her beloved husband, Hazrat Mirza Ghulam Ahmad, the Promised Messiahra. When Hazrat Musleh Maudra returned to his empty house after the burial of the Promised Messiahra, he showed dignified patience and great resolve. His revered mother, Hazrat Amman Janra, gathered her children and told them that in actual fact their house was not empty. 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 sisters according to their capacity.
BLESSED PROGENY FROM A BLESSED MARRIAGE

1400 years ago, the Holy Prophet saw of Islam foretold which means that the Promised Messiah will marry and have children. Now, it should be noted that everyone normally gets married and has children, so obviously marriage here means an extraordinary marriage which would be a sign of its own. The prophecy also indicates that Allah will grant the Promised Messiah with a righteous son who will be among the revered servants of Allah.

The Promised Messiah says “Since it was God Almighty’s promise that, through my offspring, He would lay a great foundation in support of Islam, and would cause a person to be born into my family who would be blessed with a heavenly soul, He was pleased to give the daughter of a very noble family in marriage to me, so that from her He may bring forth progeny that would help to spread the Divine light whose seed has been sown through me.”

The words of God Almighty were fulfilled and a noble Promised Son was born to a great mother, Hazrat Amman Jan, Syyedah Nusrat Jahan Begum Sahiba, on 12th of January 1889. Hazrat Nawab Mubarka Begum Sahiba who was the younger sister of Hazrat Musleh Maud, recollects and states: "I heard Hazrat Ummul Momineen (Hazrat Amma Jan) 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 effect 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. 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 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.’"

Dear readers, what is being presented in this article is not the relationship of an ordinary mother and son, but they were the ones about whom the glad tidings were given to the Holy Prophet saw and then to the Promised Messiah. What a beautiful reward, that this noble mother is addressed by God Almighty in a revelation as ‘My Khadijah’ while the son as the ‘light of Allah’.

TRAINING AND UPBRINGING

It is important that we mention the part played by Hazrat Amman Jan in Hazrat Sahibzada Mirza Mahmud Ahmad’s moral training alongside the efforts of the Promised Messiah. Hazrat Amman Jan’s training left a deep impression on Sahibzada Mirza Mahmud Ahmad’s 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 implement the fulfilment of the prophecy made about Hazrat Sahibzada Mirza Mahmud Ahmad’s glorious future. This was Allah’s extraordinary favour upon Hazrat Musleh Maud 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 Hazrat Mirza Ghulam Ahmad.

His mother was the paternal grandmother of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV; 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.

To get a better sense of the manner of her training and upbringing of Hazrat Mirza Bashiruddin Mahmud Ahmad, who better to consult than Hazrat Amman Jan’s own children. Hence, an excerpt from the writings of Hazrat Mirza Bashiruddin Mahmud Ahmad’s sister, Hazrat Nawab Mubaraka Begum Sahib is presented: “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.”

Both the Promised Messiah and Hazrat Amman Jan had great respect and appreciation for knowledge and education, and thus regarded the status of teachers as distinguished and venerable. They both strived to instil this attitude in their children. The Promised Messiah used to state that it is vital to attend to one’s teachers and in this way, children also learn to respect their teachers. Hazrat Amman Jan’s attitude in this regard was identical to that of the Promised Messiah. In a humorous incident, Hazrat Amman Jan showed a corresponding respect for Sheikh Yaqoob Ali Irfani Sahib’s wife, when she happened to be visiting Hazrat Amman Jan. Hazrat Musleh Maud who was only a young child then, came into the room carrying a rubber snake and dropped it on the floor. Irfani Sahib’s wife turned pale with fright and began trembling. Hazrat Amman Jan reproached her son and said “Mian Mahmud, this is the wife of your teacher. What have you done?” Upon this he replied contritely; “Amman Jan, I made a mistake”. Then Hazrat Amman Jan comforted Irfani Sahib’s wife, reassuring her that it was only a rubber snake. This incidence manifests the pure nature of Hazrat Amman Jan and also has a great lesson for the children on how a teacher and his wife are to be respected.

A SPECIAL BOND OF LOVE AND CARE

Children usually have a bond of affection with their mothers but it is rare to find the example of that special love which Hazrat Fazl-e-Umar had for Hazrat Amman Jan. Hazrat Musleh Maud was very attached to Hazrat Amman Jan since early childhood. He would turn to her even in minor distress and found comfort in her love, support and noble advice, which remained his conduct even when he was older. Hazrat Amman Jan always discerned his needs and tried to fulfil them. The following example may seem small but it shows the love of Hazrat Amman Jan for Hazrat Musleh Maud. Hazrat Nawab Mubarka Begum Sahib recalls that a candyfloss type of sweet, known as ‘mai buddi ka jhatta’, was sold in Punjab which was a favourite amongst the children and Hazrat Musleh Maud might also have liked it in his childhood. Once, when he was grown up, some children were eating this sweet, seeing this Hazrat Amman Jan sent for this candy for Hazrat Musleh Maud saying that ‘Mian likes it’. Hazrat Amman Jan called Hazrat Musleh Maud ‘mian’ with affection.

The following incident is amazingly noteworthy and points to the unique love and care Hazrat Musleh Maud had for Hazrat Amman Jan. He himself states: “I remember just before his death, the Promised Messiah 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. He commented that he did not like riding bicycles but rather considered horse riding a more manly pursuit. He wrote to Abdul Majeed Khan Sahib of Kapurthala to buy and send him a fine horse. Khan Sahib bought a mare and sent it as a gift. When
the Promised Messiah died, it was inevitable 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 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. All of a sudden, the words that emanated from my lips were that no doubt this mare is a gift of the Promised Messiah... but I do not want to burden my mother, Hazrat Ummul Momineen for the sake of this mare. Therefore, I sold the mare."

The noteworthy point is in the last part of this incident. He sold the mare despite having such a love for horses, but above and beyond this, the mare was very special in view of the intense love that Huzur possessed for the Promised Messiah. However, the unambiguous sense of responsibility and thoughtfulness for his mother, allowed him to place different values at their appropriate times. 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.

**A TRUE EXAMPLE OF UTMOST RESPECT**

Hazrat Amman Jan was very fond of Hazrat Musleh Maud and he too had a great respect and love for his mother. He would take care of her needs and would try to fulfil her wishes to the end. Similarly, he would also expect that his wives also show the same love and respect to Hazrat Amman Jan. Hazrat Syeda Maryam Siddiqa Sahiba (Umme Mateen) relates that she herself was a witness to the great respect and honour which Hazrat Musleh Maud had for Hazrat Amman Jan. She narrates that once a woman complained to Hazrat Musleh Maud that her son did not take care of her and if Hazrat Musleh Maud could speak to him in regards to this. Upon this, Hazrat Musleh Maud wept helplessly and said, I do not understand how it is possible for a son to mistreat his mother.

Hazrat Musleh Maud valued Hazrat Amman Jan greatly and thought of her as one of the living signs of the Blessings of God Almighty. Despite a very busy life, Hazrat Musleh Maud cared for Hazrat Amman Jan very deeply. He would go through the house of Hazrat Amma Jan on to Masjid Mubarak to lead prayers. On his return from the mosque, he would spend some time with Hazrat Amma Jan, particularly after Maghrib prayers. Sometimes he would sit with her and tell her some amusing incidents or stories. At other times he would talk to the children who may be present. Sahibzada Mirza Muzaffer Ahmad writes, "I remember once he addressed us saying, 'The Holy Quran is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings and come out with gems of wisdom. If you have not reached maturity to come out with gems, at least you can bring out a shell as a result of your serious study of the Qur’an.'"

Due to the great esteem and affection Hazrat Musleh Maud had for Hazrat Amman Jan, he would, in most of his travels, take her with him. And if that was not the case, upon his return from any trips, he would visit Hazrat Amman Jan first and present her with a gift.

Hazrat Amman Jan would be extremely worried if he was late in coming home from a journey. On one occasion when he was late, Hazrat Amma Jan took up a soft twig and as he entered, she softly touched the young Khalifah with the twig saying, "Don't be late again. It worries me to death." This was a natural outburst of a worried mother and showed her love for him but otherwise she showed him all the respect like any other Ahmadi has for their Khalifah.

It is important to mention the great esteem and honour this great mother had for Hazrat Khalifatul Masih II, her son. She would address him
‘Mian’ with affection but when speaking about him otherwise, she would say ‘Hazrat Sahib’ or ‘Khalifatul Masih’.

The following incident demonstrates the high respect Hazrat Amman Jan⁴ held for Khilafat. Once, one of the daughters of Hazrat Musleh Maud⁴ got upset about something and went to her grandmother, Hazrat Amman Jan⁴’s house. Hazrat Amman Jan⁴ noticed at once that something was bothering her, so enquired why she had come. But before anything could be said, Hazrat Amman Jan⁴ immediately made it clear to her granddaughter that if she was upset because maybe her father (Khalifatul Masih II) had said something to her, then she should go back instantly. However, if it was regarding her mother, then Hazrat Amman Jan⁴ would listen and try and resolve the problem.¹⁶ It is worthy of note, that not only did Hazrat Amman Jan⁴ handle the situation very intelligently but also reminded her that her father was not an ordinary father but the Khalifah of the time, so utmost respect should be given by everyone, including his own daughter.

A DEVOTED SON

After the demise of her son, Hazrat Mirza Mubarak Ahmad⁴ at the age of 8 years, an exemplary steadfastness was shown by Hazrat Amman Jan⁴, who happily endured this trial because it was God Almighty’s Decree. It was a great loss for his mother and Hazrat Musleh Maud⁴ was all too aware of that. That is why soon after his son, Hazrat Mirza Nasir Ahmad Khalifatul Masih⁴ III, was born he gave him to Hazrat Amman Jan⁴. Thus, Hazrat Mirza Nasir Ahmad⁴ was brought up under the noble care and supervision of Hazrat Amman Jan⁴. Hazrat Ummul Momineen⁴ used to call Hazrat Mirza Nasir Ahmad⁴ “my Mubarak and my Yahya”. In one of her dreams, she saw that Hazrat Mirza Mubarak Ahmad had come back and clung to her saying: “Mother, I shall not go away now.” Hazrat Nawab Mubaraka Begum Sahiba⁴ witnessed Hazrat Musleh Maud⁴’s deep love for their mother since early childhood. She narrates that he looked after Hazrat Amman Jan⁴’s needs very dutifully and lovingly, especially after the demise of the Promised Messiah⁴. Once, when Hazrat Amman Jan⁴ was unwell, he took Hazrat Nawab Mubaraka Begum Sahiba⁴ aside and said, that he always prayed to God Almighty to bless Hazrat Amman Jan⁴ with a long life and also, that she does not have to see the grief of any of her children in her life. He told her that she should also pray for Hazrat Amman Jan⁴ in the same way.¹⁷

DEMISE OF THE BLESSED MOTHER

It was Hazrat Amman Jan⁴’s utmost desire that she should be buried in Qadian. Whenever Hazrat Musleh Maud⁴ was by her side during her final days, she would ask him to assure her that he would take her to Bahishti Maqbarah, Qadian. It was difficult to see such state of intense yearning of his mother to be buried in Qadian, that he would leave the room with tears in his eyes. During the night of 20th April 1952, Hazrat Amman Jan⁴ passed away at the age of 86. The family of the Promised Messiah⁴ and Umarah of the Jama’at were informed via express telegram immediately, which stated “Hazrat Ummul – Momineen passed away eleven thirty tonight-INNALILLAH. Janaza 5 A.M Tuesday morning.”

