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The Divine Revelation Concerning the Muşleḥ Mau'ūd

*“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.”*

(Majmū'ah Ishtihārāt, Vol 1, pp 100-102)



The Divine Revelation Concerning the Muşleḥ Mau'ūd

Given below is an English translation by Hazrat Sir Zafrulla Khan^{ra} of the prophecy regarding the Muşleḥ Mau'ūd that has been taken from the book Tadhkirah (English version), consisting of the prophecies, revelations, and dreams of the Promised Messiah^{as}.

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

“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 Islām and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

“Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) 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 disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh's mercy and honor 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 heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh 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 peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

(Majmū'ah Ishtihārāt, Vol 1, pp 100-102)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'AN

1. In the name of Allah, the Gracious, the Merciful.
2. Nay, but I do swear by this city —
3. And thou art dwelling in this city —
4. And I swear by the begetter and whom he begot,
5. We have surely created man to face *hardships*.

(Al-Balad Verses 1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 لَا أَقْسِمُ بِهَذَا الْبَلَدِ ②
 وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ③
 وَوَالِدٍ وَمَا وَلَدَ ④
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ⑤

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Abdullāh bin Umar^{ra} narrates that the Holy Prophet^{sa} said:

When 'Īsā, son of Mary, descends upon the earth, he will marry and will have children. He shall live for 45 years and when he dies he shall be buried with me in my grave. Then I and 'Īsā son of Mary shall raise from one grave between Abū Bakr^{ra} and Umar^{ra}. (Mishkāwt Chapter 'Descent of 'Īsā son of Mary' Section-III)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَنْزِلُ عَيْسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولَدُ لَهُ، وَيَمُكُّتُ خَمْسًا
 وَأَرْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدْفَنُ مَعِيَ فِي قَبْرِى فَأَقُومُ أَنَا وَعَيْسَى ابْنُ مَرْيَمَ
 فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ.

(مشکوٰۃ المصابیح - کتاب فی نزول عیسیٰ، الفصل الثالث)



So Said the Promised Messiah^{as}

There are two important means through which God sends down His grace and showers His spiritual blessings:

- (i) He tests people through trials and tribulations and then opens the doors of His mercy and forgiveness to those who show forbearance and remain steadfast in the face of these trials. He says: [Arabic] It is Our practice that We cause the believers to pass through great trials and tribulations, and We bestow Our grace and mercy to those who persevere and We open for them the paths of progress.
- (ii) The second means by which God's grace is manifested is that He sends His Messengers, Prophets, Imāms, Saints and Khulafā', so that people may find the right path through their teachings, and attain salvation by following their example.

Now, through my progeny, God has willed to use both these means for manifesting His grace. First of all He sent Bashir so that He may bring glad-tidings to those believers who remain steadfast and may fulfil the connotation of his name Bashir [Bearer of Glad-tidings]. For the thousands of believers who, merely for the sake of Allah, shared the sorrow of his death, Bashir became a forerunner and an intercessor from God, and he brought them many hidden blessings . . . In order to manifest the second method for bestowing His grace God will send the second Bashir, as prophesied in the announcement of July 10, 1888, issued prior to the death of the first Bashir, in which God revealed to me that He will give me another Bashir who will be called Maḥmūd and will possess great resolve. [Allāh creates what He wills]. 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 the First, who was a source of spiritual blessings, and thereafter the revelation refers to Bashir the Second. (*The Green Announcement* [trans. of *Sabz Ishtihār*], pp. 18-19, footnote)

Guidance from Hazrat Khalīfatul-Masīh V^{aa}

The following summaries of Friday Sermons have been provided by Wakālat ‘Ulyā’, Tahrik Jadid Anjuman Ahmadiyya, Pakistan



Taqwā (Righteousness)

Summary of Friday Sermon Delivered on March 6, 2015

Huzoor^{aa} said that it is not today, but rather tomorrow that should be a matter of concern to us.

Faith in life after death and the Day of Reckoning should be the focus of all our attention.

We cannot equip ourselves with the means of eternal life in the Hereafter unless we prepare for it today.

Spiritual ailments keep contaminating the atmosphere around us; therefore, we need to protect ourselves against them by being persistent in righteous acts and by making constant efforts to get rid of them.

On March 6th, 2015, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London, UK.

Huzoor^{aa} recited verses 19-20 of *Sūrah Al-Hashr*, the translation of which is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَنْظُرُوا
نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ

أَنْفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٢٠﴾

“O ye who believe! fear Allāh; and let every soul look to what it sends forth for the morrow. And, fear Allāh; verily Allāh is Well-Aware of what you do. And, be not like those who forgot Allāh, and whom He has consequently caused to forget their own souls. It is they that are the

rebellious.” (59:19-20)

Huzoor^{aa} said that the root cause of every evil and sin is to consider them small, and thus avoid making efforts to protect oneself against them. This attitude of carelessness leads a person to committing bigger sins. As a result, one becomes heedless of righteous conduct, distances oneself from *Taqwā*, loses faith in the Hereafter, and is no longer seen as a believer by God. God has, therefore, urged the believers in these verses not to devote themselves to the worldly pursuits alone, but rather to take into account the future as well, which is more important. This is why faith in the life after death and the Day of Reckoning should be the focus of all our attention.

Hazrat Khalīfatul-Masīh I^{ra} has said that the rule that has been laid down by God for success in this world and in the Hereafter is that one should prepare for the future today. This will help one succeed not only in the life of this world but also in the Hereafter. By acting upon the Qur’ānic teaching of, “let every soul look to what it sends forth for the morrow”, one not only achieves success in this world, but also in the Hereafter by the Grace of Allāh. We can never equip ourselves with the means of everlasting life in the Hereafter unless we prepare ourselves today for that eternal abode.

Huzoor^{aa} said that the verses he has recited above are also recited on the occasion of *Nikāh*. In these verses, God has drawn our attention to a number of issues pertaining to *Nikāh*, such as we should look after our relatives related to us by blood. We should also try to fulfill the obligations that are a natural outcome of the marital bond. We should adopt truthfulness as it helps a person

act righteously and fulfill his obligations towards his relatives. By doing so, one is also enabled to keep in view the commandments of the Almighty God. One is not only enabled to personally be able to tread the path of *Taqwā*, but one’s children are also enabled to do so. Should the families that ruin their lives over petty matters reflect upon Allāh’s commandments and act upon them, they will not only secure peace for their own homes but will also be able to train their children in the right direction and help them tread the path of righteousness.

Huzoor^{aa} said that people consider worldly means and fulfillment of their worldly needs to be all they require and thus unwittingly give preference to worldly means over the help from the Almighty God. Due to their own slothfulness and inefficiencies, they neglect their future in this world and in the Hereafter.

Hazrat Khalīfatul-Masīh I^{ra} has said that before embarking upon a task, a believer should first consider the consequences.

The one who keeps this principle in view will be enabled to tread the path of *Taqwā*. In fact, by urging the believers to keep the future in view, the Holy Qur’ān has drawn attention towards following the path of *Taqwā* in all matters: minor issues at home, issues more important in a society as a whole, issues pertaining to trade and business and issues of national and international scope. We need to remember that all such means used to deceive others for the sake of personal gains are wrong and take one away from faith. Always keep in mind that a trial of faith is more consequential than the trial related only to the worldly matters, as trial of faith may result in the ruin

of both one's worldly comforts as well as life in the Hereafter. Hence, knowing that God is watching over all our actions, we need to continuously look within ourselves and keep in view the outcome of all matters at our disposal.

Huzoor^{aa} said that spiritual ailments are more dangerous than physical ones. The society we are living in is being constantly contaminated by spiritual diseases. To protect ourselves against these diseases, we need to act righteously and make persistent efforts to get rid of them. A believer should fear Allāh at all times. We, therefore, need to be honest and relentlessly monitor our actions and

conditions to see if we are following the path of *Taqwā*.

Huzoor^{aa} said that in the second verse that he had recited, Allāh has drawn our attention to make sure that we do not become like those who have forgotten Him. We find that there are three kinds of people who distance themselves from God in this world. First are those who do not believe in the existence of God. The second group of people are those who do not truly believe in the All-Powerful and Omnipotent God. Third are those who lose themselves in worldly pursuits to the extent that they totally neglect their Lord. They forget that God has prescribed

five daily prayers for them. Eventually, there comes a time when they suffer not only moral degradation but also spiritual degradation. This results in the loss of mental peace for them. This is why God says that those who forget Him will be counted among the sinful, and the sinful are those who exceed the limits set by God, and those who do not submit to Him.

Huzoor^{aa} said that each one of us should make sure that all his actions are in accordance with the commandments of the Almighty God. We ought to forget about temporary benefits and focus our attention on the future. May Allāh enable us to do so! *Āmīn!*

Khalīfatul-Masīh II^{ra}: Pearls of Wisdom

Summary of Friday Sermon Delivered on March 13, 2015

Huzoor^{aa} delivered a sermon with reference to the observations made by Hazrat Muşleḥ Mau'ūd^{ra}, and the faith-enhancing incidents he related regarding the blessed life of the Promised Messiah^{as} and his companions.

Huzoor^{aa} said that our practices and faith should be such that we should look different and better than others.

Huzoor^{aa} explained the terms *Wāḥid* and *Aḥad* in light of the Arabic lexicon and said: The Unity of God can be truly established only when we understand the reality of His Oneness.

