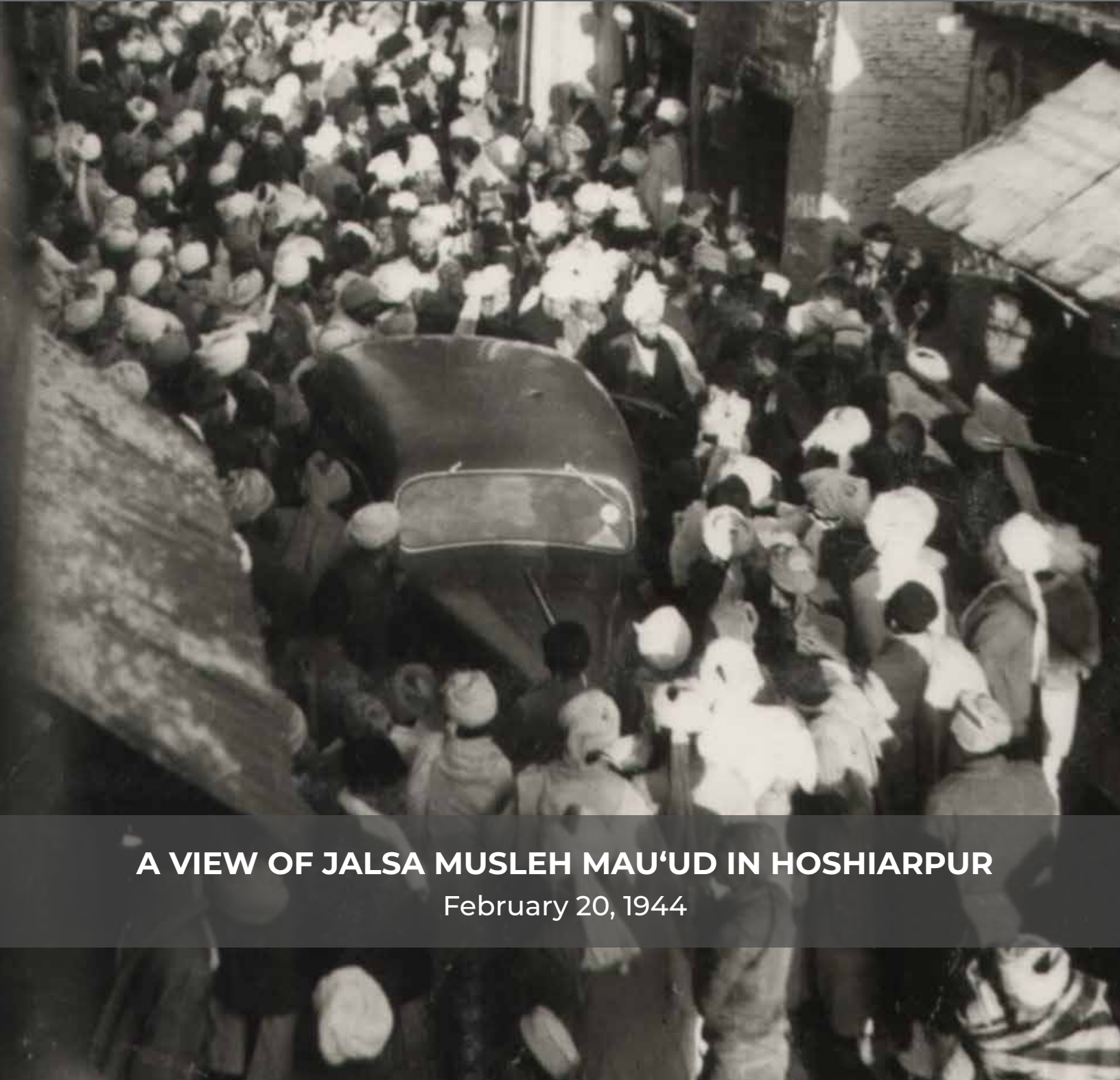




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CANADA 



A VIEW OF JALSA MUSLEH MAU'UD IN HOSHIARPUR

February 20, 1944

A photograph of a room with a green carpet, a wooden door, and a clock on the wall. The room has a white ceiling with exposed wooden beams. A green clock is mounted on the wall. A wooden door is visible in the background. A green carpet with a patterned border is laid out on the floor.

Regarding the Prophecy of Musleh Mau'ud (i.e., the Promised Reformer), Hazrat Khalifatul-Masih V (may Allah be his Helper!) states:

“Thus, this prophecy was fulfilled and Hazrat Musleh Mau'ud^{ra} lived through his era; however, the words of the prophecy are applicable even today, and God-Willing, these words will remain in effect until the Promised Messiah's^{as} mission is completed and until the flag of Islam is raised aloft throughout the entire world. Thus, during our [Musleh Mau'ud Day] conventions we ought to remember this prophecy as well, and remembering this prophecy will only prove to be beneficial when we keep our objective in view in that we must uphold the honour and dignity of the Holy Prophet^{sa}, and by demonstrating the truthfulness of Islam to the world, we must bring everyone under the flag of the Holy Prophet^{sa}. Today, there is no one aside from the followers of the Promised Messiah^{as} who can raise aloft the flag of Islam once again, and through whom the message of Islam can spread in the world.

May Allah the Almighty enable us to fulfil this task.”

(Al Hakam, March 18, 2022, p. 32)

THE ROOM IN HOSHIARPUR WHERE THE PROMISED MESSIAH^{AS}
WAS VOUCHSAFED THE PROPHECY OF MUSLEH MAU'UD



AHMADIYYA GAZETTE CANADA
An Educational and Spiritual Publication

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ABBREVIATIONS OF SALUTATIONS

- sa** *Sallallahu 'alaihi wa Sallam* — Peace and blessings of Allah be upon him!
Usage: Salutation written after the name of the Holy Prophet Muhammad
- as** *'Alaihis-Salam / 'Alaihas-Salam* — Peace be upon him/her!
Usage: Salutation written after names of Prophets other than the Holy Prophet Muhammad^{sa} and pious women prior to the era of the Holy Prophet Muhammad^{sa}
- ra** *Radhiallahu 'anhu / 'anha / 'anhum* — May Allah be pleased with him/her/them!
Usage: Salutation written after names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}
- rh** *Rahimahullah / Rahimahallah* — May Allah have mercy upon him/her!
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
- aa** *Ayyadahullahu Ta'ala binasrihil-'Aziz* — May Allah be his Helper!
Usage: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V^{aa}



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PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“And, indeed, We sent Messengers before thee, and We gave them wives and children. And it is not possible for a Messenger to bring a Sign save by the command of Allah. For every term there is a *divine* decree.” (13:39)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٩﴾

HADITH

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيدٌ مُّجِيدٌ

Hazrat Abdullah bin Amr^{ra} narrated that the Holy Prophet^{sa} said:

“When Jesus, son of Mary, descends upon the Earth, he shall marry and have children. He shall live for 45 years; and when he dies, he shall be buried with me in my grave. Then, Jesus, son of Mary, and I shall be raised from one grave, between Abu Bakr and Umar.” (*Mishkat*)

عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولَدُ لَهُ وَيَمُكُثُ خَمْسًا وَأَرْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدفَنُ مَعِيَ فِي قَبْرِي فَأَقُومُ أَنَا وَعِيسَى ابْنُ مَرْيَمَ فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ (المشكاة)

WISDOM

SO SAID THE PROMISED MESSIAH^{AS}

In the announcement of February 20, 1886, the Promised Messiah^{as} stated:

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation:

‘I confer upon thee a Sign of My mercy according to thy 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 Muhhammad, 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 will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness, and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah’s mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. 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 and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

(*Tadhkirah*, English translation, pp. 85-86, 1st ed.)

IMAGE FROM UNSPLASH

GEMS OF GUIDANCE

from the Friday Sermons of Hazrat Khalifatul-Masih V
(may Allah be his Helper!)

Note: The Ahmadiyya Gazette Canada takes full responsibility for any errors or miscommunication in these brief synopses of Huzoor's^{aa} Friday Sermons.



1.

December 2, 2022

Men of Excellence: Hazrat Abu Bakr^{ra}

Highlighting the noble character of Hazrat Abu Bakr^{ra}, Hazrat Khalifatul-Masih V (may Allah be his Helper!) said that Hazrat Abu Bakr^{ra} was considered the beloved and best of people. It is recorded that when the Companions would discuss who among them was the best, they would unanimously agree that after the Holy Prophet^{sa}, Hazrat Abu Bakr^{ra} was the best. However, Hazrat Abu Bakr^{ra} was very humble. Once, it so happened that when Hazrat Umar^{ra} expressed this sentiment, Hazrat Abu Bakr^{ra} replied that he had heard the Holy Prophet^{sa} say that the sun had not set on anyone better than Hazrat Umar^{ra}.

Huzoor^{aa} quoted the Promised Messiah^{as} who said that Hazrat Abu Bakr^{ra} possessed the intrinsic qualities required for enlightenment, which is why, upon hearing the message of the Holy Prophet^{sa}, he accepted it without hesitation. Hazrat Abu Bakr^{ra} and Abu Jahl were born in the same place, both saw the same signs, and the Holy Prophet^{sa} conveyed the message equally to everyone. However, those who were pure natured, like Hazrat Abu Bakr^{ra}, obtained guidance, while those who were influenced by Satan, like Abu Jahl, remained bereft.

The Promised Messiah^{as} also stated that Hazrat Abu Bakr^{ra} never sought worldly things and had entirely devoted himself to God. He was completely obedient to the Holy Prophet^{sa} and found pleasure in enduring difficulties for his sake. He strove until Islam prevailed. Both Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra} are buried in a place where even Moses^{as} and Jesus^{as} would have longed to be buried.

2.

December 9, 2022

Men of Excellence: Hazrat Abu Bakr^{ra}

Hazrat Khalifatul-Masih V (may Allah be his Helper!) continued mentioning the noble qualities of Hazrat Abu Bakr^{ra}. In this sermon, Huzoor^{aa} highlighted the subject in light of the quotations of the Promised Messiah^{as}.

The Promised Messiah^{as} stated that Hazrat Abu Bakr^{ra} would immerse himself in supplication while prostrating and would weep while reciting the Holy Qur'an. His nature was closest to that of the Holy Prophet^{sa} and it was for this reason that he was the first to accept the Prophet^{sa}. In fact, he possessed the qualities of prophets.

In another passage, the Promised Messiah^{as} said that people should always bear the example of Hazrat Abu Bakr^{ra} in mind. The world has never seen an example of true friendship like that of Hazrat Abu Bakr^{ra}, who remained by the Holy Prophet^{sa}'s side no matter the excruciating opposition and torment he endured. The fact that the Holy Prophet^{sa} chose Hazrat Abu Bakr^{ra} to be his closest companion and to accompany him during the migration to Madinah is a great testament to Hazrat Abu Bakr^{ra} as *Siddiq* ["the Truthful"].

The Promised Messiah^{as} also said that if one asks why Hazrat Abu Bakr^{ra} was chosen by God to initiate the institution of Khilafat, then they should know that Hazrat Abu Bakr^{ra} was the one who accepted the Holy Prophet^{sa} when he was alone and remained beside him when he was forced out of his own home amidst taunt and torture. He participated in Jihad, for which he presented great monetary sacrifices as well, and made immense and unparalleled sacrifices for the sake of Islam. God does not let any act of virtue go unrewarded, and the standard of Hazrat Abu Bakr^{ra} was such that God elevated him to the rank of Khalifa.

At the end, Huzoor^{aa} said that this sermon concluded his series of sermons on the Companions who took part in the Battle of Badr and prayed that Allah the Almighty enables us to follow in their footsteps.

3.

December 16, 2022

Prerequisites and Etiquette of Prayer

Hazrat Khalifatul-Masih V^{aa} said that many people question prayer and God. There seem to be organized attacks against God by atheists, and people are being driven away from God. In such circumstances, even our people fall prey to satanic thoughts, making them doubtful regarding prayer, God, and their faith.

In the face of trial or failure, those who are weak of faith, or the less knowledgeable, think that either their faith is false and there is no truth in it or that God will not have mercy on them or alleviate their suffering. They feel that God is cruel to them and that, despite their prayers, their circumstances are not improving.

Such questions and doubts arise in the minds of those who are more inclined to the world. Instead, one ought to reflect on oneself and evaluate how well they are fulfilling the rights of God.

Huzoor^{aa} then proceeded to speak about prayer, its philosophy, its etiquettes, our responsibility, the need for prayer and certainty in God in light of the faith-inspiring writings of the Promised Messiah^{as}.

4.

December 23, 2022

The Promised Messiah's^{as} Advent & Responsibilities of his Community

In light of the Jalsa Salana (Annual Convention) in Qadian and several African countries, Hazrat Khalifatul-Masih V^{aa} said that he would present teachings of the Promised Messiah^{as} in which he mentioned the purpose of his advent and the responsibilities of his Community.

Regarding the need for his advent, the Promised Messiah^{as} said that he was sent to re-establish the lost honour and greatness of the Holy Prophet^{sa}, and to demonstrate the truth of the Holy Qur'an to the world. In this era, many signs display the greatness of Islam, and this new community is one of them. This is an age of war against Satan, for Satan is using all his powers to attack Islam, as he intends to destroy it. However, God Almighty will once and for all destroy Satan and frustrate his efforts through this Community. Blessed is he who recognizes this truth.

Advising his Community to adopt the example of the Companions of the Holy Prophet^{sa}, the Promised Messiah^{as} stated that Allah the Almighty has supported this Community with His love and with manifest signs so that the people take up the mantle of the Companions. Those who enter this Community are among those who were prophesied to come in the latter days.

Huzoor^{aa} prayed that all Ahmadis are able to achieve the objectives set out by the Promised Messiah^{as}. He also prayed that those attending the upcoming conventions attain the purpose of such gatherings. He instructed that every Ahmadi around the world should evaluate whether they fulfil the expectations of the Promised Messiah^{as}.

5.

December 30, 2022

Men of Excellence: Hazrat Hamza^{ra}

Previously, when Hazrat Khalifatul-Masih V^{aa} formally completed the mention of the lives and characters of the Holy Prophet's^{sa} Companions who took part in the Battle of Badr, he stated that there were some Companions regarding whom further details had emerged and which would be added once the series of sermons was published. However, since many people had been writing to him, telling him how much they had benefitted from listening to his sermons, Huzoor^{aa} deemed it best to mention these further details in sermons as well, so that the maximum number of people could benefit from them.

Thus, Huzoor^{aa} began by mentioning supplementary material regarding Hazrat Hamza bin 'Abdil Muttalib^{ra}, the dear uncle of the Holy Prophet^{sa}. It is narrated that the Holy Prophet^{sa} loved the name "Hamza". Once, someone asked him what they should name their newborn son; he advised them to name the boy after Hamza bin 'Abdil Muttalib, for he loved that name.

Initially, Hazrat Hamza^{ra} had expressed his allegiance to the Holy Prophet^{sa} out of anger and once it subsided, he was remorseful for having left the faith of his ancestors. That night, unable to sleep, he went to the Kaaba and prayed for his doubts to be removed. He had not yet finished praying when his heart was put to ease and he became convinced of the truth of Islam. At this, he went to the Holy Prophet^{sa} and related the entire incident to him. Hearing his account, the Holy Prophet^{sa} prayed for Hazrat Hamza's^{ra} steadfastness.