To fulfil the wish of his great mother and his own desire for Hazrat Amman Jan⁴ to be buried next to the Promised Messiah⁴, Hazrat Musleh Maud⁴ asked Sahibzada Mirza Muzaffer Ahmad Sahib to take up the matter with the Indian High Commissioner. Upon this, the High Commissioner, after getting in touch with Delhi, said that the Government of India had agreed to this as a special case but would not issue visas for more than 20 people to accompany the body for burial in Qadian. Hazur⁴ did not accept this offer and without hesitation said, that in view of Hazrat
Amman Jan’s status and position some 10,000 Ahmadis were needed to accompany her for burial in Qadian. On April 22nd 1952 Hazrat Musleh Maud led the funeral prayers of Hazrat Amman Jan, which was attended by thousands of members of the Jama’at.

A NOBLE SON’S TRIBUTE

Hazrat Musleh Maud paid a special tribute to his mother and highlighted her extraordinary characteristics. He stated, that in the current year the demise of Hazrat Amman Jan is an important incident in the history of Ahmadiyyat: “Hazrat Amman Jan was a living connection between us and the Promised Messiah which has ended with her demise.” He continued to say that Hazrat Amman Jan’s existence bore a special importance due to the several glad tidings about her that were revealed to the Promised Messiah prior to their marriage.

Hazrat Musleh Maud said that every child loves his mother but for him the love for Hazrat Amman Jan was not merely on the basis of her being his mother, but because of her great status as the wife of the Promised Messiah. Further expressing his heartfelt love and respect for his beloved mother he recalled, that after the demise of the Promised Messiah we did not have an income. One particular incident which had a profound impact on him was, that when the Promised Messiah passed away he had some debt but Hazrat Amman Jan did not approach the Jama’at for any means of help, instead she personally bore the burden and sold her jewellery to honour any debts. Hazrat Musleh Maud says that he was himself very young at the time and was unable to help but this incident affected him deeply and made him reflect that God Almighty had indeed blessed the Promised Messiah with such a devoted and understanding companion.

GRATITUDE IN THE WORDS OF AMMAN JAN

Dear readers there are so many faith inspiring incidents relating to this topic that it was like choosing one single pearl from a huge treasure box full of gems. The prayers of the Promised Messiah and Hazrat Amman Jan’s are the greatest of all treasures for their blessed children and in fact for the whole progeny. Like Hazrat Amman Jan said after the demise of the Promised Messiah “these prayers will continue to yield its beneficence to you all in time to come.” I shall end the article with the beautiful prayers in the verses from a poem by the Promised Messiah:

By Zanubia Ahmad

1 Fazle Umar Pp.98
2 Anjam-e-Atham, Ruhani Khaza’in, vol. 11, p. 337, footnote
3 A’ina-e-Kamalat-e-Islam, Ruhani Khaza’in, vol. 5, p. 578, footnote
4 Tiryaq-ul-Qulub, Ruhani Khaza’in, vol. 15, pp. 272-275
5 Fazle Umar, page 75,76
6 Barahin-e-Ahmadiyya part 4 p 588 sub footnote 4| Tadkhirah English page 47
9 Tehreerat-e-Mubarkah, p.37
10 AlFazal Lahore,18th February 1948
11 Gulahaye mohabbat, Hazrat Syeda Maryam Siddiqa Sahiba p 72
12 Gulahaye mohabbat, Hazrat Syeda Maryam Siddiqa Sahiba p 32
13 Pearls of Memory by M.M.Ahmad
14 Gulahaye Mohabbat page 32
15 Pearls of Memory by M.M.Ahmad
16 MTA program Seerat Hazrat Amman Jan part 1
17 Tehreerate Mubarakah, p.232
18 Pearls of Memory M.M.Ahmad
19 Precious Pearls, English Translation of Durr-e Sameen Pg. 47-48

18
19
MUHAMMAD
The Liberator of Women
(Peace and Blessings of Allah be upon him)

By Hazrat Mirza Bashiruddin
Mahmud Ahmad (May Allah be pleased with him)
This book is the English translation of an Urdu article written for a special edition of Al-Fazl by Hazrat Mirza Bashiruddin Mahmud Ahmad, the second Successor of the Promised Messiah, entitled, 'Aurtoń ko Ghulami sei Nijat Dilanei wala Nabi'.

When discussing the rights of women it is believed that western countries are the flag-bearers by granting women certain rights in the latter half of the 19th century. However, the teachings of the Holy Prophet elevated the spiritual and social status of women.

Prior to the revelation of the Holy Qur’an and establishment of Islam, women were treated as second or third class citizens, behind slaves and even animals. They had no claim over their lives, bodies, children or property. In many other societies, there was no real basis governing social or moral behaviour. Consequently the treatment of women throughout the world, religious or not, was abhorrent. The teachings of Islam presented through the Holy Qur’an and the noble and perfect example of the Holy Prophet ushered in a new era for women-kind.

"…God Almighty had especially entrusted to him the task of safeguarding the rights of women."

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he was not allowed to take it back from her. Daughters were rightful heirs of their parents’ wealth just as sons. However, in view of the fact that responsibility for the maintenance of a family usually rests with men, and women are only responsible for themselves, daughters would be entitled to half the share of sons. Similarly, like fathers, mothers would also inherit a portion of their sons’ wealth.

Here the amount of her inheritance was dependent on the mother’s circumstances and the nature of her responsibilities; at times she will have the same share as the father, whereas at other times she will be entitled to
a lesser share. Again, women are to be the heirs to the wealth of their husbands after their demise, regardless of whether they had children or not, so that they would not become dependent on others.”

“Women hold a permanent status and all spiritual awards are available to them.”

“Men are not the owners of their spouses. They cannot sell them or use them like domestic slaves. Their wives are to share with them all the amenities of their house and husbands are expected to look after them in a manner equal to their own rank and status, nothing less is permissible. On the death of a man his relatives have no rights over his widow. She is completely free, and if a good opportunity arises, she can remarry. No one has the right to prevent her from doing so. A widow cannot be compelled to live in a certain place. However, she ought to remain in the home of her husband for four months and ten days so that anything which might have a bearing on her future rights or those of her husband’s family might come to light. Moreover, a widow has the right to live for at least a year in her husband’s home, unless she chooses otherwise, so that if needs be she may make arrangements for her future residence from her part of the inheritance. If a husband becomes displeased with his wife, then he should leave the home even if it belongs to him because the running of a household is the responsibility of a woman. Women also have a role in the upbringing of children. They were to be consulted in all such affairs; no distress should be caused to them in regards of their children. Matters like wet-nursing, the general care of children and all such related issues required a mother’s input. In cases where a couple would divorce or separate, the care of young children should be entrusted to the mother. When they grow older they should be returned to their fathers for the purposes of education. Even when the children are living with their mother the financial responsibility is to be placed on their father. The father should cover any other additional costs that a woman incurs on account of looking after her children. Women hold a permanent status and all spiritual awards were available to them. They were not to be deprived of the excellences of the hereafter and even in this life they could participate in all walks of civil and civic life and the rights of women were to be as safely guarded as that of men. Such was the teaching which the Holy Prophet, brought with him at a time when the ideals of the world were diametrically opposed to it. With these injunctions, he reclaimed women from the enslavement they had endured in the world for thousands of years and also from the shackles with which previous religions had bound them. In a single moment, one man cut the chains of a long-standing servitude at a stroke. He gave freedom to mothers and at the same time saved their progeny from servile inclinations. In this way he sowed the seed of great ambition and high resolve.”

1. Muhammad the Liberator of Women, p.xiii and p.1
2. Muhammad the Liberator of Women, p.6,7
3. Muhammad the Liberator of Women, p. 9,10
I would like to see the truth of Ahmadiyyat shine far and wide in the world. 

Hazrat Musleh Maud
(May Allah be pleased with him)

“Even if all the people leave you and I am left alone I would stand by you and would face all opposition and onslaughts against your Mission.” How difficult it must have been to have a positive outlook on the continuation of your beloved father’s divine mission having just heard the devastating news of his demise. Yet, this beautiful expression of love was presented by Hazrat Musleh Maudra to the Promised Messiah at the tender age of 19 years.

We see through the astonishing events throughout Hazrat Musleh Maud’s life that he kept this promise at the forefront of his mind at all times. Narrations relate that since a very young age, Hazrat Musleh Maud shared the Promised Messiah’s concern of reviving the true teachings of Islam. Hazrat Sheikh Ghulam Ahmad Sahib, a companion of The Promised Messiah, narrates that on one occasion he had decided to spend the night in remembrance of Allah at the Mubarik Mosque in Qadian. Upon his arrival that night he witnessed a very emotional scene. A young person was already present at the Mosque and was bowed down praying to God. This young man remained in that state of supplication for the majority of the time he was there. Upon witnessing this, Hazrat Sheikh Ghulam Ahmad sahib himself started to pray that Lord whatever this young man is praying for, grant it to him. That young man was none other than Hazrat Musleh Maud. When he arose from prayer, Hazrat Sheik Ghulam Ahmad Sahib enquired: “Tonight what have you taken from Allah?” Hazrat Musleh Maud responded “I have only asked that may Allah grant me the ability to see Islam as a living religion.”