On March 13th, 2015, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque in London, UK.

Huzoor^{aa} delivered a sermon on *Tablīgh* with reference to the observations made by Hazrat Muşleḥ Mau'ūd^{ra} quoting incidents that shed light, directly or indirectly, upon the blessed life history of the Promised Messiah^{as}

Huzoor^{aa} said that we can derive a number of lessons from these incidents and seek guidance from them even today to determine the best course of action for ourselves.

Hazrat Muşleḥ Mau'ūd^{ra} has said that the Promised Messiah^{as} would think of unique ways of doing *Tablīgh*. He would spend his days and nights reflecting upon the best possible ways of communicating the message of Islām to every corner of the world. Once he proposed that the people of his Jamā'at should have a specific dress code, so that they are instantly recognized and become distinguished from others.

Hazrat Muşleḥ Mau'ūd^{ra} has said that

indeed, by making this suggestion, the wish of the Promised Messiah^{as} would have been for Aḥmadīs to attract the attention of the people on the one hand, and on the other to be personally mindful of their practices and the condition of their faith as they were to present themselves before the world as Aḥmadīs.

Huzoor^{aa} said that we need to inculcate this in our hearts even today that our practices should be such that people are instantly able to recognize us as Aḥmadīs and find us better than others.

Hazrat Muşleḥ Mau'ūd^{ra} has said that it is important for Aḥmadī missionaries, if they seek to invite the world towards Allāh, to have the demeanour of a true believer. Aḥmadī youth should make sure that their physical appearance is in accordance with the requirements laid down by Islām. They should make sure to adopt decency and simplicity in their dress, hairstyle and beards. Islām does not restrict us from wearing neat and clean clothes; rather, it commands us to observe cleanliness and neatness and keep away from filth and unhygienic conditions. Also, it commands that one should avoid being extravagant in one's clothing and should adopt moderation in all matters.

Huzoor^{aa} related a few faith-enhancing incidents as explained by Hazrat Muşleḥ Mau'ūd^{ra} and by other companions of the Promised Messiah^{as} regarding *Tablīgh*.

While explaining that at times even the opposition the adversaries show towards the Jamā'at results in guidance for some people to the right path, Hazrat Muşleḥ Mau'ūd^{ra} has said that when opposition increases, the Jamā'at also progresses. When hostility grows, God's miraculous

help and support for the Jamā'at also grows.

The Promised Messiah^{as} has said that, "Opposition to you shows that you are making progress. The Jamā'at flourishes wherever there is opposition against it."

Hazrat Muşleḥ Mau'ūd^{ra} has said that the purpose of the Promised Messiah's^{as} advent was to establish the Unity of the Almighty God. The Promised Messiah^{as} was blessed with an extraordinary fervour to remove the hurdles in the path of the establishment of Allāh's Oneness and Unity in the world. It was this blessed fervour of his that absorbed Allāh's Grace and laid down the foundation for the victory of the truthfulness of Islām.

Huzoor^{aa} briefly explained the terms *Wāḥid* and *Aḥad* in light of the Arabic lexicon and said: God is *Wāḥid* as well as *Aḥad*. The term *Wāḥid* refers to His uniqueness in terms of His attributes, which man can only partly emulate and become an image of the Almighty God in the world. This can be seen manifested at its best in the blessed person of the Holy Prophet^{sa}.

The term *Aḥad* refers to the Oneness of the Almighty God, an attribute which is not shared by anyone. Hence, we need to realize, as Hazrat Muşleḥ Mau'ūd^{ra} said, that the Unity of the Almighty God will be truly established in the world only when we understand the reality of His Oneness.

May Allāh enable us to fulfill the blessed purpose of the advent of the Promised Messiah^{as} and help us strive towards the establishment of His Unity and Oneness in the world! *Āmīn!*

Solar and Lunar Eclipses

Summary of Friday Sermon Delivered on March 20, 2015

The Promised Messiah^{as}, after witnessing the sign of the lunar and solar eclipse, thereafter progressed in submission, devotion and faithfulness to Him.

Huzoor^{aa} said: The month of March, the day of Friday, and the occurrence today of the solar eclipse are a reminder of various important aspects of the Jamā'at's history.

The Promised Messiah^{as} said: The sign of the lunar and solar eclipse was shown for my sake; where after hundreds entered the fold of my Jamā'at.

On March 20th, 2015, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, in London, UK.

Huzoor^{aa} said that a solar eclipse has taken place here in the UK today and also in some other countries of the world. The Holy Prophet^{sa} commanded the believers to recite special prayers, do *Istighfār*, give alms and offer the *Kusūf* prayer on such occasions. In view of this, an instruction was given to the Jamā'at to offer the *Kusūf* prayer in all such areas where the eclipse was to take place.

Huzoor^{aa} said that the sign of the solar and lunar eclipse was one of the greatest signs of the advent of the Promised Messiah^{as}, since it was shown both in the East and the West to support his claim. Therefore, the sign of the eclipse has a special relationship with the Promised Messiah^{as} and the Jamā'at. Although we cannot say that today's solar eclipse has occurred as a sign of the truth of the Promised Messiah^{as}, but it does draw

our attention to the significance of the eclipse that had taken place as a sign of the advent of the Promised Messiah^{as}. Today's solar eclipse further draws our attention to the one that had occurred as a sign of the truth of the Promised Messiah^{as} since it has occurred on a Friday, a day that has a special importance to the Promised Messiah^{as}. Even the month of March, during which the present eclipse has taken place, is important because the Promised Messiah^{as} Day also falls in this month. In short, the month of March, the day of Friday and the solar eclipse, all remind us of various aspects of the Jamā'at's history.

Huzoor^{aa} quoted some extracts from the writings of the Promised Messiah^{as} wherein he said that, "The sign of the lunar and solar eclipse was shown for my sake, where after hundreds entered the fold of my Jamā'at."

Huzoor^{aa} related a few faith-enhancing incidents from the lives of the companions of the Promised Messiah^{as}, who, after having witnessed the sign of the lunar and solar eclipse, began to search for the Promised Messiah^{as} and visited Qādiān to personally meet with him. They accepted Aḥmadiyyat, took *Ba'at* at his blessed hand and thereafter progressed in submission, devotion and faithfulness to him by becoming ever stronger in faith.

Hazrat Ghulām Muḥammad Ṣāḥib^{ra} said that, "There was one Maulawī Badruddin in my village. I was standing with him in front of his house on the day the sun was eclipsed. Having seen the

eclipse, Maulawī Ṣāḥib said: 'The signs of the advent of the Promised Messiah^{as} have been fulfilled and, therefore, he is about to appear'. Sometime after this, Maulawī Ṣāḥib became an Aḥmadi. He was an extremely devoted, righteous and sincere person who strove for almost a year before he succeeded to convert his parents and wife as well."

Huzoor^{aa} related another faith-inspiring incident as narrated by Hāfiẓ Muḥammad Hayat Ṣāḥib^{ra} of Lalian: In 1894, when the sign of the lunar and solar eclipse appeared, a delegation of two to three people from Lalian reached Qādiān on foot to ascertain the truth of the claim made by the Promised Messiah^{as} and to enquire whether the sign actually testified to his truth. When they found that the sign had seen fulfillment in the person of the Promised Messiah^{as}, they took *Ba'at* at his hand and accepted Aḥmadiyyat.

Huzoor^{aa} related a few more incidents as well and said: May Allāh enable the whole world to accept the Promised Messiah^{as}! *Āmīn!*

Next, Huzoor^{aa} announced the sad demise of Aḥmad Yahya Bajwa Ṣāḥib, son of Naeem Aḥmad Bajwa Ṣāḥib of Germany. Aḥmad Yahya Bajwa Ṣāḥib, who was a student of Jāmi'a Aḥmadiyya Germany, died in an accident.

Huzoor^{aa} announced that he would lead Aḥmad Yahya Bajwa Ṣāḥib's funeral prayer in absentia after the Jumu'a Prayer.

Huzoor^{aa} said that the sign of the solar and lunar eclipse was one of the greatest signs of the advent of the Promised Messiah^{as}, since it was shown both in the East and the West to support his claim. Therefore, the sign of the eclipse has a special relationship with the Promised Messiah^{as} and the Jamā'at. Although we cannot say that today's solar eclipse has occurred as a sign of the truth of the Promised Messiah^{as}, but it does draw our attention to the significance of the eclipse that had taken place as a sign of the advent of the Promised Messiah^{as}.

Khalīfatul-Masīh II^{ra}: Pearls of Wisdom

Summary of Friday Sermon Delivered on March 27, 2015

The Promised Messiah^{as} has published numerous announcements, which shed light on his sympathy for mankind and his concern for the reformation of the world.

Huzoor^{aa} said that for Islām to prevail, we will have to reform our morals, show submission to the Almighty God, make sacrifices, and enhance our spirituality.

Huzoor^{aa} said that God never left us alone in the past, nor will He ever do so in the future, provided we continue to sincerely hold on to Him.

On March 27th, 2015, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque in London, UK.

Huzoor^{aa} said that one of the five branches described by the Promised Messiah^{as} essential for the fulfillment of the purpose of his advent is the publication of announcements. From the time he made his claim to the day he died, he published numerous announcements, which constitute a unique treasure for the religious world. He undertook this momentous task all alone. The announcements he published shed light on his sympathy for mankind and his concern for the reformation of the world. Now, it is the duty of the Jamā'at to show the same passion and vigour for the achievement of this blessed purpose.