Rays of Light

The Enlightening Answers of Hazrat
Khalifatul-Masih V (may Allah be his Helper!)



ENCOURAGING INVOLVEMENT IN JAMA'AT ACTIVITIES

On December 4, 2021, during the virtual meeting of Majlis Ansarullah USA's National 'Amila members with Hazrat Khalifatul-Masih V^{aa}, an attendee asked Huzoor^{aa} how to make Ahmadis more involved in Jama'at activities.

Huzoor^{aa} replied:

“You see, it's a continuous effort. We cannot use force. It all depends on their level of faith, and it is the task of Secretary Tarbiyat to increase the level of faith. He and the respective local secretaries for Tarbiyat should all seek to guide the members. It requires a consolidated effort. So, this is what we can do. We cannot force people. This is a matter of their faith. If your faith is firm, if you believe that the Ahmadiyya Muslim Community is the Promised Community which was to be formed by the Promised Messiah^{as}, then, once they realize this fact, they will be active.”

(Source: <https://www.pressahmadiyya.com/press-releases/2021/12/majlis-ansarullah-usa-have-honour-of-virtual-meeting-with-world-head-of-ahmadiyya-muslim-community/>)



PROTECTING CHILDREN FROM UN-ISLAMIC VALUES

In a virtual meeting of 50 Arab Ahmadi men from Canada with Hazrat Khalifatul-Masih V^{aa} on December 11, 2021, a questioner asked Huzoor^{aa} how children can be protected from such concepts and beliefs taught in the West that do not align with Islam's moral code. Huzoor^{aa} responded:

“Make a relationship of friendship with your children. The child should know that his mother is his friend, and he must share everything with her. The child should know that his father is not harsh and insensitive. He should know that his father will not shout at him or hit him; rather, he is a friend. Then, one's child will share everything with his father. Especially when children reach the age of 13 or 14, they begin to become wary and more distant from their fathers. At such an age, the father should particularly try to bring the children closer to himself and build a friendship. If they discuss whatever they learn at school with you then you will be able to guide and discuss with them the good and bad aspects of what they learn.

“Whatever they learn at school, you will have to discuss it with them and explain it to them when they ask a question. However, if you become angry then they will think that their father and mother do not have the answers to their questions and so what they are learning outside the homes is correct. They will think that their parents are ignorant and uneducated. Therefore, you will have to stay aware of the new trends of the time. We have to go beyond our traditional thinking. Now that the times have changed, in order to save our coming generations, we will have to keep ourselves informed.”

(Source: <https://www.pressahmadiyya.com/press-releases/2021/12/arab-ahmadi-muslim-men-living-in-canada-have-honour-of-virtual-meeting-with-the-head-of-ahmadiyya-muslim-community/>)

IF GOD IS THE PROVIDER, WHY IS THERE HUNGER IN THIRD-WORLD COUNTRIES?

On December 11, 2022, Hazrat Khalifatul-Masih V^{aa} held a virtual meeting with members of Nasiratul Ahmadiyya and Lajna Ima'illah from Belgium. During this meeting, an attendee asked Huzoor^{aa} why children starve in Africa and other poor countries when He is the Provider. Huzoor^{aa} replied:

“People go through trials in this life. For instance, [as part of the law of nature,] there are droughts that occur and so they are bound to have an impact upon the people. Sometimes people themselves also become incapable of making the right decisions and on other occasions the governments are dishonest and so they devour the wealth of their nation without a care for the people. So, if people are dying in Africa, it should also be seen that the governments in those countries do not fulfil the rights of their people. Secondly, the world has now become a global village. The food we waste, for instance in Europe where there is an extraordinary amount of food that is wasted, if that food is distributed in Africa with all sincerity without any vested interests, then much of the hunger will be removed. If we share what we have and distribute the food Allah has provided us, then no one will die of hunger. Allah has provided the food for us, but it is our mismanagement of the resources which causes it to be diminished. The natural consequence of that is that children, women, and the elderly starve. But the blame cannot be put on God for this. Even today the food in the world is enough to feed all people on earth.”

(Source: <https://www.pressahmadiyya.com/press-releases/2022/12/nasirat-and-lajna-from-belgium-have-honour-of-virtual-meeting-with-world-head-of-ahmadiyya-muslim-community/>)



IMAGE FROM UNSPLASH

DEFENDING THE HONOUR OF THE HOLY PROPHET^{SA}

On December 18, 2022, Hazrat Khalifatul-Masih V (may Allah be his Helper!) held a virtual meeting with members of Nasiratul Ahmadiyya and Lajna Ima'illah from Italy. During the course of this meeting, an attendee asked how Ahmadi Muslim students should react to those who falsely and unjustly malign the blessed character of the Holy Prophet Muhammad^{SA}, and especially what they should do when their teachers speak untruths about the Holy Prophet^{SA}. Huzoor^{AA} answered:

“You should take a firm stand when such things happen by refuting what they say and telling them that what you are saying about the Holy Prophet^{SA} is wrong. You should tell them about the Holy Prophet Muhammad^{SA} and truth of his noble character. I have narrated many facts in this regard when speaking of the lives of the Companions of the Holy Prophet Muhammad^{SA} and so you should narrate those. Indeed, the status of the Holy Prophet Muhammad^{SA} was far higher than that of the Companions...

“A false narrative about the Holy Prophet^{SA} has been concocted by the orientalists whereby they have forged their own history...You should prepare a lecture about the Holy Prophet^{SA}'s life and character and ask your educational institution to let you speak as well. University students should organize seminars in their universities and inform them about the message of Islam. Or, you can invite your fellow female friends to the seminar and tell them what the true image of Islam is and its real history, and how it is different from the distorted version of history.”

(Source: <https://www.pressahmadiyya.com/press-releases/2022/12/nasirat-and-lajna-from-italy-have-honour-of-virtual-meeting-with-world-head-of-ahmadiyya-muslim-community/>)



IMAGE FROM PEXELS

WHY IS THE PROMISED MESSIAH CALLED *Jesus son of Mary?*

The Ahmadiyya Gazette Canada is serializing sections of the book *Invitation to Ahmadiyyat* by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II^{ra}. Written in 1926, this book serves as a primer of the Ahmadiyya Muslim Jama'at's doctrinal beliefs.

A third difficulty is raised about the prophecy with regard to the second coming of the Messiah. In the traditions, the Promised One is called Isa Ibn Maryam (Jesus, son of Mary). The prophecy, therefore, relates literally to the first Messiah, the Jesus^{as} of history. If it is to be fulfilled, it must be through the advent of Jesus^{as} in the flesh. The fact that metaphors abound in all languages is forgotten. The name Jesus is freely applied to persons other than Jesus^{as}. No difficulty is raised then. But if, in the speech of God, a person is given the name of Jesus, they begin to wonder about its meaning.

Do they forget that a person who excels in the virtue of charity is metaphorically called Hatam of Tai; a person with a philosophical bent of mind is called Tusi; a person who displays a capacity for dialectical reasoning is called Razi? Why, then, make any difficulty about the name Ibn Maryam? If the name Ibn Maryam is the name of a known individual, are not Hatam, Tusi, and Razi names of known individuals? If, by giving these names to other persons, nobody is misled into thinking that these persons are the original Hatam, Tusi, or Razi, need anybody think that, when the Promised One is named Isa Ibn Maryam, or Jesus, son of Mary, it must mean the self-same Jesus^{as}, son of Mary, who appeared in the world nineteen hundred years ago? And yet there is a difference between the names Hatam, Tusi, and Razi and the name 'Son of Mary'. The former have each come to have one definite meaning, but the name Maryam has been used to describe a spiritual condition by the Holy Qur'an itself:

وَصَوَّبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ
لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٦٦﴾
وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ
رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ مِنَ الْغَائِبِينَ ﴿٦٧﴾

And Allah sets forth for those who believe the example of the wife of Pharaoh when she said, 'My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;' And the example of Mary, the daughter of 'Imran, who guarded her chastity—so We breathed into her of Our Spirit—and she fulfilled in her person the Words of her Lord and His Books, for she was one of the obedient. (66:12-13)

In this passage, believers are likened to the wife of the Egyptian Pharaoh who persecuted Moses^{as}. She sought her end in Heaven, in the nearness of God, and she asked for release from Pharaoh and his machinations and from participating in his cruel deeds.

Believers are also likened to Mary^{as}, the daughter of Imran. She guarded her chastity, and she received the revelation of God and affirmed the truth of God's teaching and His Books. She proved to be one of the most loyal servants of God. Here, believers are described as being of two types: the type which is like the wife of Pharaoh, and the type which is like Mary^{as}. It is obvious that at least one type of believer is Mary-like.

If, therefore, the Promised One is called son of Mary^{as}, it might mean that this Promised One will have his origin in a Mary-like condition, and that growing out of this, he will attain a Jesus-like condition. It might mean that the earlier life of the Promised One will be holy and spotless even as Mary^{as} was holy and spotless, his later life being akin to that of Jesus^{as}. Jesus^{as} received sustenance and support from the Holy Spirit; so will the Promised One. Jesus devoted his life to the service of truth and goodness; so will the Promised One.

It is a pity that the ulema of our time do not ponder over the words of the Holy Qur'an. They have forbidden themselves to go deeply into its meaning. Small wonder that they miss the beauty and the significance which lie beneath the surface of the Holy Text. But if our ulema had read the writings of the early doctors of Islam (writings based on the Holy Qur'an and on the lives and experiences of early prophets), they would have found the truth.

Sheikh Shahab-ud-Din Suhrawardi, to cite one example of a Muslim saint who has written relevantly on this subject, says in his book *'Awarif-ul-Ma'arif* that birth is of two kinds: ordinary physical birth and metaphorical birth. In support of this statement, the great saint goes on to quote no other person than Jesus^{as} himself. The Sheikh writes:

The *murid* [disciple] is part of the *sheikh* [preceptor], even as in physical birth the son is part of the father. The murid comes to birth in a metaphorical manner in the sense which Jesus^{as} described when he said that no man will enter the Kingdom of Heaven unless he is born twice over. The first birth, according to the saint, links the person with the physical world, the second links him with the spiritual world. This theme is also in the Qur'an:

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنُ مِنَ

الْمُؤْمِنِيْنَ

'And thus did We show Abraham the Kingdom of the Heavens and the earth that he might be rightly guided and that he might be of those who have certainty of faith.' (6:76)

According to Sheikh Shahab al-Din Suhrawardi, therefore, every human being experiences a spiritual birth. In support of this view he cites a verse of the Holy Qur'an and a saying of Jesus^{as} according to whom the experience of spiritual birth is necessary for the spiritual development of an individual. Why should such a spiritual birth be impossible or difficult in the case of the Promised Messiah?

Briefly, then, the thought that the first Messiah should come to life again and appear today for the guidance of mankind impugns the Greatness of God and His teaching, and the high spiritual status of our Holy Prophet^{sa}. It also contradicts the recorded saying of the Holy Prophet^{sa}. The thought is ill-conceived, a result of parochial thinking. The truth is that the second coming of the Messiah was to take place in and through a follower of the Holy Prophet^{sa}. This follower was to rise in the spirit and character of the first Messiah. According to us the second Messiah has already come. His teaching has provided guidance for many. Many who had strayed away from God have found Him again.

(*Invitation to Ahmadiyyat*, pp. 49-52, 2019 ed.)

سُبْحَانَ مَنْ يَّرَانِي

Holy is He Who WATCHES OVER ME

At the occasion of Hazrat Mirza Bashiruddin Mahmud Ahmad's^{sa} *Aameen* ceremony, the Promised Messiah^{as} penned a famous Urdu poem entitled *Mahmud Ki Aameen*. Two stanzas from that poem are reproduced below, with their English translation:

تو نے یہ دن دکھایا محمود پڑھ کے آیا
دل دیکھ کر یہ احساں تیری ثنائیں گایا
صد شکر ہے خدایا صد شکر ہے خدایا
یہ روز کر مبارک سُبْحَانَ مَنْ يَّرَانِي
لَحْتَ جگر ہے میرا محمود بندہ تیرا
دے اس کو عمر و دولت کر دور ہر اندھیرا
دن ہوں مرادوں والے پر نور ہو سویرا
یہ روز کر مبارک سُبْحَانَ مَنْ يَّرَانِي

It is You Who have made this day dawn;
Mahmud has come home, having finished the Qur'an.
Having realized 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.

(*Mahmud's Aameen* translated by Mirza Anas Ahmad, p. 3, 7)

FIFTY-TWO QUALITIES OF THE PROMISED REFORMER

The following is an extract from an address delivered by Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}, the Promised Reformer and Khalifatul-Masih II, at the occasion of Jalsa Salana Qadian, on December 28, 1944. It has been rendered into English from the original Urdu by Hafiz Mujeeb Ahmad.

As I have mentioned, this is a very detailed prophecy which implies that the awaited reformer will possess numerous qualities. Hence, if this prophecy is studied carefully, one will realize that the following signs are mentioned in it:

First Sign: He will be a sign of omnipotence

Second Sign: He will be a sign of mercy

Third Sign: He will be a sign of the nearness of Allah

Fourth Sign: He will be a sign of grace

Fifth Sign: He will be a sign of beneficence

Sixth Sign: He will possess splendour

Seventh Sign: He will possess greatness

Eight Sign: He will possess wealth

Ninth Sign: He will possess Messianic qualities

Tenth Sign: He will heal many of their disorders through the blessings of the Spirit of Holiness

Eleventh Sign: He will be the Word of Allah

Twelfth Sign: He will be equipped with the Word of Majesty through the mercy and honour of God the Almighty

Thirteenth Sign: He will be extremely intelligent



Fourteenth Sign: He will possess great comprehension

Fifteenth Sign: He will be meek of heart

Sixteenth Sign: He will be filled with secular knowledge

Seventeenth Sign: He will be filled with spiritual knowledge

Eighteenth Sign: He will make three into four

Nineteenth Sign: He will have a special connection with Monday

Twentieth Sign: He will be a beloved son

Twenty-First Sign: He will be high-ranking and noble

Twenty-Second Sign: He will be a manifestation of the First

Twenty-Third Sign: He will be a manifestation of the Last



Huzoor^{aa} addressing Jalsa Musleh Mau'ud in Delhi, 1944

Twenty-Fourth Sign: He will be a manifestation of the True

Twenty-Fifth Sign: He will be a manifestation of the High

Twenty-Sixth Sign: He will be as if Allah has descended from heaven

Twenty-Seventh Sign: His arrival will be extremely blessed

Twenty-Eight Sign: His arrival will result in the manifestation of Divine Majesty

Twenty-Ninth Sign: He will be light

Thirtieth Sign: He will be anointed with the perfume of God's pleasure

Thirty-First Sign: God will instill His Spirit in him

Thirty-Second Sign: God's protection will ever be with him

Thirty-Third Sign: He will grow rapidly in stature

Thirty-Fourth Sign: He will be the means of procuring the release of those held in bondage

Thirty-Fifth Sign: His fame will spread to the ends of the earth

Thirty-Sixth Sign: Nations will be blessed through him

Thirty-Seventh Sign: He will be raised to his spiritual station in heaven

Thirty-Eight Sign: His arrival will be delayed

Thirty-Ninth Sign: He will come from afar

Fortieth Sign: He will be the pride of Messengers

Forty-First Sign: His external blessings will spread across the entire earth

Forty-Second Sign: His internal blessings will spread across the entire earth

Forty-Third Sign: Just like Joseph^{as}, his elder brothers will oppose him

Forty-Fourth Sign: He will be *Bashir-ud-Daulah* [i.e., "a sign of glory and prosperity"]¹

Forty-Fifth Sign: He will be *Shadi Khan* [i.e., "a token of joy for this Community"]²

Forty-Sixth Sign: He will be *'Alam-e-Kabab* [i.e., during his era, "the world would be overtaken by a great calamity as if it was coming to an end"]³

Forty-Seventh Sign: He will be like the Promised Messiah^{as} in beauty and beneficence

Forty-Eight Sign: He will be *Kalimat-ul-Aziz* [i.e., Word of the Mighty]⁴

Forty-Ninth Sign: He will be *Kalimatullah Khan* [i.e., "the Word of the Almighty Allah"]⁵

Fiftieth Sign: He will be *Nasir-ud-Din* [i.e., the assistant of Faith]

Fifty-First Sign: He will be *Fateh-ud-Din* [i.e., the victor of Faith]

Fifty-Second Sign: He will be Bashir II

These are the signs mentioned in the prophecy regarding the awaited one. Some of these signs only relate to the believers, and they alone can testify to their truth. However, there are some signs pertaining to disbelievers, and one can provide conclusive proof to them by presenting those signs.