Munazza Khan
Allah’s promise in the Holy Qur’an: “And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise,” was being fulfilled once again through Hazrat Musleh Maud as who shared The Promised Messiah’s heartache of reviving the true teachings of Islam.

He was only 25 years of age when he was endowed with the responsibility of becoming the Khalifa-e-Waqt and the second successor to the Promised Messiah as. Since the inception of his Khilafat on 14th March 1914, members of the Ahmadiyya Jama’at witnessed many challenging yet triumphant events. The propagation of Islam not only in the East, but also to all corners of the world was his main purpose. Soon after his election, Hazrat Musleh Maud as addressed a delegation of Jama’at officials at a Majlis-e-Shura: “I would like to see the truth of Ahmadiyyat shine far and wide in the world.”

The United Kingdom was very fortunate to be the first country chosen for the first foreign tour of Hazrat Musleh Maud as as Khalifatul Masih. Despite the financial situation of the Jama’at at the time, due to prayers and Allah’s Divine help, Hazrat Musleh Maud as was able to travel to the UK accompanied by 11 other delegates. This tour is steeped with great significance in the history of Ahmadiyyat as it sparked a great interest in Islam being a true and living religion in the eyes of non-Ahmadis. It was the first ever European tour undertaken by a Khalifatul Masih.

The 2 main purposes of this unprecedented tour in 1924 were firstly to attend The Conference of Living Religions also known as the Wembley Conference and to secondly lay the foundation stone of the Fazl Mosque, London.

Travel was undertaken on sea in those times and could easily expand over many months. En route to London, His Holiness visited the Middle East, Rome and Paris. He was the only Caliph to have ever visited Arabia (before the circumstances worsened and restrictions were placed there).

Allah the Almighty showered His blessings on this historic tour as it is full of spiritually enlightening stories from the perspective of non-Ahmadis who came into contact with His Holiness as. A few of these will be mentioned in this article.

As Hazrat Musleh Maud sat talking to his companions following a congregational prayer lead by himself between the 1st and 2nd class on board, the ship’s Italian doctor passing by saw them and remarked: “Jesus Christ and his twelve disciples!” This remark, from a follower of...
the Pope, was spiritual and correct as the 12th person accompanying Huzur⁵ was Dr Muhammad Sharif Sahib who had joined them but was travelling separately.⁵

Huzur⁶ arrived at the port of Dover and his first stop in London was to see the St Paul’s Cathedral, where he led a long silent prayer at the foot of the church. What a view this must have been for the people of London. A large crowd gathered at Victoria coach station to welcome Huzur⁶ and his arrival received extensive media coverage. “Muhammadan leader visits London” was the headline of one newspaper. Over the course of his stay at 6 Chesham Place in London, many media and newspaper representatives would come to meet him. Despite a busy schedule, Huzur⁶ would always take the time out to explain in detail to them the true teachings of Islam, the very mission of his trip.

The Conference was arranged by socialist leader William Loftus Hare who invited representatives from major faiths of the British Empire to come together in London under the umbrella of peace and tolerance to understand each other’s message. The religions represented were Hinduism, Islam, Buddhism, Zoroastrianism, Jain, Sikhism, Sufism, Brahmo Samaj, Arya Samaj, Confucianism etc.

23rd September 1924 was that golden day where the treatise of Hazrat Musleh Maud⁶ was presented at the Imperial Institute in South Kensington, UK. As he took to the podium, he said:

“Mr President, sisters and brothers! First and foremost I thank God Who put it in the hearts of the organisers of the conference that people should reflect in this manner on the subject of religion and after listening to speeches on different religions see which religion should be accepted. I now ask my follower Chaudhry Zafrullah Khan Sahib, Bar-at-law, to read my treatise. I am not accustomed to reading in this manner even in my own language because my speeches are always unprepared and I speak for up to six hours. The subject of religion does not conclude here in this world, rather after death it moves on to the next world and man’s eternal happiness is associated with faith. Therefore, reflect and ponder over this and I hope you will listen attentively.”⁶

Over the next hour, Sir Chaudhry Zafrullah Khan Sahib read out the treatise. The range of topics covered included: slavery, usury, polygamy, the claim of the Promised Messiah⁶ and others. It is narrated that the audience was so captivated by Huzur's⁶ confidence and wisdom, that they watched in trance as the speech was read out and would bounce in their seats with joy of learning something new about Islam.

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 Masih⁶, or at least approach close to him.⁷

This treatise proved to be an incredible fulfilment of a vision of The Promised Messiah⁶: “I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well reasoned address. Thereafter I caught several birds who were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel
to that country but that my writings will be published there and many righteous English people will accept the truth."

The treatise Alhamdolillah was very well received and we must ponder now over the fact that it was a real eye opening moment for the audience present.

The president of the conference was highly impressed and remarked: ‘Ahmadiyya Movement is an important and natural revival of Islam just as dispensation of Jesus was for the dispensation of Moses. Its objective is not to introduce any new religious law; rather it is the dissemination of the true and real Islam.’

He congratulated Hazrat Musleh Maud on the success of the treatise and said that his piece was the best among the ones read on the day. He said: “Do you not think that you came here for the success that you received today!”

Miss Sharples, the conference secretary said that His Holiness appeared to be the ‘Luther of the age.’ Furthermore, a professor of law said it felt as if he was listening to the beginning of a new era. The organiser of the conference and famous clergyman of London, Dr. Walter Wash, said that he has drawn this conclusion from this conference that Islam is a living religion and this was the purpose with which the Imam of Ahmadiyya community came to London.

We can see how spiritually uplifting it was for these esteemed guests to have Hazrat Musleh Maud in their presence. Among them was a Priest who said that 3 years ago he saw in a dream that Jesus had come with 13 disciples and now his dream had been fulfilled. Huzur explained the thirteenth person in the group was Chaudhry Zafrullah Khan Sahib.

Another Priest, who was also a professor, commented that he bounced in his chair with excitement as the treatise was being read out. He was so impressed that he took away some leaflets with him and said that he would preach Islamic thoughts.

The following day, news of this informative and well refined treatise was found published in major newspapers, including The Times, Morning Post, The Daily Telegraph, Daily News and The Manchester Guardian. The Manchester Guardian reported: An incident that caused excitement in the conference took place when a new sect of Islam was mentioned. “... A person from India wearing a white turban, with a radiant, pleasant face supporting a black beard and whose title is His Holiness Khalifatul Masih Al-Haaj Mirza Bashir ud Din Mahmood Ahmad, or for short Khalifatul Masih, presented the aforementioned challenge in his treatise which was entitled ‘Ahmadiyya Movement in Islam’... the commendations and cheers this treatise received were not afforded to any other treatise before it.”

Hazrat Musleh Maud’s message had conquered the hearts of non-Muslims and thus, simultaneously, the truthfulness of The Promised Messiah was being proven. One of the prophecies revealed to The Promised Messiah about the purpose of his Promised Son’s birth was “So that ... the superiority of Islam and status of Quran become manifest on people.”

Before setting off on his journey back to India, Hazrat Musleh Maud laid the foundation stone of the Fazl Mosque in Southfields,
London on 19th October 1924. Due to the fact that it was the first Mosque to be built in Greater London, the event attracted a lot of media coverage. Many leaders came to the inauguration ceremony which took place 2 years later to show support that Islam had been brought to the UK.

The Guardian reported: “This community, as is well known, is extremely tolerant in its outlook towards other religions, and the point which has caused alarm is probably the statement that Christians would be welcomed.”

Hazrat Musleh Maud realised the need for this mosque as Islam would begin to spread rapidly to this part of the world. We recognise its significance now as we are fortunate to receive its blessings and witness it serving as the centre and place of residence of the head of the worldwide Ahmadiyya Community and our beloved Khalifatul Masih.

May Allah continue to shine the light of Ahmadiyyat far and wide and enable us to help Hazrat Musleh Maud and the Khalifa-e-Waqt in fulfilling the Promised Messiah’s purpose of reviving the true teachings of Islam.

REFERENCES:
1. Hazrat Musleh Maud’s outline presented in Majlise Shura 1914
3. The Holy Qur’an, Surah Al-Jumu’ah, Ch.62: V 4
6. Ibid
7. Fazle Umar, p.173
9. Al-Mubashirat, p. 78
"Way of the Seekers" is an English translation of the speeches delivered by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, on December 27th and 28th 1925, at the Annual Convention (Jalsa Salana) of the Ahmadiyya Movement, held in Qadian, India. These speeches, delivered in Urdu, were published in a book form with the title Minhajut Talibeen in 1926, and reissued in 1956. The English translation was rendered by Qazi Muhammad Aslam, M.A., and Chaudhory Muhammad Ali, M.A.

The first essential quality of a spiritually perfect man:
"...the first essential quality of a spiritually perfect man is that his relationship should be correct and right both with God, his Creator, and man, his fellow creatures. Both relationships should be right and correct. This is the definition of a perfect man laid down by the Promised Messiah™. ... Relationship with God also has two sides, positive and negative. Negative means safeguarding oneself against the conduct which is likely to harm this relationship; and positive means pursuit of conduct which is likely to help promote this relationship.” (p.14)

Islam does not start treating sin after it has been committed:
"Islam does not start treating sin after it has been committed. It turns more to prevention than cure. It raises the question: what can be done to prevent sin? There is no doubt that this is the rational approach, which contains the key to the treatment of sin. When a piece of cloth has become dirty, it needs more effort to clean it. It is best to see that we do not let it become dirty. This indeed is the main difference between Islamic and other teachings. Unlike other religions, Islam does not merely tell us what to do after a person has become sin-infected, it also tells us what is to be done when sin has not yet appeared and what may be done to prevent it appearing.” (p.44,45)

It is in childhood that the seed is sown and impressions become deep:
"Similarly, sin is also rooted in greed, aggression, fear, love and excess of desire. Now ponder a little. These desires and inclinations are planted in childhood. The child is a great learner. He begins to learn as soon as he is born. His first acquisitions seem harmless enough. Sometimes he shows streaks which could become sin later on. But the parents ignore them saying he is but a child. They forget that it is in childhood that the seed is sown and impressions become deep.” (p.46)

The first thing is to recite the Azan in the child’s ear at its birth:
"Islam has expounded this great truth and has laid down that the training of the child should begin not only at birth, but long before birth ... The first thing is to recite the Azan in the child’s ear at its birth. Nobody should think that this is just a piece of magic incantation. Both the words and the meaning of Azan find their way to the mind of the child. Moreover, it is a reminder to the parents that they are responsible for the life of the newborn. The training of that life is now their responsibility.” (p.48)
Tell the child that it is nice and good:
“Tell the child that it is nice and good. The Holy Prophet saw said: Do not curse a child for when you curse, angels add: Let it be like that; and like that he becomes. Incidentally, this also means that angels are responsible for the consequences of actions. When you tell a child it is bad, it draws an imaginary picture in which it figures itself out as bad and does in fact become bad. Therefore, do not abuse a child. Praise it and teach it to be good.” (p.54,55)

It is the parents who teach a child lying:
“Do not lie to a child nor be peevish or arrogant with it. It will certainly imitate you. It is the parents who teach a child lying. The mother does something in the child’s presence but denies having done it when asked by the father. Thus the child learns to lie. I certainly do not mean that parents are permitted to misbehave in the absence of the child. What I mean is that if they cannot help doing such things, they should try to be circumspect, at least, in the presence of children to save the younger generation from such evils.” (p.55)

Teach them to admit their mistakes, as a matter of habit:
“Teach them to admit their mistakes, as a matter of habit. For this the following methods would be found helpful: a.) Do not try to hide your own mistakes before a child. b.) Be sympathetic when it commits a mistake. Let it feel that the mistake is a kind of loss it has suffered; hence so much sympathy. Also let it feel that a particular mistake has resulted in a certain loss. c.) To guard against the repetition of a mistake, talk to the child in a manner that brings home to it the trouble its mistake has occasioned to the parents.