During the time of the Promised Messiah^{as} announcements were a major means of *Tabligh*; hence they were published in large numbers. At that time, to publish even two thousand copies of an announcement was considered a

huge success. However, now we have to publish no less than two to three hundred thousand copies of an announcement to attract attention. Some Jamā'ats have followed this advice, and their efforts have proven greatly fruitful.

Huzoor^{aa} quoted some extracts from the writings of Hazrat Muşleḥ Mau'ūd^{ra} who has said that the Promised Messiah^{as} had divided his followers into three categories and had said that the means of worldly progress are different from the means of spiritual progress. To make spiritual progress, one has to rectify one's morals, inculcate the spirit of sacrifice, and offer Prayer, so that one progresses spiritually. Also, one should observe fasting, put reliance wholly in God and show absolute submission and obedience to Him. We will never be able to achieve the success promised to us by the Promised Messiah^{as} if we tell lies when needed, and if we indulge in deception, trickery, deceit, and backbiting and behave spitefully. For this reason, each and every Aḥmadī is required to improve the standards of his honesty and spirituality.

Huzoor^{aa} related a few incidents as explained by Hazrat Muşleḥ Mau'ūd^{ra} regarding the blessed life of the Promised Messiah^{as} and the early days of the Jamā'at. Hazrat Muşleḥ Mau'ūd^{ra} has said, "Each morning would bring fresh trials and responsibilities and each night would do the same; however, the soothing breeze of Divine succour would eliminate all worries as if they were no more than a piece of straw or speck of dust. The dark clouds that threatened to destroy the very foundations of the [Jamā'at] would soon transform into

clouds of Allāh's Grace and Mercy."

Huzoor^{aa} said that even though Aḥmadīs are financially tight in some countries, their condition is not as miserable as before, and they are much better off now; by the Grace of Allāh the Almighty, the situation has changed for a lot of them in every respect. Aḥmadīyyat has reached every corner of the world and by the Grace of Allāh things are further improving for the Jamā'at. Even if there are difficulties at times, the words of the Almighty God give us support and comfort. God never left us alone in the past, nor will He ever do so in the future, provided we continue to sincerely hold on to Him. Each sacrifice that we make opens up a new avenue for us of Allāh's Grace.

Huzoor^{aa} related two incidents as explained by Hazrat Muşleḥ Mau'ūd^{ra} regarding how God protected and loved the Promised Messiah^{as}. The Promised Messiah^{as} has said that, "The purpose for which God has appointed me is to remove the malaise afflicting the relationship between God and His creation and to replace it with love and sincerity and to sow once again the everlasting sapling of the resplendent Unity of the Almighty God."

Next, Huzoor^{aa} announced the martyrdom of Noman Aḥmad Anjum Şāḥib of Rifah 'Am Karachi, and the sad demise of Farooq Aḥmad Khan Şāḥib, *Nā'ib Amīr*, District Peshawar. Huzoor^{aa} spoke of their services for the Jamā'at and announced that he would lead their funeral prayer in absentia after the Jumu'a Prayer.

Hazrat Muşleḥ Mau'ūd^{ra} has said that the Promised Messiah^{as} had divided his followers into three categories and had said that the means of worldly progress are different from the means of spiritual progress. To make spiritual progress, one has to rectify one's morals, inculcate the spirit of sacrifice, and offer Prayer, so that one progresses spiritually. Also, one should observe fasting, put reliance wholly in God and show absolute submission and obedience to Him. We will never be able to achieve the success promised to us by the Promised Messiah^{as} if we tell lies when needed, and if we indulge in deception, trickery, deceit, and backbiting and behave spitefully. For this reason, each and every Aḥmadī is required to improve the standards of his honesty and spirituality.

Prophecy of Muşleḥ Mau'ūd^{ra} - The Promised Reformer

Hazrat Khalīfatul-Masīḥ V^{aa}

The following is a synopsis of the Friday Sermon delivered by Hazrat Khalīfatul-Masīḥ V^{aa} on February 20, 2015. It is an edited and revised version of the English summary posted on alislām.org.

Huzoor^{aa} began the sermon by saying that the 20th of February is known in the Aḥmadīyya Jamā'at with reference to the Muşleḥ Mau'ūd^{ra} (Promised Reformer) Prophecy. The Promised Messiah^{as} had sought a sign from Allāh, the Exalted, in support of the truth of Islām. He did so because the attacks on Islām by non-Muslims had reached the height of intensity. And so, he worshipped in solitude for forty days. In response to having accepted his prayers, Allāh the Exalted, informed him of an extraordinary sign.

Huzoor^{aa} said that he would not be mentioning details of this extraordinary sign, as he had already delivered several sermons about it. Many gatherings are also held at this time of the year throughout all Jamā'ats, where scholars and speakers discuss this subject in detail. These details are brought to the fore in meetings and Jalsas, which would be indeed taking place this year as well.

Huzoor^{aa} said that today he would be presenting what Hazrat Muşleḥ Mau'ūd^{ra} himself had said at various occasions about this prophecy. All the related aspects could not be attended to, but Huzoor^{aa} said that he would present a few quotes.

In 1944, presenting the background of this prophecy, Hazrat Muşleḥ Mau'ūd^{ra} said:

Fully 58 years ago, in 1886, in this city of Hoshiarpur, in this house that my finger is pointing at, an

unknown, solitary, man from Qādiān, not known fully even to the people of his own town Qādiān, seeing the opposition that the people had towards Islām and its Founder, came to this humble place that was really a spare room of a much bigger house, to present himself in front of God, in solitude, to worship Him and seek his help and assistance. He stayed aloof from everyone and engaged in earnest prayers for forty days and God bestowed upon him a sign after these forty days of prayers. The sign was that, not only would I [God] fulfil these promises that I [God] have made with you and make your name reach the corners of the earth but in order to fulfil this promise with even greater splendor, I [God] shall bestow upon you a son who would be blessed with some special attributes and qualities. He would cause Islām to be spread to all parts of the earth. He would make the people understand the fine points of Divine knowledge. He would be a manifestation of God's Mercy and Grace. And he would be bestowed the religious and worldly knowledge needed for the dissemination of Islām everywhere. And God would grant him a long life till he would attain fame the world over. (Anwārul 'Ulūm, Vol. 17, pp. 146-147)

Then, at another place Hazrat Muşleḥ Mau'ūd^{ra} said:

When this announcement was published, the enemies of the Movement began a long tirade of criticisms, and so on the 22nd of March, 1886, the Promised Messiah^{as} published another announcement. The enemies had criticized that, what confidence can one have in a prophecy that says I will be blessed with a son, while it is known to all

that sons are indeed born to people, and that it is rare, indeed, for there to be a person who does not have a son or has just daughters; ordinarily we see that sons are indeed born to people all the time and no one declares the birth of sons to be a special sign of any type; so if a son is born to you, how would this establish that, in this way a special sign of God has been manifested to the world?

Answering this objection of the people, the Promised Messiah^{as} wrote in his announcement of March 22, 1886: "This is not just a prophecy but infact it is a grand heavenly sign which the Gracious God, Lord of Majesty, has manifested in support of the truth and greatness of the Holy Prophet^{sa}, the gracious and merciful Muḥammad, the Chosen one."

In this same announcement, the Promised Messiah^{as} also stated that:

By the Grace of Allāh, the Exalted, and His Beneficence, and through the blessings of the Seal of the Prophets, may peace and blessings of Allāh be upon him, the Gracious God has, by accepting the prayers of this humble one, promised to send such a blessed soul whose manifest and subtle blessings shall spread throughout the earth. (Anwārul 'Ulūm, Vol. 17, pp. 529-530)

In fact, if the Promised Messiah^{as} had simply announced the news of the birth of a son to him, even then, it would have been a prophecy, because there are some people in the world who are deprived of progeny. Secondly, when the Promised Messiah^{as} made this announcement, he was more than fifty years of age, and there are thousands of people



worldwide for whom birth of children stops after this age. Then, there are those who have only daughters born to them, and others who have male offspring(s), but their male children die after a short period of their birth. All of these possibilities or doubts were present here in the case of the Promised Messiah^{as} as well!

So first, to give the news of the birth of a son is not in the power of any man. But, assuming for the sake of argument that the mere mention of the birth of a son is not worthy of being called a prophecy, the Promised Messiah^{as} argues:

When did I just give the news that a boy would be born? I have not just said that a boy will be born to me; what I have said is that God, by accepting my prayers, has promised to send forth into the world such a blessed soul whose manifest and subtle blessings shall spread throughout the earth. (Anwārul ‘Ulūm, Vol. 17, pp. 529-530)

Addressing some people who raised the objection that he was not the Muşleḥ Mau‘ūd, he says:

Some people say that the Muşleḥ Mau‘ūd would be born from some future progeny of the Promised Messiah^{as} after some three or four hundred years later, and cannot come in the present age. Does no one from among them have the fear of God and look at the words of the prophecy and ponder over them? In fact, the Promised Messiah^{as} writes that, at this time a criticism is levelled against Islām that it does not have the power to manifest any signs in its own support. Pandit Lekh Ram was one such person who was objecting and saying that if Islām was indeed true, then a sign should be shown. Indarman Muradabadi was also objecting, and saying that if Islām was indeed true, then a sign should be shown. The Promised Messiah^{as} prostrated before God, and prayed, ‘O God, show such sign that will convince these sign seekers of the truth of Islām.’ Therefore, he had to show them such a sign that would convince the likes of Indarman Muradabadi and others. However, these allegers tell us that when the Promised Messiah^{as} prayed to God, He gave him the glad tidings

of a son to be born in three or four hundred years, who would be a sign of the truth of Islām. Is there anyone in the world, who would consider this sensible or reasonable? This is like the case of a very thirsty person who goes to someone’s door and says that he is extremely thirsty, and asks for water. And the other person responds by saying, ‘do not worry, I have written a letter to America; by the end of the year, I shall receive a high quality mixture, and i shall make you a sherbet next year to drink.’ Not even the craziest person will say such a thing; not even the craziest person would attribute such a thing to God and His Messenger.