(*Al-Mau'ud*, Anwarul 'Ulum, vol. 17, pp. 528 - 532)

ENDNOTES

1. *Tadbkirab*, English translation, p. 831, 2nd ed.
2. *Tadbkirab*, English translation, p. 832, 2nd ed.
3. *Tadbkirab*, English translation, p. 832, 871, 2nd ed.
4. *Tadbkirab*, English translation, p. 837, 871, 2nd ed.
5. *Tadbkirab*, English translation, p. 837, 871, 876, 2nd ed.

BLESSED YOUTH of the PROMISED REFORMER

Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (may Allah be his Helper!)

Reproduced below is the complete English translation of the Friday Sermon delivered by Hazrat Khalifatul-Masih V^{aa} on February 18, 2022. It was originally published in Al Hakam's March 18, 2022 issue.

Every year, we hold gatherings on the 20th of February to commemorate “Musleh Mau‘ud Day” [i.e., “Promised Reformer Day”]. This prophecy of the Promised Messiah^{as} was about the birth of a son, which he foretold after receiving Divine revelation. This was a response to the allegations of the opponents of Islam whereby they said that Islam could not demonstrate any signs [of its truthfulness]. The Promised Messiah^{as} responded by saying that he had been informed by God Almighty and announced that a magnificent sign of the truthfulness of Islam would be manifested through him; it would be through the birth of his son, who would enjoy a long life and serve Islam.

The Promised Messiah^{as} also said that he would be gifted with such and such qualities and he enumerated approximately 52 or 53 qualities. This was no ordinary prophecy. Moreover, he specified a timeframe [for the fulfilment of this prophecy] that this son would be born within this period, who would enjoy a long life and would go on to serve Islam in an extraordinary manner.

Nevertheless, various aspects of this prophecy are highlighted during the gatherings organized by the Jama‘at. God-willing, this year too, various Jama‘ats will hold their gatherings. Similarly, MTA broadcasts various programs from where one can learn further details.

At present, I will mention various extracts in Hazrat Musleh Mau‘ud^{ra}’s own words in relation to how his early years were, about the condition of his health and his relationship with Allah the Almighty.

Poor Health and Early Education

The prophecy was about a child, who would enjoy a long life. You can understand the state of the health of this child—who was prophesied to live a long life—from the following extract in which Hazrat Musleh Mau‘ud^{ra} states:

“My health was rather poor during my childhood. At first, I suffered from whooping cough and then, my health declined to such an extent that until the age of eleven or twelve, my condition would hover between life and death, and it was generally considered that I would not live for very long. During the same period, my eyes developed a condition whereby they would ache continuously; to the extent that I lost almost all vision in one eye. Even now my vision is impaired in that eye [i.e., at the time he was delivering this address]. I can hardly see in one eye. Then, when I grew older, I had a continuous fever for six or seven months and I was diagnosed with tuberculosis. Due to this, I was unable to study on a regular basis and I did not attend school. Master Faqeerullah Sahib of Lahore [Huzoor^{ra} was delivering this lecture in Lahore] owned a house in Muslim Town. He was a mathematics teacher in our school. Once, Master Faqeerullah Sahib complained about me to the Promised Messiah^{as}, saying, ‘He remains absent from school and only comes occasionally.’”

Hazrat Musleh Mau‘ud^{ra} further says:

“I became scared that the Promised Messiah^{as} might become upset. However, the Promised Messiah^{as} replied, ‘Master Sahib! His health is poor. We are thankful that he attends school occasionally and learns some things here and there. Do not push him too much.’”

Hazrat Musleh Mau‘ud^{ra} says:

“As a matter of fact, I also remember that the Promised Messiah^{as} said, ‘What will we achieve by teaching him mathematics. Are we going to make him open a shop?’”



Hazrat Musleh Mau'ud'ra in his youth

God-given Knowledge of the Holy Qur'an

Hazrat Musleh Mau'ud'ra further says:

“I have recently written a portion of the commentary of the Holy Qur'an by the name, 'Tafsir-e-Kabir'. Having read this, even staunch opponents have admitted that no such commentary has been written until this day. Furthermore, I frequently visit Lahore and those who live here know that college professors, students, doctors and prominent leaders and lawyers come to meet me. However, to this day, there has never been an occasion where a prominent scholar has raised an allegation against Islam or the Holy Qur'an before me, and I have failed to leave him speechless by presenting the teachings of Islam and the Holy Qur'an and compelled him to admit that in reality, no valid allegation can be levelled against the teachings of Islam. It is merely the favour of Allah the Almighty that I am blessed with, otherwise I have not acquired any secular education. However, I cannot deny the fact that God has granted me knowledge from Himself and has blessed me with every form of secular and spiritual knowledge.”

Then, in relation to how Allah the Almighty filled him with secular and spiritual knowledge, Hazrat Musleh Mau'ud'ra says:

“During my youth, I saw in a dream that a bell had been sounded and it produced a clanging sound. This increased to the extent that it took the shape of a picture-frame. I then observed that a picture appeared on this frame. A short while later, this picture began to move and all of a sudden, a figure jumped out of the frame and appeared before me. He said, 'I am an angel of God and I have come to teach you the commentary of the Holy Qur'an.' I replied, 'Please do teach me.' Following this, he started teaching me the commentary of Surah al-Fatihah. He began to teach and continued until he reached:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ^ط

“Thee alone do we worship and Thee alone do we implore for help” and said, 'All previous commentators had covered only up to this point in their commentaries. However, I will teach you the commentary beyond this point as well.' Hence, he taught me the commentary of the entire Surah al-Fatihah. The true meaning of this dream was that I was imbued with the gift of understanding the Holy Qur'an. This gift is so apparent within me that I openly declare that if I were stood in any gathering, I would be ready to proclaim that I can expound upon all the aspects of the Islamic teachings through Surah al-Fatihah.”

Hence, this was the state of his health and his attendance at school during his childhood. Given the circumstances, who could guarantee that he would live a long life and not just a long life, it was also prophesied that he would be filled with spiritual and secular knowledge. Who could have said that he would acquire this knowledge under such circumstances?

Nevertheless, Hazrat Musleh Mau'ud'ra says:

“The Promised Messiah^{as} said: 'It will suffice if he just studies the Qur'an and hadith.' Hence, my health was so poor that I was not at all in a state to acquire secular knowledge and my vision was also impaired. I failed my primary, middle and entrance exams. I did not pass any exam, but God had declared in relation to me that I would be filled with secular and spiritual knowledge. Hence, despite not having acquired any secular education, Allah the Almighty has penned such magnificent books through my hands that their study has left the world in amazement and they are compelled to acknowledge that nothing more profound could have been penned in relation to Islamic matters.”

This was a speech delivered in an open gathering; he was telling the whole world and putting forth this challenge, but no one ever took up this challenge.

Hazrat Musleh Mau'ud^{ra} further says:

“I was fairly young and was in school when our school football team went to play against the Khalsa College team in Amritsar. The two teams played against each other and our team won. Although our Jama'at faces opposition from other Muslims, this victory uplifted Muslim morale, and so a Muslim nobleman in Amritsar invited our team for tea. When we arrived, I was told to give a speech. I did not prepare at all for this speech. When I was made to stand and speak, I remembered my dream in which the angel had taught me the commentary of Surah al-Fatihah. First and foremost, I prayed about this to God Almighty that ‘O Allah, your angel had taught me the commentary of Surah al-Fatihah in a dream. Today, I want to test and evaluate whether this dream was indeed from You or a creation of my mind. If this dream was indeed from You, then tell me of a point in Surah al-Fatihah that has never been elucidated upon by any other commentator.’ Immediately after this prayer, God Almighty revealed a particular aspect in my heart and I said, ‘Look in the Holy Qur'an and you will find that Allah the Almighty has taught this prayer:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“O Muslims, pray in your five daily prayers and in every *rak'at* [unit] of your prayer for you not to become among the ‘*Maghdub*’ and ‘*Daall*’. The meaning of ‘*Maghdub*’ has been explained by the Holy Prophet^{sa} in a hadith [sayings and traditions]. The Holy Prophet^{sa} explained that ‘*Maghdub*’ refers to the Jews, and ‘*Daall*’ refers to the Christians.

“Thus, غَيْرِ الْمَغْضُوبِ means ‘O God, save us from becoming like the Jews’, and, وَلَا الضَّالِّينَ means ‘O God, save us from becoming like the Christians.’ This matter is further elucidated by the following statement of the Holy Prophet^{sa}, when he said, ‘A messiah would come to this ummah, and those who would reject him would be likened to the Jews.’ On the other hand, the Holy Prophet^{sa} also stated, ‘A time would come when the strife spread by Christianity would become prevalent. The people would convert to Christianity for the sake of acquiring sustenance, livelihood and respect in society. Or they would fall prey to deception and accept Christianity as a result of not understanding the teachings of their faith.’ It is strange, however, that Surah al-Fatihah was revealed in Mecca at a time when neither the Jews predominantly opposed Islam, nor the Christians. During that time, Islam predominantly faced opposition from the Idolaters, however, the prayer ‘O God, save us from becoming like the idolaters’ was not the prayer that

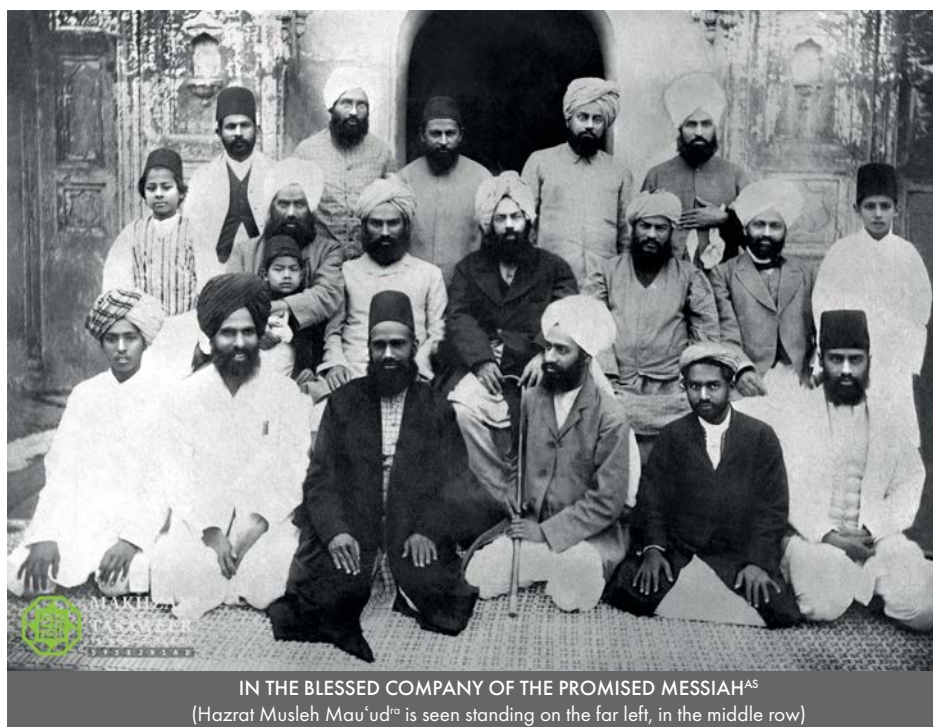


Allah the Almighty granted me knowledge of the Holy Qur'an through His angel

was taught. Instead, we were taught to pray, ‘O God, let us not become like the Jews and Christians.’ This clearly demonstrates that through this chapter, Allah the Almighty foretold that the idolaters of Mecca would be eradicated forever and not so much as a trace would remain. It was not required that a prayer regarding them should be taught to the Muslims.

“On the other hand, Judaism and Christianity would both continue on and it is imperative that you always pray to be safeguarded from their evil.’ After the conclusion of my speech, many nobles approached me and said, ‘You have studied the Qur'an in great depth. This is the first time in all our lives that we have heard the point you have expounded upon.’ And in reality, this is absolutely true; look at all the commentaries written on the Holy Qur'an and you will not find a single commentator who has mentioned this aspect until today. I was 20 years old when Allah the Almighty revealed this point to me.

“Thus, Allah the Almighty granted me knowledge of the Holy Qur'an through His angel and developed such a proficiency within me that can be likened to a key for a treasure chest; in the same manner, I had found the key to unlocking the knowledge of the Holy Qur'an. There is no scholar in the world who can stand before me and I would fail to prove the superiority of the Holy Qur'an. This is the city of Lahore and there is a university here [He was delivering this speech in Lahore]. Many colleges are also established here, and scholars of vast fields of knowledge can be found here. I address all of them and say that a scholar of any field of knowledge can challenge me, or any professor from anywhere in the world, or a scientist can try and raise an allegation against the Holy Qur'an in light of their knowledge. By the grace of Allah, the Almighty, I would be able to give them such an answer that the world would be forced to admit that the allegation has been refuted. And I proclaim openly that I would answer this allegation solely with the words of God and form the rebuttal of that allegation using the verses of the Holy Qur'an.”¹



IN THE BLESSED COMPANY OF THE PROMISED MESSIAH^{as}
(Hazrat Musleh Mau'ud^{ra} is seen standing on the far left, in the middle row)

Attaining Perfect Conviction About God

This incident, as he mentioned himself, took place when he was 20 years old, and at that time he had attained perfect conviction about God. In regard to what age he attained this perfect conviction, Hazrat Musleh Mau'ud^{ra} writes this himself, and from this, we learn that Allah the Almighty had made him the fulfilment of [the prophecy of Musleh Mau'ud] from his childhood. Nonetheless, he states:

“The year 1900 became the year that drew my heart towards the commandments of Islam. I was 11 years old at the time. Someone had brought a robe for the Promised Messiah^{as} made of a printed fabric. I asked if I could have it; not for any particular reason, but only because I liked its colour and print. I could not wear it because the garment would dangle below my feet. When I reached the age of 11 and when the year 1900 had begun [i.e., 1900 CE], I started to think about why I believed in God and what evidence was there of His existence. I pondered over this matter late into the night. Finally, at 10 or 11 o'clock, my heart was comforted, and I was reassured that there indeed is a God. That was a moment of immense joy, an hour of great happiness. Just as a child is delighted to find its mother, I was overjoyed to discover my Creator [this was his thinking at the age of 11]. My faith, which was based only on things that I had heard, transformed to faith that was understood.”