They could, for instance, pay for the loss its mistake is supposed to have caused. This will make it realise that the result of damaging things is not good. The doctrine of atonement is not valid but the method is useful for the training of a child. d.) If you want to reprimand a child, do not do it before others; do it in privacy.” (p.56,57)

The best method of self-appraisal:
“The best and most important method to be fully posted about virtues and vices is to study the Holy Qur’an. When the reader comes across the vices from which the earlier peoples suffered, he should reflect and consider whether he himself does or does not also suffer from them. Also when the Holy Qur’an mentions a virtue, the reader should check up whether he has that virtue or not. There is another great advantage of such a study. As it proceeds, all virtues and vices will gradually unfold themselves, one after the other. This is not possible otherwise. We cannot think of every virtue and vice all at once. Also, recitation of the Holy Qur’an gives rise to fear of God which should help the pursuit of virtues and avoidance of vices.” (p.90)

Pray to God that one’s tendency towards sin be suppressed altogether:
“The primary remedy lies in Istighfar – in seeking God’s forgiveness by invoking His attribute of covering up and forgiving sins. Istighfar has two aspects. In one, the sinner seeks divine forgiveness for the sins he has committed in the past, or prays to ward off sins to which he is a prey. In the other, the person concerned prays to God that his tendency towards sin be suppressed altogether and not even a vestige of sin should touch him through His grace. It is in this sense that Prophets seek Istighfar of God.” (p.91)
On 5th March, 1921, a few college students in Lahore had an audience with His Holiness Hazrat Mirza Bashiruddin Ahmad®. In the meeting they made the following statement: ‘There is no need for religion and it serves no purpose. Indeed, if people wish to derive certain superficial benefits by believing in a religion, then there is no harm.’

The following is an extract of the response to the above statement by Hazrat Khalifatul Masih II®, originally delivered in Urdu:
‘There are two kinds of needs; firstly, in a certain thing there can be benefits that are personal to man. One assumes that there are benefits to be gained by adopting it. The second kind of need is one in which man does not consider any personal gain, rather the inherent quality of the recourse attracts one towards it. An example of this is the relationship one has with their parents. Once one reaches adulthood, they serve their parents without the expectation of any reward. They would have acquired any benefit from them prior to that. At that point in life, one does not serve them for any personal gain. On the contrary, one serves them merely for the reason that they are his or her parents and in certain circumstances, the moral upbringing of the child warrants that this take place. Now, let us turn to religion and find out firstly, what benefit do we derive from religion? And secondly, is there a charm on a personal level that would attract an individual towards it? Pondering over these points, we learn that both these aspects are found within religion in that it contains benefits for us that we require at present, but also everything we will require in the future. Secondly, it contains such allure and benefits for man, on a personal level, that one is attracted towards religion.'
The Reason for Negligence Towards Religion

In my opinion, the reason why people become disengaged from religion is that when they ponder over faith, they do so with a limited sense of understanding. People choose to work in those areas where they see the potential to acquire wealth. However, they do not see this gain acquired through religion. Hence although they do accept religion, it is merely on the behest of their parent’s beliefs. Furthermore, many times people have to make great financial sacrifices for the sake of religion. Since the disposition of people in the world is leaning heavily towards materialism, people are becoming averse to religion. However, this does not prove that there is no benefit to religion. Rather, the truth of the matter is that people are not truly practising religion, or if they are following religion, then they adopt the wrong practices. Thus, if one does not even follow the principles of faith, and through their own heedlessness and ignorance abandons it, then how can one expect to derive any benefit from religion?

If one perceives benefit in a certain recourse, then wisdom dictates that they ought to certainly adopt it. We observe in the world that people abandon certain practices or remedies. However, when science proved the benefits in those practices, man adopted them again. For example, we find in the medical field, psyllium had been prescribed by Greek physicians for centuries, as it proved beneficial in treating dysentery. However, other doctors rejected these benefits. Later on, when they learnt of the benefits of psyllium, they began to use it once again. When people practise a religion, but find that the results of their deeds are unfruitful, then it means that their method of practising the religion are flawed. If they then abandon their faith, it can be said regarding them that at
the very least they abandoned it after an attempt from their part. However, such people are undeserving of respect who consider their religion as erroneous, yet are unable to outright reject it. If one deliberates over this, they will find many followers of religion who belong to this category.

The Order in the Universe Warrants a Creator
Pondering over the condition of man we find that humans are similar to the bubbles in the ocean, which are of different colours, but vanish instantly. Aside from this many other worlds exist. Although there is inconclusive evidence for other planets, it is said that there is a possibility of life on Mars. If we then turn to mankind, we learn that man has not been created without a purpose. Furthermore, the provisions available for man are most befitting and perfect...

It has also been witnessed that when other celestial objects have come close to the earth’s orbit, they have immediately altered their trajectory. These changes indicate that these are not mere coincidences; rather, these changes must be controlled by the Will of a higher Being. For example, if one sees a brick lying on the floor, one may assume that it may have fallen itself or it may have been dislodged due to a strong wind; however, when one sees a building, they would never assume that it came into existence by itself. Similarly, if ink falls onto a canvas, it is quite possible for it to form the shape of a human eye, but it is impossible for an ink spill to turn into a complete picture of a human, complete with eyes, ears, nose and a face; and also, for that character to display emotions of despair and happiness through that portrait. If someone sees a painting such as this, one can only assume that it was the work of an expert painter.

Observe that man has been bestowed with eyes and in order to use them, the sun has been created hundreds of thousands of miles away. In the same way, if man has been created with a stomach, then those provisions have also been created that the stomach can digest. All these arrangements point to the fact that the universe is regulated by a being Who governs by His Will and these mechanisms have not developed coincidentally. Thus, the creation of this world warrants a Creator and it is clear that it has been created for a purpose. It is not the case that the Maker created this world and left it to exist by itself. Coincidence means an event has taken place that has no order or arrangement. However, it cannot be said that a system that has a clear order and arrangement has been created as a matter of chance or accident.

How Can One Perceive the Need for Religion?
Hence, man has been created for a purpose; and although religion is beneficial for man, there are many things that man does not naturally perceive to be beneficial. For example, before the invention of the train, we could not perceive its need. Now that trains have been invented, whichever government does not have a railway system, the country in question is said to lack a basic necessity. Similarly, in the period before our current postal system was in place, we did not perceive the need for such a postal system. However now that such a system has been implemented, any area that is devoid of this system is frowned upon. On the same principle, until one discovers God, they will neither understand nor perceive the need for God. However, when one establishes a connection with God, then that individual can never be in denial, nor will they be able to live their life without this truth. Thus, the question of the need for religion is dependent upon the existence of God. If God exists, then one is in need of religion.
Proof of the Existence of God
The question then arises that what is the proof that God exists; and if He does exist, what influence does He have over us? It is an established fact that everything exerts a certain influence, and the same applies to God. An American scientist has written that if God exists, then owing to Him being more compassionate than a mother and a father, He should demonstrate this sense of compassion and speak to us. This demand of the scientist is in complete accord with man’s true nature. Thus, if God exists and He is the one that has created us, then we should find evidence for this, because if God has no connection with man, then worshipping Him would be a futile act. This is a reality. As I have mentioned earlier, God does exist and He does so in a manner whereby He rewards those people who develop a connection with Him and punishes those who disobey His commands. God is not mute; rather He manifests His attributes and shows His servants the paths that lead to His pleasure.
All the religions claim that God spoke to their respective founders. Muslims also believe that God Almighty would converse with the Holy Prophet ﷺ and that God would speak to His chosen ones. Nonetheless, in recent times, they too have erred in this matter, believing that God Almighty does not speak anymore. Islam declares that the essence and hallmark of religion – i.e., divine communion – is found within this faith. Thus, in this era, God expressed His divine communion through the Promised Messiah as and after his demise, this communion has not ceased; rather, by the Grace of God it continues to this day.

The Prophecies of the Promised Messiah as are Proof that God Exists
When the Promised Messiah as made the claim to be the appointed one of God and that God Almighty spoke to him, everyone – friend and foe alike – opposed him. The Promised Messiah as stated that he was an ordinary man; he did not desire fame or eminence, nor did he have worldly power and influence. However, the Promised Messiah as said that God Almighty had informed him that he would be granted honour and that his followers would spread throughout the world. Now, ponder over how this is being fulfilled. Similarly, he was informed of the outbreak of the plague throughout the country, which would also spread to Qadian. But the Promised Messiah as stated that his house would be safeguarded. Hence, the plague spread to the houses either side of his house, however the home of the Promised Messiah as remained safe from the plague. These are just some of the worldly benefits that one can attain by adopting religion. The benefits of the next life, which one will attain in the hereafter are endless and innumerable. All of you study today so that it will benefit you in the future. It is not the case that your present study is a futile exercise. Thus, it is evident that there is a need for religion and if one adopts the correct path as outlined by Islam, it can lead one to God. Whosoever forms a connection with God in this life and derives full advantage of its benefits, will also reap the reward in the hereafter.
The second kind of need is when something possesses inherent qualities. We declare the unique qualities of Islam are so numerous that no other religion can ever compare. In current times, the consequences of the evil deeds committed by those who call themselves Muslims does not signify that the blame lies with Islam, because all of this is taking place due to contravening the recourse outlined by Islam.’