So, Pandit Lekh Ram, Munshi Indirman Muradabadi and the Hindus of Qādiān were saying that the claim on behalf of Islām that its God has the power to show a sign in its support is totally false and without any basis, and that if there is any truth to this claim, then we should be shown a sign. And the Promised Messiah^{as} prostrated before God, praying, ‘O God, I beseech you to show me a Sign of Thy Mercy, a Sign of Thy Power and Nearness.’ As such, this sign should have been shown in a close period, a period within which those who sought the sign were still alive to witness it. This is exactly what happened! In 1889, when I was born in accordance with the prophecy of Allāh Almighty, the people who had sought the sign from the Promised Messiah^{as} were alive. Then, as I became older, the signs of Allāh, the Exalted, continued to manifest themselves increasingly. (Anwārul ‘Ulūm, Vol. 17, pp. 222-223)

Recounting one of his own dreams, and how it precisely fits with the prophecy of Muşleḥ Mau‘ūd made by the Promised Messiah^{as}, Hazrat Muşleḥ Mau‘ūd^{ra} writes,

I am going to mention the similarities that exist between my dream and the Muşleḥ Mau‘ūd prophecy made by the Promised Messiah^{as}. In my dream, I saw that the following phrase was made to issue forth from my tongue: [Arabic] *Ana Al-Masīḥul Mau‘ūdu, Masīluhū wa Khalīfatuhu* [I am the Promised Messiah, his likeness and his Successor].

For these words to issue forth from my mouth was such a perplexing

phenomonon (Had this perplexing phemonon occurred while in conciousness, it would indeed have felt strange, but my condition became such even while in the dream) that I had almost woken up at the shock of how such words have issued forth from my mouth!

Afterwards, some friends drew my attention to the fact that the mention of *Masīḥi nafs* (messianic soul) is found in the Promised Messiah’s^{as} announcement of February 20, 1886. Even though I had read that announcement on that day, these words of the announcement were not in my mind, when I was delivering the sermon. I believe, the second day after the sermon, Maulawī Ghulām Sarwar Şāḥib drew my attention to the fact that the announcement of the Promised Messiah^{as} also states that he will come into the world and with his messianic qualities and the blessings of the spirit of truth, he shall heal the disorders of many. In this prophecy, also, the word *Masīḥ* has been used.

Second, I saw in a dream that I have had idols broken. An indication of this is also found in the second part of the prophecy of the Promised Messiah^{as}; that is, with the blessings of the spirit of truth, he shall heal the disorders of many people. He states, that *Rūḥul Ḥaq* (the spirit of truth) refers to the Spirit of Tauḥīd [Unity of God] and the fact that the Existence of God is the only Fundamental Truth, and all other things are mere reflections and shadows. Therefore, by *Rūḥul Ḥaq* is meant the spirit of the Unity of God, through the blessings of which he would heal the the disorders of many.

Third, I also saw [in a dream] that I am running. Therefore, in the sermon I had mentioned that in the dream that not only am I quickly walking, but that I am running, while the earth goes on shrinking beneath my feet. The prophecy of the Promised Son also contains the words that he shall grow rapidly.

Similarly, I saw in the dream that I have travelled to some foreign countries, and there also, I have not stopped my work but rather intending to keep on progressing; for instance, I say, O Abdus -Shakūr [O Servant of the Most Appreciating God], now I shall proceed further ahead, and when I come back from

this journey, I shall see if in this period you have established the Unity of God, eradicated polytheism, and established Islām and the teachings of the Promised Messiah^{as} firmly in the hearts of the people. The Divine Words revealed upon the Promised Messiah^{as} also point towards this; it is written that he shall attain fame to the very corners of the earth. These words also indicate that he shall travel great distances, and will keep treading.

Then, the prophecy mentions that he would be filled with secular and spiritual knowledge. This has also been indicated in my dream. So in my dream I am proclaiming very loudly that I am one who been given the knowledge of Islām, and the knowledge of Arabic, and who was given the philosophy of this language in the very lap of his mother, along with the breast milk he was nursed with.

Then, it was written [in the prophecy] that he would become a source of manifestation of God's Glory. This is also clarified in my dream. As I have stated, in the dream my tongue was overtaken and God began to speak through my tongue; then, the Holy Prophet^{sa} arrived, and spoke through my tongue, and then the Promised Messiah^{as} came, and spoke through my tongue. This was an astonishing manifestation of God's Glory, which was also mentioned in the prophecy. As such, this another similarity found in both [the prophecy and the dream].

Then it was written that he would be a person of majesty and grandeur and wealth. And these are the words of the prophecy. It has also been shown in the dream that there is a nation among which I appoint a person as its leader, and say to him, in these words, like a powerful king addresses his subordinate:

'O Abdus-Shakūr, you shall be answerable to me in ensuring that in the shortest possible time, your country believes in the Unity of God, abandons polytheism, practices the teachings of the Holy Prophet^{sa}, and up-keeps the sayings of the Promised Messiah^{as}.'

These words made to issue forth from my tongue in the dream, can only belong to one possessed of majesty and grandeur.

And the mention, in the prophecy,

that We shall pour Our Spirit into him, is an indication that the word of God shall descend upon him. This is also mentioned in the dream. Now, under Divine influence, in the dream I believe that I am no longer speaking, but that through Divine revelation, words are being issued forth from my mouth. As such, this part of the dream, in fact, points towards the fulfillment of these very words of the prophecy that 'We shall pour Our Spirit into him.' (Friday Sermon, February 4, 1944, Khutbāt Maḥmūd, Vol. 25, pp. 69-71)

While addressing the 1936 Majlis Shūrā, when a large number of the Companions of the Promised Messiah^{as}, as well as a majority of the *Taba'in* (those who have seen the Companions) were present, Hazrat Muṣleḥ Mau'ūd^{ra} said: (Here, Huzoor^{aa} highlighted the fact that this was about eight years before Hazrat Muṣleḥ Mau'ūd^{ra} had made the actual claim that he himself was, indeed, the Muṣleḥ Mau'ūd)

At this time, for our Jamā'at, it is not just a question of Khilāfat, there are two additional questions! One is the question of nearness to the time of prophethood, and the second is the question of the Promised Khilāfat. These things are both such, as cannot be given to the believer of every Khalifa! People who do Baī'at a hundred or two hundred years from today, will not be recipients of these two things. The ordinary believers of that age aside, even the Khulafā' will be in need of seeking guidance from my words, my actions, and my directives. Not just me, in fact, they will be in need of guidance from your words, your actions, and your directives. [He is speaking of the the Companions who were present]. They would be Khulafā' of their time, but they would say that such person said or did such in that particular Khilāfat, and we too should act on this.

So this is not just a question of Khilāfat and *Nizām* (Administrative System), but a question of faith. Then, it is not simply a question of Khilāfat, but rather a question of Khilāfat that is Mau'ūd (Promised) Khilāfat; a question of Khilāfat that was established based on Revelation and Prophecy. One type of Khilāfat is that which Allāh establishes through election, and then He accepts him, but this is not that type of Khilāfat.