In other words, faith that was acquired from hearing turned into faith acquired from understanding. Nonetheless, Hazrat Musleh Mau'ud^{ra} states:

“I could not contain myself. At that time, I prayed to Allah the Almighty and continued to do so for some time, that ‘O God, never allow for me to fall into doubt about Your existence.’ I was 11 years old at the time, and now I am 35, but even today, I regard that prayer very

highly. Even today, I offer the same prayer, ‘O God, never allow me to fall into any doubt about Your existence.’ Indeed, I was a child at that time, but now I have more experience. Now, in addition, I say ‘O God, grant me perfect conviction in regards to Your existence.’”

Hazrat Musleh Mau'ud^{ra} continues:

“One thing led to another. I was writing with regards to the robe I had asked from the Promised Messiah^{as} when all of a sudden I was overcome by a surge of the thoughts that I have just mentioned above. Nonetheless, one day, I performed ablution at the time of *Dubaa* or *Ishraaq* [forenoon or morning time]. I wore the robe, not because I found it to be beautiful, but because it belonged to the Promised Messiah^{as} and was blessed. This was the first instance when I realized the sacredness of something that belongs to a chosen one of God Almighty.” He further states, “At that moment, I closed my door and wept profusely as I offered voluntary prayers.”²

The details of this incident and how he recognised God Almighty at the age of 11 has been mentioned in another place as well. Hazrat Musleh Mau'ud^{ra} states:

“I was 11 years old when Allah the Almighty, through His grace, enabled me to transform my belief into conviction. It was the time after Maghrib prayers and I was standing in my home. Suddenly, a thought occurred to me and I began to ponder as to whether I was an Ahmadi simply because my father was the founder of the Ahmadiyya community, or because I found Ahmadiyyat to be true and that it had been established by God Almighty. After this thought occurred to me, I decided that I would think hard about it and not leave my place until I reached a conclusion. If I realized that Ahmadiyyat was false, then

instead of going to my room, I would depart from the courtyard.”

This was the mind-set of an 11-year-old. Hazrat Musleh Mau‘ud^{ra} continues:

“Nonetheless, after making this decision, I started to contemplate, and naturally, certain proofs occurred to me that I began to analyze. I would formulate an argument and then refute it, and then formulate a second argument, and refute it, and then formulate a third argument, and refute it as well. This continued to the extent that I began to ponder over whether the Holy Prophet^{sa} was a true prophet of God and whether I believed him to be true because my parents believe in him, or because I believed that he was a righteous prophet through evidence. When this question posed itself to me, I decided that I would reach a conclusion in this matter as well. After this, a thought naturally occurred to me about God Almighty which needed to be resolved, and I questioned in my heart as to whether I simply held the belief in God Almighty, or had I truly uncovered the truth that this world has a God.

“Then, I began to contemplate over this question about Allah the Almighty. My heart said that if there is a God, then the Holy Prophet^{sa} must also be true, and if the Holy Prophet^{sa} is a true prophet, then the Promised Messiah^{as} must also be true, and if the Promised Messiah^{as} is true, then Ahmadiyyat must surely be true as well. However, if this world has no God, then no one among them is true.”

Hazrat Musleh Mau‘ud^{ra} further states:

“I had decided that today I would find a solution to this question, and if my heart reached the conclusion that there is no God, then I would no longer remain in my home. In fact, I would leave at once.”

He further says:

“After making this decision, I began to deliberate on the matter and continued to do so. As I was very young, I could not find an acceptable answer. Even so, I continued to ponder until my mind became weary. At that moment, I looked to the sky. There were no clouds that day.”

This was the way in which Allah the Almighty wanted to teach him. Hazrat Musleh Mau‘ud^{ra} says:

“The sky was crystal clear. The stars were beautifully glistening in the sky; no other sight could have been more uplifting for a tired mind. I was tired and began to gaze at the stars and enjoyed the scenery. I continued to look at them for so long that I lost track of time. After a while, when my mind was refreshed, I thought to myself that these stars are so beautiful, but is there something beyond them? My mind proposed the answer that there would be more stars beyond them. Then I thought, what is beyond

that? Again, my heart proposed the answer that there are even more stars beyond that. Then, I questioned as to what would be further beyond that. My mind proposed the very same answer, that there would be even more stars beyond that. Then again, I asked myself what is even further beyond that, and again, my heart and mind proposed that there would be more stars. Finally, my heart said that it cannot be that beyond the first star, there would be a second, and after the second, there would be a third, and after the third, there would be a fourth. Will the stars not eventually end? If they did, then what would come after them?

“After all, it is this very question that perplexes people who wonder what it means when we say that God is limitless and has always existed, as they say, there must be some sort of limit.

“This same curiosity developed within me regarding the stars, and I wondered whether they ever end or not. If they do end, then what will come after them? And if the stars never end, then what is the system whereby they last forever? When my thoughts reached this stage, I realized that it is vain to conjecture about God being limited or limitless. Even if one does not accept God, what can you say about the stars which are before your eyes? If we accept that something is limited, then it can only have a limit if something else begins after it ceases to exist. Thus, the real question is that if they are limited, then what lies beyond them? Or, if it is said that they are limitless, then if man can accept stars to be without limit, why can man not accept God Almighty to be without limit? At that moment, my heart accepted the fact that God does indeed exist, because, within the law of nature, God has brought about the same allegations which are raised against His Own existence. He says, ‘If you raise these same questions about Me, Who cannot be seen, then what is your response regarding those things which can be seen, because you raise the same questions about them, as you do about Me. You have no answer, yet you quite simply say that you cannot understand how God can be limitless.’”

At another instance Hazrat Musleh Mau‘ud^{ra} said, “When this argument proved to me that God does exist, then this also proved to me the truthfulness of the Holy Prophet^{sa} and the Promised Messiah^{as}.”³

Hence, this is yet another proof of God Almighty filling him with secular and spiritual knowledge. Allah brought about such questions in the mind of a child who had little education and then guided him as well.

Sentiments of Hazrat Khalifatul-Masih I^{ra}

What were the sentiments of Hazrat Khalifatul-Masih I^{ra} towards Hazrat Musleh Mau‘ud^{ra}? From what Hazrat Khalifatul-Masih I^{ra} has expressed, it is clear that he understood this child would become the manifestation of the prophecy of the “Promised Reformer” [Musleh Mau‘ud]. Hazrat Musleh Mau‘ud^{ra} relates an incident; he says:



BLESSED CHILDREN OF THE PROMISED MESSIAH^{as}

Hazrat Musleh Mau'ud'ra is seen here seated in the center, holding Hazrat Mirza Mubarak Ahmad'ra. Beside him are his brothers, Hazrat Mirza Bashir Ahmad'ra (right) and Hazrat Mirza Sharif Ahmad'ra (left). Hazrat Mir Muhammad Ishaq'ra is standing behind, on the left, and Hazrat Nawab Mubarak Begum'ra is being held by a maid (far right, back).

"It was quite some time ago that I along with some of my friends, initiated the *Tashbih-ul-Azhan* magazine. In order to garner attention for this magazine, I wrote an article which outlined its aims and objectives. When it was published, Hazrat Khalifatul-Masih I^{ra} expressed his special appreciation for it to the Promised Messiah^{as} and said that it would be worthwhile for the Promised Messiah^{as} to read it. Thus, the Promised Messiah^{as} asked to see the magazine whilst he was in Masjid Mubarak and had Maulvi Muhammad Ali Sahib read the article out to him, upon which he commended it. Later when I met Hazrat Khalifatul-Masih I^{ra}, although he had praised the article before the Promised Messiah^{as}, when he met me he said, 'Mian, your article was quite good, however I am not satisfied. He [i.e. Hazrat Khalifatul-Masih I^{ra}] said 'There is a saying which is common in our country, "The camel is worth 40, and its calf is worth 42" meaning the price of a camel is less, while the price of its calf is two rupees more. You have not fulfilled this metaphor."

Hazrat Musleh Mau'ud'ra explains:

"I could not speak Punjabi and did not understand what this meant. Upon seeing the confusion on my face, Hazrat Khalifatul-Masih I^{ra} said, 'Perhaps you have not understood the meaning. This is a metaphor used in our area, that a person was selling a camel along with its calf, which in that area was called *toda*. Someone asked him the price, and he replied that the camel's price was 40 rupees while the *toda*'s price was 42 rupees. He was surprised to hear this, upon which the earlier person said that a *toda* is both a camel and a young calf. In the same way, you had the Promised Messiah's^{as} book *Barabhin-e-Ahmadiyya* at your disposal. When this was written [i.e. *Barabhin-e-Ahmadiyya*], there was no other Islamic literature like it at the disposal of the Promised Messiah^{as}, however you had this with you, and it was expected that you would present something even greater by benefiting from it."

Hazrat Musleh Mau'ud'ra says: "How can one present greater knowledge than those commissioned by God? But this was not the question at hand – except that one ought to have brought the hidden gems presented [by the Promised Messiah^{as}]."

What Hazrat Khalifatul-Masih I^{ra} meant was that it was the responsibility of later generations to build upon the foundations which have previously been established. Hazrat Khalifatul-Masih I^{ra} was aware about the condition of his health and also knew the level of his knowledge, but despite that, this was how highly he thought of him. This certainly indicated that he knew this boy had the potential to write articles of the highest standard.

Nevertheless, Hazrat Musleh Mau'ud'ra states:

"If future generations were to keep this point in mind, not only would they reap blessings and bounties for themselves, but they would become a means of attaining blessings and bounties for the entire nation. However, one should only try to exceed their forefathers in virtuous deeds; it should not be that the child of a thief strives to become an even greater thief than his father. Instead, this means that the progeny of a person who is regular in prayer should try to become even more established upon prayer."⁴

Loving Care of the Promised Messiah^{as}

The condition of Hazrat Musleh Mau'ud'ra's health has already been mentioned in an incident earlier. There is another incident that shows the state of his health and knowledge. In fact, this incident also shows the degree of love and care that Hazrat Khalifatul-Masih I^{ra} and the Promised Messiah^{as} had for him and proves that they were certain this child was the "Promised Reformer".

Hazrat Musleh Mau'ud'ra states, regarding this incident:

"In relation to my education, Hazrat Khalifatul-Masih I^{ra} conferred the greatest favour upon me. Since he was a physician and also aware of the fact that owing to my poor health, I was unable to look at a book for too long, therefore, his method of teaching was that he would seat me beside him and say, 'Mian! I will read and you continue to listen.'"

Then whilst explaining his health condition, Hazrat Musleh Mau'ud'ra says:

"The reason for this was that in my childhood, a severe form of trachoma formed in my eyes [his ailment of the eyes has been mentioned earlier as well] and I suffered from pain in my eyes for a consecutive period of three to four years. Due to the effects of trachomatous concretions, I had such severe pain in my eyes, the doctor said that I would eventually lose my eyesight. Upon this, the Promised Messiah^{as} started to pray specifically for my health and also began to observe fasts."



This was the state of his health, yet just see the scholarly work he produced and how he was bestowed the succour of God Almighty.

Hazrat Musleh Mau'ud^{ra} further states:

“The Promised Messiah^{as} told my teachers that I was to be educated according to my wishes. I should study as much as I could and I should not be forced to study because my health did not permit me to bear the burden of education. The Promised Messiah^{as} would constantly advise me to simply study the translation of the Holy Qur'an and Sahih al-Bukhari from Hazrat Maulvi Sahib [that is, from Hazrat Khalifatul-Masih I^{ra}]. In addition to this, the Promised Messiah^{as} also said that I should study some aspects of medicine, as this was an expertise practiced by our forefathers.”

Hazrat Musleh Mau'ud^{ra} continues:

“Hence, I was educated in this manner, but at the same time I had some constraints. Apart from suffering from the ailments of the eyes, I also had complications with my liver – I was enduring various illnesses – and for this I had to drink water extracted from mung beans [a form of lentils] or *saag* [green leafy vegetables] for six months at a time. On top of this, I had an enlarged spleen and red iodide of mercury was used to massage it. This was used for massaging my neck also as I suffered from scrofula [ulcers in the neck due to tuberculosis]. Hence, I had trachomatous concretions, problems with my liver and an enlarged spleen. In addition to this, I used to develop a fever which would last for six months. My elders would advise against putting too much pressure on me to study and permitted me to study as much as I wanted. One can ascertain my educational competence based on all of these factors.”

Hazrat Musleh Mau'ud^{ra} further states:

“I do not recall how many fasts he observed. In any case, he observed three or seven fasts. When he was about to break his last fast and was about to place something in his mouth in order to break the fast, I suddenly opened my eyes and exclaimed that I am able to see.” [Just as the Promised Messiah^{as} was about to break his fast, Hazrat Musleh Mau'ud^{ra} says that he opened his eyes and said that he could see.] However, the result of this illness and its repeated outbreaks was that the sight in one of my eyes weakened significantly.”

He further explains:

“Hence, I am unable to see properly through my left eye. I am able to see ahead of me, but I am unable to read a book. If a person whom I know is sitting two or four feet away, I am able to recognise him – however, if someone unfamiliar sits there I am unable to make out his face. Only my right eye is fully functional. However, trachomatous concretions formed in this eye as well and its severity was such that I would spend many nights awake due to it.”

“Once, my maternal grandfather, Hazrat Mir Nasir Nawab Sahib^{ra} tested my level of Urdu. My handwriting is untidy even now, but in those days, it was so bad that one could not even read what I had written. Mir Sahib attempted to decipher what I had written, but he was not able to do so. Mir Sahib was quick-tempered, and went to the Promised Messiah^{as} fuming. I also happened to be at home. We were already afraid of his temper [Hazrat Musleh Mau'ud^{ra} says this regarding his maternal grandfather]. When he went to the Promised Messiah^{as} I became even more worried as to what would happen next. Mir Sahib came and said to the Promised Messiah^{as}, ‘You do not pay any attention towards Mahmud's education. I tested him on his Urdu. Please have a look at his paper. His handwriting is so bad that no one can read it.’ He continued in this impassioned state and said to the Promised Messiah^{as}, ‘You do not address this matter at all and this boy is wasting his time.’ Observing Mir Sahib's fervency on the matter, the Promised Messiah^{as} stated, ‘Call Maulvi Sahib.’ Whenever facing a difficult situation, the Promised Messiah^{as} would summon Hazrat Khalifatul-Masih I^{ra}. Hazrat Khalifatul-Masih I^{ra} had immense love for me. He came and, as was

his habit, he stood to one side with his head lowered in respect. The Promised Messiah^{as} stated, ‘Maulvi Sahib, I have called you here because Mir Sahib says that it is impossible to read Mahmud’s handwriting. I would like a test to be prepared for him.’ After saying this, the Promised Messiah^{as} picked up his pen and wrote a few sentences. He gave me the sheet of paper and instructed me to copy it.