Al Fazl, 14th March 1921, Anwarul Ullum, Vol. 6, 3-10
English Translation by Zafir Malik for Review of Religion
If you are reading this, then the likelihood is that you are fortunate enough to have received an education without any great effort of your own. Far from travelling to China and it costing a fair amount, your experience of school may be a 10 minute journey, free of any cost right from when you were 5 years old up until you were 18. And for the keen bookworms, even post-18, you are able to continue your search of knowledge, in every field imaginable for as long as you want. While this may seem as a nuisance occasionally, maybe on a cold day, when you are tired, or have an upcoming test, we often forget how truly fortunate we are.

So let’s put it into perspective. If you were born in the UK, or any similarly developed nation, the literacy rate (Literacy rate is the percentage of people in a certain sample of population or country that have the ability to read and write) for you is 99.99%. So in real terms, almost every single youth is literate. Compare that to a country like Burkina Faso, where the youth literacy rate was 44% in 2014. If you are a girl, it is even less. For every girl that learns to read and write, two cannot. Can you imagine that? Not being able to read this?
We are so fortunate to have these opportunities and may assume that they have always been there. But that is also not the case. Certainly not in the western world, compulsory education up to the age of 14 was only implemented just over 100 years ago. The rest of the world was lagging even further despite the early success of Islamic scholars. Long gone were the days where Islamic Universities were pioneers, providing world-class surgeons, mathematicians and scientists. This eroding pursuit of learning also applied to religious knowledge as was prophesised by our Beloved Master, Prophet Muhammad
despite Islamic teachings. So when Islam was to be revived to its former glory by the Promised Messiah, it was only natural that the importance of seeking knowledge, both religious and secular knowledge would also be revived.

One pioneer for our spiritual as well as secular knowledge was Hazrat Mirza Bashiruddin Mahmud Ahmad. Not only was he a continued advocate for educating the whole Jama’at, he also actively made provisions for everyone to not only obtain an education but for it to be the best education. Hazrat Musleh Maud has said: ‘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....’

While he reminded the community continuously about the importance of not only spiritual as well as secular knowledge, Hazrat Musleh Maud’s efforts to facilitate this for Jama’at members are astounding.

More importantly for you and I, he laid great emphasis on the education of women; a great example of this was set by the women in his own household. Hazrat Musleh Maud firmly believed that a nation could not make any progress unless its women were well educated.

He argued that the importance of educating women was growing rapidly due to changes taking place in the world or those yet to take place about which the Holy Qur’an forewarned. Therefore, many of his efforts to educate the Jama’at were focused on girls and women. A prime example of this is schooling. When he occupied the office of Khilafat, there was only a primary school for girls in Qadian so he intended to make provisions to educate women in secular and religious knowledge. Initially, he started Arabic classes for girls. Despite being mocked by some people for starting Arabic classes for girls, he continued and as a result, by the Grace of Allah, these Ahmadi girls passed the exams at the Fazil level in such large numbers, seldom seen in India at that time.

Because there was no High School, arrangements were also made to teach them to High School level. Just like the Arabic classes, this too proved successful and for the first time ever seven Muslim girls went onto pass the entrance exams. Shortly after,
in 1928, the Nusrat Girls High School was established in Qadian. Then after migration to Rabwah, despite the great financial strains, a girl’s school was established upon arrival in Rabwah and later in 1951, a college for girls was also established (Women’s College).

Being aware of their religious and educational needs, the first auxiliary organisation Hazrat Musleh Maud established was not for men but for women. Lajna Imaillah (Association of the Handmaidens of God) was established in 1922, whilst Majlis Khuddamul Ahmadiyya was established more than 26 years later. While we all may associate Lajna Imaillah or Nasiratul Ahmadiyya with religious knowledge, during an address in 1944, Hazrat Musleh Maud told the Lajna Imaillah association that their first duty is to establish literacy among all the women of the movement. After that, his wish was that the second step should be to instruct all the women of the movement in the principal commandments of Islam relating to the Salat and fasting, etc. The third step was that every woman should know the purport and meaning of the Salat and the last step would 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.”

This fervour of prioritising womens’ education was also shown through his own example. Throughout most of his marriages, he took it upon himself to teach his wives so that they were able educate and train the women of the Jama’at.

When Hazrat Musleh Maud married Hazrat Appa Sara Begum Sahiba, he explained his reasoning for his marriage as follows: “…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.”

During another one of his marriages, to Hazrat Syeda Maryam Siddiqua Sahiba, Hazur not only enabled and encouraged her to continue her education; he also provided guidance and took a keen interest throughout her studies. When she passed her BA exams, he turned her full attention towards religious education and thus began teaching her the Holy Qur’an. In the beginning, he took lessons at home where along with Hazrat Umme Mateen he taught Sahibzadi Amtul Qayyum Salma, Sahibzada Mubarak Ahmad and Sahibzada 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

‘...I should marry a woman who should be educated and whom I could train to carry out the duties of education.’
as the Tafsir-e-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 Dars on the men and the women’s side. She took extensive notes, which were later reviewed by Hazur\textsuperscript{ra}. 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 Tafsir-e-Saghir, the shorter commentary of the Holy Qur’an, was dictated to her by Hazrat Musleh Maud\textsuperscript{ra}.

So why did Hazrat Musleh Maud\textsuperscript{ra} lay such importance on seeking knowledge?
We see many esteemed scholars, who are well read in their subjects, but beyond that, very little is known about any efforts they made towards helping their fellow human beings. Hazrat Musleh Maud\textsuperscript{ra} made it very clear as to the reasoning behind educating the Jama’at including women in both secular and religious knowledge.

He explained that the absence of knowledge leads to the death of a people and that 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\textsuperscript{ra} passed away, a second Abu Bakr was not born to take his place. Hence, Hazrat Musleh Maud\textsuperscript{ra} 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.

Hazrat Musleh Maud\textsuperscript{ra} has said that ‘A nation cannot be reformed without first reforming its youth.’ And who is moulding the youth of tomorrow? Mothers all around the world. So when we realise that we are responsible for the reformation of the youth and a large part of that reformation is education, only then can we bring the change that Hazrat Musleh Maud\textsuperscript{ra} worked so hard for despite strong opposition. He showed us through his own example how fundamental and important education for women is. He paved the way in every way imaginable for us today so that we can aim for the best education possible. He did not discard secular knowledge for religious nor did he discard religious knowledge for secular knowledge. As women, he had high expectations of us and facilitated us; the mothers of the next generation, to the best of his ability, to be fully versed in both. It is easy to forget how truly fortunate we are in this day and age but we should always bear in mind what beloved Hazrat Musleh Maud\textsuperscript{ra} wished for his Jama’at and the reasons why.

All of us should be scholars in our respective fields, never giving up or stopping, thinking as women we have reached the height of our knowledge.

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1 Fazl-e-Umar, The Life of Hadhrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II [ra], Mujeebur Rahman
The Holy Qur’an

“Recite in the name of your Lord”; these were the first revealed words of the Holy Qur’an. In his commentary on Surah al-‘Alaq, Hazrat Khalifatul Masih IIra noted that when God spoke of having taught mankind by the pen, the reference was not merely to shaping our language and our words (giving us our ‘alif ba’), but to the intellectual revolution this Text was about to bring. Indeed, if every author’s literary journey begins with a passion for the beauty of the words of others, Hazrat Musleh Maud’sra began with a passion for the words of the Divine.

Throughout his life he was devoted to the Islamic sacred text, the Holy Qur’an. His deep-seated reverence and love for the Scripture seeps through every one of the thousands of pages he penned with commentary or expositions of the Text in his seminal Tafsir-e-Kabir and its abridged version Tafsir-e-Saghir, in which he brings together an understanding of the Arabic language and its intricacies with a vast knowledge of the span of human history, psychology and politics to craft a peerless treasure in the field of tafsir.

Apart from the volume of exegesis, mention of the Holy Book is made in numerous of his sermons, speeches and compositions. Here are three points to ponder for waaqifaat-e-nau from his writings and sayings on the Qur’an.

The Qur’an enjoins true worship

In his “Introduction to the Study of the Holy Qur’an”, Hazrat Musleh Maud’sra writes: “The Qur’an has dispensed with the necessity of consecrated buildings like churches and temples and all formalities in the matter of the worship of God. It teaches that every portion of the earth’s surface is fit to be used for the worship of God. The Holy Prophet saw had this in mind when he said: ‘The whole earth has been fashioned into a mosque for me.’”

In expounding the Qur’anic philosophy of worship, Hazrat Musleh Maud’sra highlights how worship is not merely a performance of dues but a state of the spirit. The whole world is, as the Prophet saw put it, a mosque, and our hearts should be always in a state of submission to the Divine. He further explains the various kinds of worship the Qur’an enjoins, be it in the form of fasting, worship or in giving alms.
The Qur’an enjoins study of the sciences
In a lecture on Islam and science at Islamia College Science Union on 3rd March 1927, he stated:
“The Holy Qur’an directs attention towards science, time and again, rather than evoking prejudice against it. The Qur’an has never advised against studying science, lest the reader should become a non-believer; because it has no such fear or concern. The Holy Qur’an is not worried that if people will learn the laws of nature its spell will break. The Qur’an has not prevented people from science, rather it states, ‘Say, Reflect on what is happening in the heavens and the earth’. “ (Al Qur’an 10:102)

The Qur’an enjoins true devotion
The pages of the Holy Qur’an are filled with stories. Stories of Prophets in ancient lands, whose quests for reaching the ocean of Divine Love we are invited to reflect upon. Hazrat Khalifatul Masih IIra studied these Qur’anic and Biblical narratives intensely. In his Eid al Adha sermon of 1937, citing the story of Hazrat Abrahamas and his son Hazrat Ismael, he surmised the true meaning of the incident in words every waqf should hold dear to their hearts:

“Do not remove yourself away from God and do not thus waste away yourselves in small insignificant affairs of the world. For, the life that lasts is the real life and the ephemeral existence of this world is only an animal existence. The world experiences no change by the death of a person who in life does not, like Abrahamas go around the Divine Light in utter devotion.”