Huzoor^{aa} explained that Hazrat Muṣleḥ Mau'ūd^{ra} stated in regards to his own Khilāfat that he was not a Khalifa because the Jamā'at elected him after the demise of Hazrat Khalīfatul-Masīḥ I^{ra}. He says,

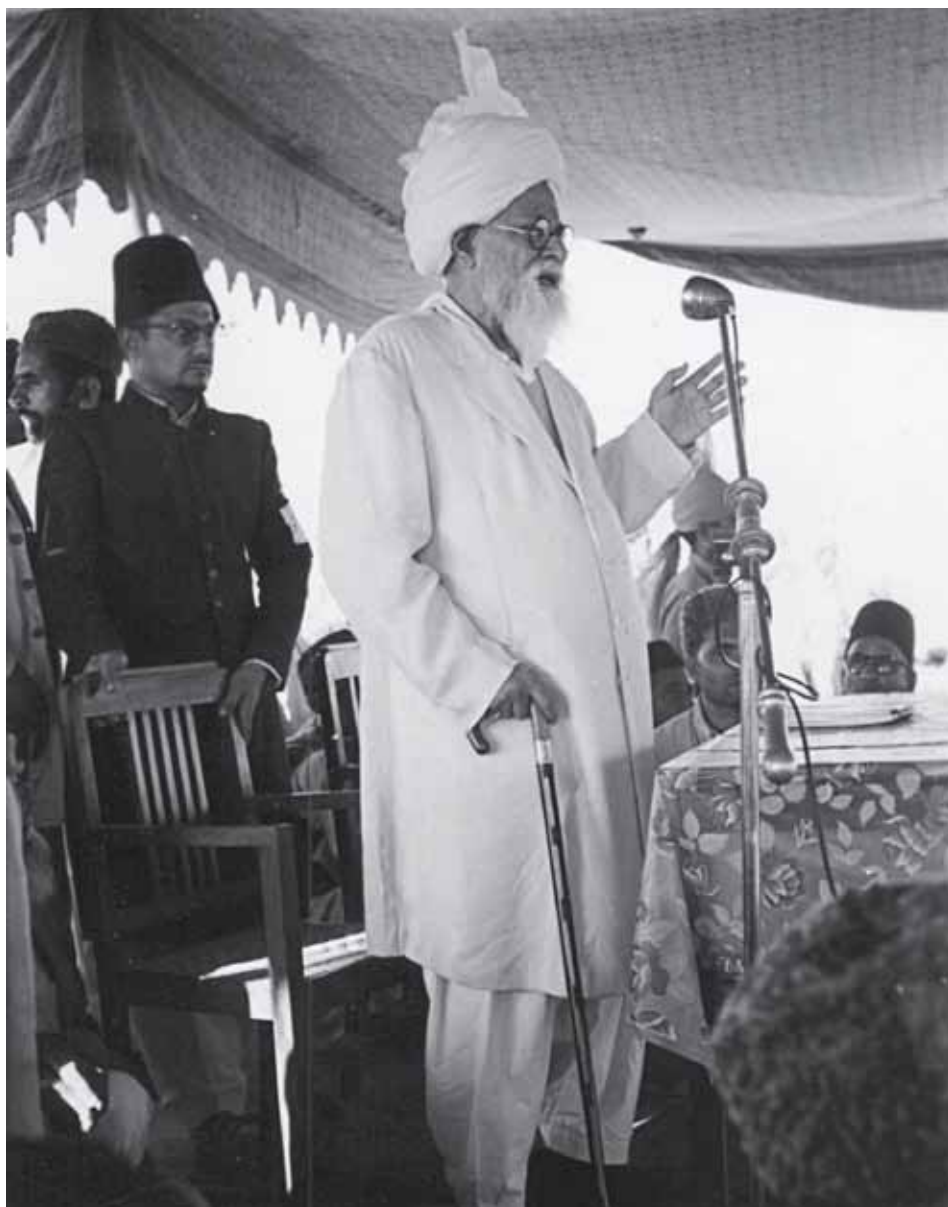
I am also the Khalifa because even before the Khilāfat of Hazrat Khalīfatul-Masīḥ I^{ra}, the Promised Messiah^{as} had stated, based on Divine Revelation, that I would be a Khalifa. Therefore, I am not just a Khalifa, but rather the Mau'ūd (Promised) Khalifa. I am not commissioned by God (as a Prophet), but my voice is the Voice of God, because God Almighty gave the tidings of it through the Promised Messiah^{as}. Therefore, the status of this Khilāfat is in between Prophethood and Khilāfat; and as such, this is not an opportunity the Jamā'at should waste, and should and still manage to be victorious in the sight of God.

Just as it is true that Prophets of God do not appear every day, so it is also true that Mau'ūd (Promised) Khalifas do not appear every day! Similarly, the occasion to say that a Prophet of God said such a thing to us twenty-five, thirty-years ago, does not come very often! How can the same spirituality and feeling of nearness, that can develop in a person who has heard directly from a Prophet of God thirty years ago, arise in the heart of a person who says two hundred years ago, the Prophet of God said such? Because, the one who says it two hundred years cannot personally testify to it, while the one says it thirty years after can in fact personally testify to it. (Khutbāt Shūrā, Vol. 2, pp. 18-119)

Huzoor^{aa} explained that on this basis, Hazrat Muṣleḥ Mau'ūd^{ra} said that the Khulafā' who would come in future would seek state things taking guidance from the words of those of this time.

Answering people who questioned that if he was Muṣleḥ Mau'ūd, why does he not make an announcement, Hazrat Muṣleḥ Mau'ūd^{ra} made the announcement in 1944 and said:

People have tried that I should make the claim of being the Muṣleḥ Mau'ūd, but really I have never felt the need for it. The opponents say that your followers call you the Muṣleḥ Mau'ūd, but you do not claim it yourself. However, I say what need have I to make the claim? If I am the



Muşleḥ Mau'ūd, then not claiming it, will not change my position in the least; when my stand is that a prophecy concerning one who not commissioned by God as a Messenger does not necessitate a claim, and a *Mujaddid* (Reformer) also falls into this non-commissioned one category. Then, what need do I have for making a claim? The Holy Prophet^{sa} had made a prophecy concerning the railway. Is it necessary that the railway makes a claim? There is the prophecy concerning the *Dajjāl* - the anti-christ; is it necessary for the *Dajjāl* to make a claim? But yes, in the case of one commissioned by God, there is a need for a claim. For a non-commissioned one, even if he is not aware that a prophecy is fulfilled in his person, there is no harm done!

In the list of *Mujaddidim* in Muslim *Umma*, which was published after been shown to the Promised

Messiah^{as}, how many were there who actually made a claim? I have heard, myself, heard the Promised Messiah^{as} say that he also sees Aurangzaib as *Mujaddid* of his time. But did he make any such claim? Umar bin Abdul Aziz is referred to as a *Mujaddid*. Did he make a claim? So, it is not necessary for a non-commissioned one to make any claim. It is only necessary for those commissioned by God to make the claim that they are the ones referred to in the prophecies. In the case of a non-commissioned one, only their works need to look at; if the work is fulfilled, what need is there for a claim? In such a case, even if he continuously denies it, we would still say he is, indeed, the fulfillment of the prophecy.

Even if Umar bin Abdul Aziz had rejected being a *Mujaddid*, we could still have said he was the *Mujaddid* of his age, because for a *Mujaddid*

there is no need to make a claim. A claim would only be needed for such *Mujaddidin* who have also been commissioned by God. But yes, those non-commissioned ones who revive Islām in their age, who destroy the attacks of enemies, we may call them a *Mujaddid*, eventhough may be completely unaware of it.

Huzoor^{aa} explained that the work of a *Mujaddid* is, therefore, to revive the teachings of Islām and repel the attack of the enemies of Islām.

Hazrat Muşleḥ Mau'ūd^{ra} continues to say:

Indeed, a commissioned one can only be a *Mujaddid* who makes a claim, as was the case of the Promised Messiah^{as}. Therefore, as far as I am concerned, there is no need for a claim to being the Muşleḥ Mau'ūd. And also, there is no need to worry about such questions of the opponents. There is absolutely no disrespect in this. The real honor is only that which is granted by Allāh, the Exalted, even if he is disgraced before the world. If he walks on God's path, then he would surely be honoured in the court of God. Even if a person uses lies to prove his false claim and uses his connivance and machinations to attain honor, he cannot attain honor in the court of God. And one who has no honor in the court of God, has only lost and not gained anything, no matter how much he appears to be honorable, and will ultimately be debased! (Khutbāt Maḥmūd, Vol. 22, pp. 59-60)

Then, in 1944 when Hazrat Muşleḥ Mau'ūd^{ra} finally made the claim and announced that he was the Muşleḥ Mau'ūd, he said:

The members of our Jamā'at repeatedly placed this and other such prophecies in front of me, and insisted I should declare being the one in whose person they have been fulfilled. But I always said to them, the prophecy itself manifests the person in whom it has been fulfilled, and if these prophecies are about me, the age shall, itself, attest to it that I am the one whom these prophecies relate to. And if they are not about me, the age, itself, shall attest against me. In both cases, there is no need for me to say anything. If these prophecies do not relate to me, then why would I become a sinner by saying they relate to me. And if they are indeed concerning me,

then where is the need for me to act hastily. Time will manifest things on its own.

Thus, just as it was said in the revelation from God, they wondered if he is the one, or should we look for another one? The world asked this question so many times that a long period has passed. There is even a prophecy of the Promised Messiah^{as} regarding a long period of passing. For example, the brothers of Hazrat Yusuf^{as} had said about Hazrat Yaqub^{as} that you will keep talking like this about Yusuf till you reach near death, or are destroyed. The Promised Messiah^{as} had this exact revelation. Similarly, the fact that he also had the revelation 'I smell the fragrance of Yusuf' also shows that it was the will of God that it should be manifested after a long period of time. I still firmly believe that even if I had not been informed by God that these prophecies are about me, right up to my death, and only the events, themselves, proved that these prophecies are fulfilled in my age and through my own hands, and therefore, I am their fulfillment, it would have been more than sufficient! For, the occurrence of a dream or revelation are only supplementary. Nevertheless, Allāh, the Exalted, has manifested this matter and given me knowledge of it, Himself, that the Muşleḥ Mau'ūd prophecies are about me. So for the first time, I asked for all those prophecies to be brought to me, and studied them with the intention of understanding their reality and see what Allāh, the Exalted, has stated therein.