“This was the simple test conducted by the Promised Messiah^{as}. I copied this writing very carefully with full concentration. First of all, the sentences were not long, and secondly, I only had to copy it, which was very straightforward because the original was in front of me. I copied it slowly and very meticulously wrote down the Urdu alphabets ‘*Alif*’ and ‘*Baa*’. When the Promised Messiah^{as} saw this, he stated, ‘I was perturbed by Mir Sahib’s comments, but his handwriting resembles mine.’ Hazrat Khalifatul-Masih I^{ra} was already in my favour and stated, ‘Huzoor! Mir Sahib became impassioned for no reason. His handwriting is very neat.’ So this was my situation. Given these circumstances, one can see how could I attain any formal education.”

Under the Tutelage of Hazrat Khalifatul-Masih I^{ra}

Then with regards to the level of his education, Hazrat Musleh Mau‘ud^{ra} says:

“Hazrat Khalifatul-Masih I^{ra} would always tell me: ‘*Mian!* Your health is not well enough that you can study yourself. Visit me and I will teach you in a way that you only need to listen.’ Hence, he laid great stress on this and taught me the Holy Qur’an first and then *Sahib al-Bukhari*. He did not teach me the Qur’an at a slow pace; rather, he used to recite the Holy Qur’an followed by its translation and would elaborate on anything that he felt was necessary to further explain. Otherwise, he would teach at a quick pace. He taught me the entire Qur’an in three months after which there was a gap in the lessons. After the demise of the Promised Messiah^{as}, Hazrat Khalifatul-Masih I^{ra} said to me, ‘*Mian!* Let me finish teaching *Bukhari* to you.’ This is because I had previously informed him what the Promised Messiah^{as} had stated during his lifetime which was to learn the Holy Qur’an and *Bukhari* from Maulvi Sahib. Therefore, I had started learning the Qur’an and *Bukhari* from Hazrat Maulvi Sahib^{ra} during the lifetime of the Promised Messiah^{as}, although there were some gaps in between. Similarly, under the instructions of the Promised Messiah^{as}, I began learning medicine from him.”

Hazrat Musleh Mau‘ud^{ra} further says:

“In short, I learned medicine and commentary of the Holy Qur’an from Hazrat Khalifatul-Masih I^{ra}. He finished teaching me the commentary of the Holy Qur’an in two months. He would make me sit with him and would sometimes teach me half a part or one full part of the Qur’an with translation. He would explain the

commentary of certain verses as well. Similarly, he finished teaching me *Sahib Bukhari* in two or three months. During one Ramadan, he delivered lectures covering the entire Holy Qur’an throughout the month, which I was able to attend as well. I also had the opportunity to study a few Arabic magazines from him. This was the condition of my education.”⁵⁵

Hazrat Musleh Mau‘ud^{ra} has written about his first speech and Hazrat Khalifatul-Masih I^{ra}’s appreciation. Hazrat Musleh Mau‘ud^{ra} writes:

“About one of my teachers, I noticed that whenever I would deliver a lecture, he would always sit down and listen to it. Conversely, there was another teacher of mine, whenever he would deliver a lecture, the first teacher would come in and upon seeing that he was delivering a lecture, he would exclaim, ‘what is the use of listening to him, I have heard all of these things before.’ However, whenever I would deliver a lecture, despite the fact that I was his student, my teacher thought so highly of me that he would always sit down to listen. He would say, ‘I listen to his [i.e. Hazrat Musleh Mau‘ud^{ra}’s] lectures because I learn new meanings of the Holy Qur’an from him.’ To reveal these insights, the likes of which other people could never conceive, and to bestow them upon a person so young is only due to the grace of Allah the Almighty.”

The fact of the matter is that Allah the Almighty intended to fulfil the prophecy of the Promised Reformer through Hazrat Khalifatul-Masih I^{ra}, and that is why Allah the Almighty Himself filled him with knowledge. Nonetheless, Hazrat Musleh Mau‘ud^{ra} further writes:

“It was in this very mosque [I believe he is referring to Masjid Aqsa] in 1907 when I delivered my first public address. It was on the occasion of Jalsa and there were many people in attendance. [This was one year prior to the demise of the Promised Messiah^{as}]. Many people were attending the Jalsa and Hazrat Khalifatul-Masih I^{ra} was also present. I recited the second *ruku* [subsection within a chapter of the Holy Qur’an] of Surah Luqman and then explained its commentary. My condition at the time was such that because I had never delivered a public address before then and I was only 18 years old at the time – furthermore, the likes of Hazrat Khalifatul-Masih I^{ra} and members of the [Sadr] Anjuman as well as many other people were present – when I stood up, I felt faint and I had no idea who was sitting in front of me. The speech lasted between 30 to 45 minutes. When I finished my speech and sat down, Hazrat Khalifatul-Masih I^{ra} stood up and said, ‘*Mian!* I congratulate you for your outstanding speech. I am not saying this to make you feel better, I can assure you, it really was an excellent speech.”⁵⁶

Thus, Allah the Almighty had filled him with such profound knowledge that his 52-year era [as Caliph] is a witness to it. Whether it was to do with a religious topic or a secular topic, whenever Hazrat Musleh Mau‘ud^{ra} was asked to write or speak on a particular topic, an ocean of

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God Almighty has appointed me so that I may propagate the message of Muhammad^{sa}, the Messenger of God, and the Holy Qur'an to the ends of the earth

verities and insights would spring forth. On countless occasions, even externals have lauded his speeches and these are all on record, and they praised him openly in front of the public. Even newspapers published articles regarding them. All of this proves that the prophecy of the Promised Messiah^{as} was fulfilled with all its grandeur.

Nonetheless, the literature and sermons of Hazrat Musleh Mau'ud^{ra}, which spans thousands of pages, or perhaps even a hundred thousand, are a priceless treasure. It is being translated into English and other languages as well. It is our responsibility to derive benefit from it.

Fulfillment of the Prophecy About the Promised Reformer

Declaring himself to be the fulfilment of the prophecy about the “Promised Reformer” [Musleh Mau'ud], Hazrat Musleh Mau'ud^{ra} said:

“Out of the sheer grace and mercy of Allah the Almighty, the prophecy – about which people have been waiting to be fulfilled for a long time – Allah the Almighty has disclosed to me by way of Divine revelation that it has been fulfilled through my person. Now, Allah the Almighty has perfected His argument against the enemies of Islam; and He has made manifest that Islam is the true religion from God, and that Muhammad^{sa} is the true Messenger of God and the Promised Messiah^{as} is a true prophet sent by God. All those who declare Islam to be false are liars; those who declare Muhammad^{sa}, the Messenger of Allah, to be a liar, are themselves liars. Through this extraordinary prophecy, God has demonstrated a living proof of the truthfulness of Islam and the Holy Prophet^{sa} before the people. Which mortal being had the power to make such a prophecy in 1886, exactly 58 years ago (when Hazrat Musleh Mau'ud^{ra} was mentioning this, 58 years had passed [since the prophecy]) and state that within a period of nine years he would be blessed with a boy; and that he would grow rapidly in stature; his fame would spread to the ends of the earth; he would spread the name of Islam and the Holy Prophet^{sa} throughout the world; he would be filled with secular and spiritual knowledge; he will be a source of manifestation of Divine Majesty; he will be a living sign of the Power, Nearness, and Mercy of God? No human on this earth could have foretold this from

their own accord, it was God Who revealed this and it was the same God Who ensured its fulfilment. God ensured the fulfilment of this prophecy through an individual regarding whom the doctors were concerned whether he would even survive or that he would not live a long life.”

Then regarding his health, Hazrat Musleh Mau'ud^{ra} stated:

“In my childhood years, my health was so frail that at one stage Dr. Mirza Yaqub Baig Sahib mentioned to the Promised Messiah^{as} that I had developed tuberculosis, and thus I ought to be sent to a mountainous area. Subsequently, the Promised Messiah^{as} sent me to Shimla. However, when I went there, I felt homesick and returned after a brief stay.”

Hazrat Musleh Mau'ud^{ra} further says:

“Thus this prophecy was fulfilled through a person for whom there was not a single day in which his health was good, yet despite this, God Almighty granted me health and He kept me alive in order to manifest the fulfilment of this prophecy through me and provide the people with proof of the truthfulness of Islam and Ahmadiyyat. Furthermore, this humble one was such that I did not attain any secular knowledge, yet God Almighty sent down His angels in order to bestow that knowledge to me and He instilled such knowledge of the Holy Qur'an within me that no human could have ever perceived. The knowledge that God Almighty granted to me and the spiritual fountain that flowed within me was not as a result of my own thoughts or ideas, rather it is so comprehensive and sound that I issue a challenge to the entire world that if there is anyone on the face of the earth, who claims that God Almighty taught him the knowledge of the Holy Qur'an, then I am ever ready to challenge such an individual.” [Yet nobody accepted this challenge]

“However, I am aware that today there is no one on the face of the earth whom God Almighty has bestowed knowledge of the Holy Qur'an other than myself. God Almighty granted me knowledge of the Holy Qur'an, and in order to teach the Holy Qur'an in this era, He has



IN THE BLESSED COMPANY OF THE PROMISED MESSIAH^{AS}

Hazrat Musleh Mau'ud is seated beside the Promised Messiah, on the third chair from the right

appointed me as the teacher of the entire world. God Almighty has appointed me so that I may propagate the message of Muhammad^{sa}, the Messenger of God, and the Holy Qur'an to the ends of the earth and ensure that Islam prevails once and for all over every false religion of the world."

And indeed, Hazrat Musleh Mau'ud^{ra} carried out this task, countless translations of the Holy Qur'an were published in his time – rather, it was not countless, but published in a large number, and this work is continuing to expand to this very day. In the lifetime of Hazrat Musleh Mau'ud^{ra}, the Holy Qur'an had been translated into 17 or 18 languages. Similarly, the message of Islam reached the corners of the world during his era.

Hazrat Musleh Mau'ud^{ra} further says:

"The entire world can gather all their strength and might, whether they are Christian kings or if Christian governments join them, even if Europe and America join forces or if the most powerful and wealthiest nations unite together in an attempt to stop me achieving my goal, I swear by God Almighty that all their efforts will be in vain and they will be defeated. God Almighty will accept my prayers and efforts and destroy all of their schemes and deceptive ploys. In order to prove the truthfulness of this prophecy, God Almighty will establish the honour of the Holy Prophet^{sa} and Islam through me or my followers, and will not forsake Islam until its full grandeur and glory is restored throughout the world and until the time the Holy Prophet^{sa} is

accepted as a true and living prophet."

Thus, this prophecy was fulfilled and Hazrat Musleh Mau'ud^{ra} lived through his era, however, the words of the prophecy are applicable even today, and God-Willing, these words will remain in effect until the Promised Messiah's^{as} mission is completed and until the flag of Islam is raised aloft throughout the entire world. Thus, during our conventions [Musleh Mau'ud Day] we ought to remember this prophecy as well, and remembering this prophecy will only prove to be beneficial when we keep our objective in view in that we must uphold the honour and dignity of the Holy Prophet^{sa}, and by demonstrating the truthfulness of Islam to the world, we must bring everyone under the flag of the Holy Prophet^{sa}.

Today, there is no one aside from the followers of the Promised Messiah^{as} who can raise aloft the flag of Islam once again, and through whom the message of Islam can spread in the world. May Allah the Almighty enable us to fulfil this task.

(Al Hakam, March 18, 2022, pp. 29-32)

Note: Subheadings have been added to this transcript by the editors of the Gazette.

ENDNOTES

1. *Mein Hi Musleh Mau'ud Ki Peshgoy Ka Misdaq Houn*, Anwarul'Ulum, Vol. 17, pp. 213-217
2. *Yaad-e-Ayaam*, Anwarul'Ulum, Vol. 8, pp. 365-366
3. *Khutbat-e-Mahmud*, Vol. 19, pp. 689-692
4. *Khutbat-e-Mahmud*, Vol. 3, pp. 484-485
5. *Al-Mau'ud*, Anwarul'Ulum, Vol. 17, pp. 532-537
6. *Khutbat-e-Mahmud*, Vol. 22, pp. 472-473
7. *Al-Mau'ud*, Anwarul'Ulum, vol. 17, pp. 613-614

Identity of the Promised Reformer

In Light of the Writings of the Promised Messiah^{as}

As is the case with prophecies, the grand prophecy regarding the Promised Reformer (Musleh Mau'ud) is imbued with a hue of ambiguity. Nevertheless, it is worthy to note that given the universal scope and significance of this prophecy, the writings of the Promised Messiah^{as} provide incontrovertible proofs in favour of the fact that his son Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}, Khalifatul-Masih II^{ra}, was indeed the Promised Reformer.

Prophecy of the Holy Prophet^{sa}

Describing the qualities and signs of the advent of the Promised Messiah, the Holy Prophet^{sa} stated that one of his signs would be that he would marry and have children. The Promised Messiah^{as} elaborated upon the meaning of this prophecy in *A'ina-e-Kamalat-e-Islam*:

“The Holy Prophet, peace and blessings of Allah be upon him, has prophesied that the Promised Messiah shall marry and beget progeny. In this there is an indication that Allah the Almighty would bestow upon him a righteous son who would be in the likeness of his father, and shall be submissive and obedient to him in every matter, and he would be from among the honoured servants of Allah the Almighty.”¹

At another juncture, describing the same prophecy, the Promised Messiah^{as} wrote:

“The prophecy that the Promised Messiah will have children signifies that God Almighty shall raise, from among his progeny, the one who will be his successor and will support the religion of Islam as has been foretold in some of my prophecies.”²

Biological Son of the Promised Messiah^{as}

One ought to bear in mind that not only do the prophecies of the Holy Prophet^{sa} indicate that the Promised Reformer would be the direct, biological son of the Promised Messiah, so too do the words of the prophecy. It states that this foretold “handsome and pure” son would be of his own seed and progeny. He would not be from the distant progeny of the Promised Messiah^{as}. In fact, the Promised Messiah^{as} clarified that according to Divine revelation, this son would be born within a 9-year period:

“In the announcement dated 20 February 1886 of this humble one there is a prophecy concerning the birth of a righteous male child who shall be born with the attributes mentioned in that announcement...Till now, which is 22 March 1886, no male child has been born in our house other than the previous two male boys whose ages are 20 – 22 years or more. But I know that such a male child will certainly be born in accord with the Divine Promise within the period of nine years. Whether sooner or later, but in any case, within this period he shall be born.”³

Hence, it is incorrect to surmise that this prophecy was to be fulfilled at a later date, centuries after the Promised Messiah^{as}

Names of the Promised Reformer

About a year after the Promised Messiah^{as} announced the prophecy regarding the Promised Reformer on February 20, 1886, he was blessed with a baby boy, Bashir I, on August 7, 1887.⁴ However, this child died in infancy on November 7, 1888, to the delight of opponents, who thought that the prophecy regarding the Promised Son was proven false. Hence, the Promised Messiah^{as} published an announcement on December 1, 1888. This announcement, also known as *Sabz Ishtihar* (i.e., The Green Announcement), since it was printed on green paper, clarified certain misunderstood aspects of this prophecy. The Promised Messiah^{as} said:

“God also revealed to me that the prophecy of 20th February 1886 pointed to the birth of two virtuous sons. Up to the words, ‘blessed is he who comes from heaven’, the revelation refers to Bashir I, who was a source of spiritual blessings, and thereafter the revelation refers to Bashir II...And Bashir II is another name of the Promised Reformer.”⁵

The Promised Messiah^{as} further stated:

“The prophecy that relates to the Promised Reformer begins with the words, ‘He has with him the grace of God, that will be manifested with his coming.’ Thus, in the revealed words, the name given to the Promised Reformer is Fazl [Blessed]. Furthermore, his second name is Mahmud, and the third name is Bashir II. And in a revelation, his name has been manifested to be Fazl-e-Umar.”⁶

Regarding the birth of Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}, the Promised Messiah^{as} also wrote in the same announcement:

“The second child, whom the revelation refers to as Bashir II, and also as Mahmood, has not been born till today, 1 December 1888. But, in accordance with God’s promise, he will most certainly be born within the time stipulated in the prophecy. The heavens and earth may pass, but the word of God can never be averted.”⁷

Birth of the Promised Son

Just one month after publishing The Green Announcement, a boy was born in the household of the Promised Messiah^{as}, by Allah’s grace, on January 12, 1889. In the consequential announcement published on the same day, in which the ten conditions of Bai’at were also stipulated, the Promised Messiah^{as} wrote:

“God the Glorious, had of His grace and benevolence promised—as was set out in the announcement of 10 July 1888 and the announcement of 1 December 1888—that after the death of Bashir I, a second Bashir would be bestowed, whose name would also be Mahmud. And addressing my humble self, Allah the Almighty said: ‘He would be a person of high resolve and will be like you in beauty and benevolence. God is Almighty and creates whatever He wills.’ Accordingly, today, Saturday 12 January 1889 CE, 9 Jamadi’ul-Awwal, 1306 AH, a son has been born to this humble one who has been, for the time being, named Bashir and Mahmud, only by way of good omen.”⁸

Certainty About the Promised Reformer’s Identity

From his writings, it becomes quite clear that the Promised Messiah^{as} was later granted the certain knowledge that his son Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} was indeed the Promised Reformer. In his book *Siraj-e-Munir*, published in 1897, he mentioned the fulfilment of the prophecy written in *Sabz Ishtihar* saying:

“The fifth prophecy I had made was concerning the birth of my son Mahmood that he would now be born and would be named Mahmood. And for the publication of the prophecy, announcements were printed on green paper, which are still available. These were distributed amongst thousands of people. Thus, that boy was born within the term of the prophecy and is now in his ninth year.”⁹

In 1899, the Promised Messiah^{as} wrote *Tiryaq-ul-Qulub*, in which he mentioned this prophecy stating:

“It is also written in *Sabz Ishtihar* that this boy who is to be born shall be named Mahmood...When the renown of this prophecy attained its peak through the announcement, and there remained no group from among the Muslims, Christians and Hindus who were unaware of it, then by the grace and mercy of God on Saturday 12 January 1889, Jamadi’ul-Awwal 9, 1306 AH, Mahmud was born. And I have announced the news of his

birth in the announcement—the title of which is written in a large font: Fulfilment of Propagation—in which is written the ten conditions of Bai’at [initiation]...”¹⁰

Then, in 1905, in *Haqiqatul-Wahi*, the Promised Messiah^{as} further elucidated this point. He said:

“...page seven of my *Sabz Ishtihar* [The Green Announcement] has this revelation about the birth of that other son: ‘The second Bashir shall be granted who is also named Mahmud. He has not been born until now which is the first of September 1888, but he shall, most certainly, be born within its stipulated time period in keeping with the promise of God Almighty. Heaven and earth can move, but it is not possible for His promises to be held off.’ This is the wording on page seven of the *Sabz Ishtihar*, in accordance with which a son was born in January 1889, who was named Mahmud and who, by the grace of the Exalted, is still alive and is in his seventeenth year.”¹¹

Considering these quotations of the Promised Messiah^{as}, it would be wholly improper to say that this prophecy would be fulfilled in a metaphorical sense, rather than a literal one. There also remains no doubt that Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} was the Promised Reformer.

ENDNOTES

1. *A’ina-e-Kamalat-e-Islam*, Ruhani Khaza’in, vol. 5, p. 578 footnote; qtd. from *The Noble Son*, p. 6
2. *Haqiqatul Wahi*, English translation, p. 393
3. *Majmu’ah Ishtiharat*, vol. 1, p. 128, 3rd edition; qtd. from *The Noble Son*, pp. 23-24
4. *Tarikh-e-Ahmadiyya*, vol. 1, p. 247, 2nd edition
5. *The Green Announcement*, English translation of *Sabz Ishtihar*, p. 19, footnote
6. *Ibid.*, p. 24, footnote
7. *Ibid.*, p. 8, footnote
8. *Majmu’ah Ishtiharat*, vol. 1, 3rd edition, pp. 207-208; qtd. from *The Noble Son*, pp. 31-32
9. *Siraj-e-Munir*, Ruhani Khaza’in, vol. 12, p. 36; qtd. from *The Noble Son*, pp. 35-36
10. *Tiryaq-ul-Qulub*, Ruhani Khaza’in, vol. 15, p. 219; qtd. from *The Noble Son*, pp. 36-37
11. *Haqiqatul Wahi*, English translation, p. 455

Hazrat Musleh Mau'ud^{ra} — An Emblem of Secular and Religious Knowledge

Usman Shahid, Missionary Ahmadiyya Muslim Jama'at

People spend countless years pursuing education. Sometimes, their entire lives are devoted to higher learning, and only then do they become experts in a field. But can you imagine someone with no formal training having far superior knowledge than professors and field specialists?

Hazrat Musleh Mau'ud^{ra} was filled with secular and religious knowledge like no other. His depth and breadth of knowledge were God-given in the real sense of the word. Allah the All-Knowing and All-Wise granted him exclusive insights into matters unknown to others. His knowledge strengthened faith, raised the flag of the Holy Prophet^{sa}, proved the beauties of Islam and showed the Qur'an's perfection and grace. But his knowledge proved beneficial to society in the secular domain too, and his advice carried weight as could not be ignored at the highest levels of government.

In the prophecy of Musleh Mau'ud, Allah the Exalted mentioned 52 qualities that this Promised Son would embody. Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} fulfilled every aspect of this foretelling and became an emblem for each of the qualities it mentioned.

One quality of the Promised Son was: "He will be filled with secular and spiritual knowledge." The way Allah the Exalted manifested this quality in the person of Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} is itself astonishing. God enriched him with secular and religious knowledge without proper education or a degree. When one views his life and works through this lens, one cannot help but admit the sheer miracle of his knowledge.

A Sample of His Religious Knowledge

He loved to study books and acquired whatever knowledge he could through them. Still this study was limited owing to his eye ailment and a number of health issues. Even so, Allah granted him such religious knowledge that the world witnessed his unparalleled status in the sphere of spiritual wisdom. He penned numerous books and magazines during his lifetime and delivered thousands of addresses and sermons to the Jama'at and Muslim Ummah. For example, he wrote the following books:

Introduction to the Holy Qur'an; Excellences of the Holy Qur'an; Life and Character of the Best of the Prophets^{sa}; Ahmadiyyat the True Islam; Invitation to Ahmadiyyat; The Outset of Dissension in Islam; The Existence of God; The Way of Seekers; A Spiritual Promenade.

A collection of the books and lectures of Hazrat Musleh Mau'ud^{ra} are bound in a 26-volume set called *Anwarul 'Ulum*. Some are already translated into English, while others are being rendered.

Above these extraordinary works are his two Magnum Opus, the translation and commentary of the Holy Qur'an: *Tafsir Saghir* and *Tafsir Kabir*. *Tafsir Kabir* is approximately eight to nine thousand pages and is replete with spiritual verities and insights of the highest import. Many great scholars and experts have acknowledged his unique intellectual prowess after studying his books, particularly *Tafsir Kabir*. The fountain of knowledge that flowed through him manifested in yet another manner. During his Khilafat, the Holy Qur'an was translated and published in numerous languages, and over 40 newspapers and magazines were launched in different countries under his leadership.

Furthermore, all his Friday Sermons, Eid sermons and Nikah addresses are bound in a 39-volume set entitled *Khubat Mahmud*.



Hazrat Musleh Mau'ud^{ra} addressing students of Jami'atul Mubashirin

Hazrat Musleh Mau'ud^{ra} writes:

"It was in this mosque in 1907 when I delivered my first public address. It was on the occasion of Jalsa, and many people were in attendance, including Hazrat Khalifatul-Masih I^{ra}. I recited the second *Ruku* of Surah Luqman and delivered its commentary. My condition at the time was such that—because I had never delivered a public address before and was only 18 years old at the time; and because the likes of Hazrat Khalifatul-Masih I^{ra}, [Sadr] Anjuman members and many other people were present—I felt dizzy as I stood up and could not tell who was sitting before me. The speech was around 30 to 45 minutes. Once I finished and sat down, Hazrat Khalifatul-Masih I^{ra} stood up and said, 'Mian! I congratulate you on your outstanding speech. I am not saying this to make you feel better; I can assure you, it was an excellent speech!'"¹

Huzoor^{ra} describes a dream that shows how God taught him knowledge of the Holy Qur'an:

"During my youth, I saw in a dream that a bell had been sounded, producing a clanging sound. The sound swelled into the shape of a frame. I then observed a picture appear in the frame. Soon, the picture began to move, and suddenly, a figure jumped out of the frame, came before me and said, 'I am an angel of God, and I have come to teach you the commentary of the Holy Quran. 'I said, 'Please do teach me. 'Subsequently, he began teaching me the commentary of Surah Al-Fatihah, and went on teaching until he reached: *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* [Thee alone do we worship, and Thee alone do we implore for help']. He said, 'All previous commentators covered only up to this point in their commentaries. However, I will also teach you the commentary beyond this point. 'He then taught me the rest of the commentary of Surah Al-Fatihah.

The true meaning of this dream was that I was imbued with the gift of understanding the Holy Qur'an. This gift is so apparent within me that I openly declare that if I were to stand in any gathering, I would be ready to proclaim that I can expound upon all the aspects of the Islamic teachings through Surah al-Fatihah."²

A Sample of His Secular Knowledge

While most of us are aware of his monumental discourses on religious subjects, perhaps fewer are familiar with his intellectual prowess in the sphere of secular knowledge. Hazrat Musleh Mau'ud^{ra} was a great thinker with extraordinary insights into politics, governance, international relations and numerous other fields of study.

One example underscoring his breadth of knowledge can be observed in his advice to the public and government in the newly formed Pakistan. In a series of six lectures held in Lahore between December 1947 and January 1948, he advised about the future of Pakistan and its responsibilities. Many influential and intellectual figures attended the lectures and highly appreciated his wise counsel. His addresses highlighted all the crucial elements required for the new state of Pakistan. Several papers such as *Nawaiwaqt*, *Nizam*, *Zamindar*, *Safina*, *The Eastern Times*, and *Taqat* published articles on his lectures.³

Hazrat Musleh Mau'ud^{ra} covered the following topics related to the future of Pakistan:

1. Defence, agriculture, and industry;
2. Botanical, agricultural, and zoological resources;
3. *Ma'nawi* (moral and spiritual) wealth;
4. Armed forces;
5. International relations;
6. Formation of a constitution in light of the Holy Qur'an.⁴

Over 75 years have passed since these lectures were delivered. Still, every intelligent and thoughtful person will agree that if all the points Huzoor had raised were earnestly and sincerely implemented in the manner he had advised, undoubtedly, the country would have been among the most advanced countries in the world.

His lectures received wide public acclaim, and many attendees, including those who presided over the various sessions, lauded his knowledge and worthy advice.

Some of the comments made by eminent members are as follows:⁵

"Dear Hazrat Sahib, I listened attentively to your lecture yesterday and benefitted immensely. Not only did it have knowledge that was new for me, but it was also infused with the spirit of hope and courage." (Malik Abdul Qayyum, Principal Law College Lahore)

"The lecture of Huzoor was so elevated and full of knowledge that every member of defence should continuously seek his counsel." (Abdul Kareem, Lecturer Law College Lahore)

"Hazrat Sahib's mind is an ocean of knowledge. He told us so much in so little time and shed light on the topic most eminently." (Sir Malik Feroz Khan Nun,



chairman of session, who later became Prime Minister of Pakistan)

“The speech of Hazrat Mirza Sahib was brimming with knowledge and so comprehensive that we listened to it with equal attention from beginning to end.” (Malik Umar Hayat, Principal Islamia College & Vice Chancellor Punjab University)

“... Through his lectures, Hazrat Mirza Sahib has done a monumental service to our educated class. Our hearts are indebted to him ... not only in this lecture but in the last five lectures that contained matters of utmost urgency, he spoke on quite beneficial and vital matters. I request the eminent speaker to have his lectures published in a book.”

Conclusion

Thus, God Almighty filled Hazrat Musleh Mau'ud^{ra} with profound knowledge and his 52 years of Khilafat bear witness to this fact. When he wrote or spoke on any religious or secular subject, an ocean of verities and insights flowed through him.

Hazrat Khalifatul-Masih V (may Allah be His Helper!) has said:

“This prophecy was fulfilled, and Hazrat Musleh Mau'ud^{ra} lived through his era. However, the words of the prophecy are applicable even today, and God-Will-ing, these words will remain in effect until the Promised Messiah's^{as} mission is completed and until the flag of Islam is raised aloft throughout the entire world. Thus, during our Jalsa [Musleh Mau'ud Day], we ought to remember this prophecy as well, and remembering this prophecy will only prove to be beneficial when we keep our objective in view in that we must uphold the honour and dignity of the Holy Prophet^{sa}, and by demonstrating the truthfulness of Islam to the world, we must bring everyone under the flag of the Holy Prophet^{sa}.”⁶

May Allah enable us to do so! Ameen!

ENDNOTES

1. *Khutbat-e-Mahmud*, vol. 22, pp. 472-473
2. *Mein Hi Musleh Maud Ki Peshgoy Ka Misdaq Houn*, Anwarul 'Ulum, vol. 17, pp. 213-217
3. *Sawaneh Fazl Umar*, vol. 4, pp. 291-292
4. “Hazrat Mirza Bashiruddin Mahmud Ahmad's blueprint for a successful Pakistan: Highly praised yet neglected advice.” *The Weekly Al-Hakam*
5. *Sawaneh Fazl Umar*, vol. 4 pp. 313-314
6. Friday Sermon, February 22, 2022

An Apology to Our Readers

It is with deep regret that we apologize for a typographical error in the text of the *kalimah* (the Islamic declaration of faith) which appeared throughout the Gazette's September 2022 to January 2023 issues. The correct text of the *kalimah* is as follows:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Translation: “There is none worthy of worship except Allah; Muhammad^{sa} is the Messenger of Allah”

This error has been corrected in the PDFs of the relevant issues available on our website.

— Editors, *Ahmadiyya Gazette Canada*

Ahmadiyya Gazette Canada's

50TH ANNIVERSARY ESSAY COMPETITION



In commemoration of its 50th anniversary, the Ahmadiyya Gazette Canada organized a special essay competition which was open to all members of the Canada Jama'at.

Participants were divided into two groups and assigned essay topics accordingly. The theme of the essay competition was *Khilafat-e-Ahmadiyya*.

Topics

Details of the groups and essay topics are as follows:

Group A: Atfal & Nasirat

1. Blessings of Khilafat
2. Love for Khilafat

Group B: Khuddam, Lajna, & Ansar

1. Khilafat-e-Ahmadiyya: The Solution to Global Unrest
2. Divine support of Khilafat-e Ahmadiyya
3. Obedience to Khilafat

Essays could be written in Urdu, English, or French, and the deadline for entries was October 31, 2022.