World Religions
Alongside a reverence for the words of the Holy Qur’an, Hazrat Khalifatul Masih IIra had a deep interest in all the revealed Scriptures. In his writings, he often draws references from the Torah, the New Testament and Vedas, as well as the theological traditions of the major world faiths.

He compares the teachings of the Qur’an with those of prior Scriptures, proving that it is the true completion and perfection of revelation. While also drawing out prophecies of the advent of the Holy Prophet saw in the ancient Texts.

One point that was particularly dear to him was the universality of the Islamic faith. He writes:
“The God of Israel, the God of the Hindus, the God of China and the God of Iran are not different... Nor is the God of the Mongols and the God of the Semites different. God is one, even as the law to which the world is subject is one law, and the system which links one part of it to another is one system”.

This is in the context of a discussion on the Biblical concept of God which at times is very much specific to a single ethnicity. “The Bible talked not of God, but of the God of Israel”, he stated citing numerous verses from the Old Testament including ‘1 Chronicles’, “Blessed be the Lord God of Israel”.

The Hebrew term used to designate the Divinity in much of the Old Testament is elohim yishrael or the God of Israel.
Indeed, his words are echoed in Encyclopaedia Judaica which expounds that, “The Bible designates Israel ‘am segullah, “a treasured people,” which stands in a particular relationship to the one God. He recognized Israel as His own people and they acknowledge Him as their only God.” (Deut. 26:17–18)⁶

Another matter of great importance was that of the issue of caste in the Hindu Vedas, which sets strict restrictions on how a person can interact with religion based on their ‘caste’, and as Hazrat Khalifatul Masih IIra notes it even goes so far as to outline punishments for those who regress these strict boundaries: “… according to the Hindu religion, the grace and beneficence of God are confined to a few chosen castes.”⁷

Conversely, while speaking of the Islamic tradition he emphasises that: “Our God is full of grace and universal beneficence. Every part of the world is under His providence. Those who live on the surface of the earth, or those who live under it or those who live in the air, all grow and fulfil their destinies under the universal sustenance of God. He has endowed all sections of mankind with the same powers, the same urges and the same emotions.”⁸

Women’s Rights
In his time, Hazrat Khalifatul Masih IIra was a true champion of women. His sermons and writings on women have been published in volumes including Odhni Waliyon Ke Liye Phool. In his seminal biography of the Holy Prophet saw, he noted: “The Holy Prophet saw was very keen on improving the condition of women in society and on securing for them a position of dignity and fair and equitable treatment.”⁹

And in his article titled ‘Muhammad the Liberator of Women’, he emphasised that: “The Holy Prophet saw announced that God Almighty had especially entrusted to him the task of safeguarding the rights of women. He declared in the name of God Almighty that men and women by virtue of their common humanity were equal to one another and in their coexistence just as men have certain rights over women, similarly women have certain rights over men.”¹⁰

A great proponent of women’s education, when he set up Lajna Ima’illah in 1922, he published an open letter called ‘Ahmadi Ladies of Qadian’ in which he wrote: “The efforts of our women along with our men are equally necessary for attaining the objective of our creation.”

Social Justice
When Islam emerged, it brought about not only a spiritual but a social revolution. And social justice is one of the strains that runs through the writings of Hazrat Musleh Maudra who in his book ‘The New World Order of Islam’, evaluates and critiques the Bolshevist and National Socialist worldviews and laments that “…the distinction between the rich and the poor has become more emphatic than ever.” He further stated that:

“It is true that improvement has been effected in some respects here and there as the result of humanitarian effort by good-intentioned statesmen and industrialists, but these are only in the nature of alleviations, not an attack on the problem. The social systems have not been reformed, so the root of the evil remains.”¹¹

In ‘The Economic System of Islam’, he instead outlines the Islamic standpoint on social justice:

“The state intervention is deemed essential for putting in place certain safeguards against harming the weaker sections of society, while individual freedom is deemed essential for a healthy
competition among individuals and for enabling them to make provisions for the life Hereafter. Individuals are given full opportunity to voluntarily serve humanity and earn merit in the life Hereafter.”12

Drawing from Islamic history, he emphasised that:

“It was Hazrat Umarra who first held census and initiated the system of registration. In order to carry out the responsibility of providing food and clothing to everyone, the government needed to know the number of people living in the country.”13

And again, he reiterated the vanity of worldly pursuits and the gross accumulation of wealth something which he denounces as deeply un-Islamic, commenting on chapter 57, verse 21 of the Holy Qur’an, he explained:

“The verses quoted above also contain a warning that a life given to worldly pursuits is no more than a mirage. We are thus cautioned against wasting our life in chasing fleeting and unreal shadows. We should not allow ourselves to be blinded by base passions; we must never lose sight of God’s pleasure, which should always remain our supreme goal.”14

Living in a time of extreme voices, Hazrat Khalifatul Masih IIra was a rare voice of reason and moderation in proposing Islamic solutions to the age-old problems of poverty, injustice and economic progress.

These are just a few of the countless topics Hazrat Musleh Maudra dealt with at length in his writings and sermons. He was a man of letters and polymath in the truest sense of the word, dealing with subjects as varied as theology, economics, linguistics, politics and history. His poetic works are an altogether different kind of treasure, with enchanting verses both didactic and mystical.

In summary, reading the works of Hazrat Khalifatul Masih IIra is in itself an education and all waqifaat-e-nau should strive to better acquaint themselves with them, be it with the chief of his works, the Tafsir, or his theology, his writings on politics or his poetry, for all are filled with the deepest insights and wisdom.

References
1. Kalam-e-Mahmood, p. 45
2. Introduction to the Study of the Holy Qur’an, p. 285
5. 1 Chronicles 16: 36
8. Ibid, p. 56
9. Life of Muhammad, p. 227
10. Muhammad, the Liberator of Women, p. 6
11. New World Order of Islam, p. 7
12. The Economic System of Islam, p. 39
13. Ibid, p. 68
14. Ibid, p. 43
Looking at the current financial climate, we can all agree that the contemporary economic system is very complicated. Comparatively, Islam established the foundations of a very straightforward and simple economic system over fourteen hundred years ago. Islam, as a complete way of life, has set guidelines for every aspect of life and society, including how to establish a fair economic system. The Islamic perspective of a balanced economic system has been very beautifully and articulately presented by His Holiness Hazrat Mirza Bashiruddin Mahmud Ahmad**, the second Successor of the Promised Messiah**, in his book “The Economic System of Islam”. The book is a translation of a lecture delivered by Hazrat Mirza Bashiruddin Mahmud Ahmad** in Urdu, entitled, Islam ka Iqtiqsadi Nizam. His Holiness delivered this lecture on February 26th 1945, in Lahore, at the Ahmadiyya Hostel.

As Allah alone holds the absolute power, we must remember that all humans are answerable to Him, as He is the Creator and Master of this world. In this lecture Hazur** explains the responsibilities of both the rulers and the ruled according to the teachings of the Holy Qur’an. We should not forget that if someone is given a high authority, they become a trustee of God Almighty and are answerable directly to Him. However, the current situation of the world presents a completely different view. There seems to be a race to accumulate as much wealth as possible, which many individuals are striving to win, rather than recognising our Creator and building a strong relation with Him. Hazur** has presented us the teachings of the Holy Qur’an in relation to accumulation of wealth and how to manage it. In the first part of the book Hazur** has also explained the Islamic perspective regarding the prohibition of interest and Islam’s introduction to Zakat, which is an annual tax on wealth that is held for a period of more than a year. Whereas the second part of Hazur’s** lecture is devoted to a critical analysis of communism.

Governance in Islam

Islam is the only religion which has laid down foundations for every aspect of life as guidance for all mankind, whether financial, social, political or any other, with the ultimate power and ownership only belonging to Allah alone. Allah says in the Holy Qur’an, “And blessed is He to Whom belongs the kingdom of the heavens and the earth and all that is between them, and with Him is the knowledge of the Hour, and to Him shall you be brought back” (Surah Az-Zukhruf, 43:86). In this verse Allah Almighty mentions clearly that He is the only ruler over the heavens and the earth and whatever is between the two, He has full control over everything. Thus, He is ever-living and ever-lasting and all His creations, willingly or unwillingly, are obedient to Him. Therefore if a person is made responsible for a specific task or appointed as governor, he should not feel as if he can control the whole system and can do whatever he wishes, rather he should fear Allah as he is answerable to Him.
The person can only be rewarded for his good leadership by Allah, however if his rules promote things which Allah has forbidden, then he will stand guilty of his own actions for making such decisions, no matter who he is, he will surely be punished by Allah Almighty.

Islam lays down principles on how authority should be given. It instructs that elections should be held and the trust of governance should be given to the person who is most capable of carrying those duties. As long as all Muslims follow the teachings of the Holy Qur’an, and hold fair elections, they will be able to choose a ruler who meets the prescribed criteria. As Hazur® mentions in his lecture: “The economic system of Islam requires a specific governance environment, as no system, however good, can be effective outside its appropriate environment”, he further adds, “Islam is the first religion of the world that advocates a system of representative government, with the capability of candidate as the fundamental criterion for election, defines authority as a trust, not right, declares that the basic goal of government must be to protect honour, life and property of citizens, enjoins the rulers to judge amongst individuals and communities with absolute justice and impartiality, reminding them that they are ultimately answerable before God.” Therefore it is clear that the person who has been granted an authority, which is a trust of Allah Almighty, must fulfil all the obligations associated with it. Hazur® also gives an example of Hazrat Umar®, the second Khalifa of Islam, who made many sacrifices and worked tirelessly day and night for the progress of Islam and Muslims. He was still not satisfied with all the sacrifices and hard work that even on his deathbed, after being fatally stabbed, His only words were “O my Lord: I ask for no reward: only be pleased to call me not to account for my shortcomings.” (Usdul-Ghabah, vol. 4, p.75) Hazur® elaborates that “His only thought was: ‘O Lord! You gave me this authority and trust. I do not know if I truly fulfilled my duty. Now the time of my death is near and I am about to leave this world and return to you. O my Lord! I do not ask for any compensation for my services and I do not seek any reward. Instead, I only seek your mercy. If I have done any wrong in discharging the responsibilities that were assigned to me, I seek your forgiveness.”