Because the members of our Jamā'at always considered these prophecies were about me, I would avoid reading and pondering over them, lest I entertain some incorrect thoughts in my mind. But, today for the first time, I read all those prophecies, and now after studying them, by the Grace of God Almighty, I can say with full certainty and authority that Allāh has indeed fulfilled this prophecy through my person. (Khutbāt Maḥmūd, Vol. 25, pp. 59-60)

Huzoor^{aa} mentioned that there was a time when Hazrat Muşleḥ Mau'ūd^{ra} said that there was no need for him to make any announcement. Then, the time came when Allāh made it clear and disclosed to him that he was indeed Muşleḥ

Mau'ūd and that he should go ahead and make the announcement. At that time, he gave an open challenge to those who used to criticize him and those who did not believe. He said:

I say, and I say so swearing in the name of God Almighty, that I am the one in whose person the prophecy of the Muşleḥ Mau'ūd has been fulfilled, and I am the manifestation of those prophecies, which the Promised Messiah^{as} made in regards to the Promised One. Whoever thinks I am guilty of fabrication or that I have used lies or falsehood in this matter should come forward and engage in a *Mubāhala* (prayer duel) with me - or should take an oath in the name of Allāh, and invoking the wrath of God on the liar, and announce that God has told him I am false. Then Allāh, the Exalted, would deliver His verdict by Heavenly Signs as to who is the liar and who is the truthful. (Anwārul 'Ulūm, Vol. 17, pp. 645)

Huzoor^{aa} continued to mention some remarks that relate to other parts of the prophecy. One part of the prophecy that said he would be filled with secular and spiritual knowledge, and manifest and subtle knowledge. Hazrat Muşleḥ Mau'ūd^{ra} refers to the secular, manifest part of the prophecy when he says:

What this means is that he will not go and learn secular knowledge, but rather he will be taught such knowledge by God Almighty. It needs to be remembered that it is not said here that he will be an expert in secular knowledge, but the words are, 'he will be filled with secular knowledge.' What this means is that some other power will teach him this secular knowledge. His own effort and concentration and struggle will not have anything to do with it. Here, by secular knowledge is not meant mathematics, science etc. because it states he will be "filled" with such knowledge, which indicates that he will be taught these by God Almighty. And saying God Almighty will teach, does not mean He will teach math, science and geography etc., but rather that He (God Almighty) will teach him knowledge of faith, and of the Holy Qur'ān. The manner in which I was taught, itself, shows there was no human effort involved. From among my teachers some are alive and some have passed away, and the greatest favor upon me from among them all

is that of Hazrat Khalīfatul-Masiḥ I^{ra}. (Anwārul 'Ulūm, Vol. 17, pp. 565-566)

Then he says:

Allāh, the Exalted, taught me the knowledge of the Holy Qur'ān through an Angel. And he has developed such an ability within me, as if a person is granted the key to a vast treasure. There is no scholar in the world who can compete with me, and upon whom I would not be able to establish the supremacy of the Holy Qur'ān.

Hazrat Muşleḥ Mau'ūd^{ra} was speaking at Lahore and said:

There is a university here, and there are many colleges. There are very big scholars present here. I say to all those scholars that the expert of any discipline should come before me, and can attempt to attack the Holy Qur'ān through his knowledge; I shall be able to refute him and the world will see that I have overcome his objection. I claim that I will answer him based on the Holy Word of God, and I will refute his attack by use of the very verses of the Holy Qur'ān. (Anwārul 'Ulūm, Vol. 17, pp. 227)

In the book entitled, *The Message of Aḥmadiyyat*, Hazrat Muşleḥ Mau'ūd^{ra} states that he has been taught many things by Angels. At one place, he stated that an Angel taught him the meaning of Sūrah Fātiḥah:

Since then so many meanings of Sūrah Fātiḥah have been disclosed to me that there is no limit to them. And, it is my claim that for all spiritual knowledge and verities a person of any faith can derive from his/her entire holy scripture, I shall show far more than that just from Sūrah Fātiḥah. I have been giving the world this challenge for the longest period of time, but till today no one has accepted this challenge.

Proof of the existence of God, proof of the Unity of God, the need of Prophethood and truth, the signs of perfect *Sharī'a* and its need for humanity, prayer, decree, Resurrection and Day of Judgement, Heaven and Hell . . . Sūrah Fātiḥah sheds such light on all these topics that thousands of pages of other sacred texts cannot provide mankind with such illumination. (Anwārul 'Ulūm, Vol. 20, pp. 567)

Then he said:

After taking on the responsibilities of Khilāfat, Allāh, the Exalted, disclosed the verities and knowledge of the Holy Qur'ān in such abundance that now the Muslim *umma* is obliged till the Day of Judgement to study my books and derive benefit from them. What Islāmic issue is there which Allāh, the Exalted, has not made clear with all its details through me? The issue of Prophethood, disbelief, Khilāfat, destiny, decree, the disclosure of the needed Qur'ānic teachings, Islāmic Economics, Islāmic Politics, Islāmic Sociology etc.; nothing substantive was available on these topics for the last 1,300 years.

I was the one whom Allāh blessed to perform this service of the faith, and it was through me that Allāh, the Exalted, opened the doors to the knowledge of the Qur'ānic verities regarding these topics, which friends and foes alike are copying these days. No matter if anyone abuses me a hundred-thousand times and says all manner of good or bad things to me in similar number, whichever person will desire to spread the teachings of Islām in the world, he will have to seek my help, and will never be able to remain outside the pale of being beholden to me, whether they are *paighāmi* (those Aḥmadis who turned away from Khilāfat at the passing away of Hazrat Khalīfatul-Masīḥ I^{ra}) or from Egypt, their progenies, whenever they will desire to be of service to the faith, they will have to read my books and try to derive benefit from them. Indeed I can say without any shadow of arrogance that from among the Khulafā' the most material that has been gathered regarding these topics has been gotten together through me. So no matter what these people may say about me, and no matter how much they abuse me, if they will be the recipients of the knowledge of the Holy Qur'ān, it will be due to and through me and the world will be obliged to say to them that 'O foolish ones, whatever it is that you have been bestowed you have gotten from him so with what guise are you opposing him.' (Anwārul 'Ulūm, Vol. 15, pp. 587-588)

Then he said,

I delivered my first public address in 1907. It was the time of the Jalsa. Many people were gathered and Hazrat Khalīfatul-Masīḥ I^{ra} also was

present. I read the second rukū of Sūrah Luqmān and then presented its commentary. My own condition at that time was that because this was my first time and I was only 18 years old and there were so many high placed officials at it that upon beginning, everything became dark to me[,] and I had no idea of who was sitting in front of me and who was not. The speech lasted half an hour to forty-five minutes and when I sat down after making the speech, I recall that Hazrat Khalīfatul-Masīḥ I^{ra} stood up and said,

Mian I give you congratulations, you have made such an excellent speech. I am not saying this to you to make you happy. I want to assure you that I am one who reads much and I have studied many great commentaries, but even I have learned from your speech such points as not only have I never read in any previous commentaries but which I did not know of before today.

Now this was the sheer Grace of Allāh, the Exalted, otherwise the reality is that up till that time, neither was my reading extensive, nor had I spent a large amount of time in pondering over the meanings of the Holy Qur'ān. Despite this, Allāh, the Exalted, caused to issue forth from my tongue such subtleties and verities which had not been mentioned ever before. (Khutbāt Maḥmūd, Vol. 22, pp. 472-473)

Elaborating on the following phrase in the prophecy: he would be filled with the *Bāṭini 'Ulūm* (spiritual or subtle and hidden knowledge), Hazrat Muṣṭafā' Mau'ūd^{ra} states:

By this phrase is meant subtleties and verities that relate specifically to God as, for example, knowledge of the unseen, which He reveals upon such of His servants as are given some special service to perform in the world so that their connection with God Almighty may be manifested and they may thus be able to refresh, rejuvenate and re-establish the faith of the people. So in this also Allāh, the Exalted, has blessed me in a most special way and I have been bestowed hundreds of dreams and revelations which have to do with the knowledge of the unseen . . .

Even during the very life of the Promised Messiah^{as} when there was no question whatsoever of the idea even of Khilāfat occurring in one's

mind, I received this revelation from Allāh, the Exalted, [Arabic] 'Surely, those people who will believe in you will prevail over those who will oppose you till the Day of Judgement.' I conveyed this revelation to the Promised Messiah^{as} and he noted it down. This is the same verse that comes in the Holy Qur'ān about Hazrat 'Isā^{as} . . .

I have been conveying this revelation since a very long time to friends. Look how I was opposed, but how I was always bestowed victory. Those who refused to perform bai'at did immense propaganda, and said that the entire Jamā'at is being destroyed for the sake of a child, but all their efforts proved vain. I was then so unaware of these matters that when I heard this discussion, I wondered which child is being referred to. But, despite immense influence at the time, the propoganda of those who opposed me came to naught, and Allāh bestowed victory and success upon me. (Anwārul 'Ulūm, Vol. 17, pp. 579-581)

Elaborating on the part of the prophecy that states: 'he will convert three into four,' Hazrat Muṣṭafā' Mau'ūd^{ra} said:

It is not true that this is not fulfilled through me. I am the one who made three into four in many ways. First, in the way in which before me, Mirzā Sultan Aḥmad Ṣāḥib, Mirzā Faḍl Aḥmad Ṣāḥib and Bashir, the First were born and I was the fourth.