Marking Criteria

Once the entries were received, they were marked by three separate judges for each language. The marking criteria was based on three major categories:

- **Content** (i.e., use of references, effectiveness in presenting viewpoint, comprehensiveness, insightfulness)
- **Organization** (i.e., clarity, unity and consistency, and structure),
- **Mechanics** (i.e., spelling, punctuation, grammar, etc.).

Essays were marked by each judge out of 100, and overall, each essay was out of 300 marks.

RESULTS OF THE ESSAY COMPETITION

English Essays

Group A:

1. Nabila Ahmed (Toronto West)
2. Maliha Mohsin (Airdrie)
3. Hashim Shehzad (Brampton East)

Group B:

1. Fazal Masood Malik (PEI)
2. Aftab Ahmed (Toronto West)
3. Adeeba Mohsin (Airdrie)

Urdu Essays

Group B:

1. Nasiruddin Baloch (Calgary)
2. Abdul Aziz Mangla (Brampton East)
3. Sadaf Aleem Siddiqui (Regina)

Prizes

The prizes for the competition are as follows:

1st place: \$300

2nd place: \$200

3rd place: \$100

Consolation

As a consolation for their effort in writing essays for the competition, the names of those participants who did not achieve positions are given below. May Allah reward them for their commendable effort.

English Essay Entries

1. Hamza Mohsin Gondal (Airdrie)
2. Talha Mohsin Gondal (Airdrie)
3. Shahida Naseer (Milton West)

Urdu Essay Entries

1. Masroor Ahmed Rehan (Vancouver)
2. Sheraz Ahmad (Mississauga)
3. Nusrat Rabbani Zahoor (Peace Village)
4. Amtul Qayyum Ajaz (Toronto West)
5. Muhammad Sultan Zafar (Brampton West)
6. Amatul Basit Bachi (Toronto West)
7. Qudratullah Shams (Calgary)

Responding to an Allegation on Hazrat Musleh Mau'ud's^{ra} Role in the Creation of Pakistan

Faizaan Ahmad Qureshi, Brampton

Almost every allegation against the Promised Messiah^{as} and his Khulafa has been recycled by opponents in every generation. A critic on social media has taken issue with some comments made by Hazrat Musleh Mau'ud, Mirza Bashiruddin Mahmud Ahmad^{ra}, regarding the creation of Pakistan which were published in *Al-Fazl* on June 8, 1944. They allege that Hazrat Musleh Mau'ud^{ra} was against the formation of Pakistan because of a revelation vouchsafed to the Promised Messiah^{as}:

آریوں کا بادشاہ

“The King of Aryas”¹

In light of this revelation, Hazrat Musleh Mau'ud^{ra} posited that if the Arya and Muslims were to be separated from one another, then how would “the Promised Messiah^{as}’s revelation be fulfilled? Therefore, it is necessary that all the people of India remain united. If India were to be split into different parts, then the Promised Messiah^{as} would be called the King of Pakistan and not the King of Aryas”.²

A closer look at the context of this revelation, as well as its interpretation by the Promised Messiah^{as} himself, also gives more insights into the interpretation of Hazrat Musleh Mau'ud^{ra} at the time, as well as the revelation itself. The full revelation that was recorded and explained in *Haqiqatul-Wahi* is:

جو کرشن آخری زمانہ میں ظاہر ہونے والا تھا وہ تو ہی ہے آریوں کا بادشاہ

“The Krishna who was destined to appear in the Latter Days is your very self. The King of the Aryas.”³

In his interpretation of this revelation, the Promised Messiah^{as} says:

“I have also been given the name of Krishna who who appeared as Prophet in India... ‘Kingdom’ here (in the revelation) exclusively means spiritual kingdom... I am indeed [in the spiritual sense] the Promised Krishna, the King of Aryas”.⁴

He goes on to write regarding the Aryas of his time: “They do not yet recognize me, but the time is approaching and is near, when they will recognize me, for God’s hand will demonstrate to them that I am the one who was to come”.⁵

From this explanation, it can be understood that the title “King of Aryas” given by Allah the Almighty to the Promised Messiah^{as} is tied to his being named Krishna^{as}, and one that accompanies the name. Thus, Hazrat Musleh Mau'ud^{ra}’s interpretation of this revelation could have been in light of the Promised Messiah^{as} foretelling that the time when the Aryas recognize his status and accept Islam through him is approaching and near. It seems as though at the time, Hazrat Musleh Mau'ud^{ra} considered that if Muslims and Hindus shared one country, it would be easier to unite them under one spiritual kingdom and further fulfil this divine revelation.

The Allegation

The main allegation made by the critic is that the Jama'at is wrongful in its “claim to be [a] contributor to [the] independence of Pakistan”, since its Khalifa of the time was not in favour of its creation. This allegation was supported by the critic by presenting a screenshot of this issue of *Al-Fazl*, with certain regions highlighted and cherry-picked portions translated into English to further their narrative against the Jama'at.

Conveniently, their English translation omitted the word “ورنہ” *warna*, meaning “otherwise”, from one of the sentences. This led to the translation: “personally we do not need to support or oppose the making of Pakistan”, whereas the full sentence should read “otherwise, at a personal level neither is there a need to support or oppose [the creation of] Pakistan”. The omission of the word “otherwise” in their translation fuels the critic’s narrative, since readers get the impression that Hazrat Musleh Mau'ud^{ra} saw no merit or benefit in the idea of forming Pakistan. However, this is far from the truth, because in the sentence immediately preceding this, Huzoor^{ra} states:

“On the other hand, I do not oppose [the creation of] Pakistan either, because the Hindus have become



Hazrat Musleh Mau'ud^{ra}
inspecting the Furqan Force
battalion

so violent that there should definitely be some deterrent. Thus, to set their minds straight, the looming prospect of Pakistan is necessary. Otherwise, at a personal level there is neither a need to support or oppose [the creation of] Pakistan.”

It is clear from this statement in its entirety, that Huzoor^{ra} presented reasons for the creation of Pakistan, but clarified that he did not support division or disunity out of his own desires or personal interests. He clearly stated that for the reason he outlined, namely, to prevent further religiously motivated violence/bloodshed, “the admonishment (of the creation) of Pakistan is necessary”. Furthermore, the gist of the article being quoted, in its entirety, is that a questioner asked Huzoor^{ra} for his opinion on the formation of Pakistan, to which he gave his personal interpretations at the time. Notably this was in 1944, three years before Pakistan was created in 1947.

In the 1953 Munir Inquiry⁶, Huzoor^{ra} was asked about the views he held in 1944 about the potential creation of Pakistan, to which he subsequently explained:

Question:

What was your stance on the creation of Pakistan in 1944?
Is it true that on 11 June 1944 you said that:

“Pakistan and the quest for an independent state is a chain that would strengthen India’s enslavement [by the British]”?

Answer:

Yes. But I said this because I had held the view, alongside Maulana Maududi and many other Muslim leaders,

that seeking the creation of Pakistan would make the independence of India difficult. In those days, Pakistan’s formation was considered impossible, because the British were against the creation of such a state.

Question:

Did you, while returning from Sindh, give a press interview which was published in Al-Fazl on 12 April 1947, in which a newspaper journalist asked you a question and you answered him?

The question was that is [the creation of] Pakistan practically possible?

Upon which your answer was: “When this question is viewed from a political and economic perspective, then [the creation of] Pakistan is possible. However, my personal opinion is that splitting the country into different parts is not necessary.”

Answer:

It is true that a newspaper journalist asked me the question and what is mentioned above is an excerpt from that. Whatever was said in that was my personal opinion on the issue of partition.⁷

The above passages shed more light on Huzoor’s^{ra} views at the time on the idea of Pakistan. One point to especially note is that he made it very clear that his personal opinions were driven by the ideal for unity among people and nations.



Hazrat Musleh Mau'ud^{ra}
during his tour of Europe,
1955

Desire for Peace and Unity

Whereas critics use this in an attempt to cause discord and division among Ahmadis and to vilify Huzoor^{ra} in the public's eye, his repeated emphasis on the need for peace and unity is undoubtedly worthy of praise. When Pakistan had been created, he said in a speech in the Jalsa Salana of 1947:

“The achievement of Pakistan is significant insofar as it enables the Muslims, with Allah's grace, to breathe with relief. They can now freely take part in the race for progress. They have unlimited opportunities for improvement and if these are seized, no other nation on Earth can compete with them. The establishment of Pakistan is, however, the first step... The real achievement will be to assemble all Muslim countries on one platform... I want to raise Muslims from the depths of degradation to the heights of grandeur... It is a matter of great joy that God as given us this country, even though it is small, it is ours.”⁸

Amongst the hallmarks of a true and noble leader is that he gives priority to peace and unity instead of violence and division. This is what history has recorded to be the case with Hazrat Khalifatul-Masih II, Musleh Mau'ud^{ra}.

Role in the Creation of Pakistan

Regarded as a pioneering advocate for the creation of Pakistan, Maulana Mohammad Ali Jauhar (1878-1931) attested to work of Huzoor^{ra} and the Jama'at as a whole:

“It will be ungrateful if we do not mention the Mirza Bashiruddin Mahmud Ahmad and his well-disciplined community who have devoted all their efforts, irrespective of doctrinal differences, towards the welfare of Muslims. These gentlemen are, on the one hand, taking active interest in the politics of Muslims and, on

the other, energetically engaged in promoting the unity, organization, trade and preaching among Muslims. Time is not far away when the attitude of this organized sect of Islam will provide guidance for the Muslim nation in general and for those persons in particular who are idly sitting under the domes of Bismillah and making boastful and empty claims of service to Islam.”⁹

His support for the creation of Pakistan was driven and motivated by his earnest desire for establishing peace, since he had personally preferred that the country remain united, but out of necessity went on to wholeheartedly support and champion the case for creating Pakistan. His full support for creating Pakistan is evident even in his migration to the country and his helping and supporting it in every way. For example, he assembled and sent the Furqan Battalion to Kashmir, in which his own children even participated on behalf of Pakistan.

Contributions of His Followers Towards the Creation of Pakistan

Furthermore, one needs to look no further than the contributions of Sir Muhammad Zafrulla Khan^{ra} to appreciate the contribution of Ahmadis towards Pakistan's creation. Yasir Hamdani, a biographer of Muhammad Ali Jinnah, describes his contributions as being “second only to that of Quaid-e-Azam, Muhammad Ali Jinnah”.¹⁰ History attests to the fact that the Ahmadiyya Muslim Jama'at played a pivotal contributing role in the creation of Pakistan. The above article also mentions a book written by Sir Zafrulla Khan^{ra}, *The Agony of Pakistan*, “in which he makes plain the great betrayal which wrestled the country from the hands of its patriots into the hands of those who were its greatest enemies” (Hamdani, 2007).

A companion of the Founder of the Ahmadiyya Muslim Jama'at, Sir Zafrulla Khan^{ra} was a devout and loyal Ahmadi. Hazrat Musleh Mau'ud^{ra} was his spiritual guide and mentor, and guided him throughout his illustrious career, which included remarkable contributions to Pakistan. Additionally, after the initial statement that has been brought into question, Hazrat Musleh Mau'ud^{ra} not only supported Pakistan but also prayed for it, and urged all Ahmadi as well as non-Ahmadi Muslims to vote in favour of the Muslim League, not Congress.¹¹

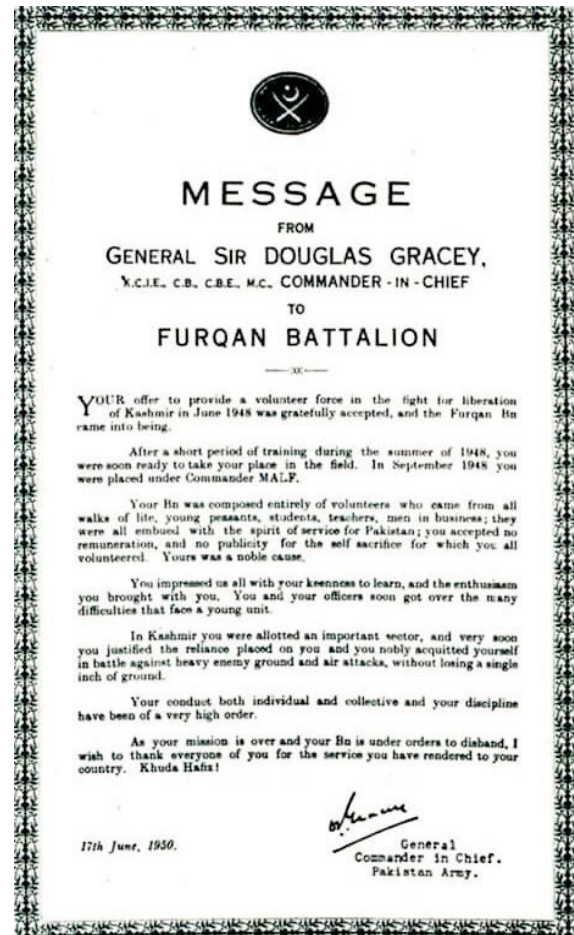
In 1933, Muhammad Ali Jinnah moved to London, retired from Indian politics and gave up on his effort to lead the Indian Muslims in seeking their independence after being disappointed by the disunity amongst Muslims and the difficulties he was facing in this regard. Hazrat Musleh Mau'ud^{ra} knew that Jinnah would be able to guide and lead the Muslims of India and so he instructed Abdur Rahim Dard^{ra}, an Ahmadi missionary, to persuade Jinnah to return to India and resume his work for the sake of the Muslims of India. Jinnah eventually agreed to return to Indian politics, where he eventually went on to become the founder of Pakistan. Jinnah professed that his return to politics was due to this persuasion in a speech he made on the lawn of the Fazl Mosque¹², where he said: "The eloquent persuasion of the Imam [Maulana Abdur Rahim Dard] left me no escape".¹³

This is a fact that has also been affirmed by non-Ahmadi Pakistani historians and journalists, as is evidenced from a quote from the Pakistan Times: "It was Mr. Liaquat Ali Khan and Maulana Abdur Rahim Dard, an Imam of London Mosque, who persuaded Mr. M.A. Jinnah to change his mind and return home (to British India) to play his role in the national politics".¹⁴ Therefore, if Jinnah, the founder of Pakistan, were not persuaded to return to Indian politics upon the instructions of Hazrat Musleh Mau'ud^{ra}, Pakistan would not exist.



Hazrat Musleh Mau'ud^{ra} inspecting Rabwah in the early days

In light of all this evidence, to then call into question the intentions of Hazrat Musleh Mau'ud^{ra} and the contribution of this Jama'at in the creation of Pakistan is simply ignorant. The attempt to discredit the role of the Ahmadiyya Muslim Jama'at in advocating for the creation of Pakistan and supporting the country is part of the age-old anti-Ahmadiyya rhetoric that Pakistani Ahmadis are disloyal and treasonous to their country. This could not be further from the truth. May Allah the Almighty guide every seeker of the truth. Ameen!