Islam regarding wealth

Allah says in the Holy Qur’an: “He it is Who created for you all that is in the earth” (Surah Al-Baqarah, vs.30). This is a reminder for us that everything created in this universe is for the benefit of mankind. No individual can claim that Allah created all this only for their personal use, but in fact we are all collective claimants of His creation, as the Holy Qur’an tells us that “I have created this for you” (Surah Al-An-Nur, vs.34), the word “them” refers to people in need. Therefore, Islam has set some principles regarding the true purpose of wealth. Hazur® mentions in his book, “The teachings of the Holy Qur’an regarding wealth are the same as were presented by the earlier Prophets. They did not consider human beings entirely free to earn and spend as they pleased. They believed that all wealth belonged to God ultimately and that spending it against His will was unlawful”. Therefore, Allah did not bless you with wealth to show off and waste on worldly pleasures, rather one should spend their accumulated wealth on the poor, needy and orphans, instead of wasting it on lavish dinners or parties, just to conform to the current societal norms.

Islam also forbids wasting money on activities that do not lead towards the betterment of one’s life. This is the reason the Holy Prophet™ asked men not to wear jewellery or silk, he also disliked the use of excess jewellery for woman. Even though jewellery is not forbidden for women, the Holy Prophet™ disliked its use in everyday life, as Islam disapproves of excessive expenditure. Therefore wasting money on buying antique objects such as china or old carpets is also not encouraged in Islam.
Interest (Riba) has a very negative impact on the society, economy and morality of human beings. It has been proven in history that interest has been a truly evil system for humankind and society as a whole. Islam prohibits the lending and borrowing of money with interest. Interest allows a business to accumulate money, which allows business to develop more, meaning the wealth will only circulate amongst the rich. Therefore it stops the poor from progressing. Hazur⁹ mentions in his book, “Unfortunately despite the clearly visible harmful effects of interest, people remain entangled in the deadly web of interest, and do not ponder over the destructive impact that this financial system has at national and international levels. Ironically, even the supporters of Communism do not escape from this trap, for they do not find anything wrong with interest even though it is the root of capitalism. There are communists around the world who do not see anything wrong with interest, and as such end up inadvertently lending support to the very foundation of capitalism⁹⁹. Therefore borrowing from the bank on interest in order to develop your business is completely forbidden in Islam. Islam is against any mechanism that leads to guaranteed profit and hence the monopolisation of wealth in a few hands.⁸ Islam encourages the poor society to progress and improve themselves. Therefore Islamic governance does not allow any borrowing with interest or accumulating wealth from interest.

A great deal of emphasis is put on Zakat, as it is one of the five pillars of Islam. The Holy Prophet⁹⁹ said “Fear God and observe your five prayers and you must fast in the month of Ramadhan and pay the Zakat from your wealth and obey when you are commanded and your God shall grant you admission in paradise” (Tirmidhi).⁹ Islam introduced Zakat for the welfare of the poor. It is 2.5% annual tax on wealth that is held in the form of gold, silver, currency or other assets for a period of more than a year. Zakat is not income tax on one’s earnings, rather it is payable on accumulated wealth for the welfare of the poor, therefore it is due to be paid on all kinds of possessions which are held for more than a year, such as money, jewellery (however, a woman does not have to pay Zakat on jewellery that is occasionally shared with a less fortunate woman), animals or any other tradeable assets. Zakat is payable every year. Islamic governments have this system in place in order to take away the due rights of the poor from the rich.⁹⁹

Voluntary charity is another Islamic system which Islam enjoins. It requires every wealthy individual to contribute towards voluntary charity in order to distribute wealth amongst, poor, orphans and for the care and support of the weak.
Why does Islam not support "Communism"?

Communism is a political and economic system in which the major "productive resources" in a society, such as factories and farms, are owned by the public or the state, and wealth is divided amongst citizens equally or according to individual needs. Regardless of how much work and effort one has put in, the wealth has to be distributed equally, while the remaining surplus belongs to the state as a trustee for the people. The basic principles of communism are correct, as it ensures that every individual is fed, clothed, sheltered and has access to all facilities equally. Islam agrees with these basic principles but does not agree that this system should be put in place, as communism shuts all doors for an individual enterprise and development. Islam encourages and allows individuals to progress and freely choose their actions, so that they can prepare for the future. Hazur® has given the example of Russia; a country which has the system of communism in place. There is no doubt that this country is progressing and every individual in Russia is equally fed, sheltered and has access to all facilities, but the system does not allow many activities, which Islam presents as being beneficial for mankind. For example, Hazur® says in his lecture, "Suppose a Muslim said that he wanted nothing from the Soviet State but to be allowed to dedicate his life to the service of religion and to visit every Russian town and village to convey Islam’s message. Would the Soviet State permit him to do so? Would his activities not be stopped by straightaway throwing him in prison? There can only be one answer to this question. The Communist government of Russia would not hesitate to use force against such a person. He would be locked up in jail and told either to undertake some ‘useful work’ for his living or go without food or clothing. In other words, if I dedicated my life to God and the study of the Holy Qur’an and Hadith (a study indispensable for me if I desire to improve my life in the Hereafter), communism would view this as a sheer waste of time and an excuse to live at others’ expense.”

Conclusion

We as Ahmadis believe that everything in this world and in the Hereafter, belongs to Allah, who holds the supreme power over everything and He is the one who has taught us to desire the good and wellbeing of all. Therefore whichever economic system is adopted in this world, it should be beneficial for all mankind and every individual should receive fair treatment. Islam is such a perfect religion, it has laid down principles for a perfect economic system that can change the fate of this world. Hence, if the Muslim world still fails to understand this concept, they will continue to suffer. Hazrat Mirza Bashiruddin Mahmud Ahmad® has explained every aspect of a perfect economic system in this book, in accordance to the teachings of the Holy Qur’an and Hadith. God Almighty blessed Hazur® with so much wisdom, that he has covered subjects in this book which one would not have even imagined would affect the economic system. Therefore, it is incumbent for every Muslim to read and understand this book, so that we can improve society as a whole. This book is available in print and online at alislam.org. May Allah have mercy on us all and enable us to follow the path of righteousness, which is filled with His blessings for us and our future generations, Ameen.

Reference list
1. The Economic system of Islam, Pages, 2-3
2. The Economic system of Islam, Page, 9
3. The Economic system of Islam, Pages, 14-15
4. The Economic system of Islam, Pages, 18
5. The Economic system of Islam, Page, 21
6. The Economic system of Islam, Page, 46
7. The Economic system of Islam, Pages, 54
8. The Economic system of Islam, Pages, 56
10. The Economic system of Islam, Pages, 60
11. The Economic system of Islam, Page, 78
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 – Hazrat Mirza Bashiruddin Mahmud Ahmadra.

FIRST SPEECH AND ITS SUCCESS

From his earlier speeches, the most important and worthy of consideration is the speech delivered during the Jalsa Salana, eighteen months before the death of the Promised Messiahas, 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. Hazurra 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, Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib’sra 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.

Hazrat Mirza Bashiruddin Mahmud Ahmadra 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.”
One can get an idea of the state of the listeners on this occasion too from one of the companions of the Promised Messiah, Hazrat Qazi Muhammad Zuhoor Uddin Aqmal Sahib 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. 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 (Hazrat Musleh Maud) presented an amazing discussion on spiritual excellence.” (Al-Hakam 10th January 1907).

Hazrat Mirza Tahir Ahmad Khalifatul Masih IV gave the following description in the biography of Hazrat Musleh Maud: “Even at a young age his thought had acquired the maturity of sages, which was reflected in his speeches and writings. His words were seeped in magnetism, sincerity and passion. His speech was alien to affectation and writings were free of superficiality. His speech had a natural flow and his writings were a flowing river of fluency; and both brimmed with the water of Qur’anic knowledge and wisdom that irrigated both mind and heart.”

His next Jalsa Speech was after the demise of the Promised Messiah and was found to be full of religious knowledge and eloquence. Several non-Ahmadi scholars applauded the vastness of his knowledge and depth of his understanding.

Hazrat Maulawi Sher Ali Sahib writes: “At that moment his voice and manner of speech was so akin to that of the Promised Messiah that it at once brought back memories of the Promised Messiah in minds of the audience. If it were right to say that one man’s soul can descend upon another person, then we could say that at that moment the Promised Messiah’s soul was descending upon him and announcing, ‘This is my son who has been given as a sign of Divine grace, and he is the one with regard to whom it was foretold that he would be like me in beauty and benevolence’.”

Hazrat Khalifatul Masih I, whose entire life had been spent in the study of the Holy Qur’an and whose spiritual nourishment was the Holy Qur’an, stated “Miyan has presented exegesis on so many verses that are new, even for me”.

**SPEECHES AFTER BEING APPOINTED KHALIFATUL MASIH II**

**JALSA SALANA SPEECHES**

It was the practice of Hazrat Musleh Maud to give the inaugural address on the occasion of the Jalsa Salana. 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. Hazur’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 Hazur’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.

’EXCELLENSES 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 at the Jalsa Salana of 1928 and the final one at 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 Hazrat Musleh Maud. 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 every day 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.”
THE DIVERSITY OF HIS SPEECHES

Reflecting on the speeches of Hazrat Musleh MaudRA, Sir Chaudhry Zafrullah Khan SahibRA said: “He is a prolific writer and indefatigable speaker. His writings and speeches range over a very wide field and comprise almost every aspect of human activity...Those who have been privileged to listen to his public speeches will bear testimony to the power he is able to wield over his audiences through the sheer force of his reasoning, the aptness of the illustrations employed by him, his appeals to the nobler sentiments of his audience and the ideals that he persistently holds up before them. He is the unsurpassed master of exposition and interpretation and often holds huge audiences spellbound for hours at a stretch while he proceeds to expound at leisure and in detail the thesis he has chosen for the occasion.”

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.

- Archaeological finds
- Magic and Charms
- Mosques
- The fort of the Holy Qur’an
- Tombs, sepulchres and mausoleums
- Meena Bazaar
- Minarets
- Public Hall of Audience
- The Cabinet, Privy Councils
- Offices and Departments
- Canals
- Gardens
- Free Public Kitchens
- Libraries and Bookshops

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. May Allah enable each one of us to draw inspiration from his life and work, so we too spend our time in the service of Islam. Ameen.

References:
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  mised-reformer/
Introducing

At-Tafsir Ul-Kabir

In an age where Islam has been criticised for inciting violence at worst, and for being behind the times at best, it seems that both critics of Islam and Muslims themselves have used the text of the Holy Qur’an, in some cases gravely misinterpreting this scripture and the true teachings of Islam.