Second, in the way in which after me three sons were born to the Promised Messiah^{as}, and I made those three into four. Mirzā Mubarak Aḥmad, Mirzā Shareef Aḥmad and Mirzā Bashir Aḥmad and the fourth being myself.

Third, I was able to make three into four in the way in which among the surviving progeny of the Promised Messiah^{as} only us three brothers - myself, Mirzā Bashir Aḥmad Ṣāḥib and Mirzā Shareef Aḥmad Ṣāḥib - by virtue of having accepted the Promised Messiah^{as} were among his spiritual sons; Mirzā Sultan Aḥmad Ṣāḥib was not among his spiritual progeny. He had great faith in Hazrat Khalīfatul-Masīḥ I^{ra} but despite this in his period of Khilāfat, he did not accept Aḥmadiyyat. It did however appear from a vision of the Promised Messiah^{as} that Allāh, the Exalted, had destined guidance for him. But, he did not embrace Aḥmadiyyat in

the time of the Promised Messiah^{as} or the time of the Khilāfat of Hazrat Khalīfatul-Masīḥ I^{ra}. But when my time came, Allāh, the Exalted, arranged for things in such a way that he entered Aḥmadiyyat through me.

In this way, Allāh, the Exalted, bestowed upon a son of the Promised Messiah^{as} the ability to perform the baī'at at my hand in an extraordinary manner despite the fact that he was my elder brother and it is extremely difficult for an elder brother to perform baī'at at the hands of his younger brother. So after having performed the baī'at, he himself said, 'I remained away from doing the baī'at for a long time thinking, if I wanted to do baī'at I should have done it at the hands of the Promised Messiah^{as} or that of Hazrat Khalīfatul-Masīḥ I^{ra} upon whom I had great faith; how can I do baī'at at the hands of my younger brother?' But he said, 'in the end it seems I will have to drink this cup' and so he did the baī'at at my hand, and thus Allāh made me the one who made three into four . . . from the point of view of the spiritual progeny of the Promised Messiah^{as}, we were just three brothers, but then we became from three into four.

Furthermore, I am the one to make three into four from another point of view. I was born in the fourth year of the prophecy. The prophecy was made by the Promised Messiah^{as} in 1886 and I was born in 1889. Thus, 1886 was one, 1887 was two, 1888 three and 1889 four. Thus, in the prophecy it was also intimated that my birth would occur in the fourth year of the prophecy and in this way, also, I would be the one to make three into four. (Anwārul 'Ulūm, Vol. 17, pp. 635-637)

Hazrat Muṣṭafā Mau'ūd^{ra} says,

The fifth news that was given was that his descent would be the cause of the manifestation of the Glory of God. This was also fulfilled in my time. Thus, as soon as I was bestowed the robe of Khilāfat, the First World War happened and now the Second is underway through which the Glory of God is being manifested in the world. Perhaps some might say that there are millions of people alive, in whose lives these wars are taking place, so they can also say that these wars are in support of their truth. My reply is that if those

millions have been given the news of the unseen about these wars, then they can claim that these wars are a sign in support of their truth, but if they have not been given the details of these wars, then only the one to whom such details have been provided would be the one in whose favour these wars can be cited to support his truth. (Anwārul 'Ulūm, Vol. 17, pp. 627)

Referring to the part of the prophecy, 'he shall grow rapidly,' Hazrat Muṣṭafā Mau'ūd^{ra} says,

When I became Khalīfa, the treasury had just 14 annas [One Rupee, the currency in used in India was the equivalent of 16 annas in those days] and there was a debt of Rs 18,000. So much so that when I wrote the first announcement, the topic of which was *Who Can Stop the Work of God*, I did not have money to get it printed. Our maternal grandfather had at that time collected some funds for the building of a mosque, and from that money, he lent us Rs 200 for the printing of this announcement and said that when the treasury will begin to receive funds, this money would be repaid.

When there was a debt of Rs 18,000 and when the majority of the Anjuman was against me, and when the Secretary of the Anjuman was against me, and when the headmaster of the Madrassa was against me, these were my words that I wrote and published in this announcement at that time, according to the desire of God:

God desires that the unity of the Jamā'at should happen at my very hands. And there is no one who can stop this desire of God. Do they not see that there are only two ways open to them. Either they perform baī'at at my hand and thus refrain from creating division in the Jamā'at, or by following their own evil desires make barren the garden that was watered by the blood of those holy people who came before us. Whatever happened happened, but now there remains no doubt that the unity of the Jamā'at can only happen in one way and that is that baī'at should be taken at the hand of the one whom God has made Khalīfa. Otherwise, every single person who moves in opposition to him shall be the cause of division . . .

I further wrote that if the entire

world were to accept me, my Khilāfat cannot become greater and if they all, God forbid, abandon me, even then my Khilāfat will not be affected in any way. Just as a Prophet is a Prophet, even all alone, similarly, a Khalīfa all alone is still a Khalīfa. So blessed is he who accepts the decision and determination of God. The burden God has placed upon me is immense and if His Help were not available to me, I would be unable to do anything. However, I have firm faith in that Holy Being that He shall certainly Help me. Suffice it to say that all manner of oppositions came into being, political as well as religious, internal and external. But, God Almighty always enabled me to take the Jamā'at to greater and greater progress and advancement. (Anwārul 'Ulūm, Vol. 17, pp. 219-222)

It was also prophesized that "He shall be the cause of the release of those enslaved." Referring to this, Hazrat Muṣṭafā Mau'ūd^{ra} says:

Allāh, the Exalted, also fulfilled this through me. First in this way that he gave those nations guidance, towards whom the Muslims had paid no attention, and they were before in entirely lowly and miserable state of existence. They were living lives of slaves. They had no education available to them, nor was their culture and civilization at all advanced, nor was [there] any arrangement for their training as are some areas in Africa, and the world had thrown them away and abandoned them. Their only use was as menial labour and service to others. Thousands of people from such countries entered into the fold of Islām through me. In these countries . . . Christianity had been spreading with great speed, and even now in many such areas[,] there is the domination of the Christians, but under my instructions, our missionaries went to such areas, and they were successful in making thousands of erstwhile polytheists into Muslims and brought thousands from Christianity into Islām.

This has had such immense effect on the Christians that in a very big organization of the Christians in England, which has Royal patronage and is ascribed by the government the duty to preach Christianity, it had set up a commission with the intent to discovering why the



progress of Christianity has stopped in West Africa. The report that this commission presented before the organization had more than a dozen mentions of the Aḥmadiyya Muslim Community, and it stated that this Jamā'at has brought the progress of Christianity to a halt. Suffice it to say that in West Africa and America, in both these countries the people of African descent are embracing Islām in large numbers. This is the way in which by spreading Islām among these nations, Allāh has made me the means of the release from bondage of these nations and has bestowed upon me the ability to help increase the level of their means of living.

Then in this same context, the case of the people of Kashmir is a powerful testament to the truth of this prophecy in my favour. And anyone, who ponders on these

events with sincerity, will not fail but to arrive at the conclusion that it was through me, indeed, that Allāh furnished the means for the release of the Kashmiri people from the bondage and caused their enemies to lose. (Anwārul 'Ulūm, Vol. 17, pp. 614-615)

There are two great parts of this prophecy. The first has to do with the promise of Allāh that I will cause thy name to reach the corners of the earth. Now by just being the son does not guarantee that his name would reach the corners of the earth. Soon after my birth, the Promised Messiah^{as} started to take bai'at, and thus the Movement was established in the world. Then I established in various parts of the world missions of the Community. At the time of the death of the Promised Messiah^{as}, the Jamā'at was established in India and

to some extent in Afghanistan. Allāh blessed me, as had been prophesied, that I would establish the missions of the Aḥmadiyya Jamā'at in many different countries.

So in the early days of my Khilāfat, I established missions in England, Ceylon and Mauritius. Then this movement kept growing and growing. Missions were established in this way in Iran, Russia, Iraq, Egypt, Syria, Palestine, Lagos, Nigeria, Gold Coast (now Ghana), Sierra Leone, East Africa, Europe, England, Spain, Italy, Czechoslovakia, Hungary, Poland, Yugoslavia, Albania, Germany, USA, Argentina, China, Japan, Malaysia, State Settlements, Java, Sumatra, Solovia, and Kashgar. From among the missionaries sent, some are in jail in the hands of our enemies, while others are busy carrying out their work, and some missions have been closed due to the war that is ongoing. Suffice it to say that there is no nation that is not familiar with the Aḥmadiyya Movement in Islām. There is no nation in the world which does not feel that Aḥmadiyyat is a growing flood which is coming towards their countries.

The governments are feeling the effect of its activities, and indeed some governments are trying to subdue it also. (Huzoor^{aa} said that this was not only true of that age it is true today as well). Thus when our missionary went to Russia, he was subjected to great tortures, and he was beaten and kept jailed for a long period of time, but because it was the promise of God that He would cause this Movement to spread and would give it fame through me to the very corners of the earth, so He caused Aḥmadiyyat to reach to all these places by His Grace and indeed in some places caused very sizeable Jamā'ats to become established. (Anwārul 'Ulūm, Vol. 17, pp. 207)

There are many parts of the prophecy which became fulfilled in the person of Hazrat Muşleḥ Mau'ūd^{ra} and indeed were fulfilled many a times and at different places, and they kept manifesting the truth of the Promised Messiah^{as} and kept increasing the honor and esteem in which the Holy Prophet Muḥammad^{sa} is held.