In this message, Pakistan's then Commander in Chief expressed his appreciation for the exemplary services of the Furqan Battalion

ENDNOTES

1. English translation of *Haqiqatul-Wahi*, p. 655
2. *Al-Fazl*, June 8, 1944
3. English translation of *Haqiqatul-Wahi*, p. 655
4. *Ibid.*, p. 655
5. *Ibid.*, p. 658
6. For more information, see: <https://www.alhakam.org/the-munir-inquiry-report/>
7. *Tabqiqati Adalat Mein Hazrat Imam Jama'at Ahmadiyya Ka Bayan*, Anwarul 'Ulum, vol. 24, pp. 371-372
8. Quoted from Aftab Ahmad Khan, *The Review of Religions*, March 1984
9. *Hamdard*, September 26, 1927
10. *Forgotten: Sir Zafrullah Khan (1893-1985)* by Yasser Hamdani
11. Aftab Ahmad Khan, *The Review of Religions*, March 1984
12. *The Sunday Times*, London, April 9, 1933
13. Aftab Ahmad Khan, *The Review of Religions*, March 1984
14. Mian Muhammad Shafi, *Pakistan Times*, September 11, 1981

Inception of Lajna Ima'illah: A Game Changer for Ahmadi Women

Aqila LaHaye

Fifteen-hundred years ago, a revolution occurred—and it changed the world!

“Have you any notion what was the strange event that occurred in the wasteland of Arabia when hundreds of thousands of the dead were revived within a few days, and those who had been misguided through generations exhibited Divine complexion, and those who were blind began to see, and those who had been dumb began to utter words of Divine wisdom, and the world underwent a revolution which no eye had seen before and no ear had heard of.”¹

This revolution was brought about by the Holy Prophet^{sa}, who was the perfect human model possessing countless qualities and abilities which were needed to reform the entire world. The four Rightly Guided Caliphs (*Khulafa-e-Rashideen*) inherited his attributes and carried the mission. Then, after 1,400 years, the Promised Messiah, Hazrat Mirza Ghulam Ahmad^{as} came to revive Islam, and after his demise, God the Almighty granted us the blessings of Khilafat.

One of the signs given to the Promised Messiah^{as} was that of a handsome and pure boy who would be extremely intelligent. This Promised Son was Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra}, the Second Khalifa of the Promised Messiah^{as}, Musleh Mau'ud, and founder of Lajna Ima'illah.

Condition of Muslim Women in British India

In nineteenth-century India there was a women's reformation movement to abolish the horrible Hindu custom of 'sati', in which the wife had to die with her deceased husband. She would either jump into the fire during cremation or was pushed into it.

For the Muslims, Sir Syed Ahmad Khan (1817-1898) appeared as a pioneer reformer in the social and cultural sphere. He wanted to introduce the Western style of education in Muslim boys. However, he was hesitant to open a school for girls as it could potentially arouse Muslim religious sentiments and create unnecessary controversies. He thought that the teachings of religion and morals at home, on traditional lines, was sufficient for girls, and that secular subjects such as history, geography, and algebra should be left for the males. In many parts of India, women were kept in seclusion and were even deprived of fresh air and sunshine.

In October 1906, the Aligarh Zannan Madrasa—the first school for Muslims girls—opened its doors in a rented house with very strict protocols of purdah. Girls were transported back and forth in curtained carriages.

Low Literacy Rate of Women

In 1921, the literacy rate in Punjab for males was 6.4% while it was just 0.03% for women. And those women who were considered literate could only read a little and could barely write their own names. It makes one wonder why this golden saying of the Holy Prophet^{sa} was forgotten: “Acquiring knowledge is obligatory upon every Muslim man and Muslim woman.” Muslim women were pushed into darkness and suppression after all the rights granted to them by Islam.

Saviour of Muslim Women in the Latter Days

Hazrat Musleh Mau'ud^{ra} was not unaware of the pathetic condition of women. This Promised Son of the Promised Messiah^{as} knew he had to do something for the most abused and neglected faction of society. He realized that women bear the responsibility of the welfare of the family and can play a crucial role in the character building of their children.

He thus presented a new vision of Muslim womanhood: a woman who would be literate and knowledgeable. Education would help her grow to be a better wife and a better homemaker; she would be a better mother, who would raise her children to be healthy, disciplined, and good Muslims. Hence, he laid the foundation of Lajna Ima'illah in 1922.

As Lajna Ima'illah celebrates its centenary, they ought to remember the founder of their organization, who was holding their hands like a mother holds the hand of a toddler and teaching them how to navigate the world.

From his early speeches, one can perceive the pain he felt seeing that Muslim women were lagging so far behind others. He would make every effort to teach them, motivate them and introduce them to the vast fields of knowledge in which they could excel. In his addresses to Lajna Ima'illah in the 1920s, he taught women:

1. Fundamentals of Islam
2. How to follow Allah's commandments
3. How to follow the Holy Prophet^{sa}
4. Status of women in Islam
5. Introduction to all the religions of the world
6. Introduction to various types of knowledge, such as history, geography, math, arts, politics, early childhood education, philosophy, medicine, botany, and geology

These enlightening speeches have been compiled in a book entitled *Orhni waliyon ke liye phool*. Remember, this was the 1920s; there was no Google. Hazrat Musleh Mau'ud^{ra} was an embodiment of secular and religious knowledge for the men and women of the Jama'at.

Once, said:

“Women should be brave! Women say that you don't educate us, and that is why we are behind in education. I ask them, who gave *us* education? Allah didn't gather all the knowledge and transfer it to men, so that the men grabbed it all and didn't leave any portion for women. Men made an effort to learn; so, you too should strive and learn... Women should gather courage, write essays, and make speeches. What is the worst that could happen? At the very most, people will laugh at you after reading your essays or make fun of you when you make mistakes in speeches, but those people will be few. Most people will see your struggle with respect. This is the best advice I can give to Lajna.”²²

Efforts of Lajna to Assist the All-India Muslim League

During the Indian election of 1945, only those women could vote who could read basic Urdu and write their names. Under the instructions of Hazrat Musleh Mau'ud, Khalifatul-Masih II^{ra}, members of Lajna went door-to-door in villages adjacent to Qadian to teach women the alphabet so they could read Urdu and sign their names. They would then be able to vote and support the All-India Muslim League as the main representative of the Muslims.

Hazrat Musleh Mau'ud^{ra} wanted every member of the Jama'at in India to come forward and vote, to prove that it was the Muslim League which represented the Muslims, and not the Indian-National Congress. If most of the Muslim population did not come forward to vote, then the political situation of the Muslims would weaken, and their voice would have no weight.

My mother used to relate that my *Nani* (maternal grandmother) was one of those adult students who would grab a *takhti* (slate), put on her shuttlecock burqa, which was the norm at that time, and very enthusiastically go to learn how to read and write. To the amusement of her children, she would start writing her name from the top right corner of the slate and end up in the bottom left corner.

Women of all ages, even those who had just given birth, went out to vote, understanding the importance of each vote. As a result, the Muslim league won the majority of the vote. Later on, appreciating the efforts of Lajna members, Hazrat Khalifatul-Masih II^{ra} said:

“These women worked with such zealousness and selflessness that one could not even recognize their faces afterwards. They lost weight for they did not care for food; they didn't care for their comfort, and worked so hard that some of them lost three kilograms while others lost five kilograms of weight.”²³

Ta'limul Qur'an Scheme

Hazrat Khalifatul-Masih IIIth launched an initiative (*tabrik*) enjoining

every member of Lajna to learn to read the Arabic text of the Holy Qur'an and its translation. My mother, may Allah be pleased with her, used to teach the Holy Qur'an. Every afternoon, there would be a couple of dozen women in our house who would come holding the Qur'an in their hands, to heed the call of the Khalifa.

A Great Revolution Through Lajna

Through Lajna Ima'llah, women who were once reduced to animal-like conditions were being transformed again. A sense of unity and sisterhood was being developed among women. They started uplifting each other and making sacrifices not only for the community but mutually as well. They were offered the opportunity to organize Ijtimas and Jalsas, to participate in different competitions and be ready for the big stage of the world. They were able to fulfil great responsibilities. Hazrat Musleh Mau'ud^{ra} was instructing Lajna from the root level and tending this plant to grow and become a tree. Considering the condition of women in India at that time, it was a great revolution.

Growing up in Qadian

There are so many things I remember growing up in Qadian, which we didn't pay much attention to, and took for granted. Sometimes, I wonder how this initiative and organization, Lajna Ima'llah, was changing the life and outlook of women and shifting the mindset of men as well.

Lajna Ima'llah has shaped our characters in various ways intellectually, socially, morally, and spiritually and we are reaping its fruits every day. Alhamdulillah!

Hazrat Khalifatul-Masih II^{ra} once stated:

“Allah has informed me through revelation that if you bring a reformation in 50% of women, the progress of Islam will be certain. This means that God the Almighty has connected the advancement of Islam with the reformation of women... The fact is that unless we make it evident to the world that Islam has given such a high status to women that no nation of the world can compete with Islam in this regard, we will never be successful in bringing others into the fold of Islam.”²⁴

It would be a mistake to assume that members of Lajna Ima'llah have fulfilled their purpose after a hundred years. There is yet lot to be done, not only to claim women's rights, but to recognize their responsibilities as well, in creating a balanced social atmosphere.

May Allah's countless blessings and mercy be upon Hazrat Khalifatul-Masih II^{ra}, the Musleh Mau'ud.

ENDNOTES

1. *Blessings of Prayer*, p. 17, English translation of *Barakat-ud-Du'a*
2. Address to women at Annual Convention 1925, *Orhni waliyon ke liye phool*, p. 197
3. *Tarikh Lajna*, vol. 1, p. 590
4. Address to women at Annual Convention, December 27, 1944, *Orhni waliyon ke liye phool*, p. 400

Jamia Ahmadiyya Canada's Sadisah class visits Latin American Radio Station

Syed Mukarram Nazeer, news correspondent, Ahmadiyya Gazette Canada

On December 2, 2022, twelve students from Jamia Ahmadiyya Canada's Shahid class visited a Latin American radio station in Toronto. This visit was part of the Spanish syllabus of Jamia, to reach out to local communities. It allowed students to enhance their knowledge of Latin American culture, where the Spanish language is predominantly spoken. The students were accompanied by the missionaries, Mahboob Ur Rahman (Spanish teacher, Jamia Ahmadiyya Canada) and Muhammad Saleh (Kleinberg).

The radio station is called *CHHA La Voz de la Comunidad* and is part of the local San Lorenzo Anglican Church. It was established to provide a safe space for Latin American immigrants and for the preservation of their culture in Canada. Recently, the radio station completed its 18th anniversary.

The visit began with an informative presentation by the radio coordinator at the station, Mr. Ron Chavez. He gave the background and history of the church and radio station. After that, the students had an opportunity to ask questions. Some of the questions and their answers are given below:

Q: Since many Latin American countries have different dialects and accents of Spanish, which country's Spanish encompasses all of those accents and is understood everywhere?

A: You can learn any dialect and accent and it'll be good enough for you to survive in all Latin American countries. You might initially have a bit of trouble understanding and speaking different accents but a good foundation in basic Spanish is enough to survive.

Q: Are the Latin American people open to other ideas and views or are they generally conservative?

A: They are very kind and open minded and love to see and experience other cultures. They are conversationalists and would be open to learn about Islam.

Q: Do people from Latin American countries who are living in Canada prefer speaking Spanish in their daily lives or do they prefer English? Especially the younger generation?

A: The younger generation certainly does prefer English mostly, especially with their friends. But the older generation prefers Spanish unless compelled to do so otherwise.

After this introductory session, students were given a tour of the property, which consists of three main sections; the radio station, the church and the community centre.

During the tour, the students also met many members of the

community who work as volunteers and had the opportunity to interact with them and learn from them. Jamia students returned with a better understanding of Latin American culture, which will aid them in the future, *insballah*. At the end, on behalf of all the students, a Jamia student thanked the host in Spanish.

The event host and radio coordinator, Mr. Ron Chavez, wrote a letter of thanks and commented:

"Great conversation and an inspiration to see young people dedicated to making our world a better place to live in community, in harmony, in peace, as brothers and sisters, as our Creator wants. I hope someday we can visit you."



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KIDS ZONE

FILL IN THE BLANKS

1. "Musleh Mau'ud" is the title given to the _____ of the Promised Messiah^{as}
2. The Prophecy of Musleh Mau'ud mentions _____ distinct qualities.
3. The Promised Messiah^{as} travelled to _____ where he received the prophecy of Musleh Mau'ud.
4. "Musleh Mau'ud" means _____.
5. Hazrat Mirza Bashiruddin Mahmud Ahmad^{ra} claimed to be the Musleh Mau'ud in _____.

Answers
1. son
2. 52
3. Hoshiarpur
4. Promised Reformer
5. 1944

TRIVIA

1. How many planes did Hazrat Musleh Mau'ud^{ra} see the Americans providing the British in a dream?
2. In what year did the Promised Messiah^{as} receive the prophecy of Musleh Mau'ud?
3. Who established the auxiliaries Lajna Ima'illah, Khuddamul Ahmadiyya, Ansarullah, Atfalul Ahmadiyya and Nasiratul Ahmadiyya?
4. How long was the Khilafat of Hazrat Musleh Mau'ud^{ra}?
5. What Muslim country was established due to the efforts of Hazrat Musleh Mau'ud^{ra}?

Answers
1. 2,800 planes
2. 1886
3. The Promised Reformer, Hazrat Khalifatul-Masih II^{ra}
4. 52 years
5. Pakistan

MEMORIZE THIS!

يَتَزَوَّجُ وَيُولَدُ لَهُ

"He will marry and have children."

(Prophecy of the Holy Prophet^{sa} about the Promised Messiah^{as})

WORD SEARCH

X G B O O Z U A J R U Q C M D
 Y S R B N K N O W L E D G E E
 V P Q A N R E F O R M E R S C
 Y R H S N M T B X S H Z F S R
 P O I H J D L J B Y O Z J I E
 H M P I Y P E P P T S S H A E
 D I T R C R Z U V J H M Z N D
 K S O U F O O X R I I A Y I P
 X E I D S P A S R G A H V C B
 A D L D M H B E W Q R M T H G
 Q E C I U E G F N V P U E D D
 V N P N S C I D B L U D O V D
 A Z D I L Y J U B J R N X W H
 B E X V E A S P I R I T U A L

WORD BANK

Bashiruddin
 Hoshiarpur
 Knowledge
 Messianic

Spiritual
 Promised
 Grandeur
 Prophecy

Reformer
 Decreed
 Mahmud
 Musleh

N W N G L M Z G G J H V L U M
 E A S P I R I T U A L B E X V E
 H M X N R I B I L S C I D B L U D O V D
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DID YOU KNOW?

Hazrat Mirza Bashiruddin
 Mahmud Ahmad^{ra} was only 25
 years old when he became the
 Second Caliph of the Promised
 Messiah^{as}!



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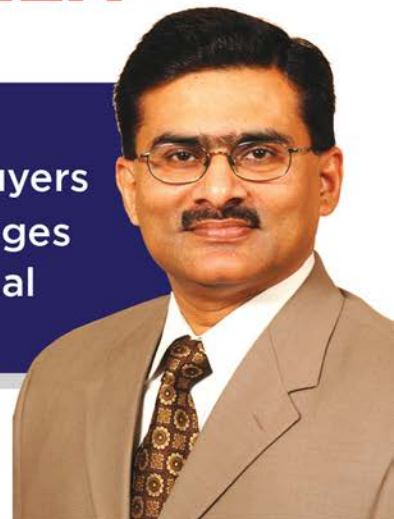


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