Classical commentaries of the Holy Qur’an abound, but they do not address the progress and pitfalls of our current age. While the Holy Qur’an is a timeless book, designed to be relevant in all times and for all cultures, classical commentaries do not take our modern knowledge of science, history and archaeology (among other fields) and apply them to the study of the Holy Qur’an. But such a commentary is sorely needed.

Enter At-Tafsir Ul-Kabir or the Large Exegesis, which delves deeply into the Holy Qur’an, incorporating a wide variety of disciplines and modern knowledge of science and linguistics to satisfy the deepest of scholars. Written by the second worldwide head of the Ahmadiyya Muslim Community, Hazrat Mirza Bashiruddin Mahmud Ahmad, the book is especially significant as it was penned by ‘The Promised Son’ of the Promised Messiah himself.
Known to millions across the world as ‘Musleh Maud’, or the Promised Reformer, Hazrat Mirza Bashiruddin Mahmud Ahmad was the son of the Promised Messiah, who, before his birth, prophesied that he would have a son who would have the following characteristics: ‘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’. Throughout his 52 years as Khalifatul Masih, he amply proved the truth of this prophecy.

And, in fact, the scope and depth of At-Tafisir Ul-Kabir testifies to the truth of this prophecy. Based on the notes of the author’s in-depth lectures on the Holy Qur’an delivered across India and Pakistan in the cities of Qadian, Rabwah, Dalhousie and Quetta, this commentary was the first of its kind to provide a fresh explanation of the verses of the Holy Qur’an in light of modern-day knowledge and discovery. Hazrat Khalifatul Masih II mesmerises readers by synthesising and integrating insights from multiple disciplines including theology, jurisprudence, politics, history, anthropology, philosophy, geography, sociology, and lexicography, demonstrating his vast knowledge and understanding of both hidden and temporal realities. His work is not merely an addition to the classical commentaries; rather, it offers a novel approach to the study of exegetical commentaries and the science of comparative religions, paving a new way in this field of research.

His Holiness recounts that he was taught the meanings of the verses and chapters of the Holy Qur’an by God Almighty Himself, through direct revelations, dreams and divine inspirations. Aspects covered include the unique order in which the Holy Qur’an’s chapters are arranged, the inter-relation of every verse and chapter; the connection of the different themes with one another; and the fact that every word has been purposefully arranged in a most precise, logical and perfect manner. The commentary also makes eschatological references such as the suggestion that the chapter Al-Kahf and the latter chapters of the Holy Qur’an relate to the present time. It mentions the objections of orientalists and missionaries to certain Qur’anic verses and then refutes them all powerfully. He also sheds light on certain critics’ ignorance of Arabic linguistics as well as their underlying biases or prejudices that may cloud their judgements.

However, Hazrat Musleh Maud does not dismiss the indefensible errors committed by some eminent Muslim exegetes and theologians either. For instance, he provides a powerful rebuttal to the absurd theory of abrogation they attribute to the Holy Qur’an. He also unravels the many conundrums caused by some Muslim theologians who have inserted into their commentaries such traditions quoting the Holy Prophet Muhammad which are from fabricated and questionable sources. Indeed, Hazrat Musleh Maud says that their insertion into exegetical work made the Holy Qur’an become an object of heavy criticism. He deals with this sensitive issue in such a manner that absolves the Holy Qur’an from the objections of the non-Muslim critics. Furthermore, he expands on the principle that one portion of the Holy Qur’an serves as an explanation for the other and that, in order to understand one verse, it is crucial for the reader to reflect upon the meanings given in another verse relating to the same topic. Studying the verses in light of the sayings of the Holy Prophet and the writings of the Promised Messiah opens the doors to acquiring the treasures of the verities of the Holy Qur’an.
Precious Memories
OF
HAZRAT KHALIFATUL MASIH VABA

An Interview with Hazrat Khalifatul Masih Vaba on the occasion of the Centenary Year of Khilafat-e-Ahmadiyya by Majlis Khuddamul Ahmadiyya UK
(Courtesy of Tariq Souvenir Edition 2008)
When asked to recall any notable incidents from his childhood, Hazuraba recalled:

There are many. I was 15 years old when Hazrat Khalifatul Masih IIra passed away. Even at that young age we had a lot of respect and reverence [for Hazrat Khalifatul Masih IIra]. Despite the fact that he was our grandfather we did not dare say anything in his presence and we never went in front of him just like that. We used to go in his presence maintaining great respect and sat down very politely.

I remember an account of the respect of the Khilafat which instilled additional respect and reverence of Khilafat within me. My [paternal] grandfather Hazrat Mirza Sharif Ahmadra who was the youngest brother of Hazrat Khalifatul Masih IIra once took me along to meet Hazrat Khalifatul Masih IIra. When he [Hazrat Mirza Sharif Ahmadra] passed away I was 11 years old which means when he took me with him I was 9 or 10 years old or maybe less. We went to Qasre Khilafat and stood downstairs near the door which opened towards Masjid Mubarak. He sent me up to take a message that he had come to meet Hazrat Khalifatul Masih IIra - in those days Hazrat Khalifatul Masih IIra was ill and used to rest in his room upstairs. Hazrat Mirza Sharif Ahmadra did not go up directly into the house even though he was the youngest brother, he informed Hazurra first. At that time Chotti Appa, one of his wives, was on duty to care for Hazrat Khalifatul Masih IIra, I told her that Abba Jan' (that is what we used to call our grandfather) had come to meet Hazrat Khalifatul Masih IIra. She said that alright bring him up. Hazrat Khalifatul Masih IIra was lying down on the bed and Chotti Appa put a chair near the bedside so that he could sit on it and talk. I went downstairs and Hazrat Mirza Sharif Ahmadra came upstairs with me. After saying Assalamu Alaikum, instead of sitting on the chair, he sat down on the floor near the bed and spoke very politely and with great respect. Then after a while he said Salaam, stood up and went out of the room from the side in a very respectful manner. Then I realised that this is how Khilafat should be respected and my grandfather had shown it to me practically. Due to this respect as we grew up we became more and more reluctant and timid in front of Hazurra - it was not fear but this reluctance was due to the respect for Khilafat.
ABOUT THE AUTHOR AND THE BOOK

Syed Mohammad Ahmad (1925-2017) was the oldest son of Dr Mir Muhammad Ismail and the nephew of the Promised Messiah®. He served as a Spitfire pilot in the Royal Indian Air Force during World War II, before being called by Hazrat Mirza Bashiruddin Mahmud Ahmad® to fly one of the two planes purchased by the Ahmadiyya Muslim Community during the Partition. Wings of Duty is an account of two Stinson L-5 planes purchased by Jamaat during the Partition of India and the men who flew them.

A GLIMPSE FROM THE BOOK

A Precious Cargo

One morning just before our daily flight from Qadian to Lahore was set to leave, Hazur® called me to his office in Qasr-e-Khilafat. He told me that I had to take the thing he held most precious in his life to Lahore. I was instructed to diligently protect it and deliver it to Sheikh Bashir Ahmad, who was at the time the local head of Lahore Jamaat, by calling him to Walton Airport. He also said that I had to tell Sheikh Bashir Ahmad to safeguard this item in his, that is Hazur®’s, own words. I was to then to take a receipt of delivery from him and come back and give it to Hazur®.

Owing to the immaturity of youth, I had the rather silly notion that perhaps Hazur® entrusting me with a box of jewels. However, after giving me my instructions, Hazur® got up and from the next room brought me a small canvas travel bag that had seen better days. Even its zip was broken. The bag was full of papers. Hazur® placed it in front of me and said that though a part of the tafsir of the Holy Quran that he had been working on had been published, another part of the work was still not printed and the major portion of it had yet to be written.
Hazrat Khalifatul Masih II RA had established during his lifetime, a selection committee or electoral college as well as defined rules for the election of a Khalifa with the Majlis Mushawarat (Advisory Committee) comprising of representatives of various Jama’ats.

Hazrat Khalifatul Masih II RA, the Musleh Maud, passed away, aged 77, after 52 years of Khilafat on the midnight of 7th and 8th November, 1965. Accordingly, on the demise of the Second Caliph at 7.30 p.m. after Isha prayers, on 8th November 1965 at Masjid Mubarak, Rabwah, a meeting of Majlis Intikhab (the Electoral College) was held under the chairmanship of Hazrat Mirza Aziz Ahmad, Executive Director, Sadr Anjuman Ahmadiyya. First, all the members of the Electoral College pledged their allegiance to the institution of Khilafat according to the pre-established rules. Then persons were proposed and seconded and votes were cast and Hazrat Sahibzada Mirza Nasir Ahmad, eldest son of Hazrat Khalifatul Masih II RA was elected as the new Khalifa by an overwhelming majority vote. All the members of the committee entered afresh into covenant of allegiance on the blessed hand of Hazrat Mirza Nasir Ahmadh, Khalifatul Masih III. He made a brief address and then all those who were outside the Mubarak mosque (numbering well over 5000) took the oath of allegiance. He then led the funeral prayers of his father at 4.45pm on 9th November 1965.

During his first address, Hazrat Hafiz Mirza Nasir Ahmad Khalifatul Masih IIIh said:

“Sayyidna Hazrat Khalifatul Masih II RA was granted extraordinary success by Allah the Almighty and he fulfilled with excellence the task entrusted to him by the Almighty. Now it is our duty that we do not allow any weakness to set in.

You will find me sympathetic and caring because that is how Hazrat Musleh Maud Khalifatul-Masih II RA has trained us. I was young and have now reached an age when we felt that it was his wish that his children become a source of good for mankind.”

May Allah the Almighty enable us to truly appreciate and ponder over the great legacy the Promised Son, the Musleh Maud, Hazrat Mirza Bashiruddin Mahmud Ahmadh left for us. May we strive to live up to the expectations that Hazur RA had for his beloved Jama’at and may the youth, along with every member of the divine community, be ever ready to serve in the way of Allah. Ameen.

Daily Al-Fazl, 17 November, 1965
Hazrat Musleh Maud⁷⁺ 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… 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: “...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 9th November, 1965 issue: “... 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 issue dated 13th November 1965, 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 16th 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 set out in the announcement of 20th February 1886, in the person of Hazrat Khalifatul Masih II, furnishes irrefutable proof of the truth of the Promised Messiah. 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.

Hazrat Khalifatul Masih II’s 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.

Fazle Umar, Pg 381-385