May Allāh keep raining His Mercy upon Hazrat Muşleḥ Mau'ūd^{ra} and grant us also the ability to discharge our duties! *Amīn!*

A Grand Sign and Fulfillment: In Light of the Writings of the Promised Messiah^{as}

Usman Shahid Şāhib, Missionary AMJ

Every year the Jamā'at celebrates *Jalsa Muşleḥ Mau'ūd* on February 20th. This special day is an excellent opportunity to learn about the famous and oft-referenced prophecy and the ways in which its context, importance and fulfillment speak to the larger notion of establishing the renaissance of Islām and its final destined victory. The world has witnessed this glorious prophecy being fulfilled in the person of Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, Khalīfatul-Masiḥ II; this fact is easily verifiable by looking at the miraculous ways in which Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} fulfilled each and every aspect of this grand prophecy through his extraordinary services. With a slightly different approach, this article will draw upon the writings of the Promised Messiah^{as} and illustrate that not only was the prophecy of Muşleḥ Mau'ūd inherently miraculous and fundamentally important, but that according to the Promised Messiah^{as}, it was fulfilled in the person of his son, Maḥmūd. In truth, this prophecy was not about him (individually) but about the **symbol** he represented in proving the truthfulness of the Holy Prophet^{sa} and the final victory of Islām by fulfilling the 52 major characteristics the prophecy spoke of through the course of his life extraordinary.

The Context

The context under which this prophecy was made can be summarized as follows. When the attacks upon Islām had reached their absolute extremity by non-Muslims, the revival and restoration of the beauties of Islām rested upon the shoulders of one – no less than he who was foretold by the Holy Prophet^{sa} to take on this very task and spur the renaissance of Islām. Accordingly, the Promised Messiah^{as}, in seeking a great sign from God, at this important juncture, went into solitude

for a period of 40 days in a town called Hoshiarpur. It was during this period that God accepted the prayers of the Promised Messiah^{as} in granting him this unique and grand sign he had entreated. God the *Al-Mujīb* [“the Answerer of Prayers”] granted him the glad tidings of a glorious and extraordinary son who would have very specific attributes. This prophecy was written on February 20, 1886. The portion of the prophecy which is directly about the Promised Son is as follows:

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 Allāh, for Allāh's Mercy and Honour have equipped him with the Word of Majesty. He will be extremely wise and intelligent, and will be meek of heart, and will be filled with secular and spiritual knowledge. And 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 Allāh 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

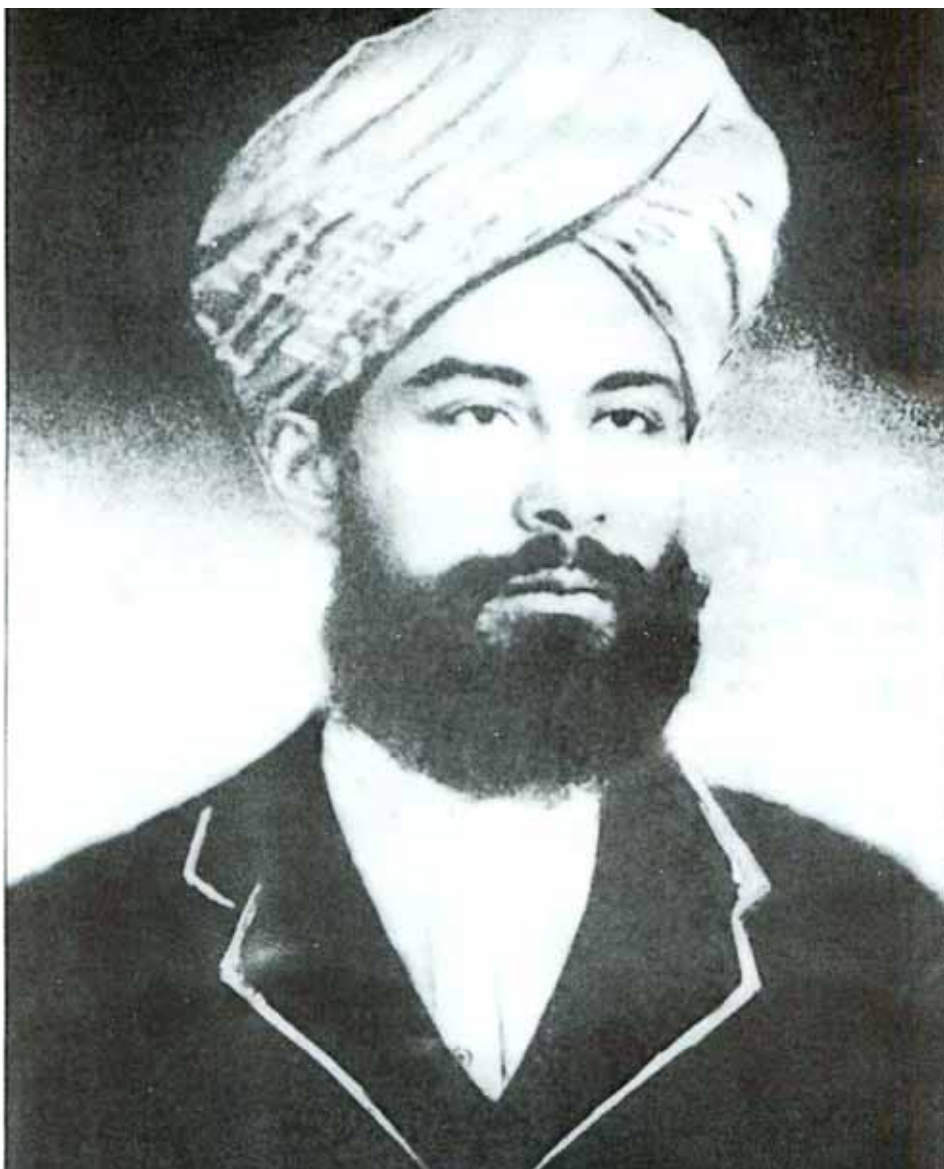
to his spiritual station in heaven. This is a matter decreed.¹

While other parts of the prophecy spoke about the progeny of the Promised Messiah^{as}, the most substantial portion of the prophecy was related to the Promised Son/Reformer as stated above. A month after the publication of this prophecy, he published another announcement in which the Promised Messiah^{as} described a time-frame for the fulfillment of this prophecy, and said that this Promised Son, “by the promise of God will surely be born within a period of 9 years.”²

Sequence of Events Related to this Grand Prophecy

It would be helpful to get a bird's eye view of the sequence of events that surround this prophecy.

1. February 20, 1886 – After Divine guidance/tidings, the Promised Messiah^{as} writes a note of the Prophecy of Muşleḥ Mau'ūd.³
2. March 1, 1886 – Prophecy of Muşleḥ Mau'ūd is published in an appendix of the newspaper *Riyad Hind*.⁴
3. March 22, 1886 – The Promised Messiah^{as} clarifies that the Promised Son will be born within a period of 9 years (and that he could be born earlier or later but definitely within a 9 year time frame).⁵
4. April 15, 1886 – A daughter named Asmat is born (passes away in 1891).
5. August 7, 1887 – A son named Bashīr (*Awwal* or “First”) is born.
6. July 10, 1888 – The Promised Messiah^{as} states that another son will be born in the near future named Maḥmūd Aḥmad who will be a person of great resolve.
7. November 4, 1888 – Bashīr (*Awwal*) passes away.



8. December 1, 1888 – The publication of *Sabz Ishtihār* (The Green Announcement) reemphasizes that the Promised Son would, indeed, be born within the 9-year time frame as was promised by God.
9. January 12, 1889 – Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd^{ra} Aḥmad Ṣāhib is born – the person who fulfilled this great prophecy in the most glorious and manifest manner.

The most important point to note here is that the Promised Messiah^{as} foretold that he would be granted this Promised Son in a period of 9 years; however, the prophecy neither stated that the first child to be born (after the prophecy) would be the Promised Son, nor stated that no other child can be born within that period. Rather, it simply gave the tidings of a Promised Son, and clarified thereafter, a time-frame of 9 years for its fulfillment. However, the opponents levelled accusations when he had a

daughter (who passed away few years later), and then had a son named Bashīr (Awwal), who passed away shortly afterwards; in both instances, the opponents expressed extreme derision and disrespect, stating that the prophecy is not fulfilled. In response, the Promised Messiah^{as} published announcements that clarified his stance and exposed their false interpretations of the Divine Prophecy. At the passing away of Bashīr (Awwal), he wrote a detailed and timely publication, *Sabz Ishtihār* (the Green Announcement) in which he once again explained the details of the Prophecy and emphatically reiterated that the tidings of the Promised Son were from God and that they would most certainly be fulfilled in the given period. And just as God had told him, the Promised Son was born well within the appointed term as can be seen by the dates mentioned above.

Not Just a Prophecy but also a Grand Heavenly Sign

This prophecy was a manifestation of Divine Succour, but the ways in which it was to be fulfilled also demonstrated its Divine origin and nature. The Promised Messiah^{as} stated:

“Even an ignorant person can understand, by looking at the context of the prophecy in its entirety, that it [the Prophecy] is beyond the power of man and can leave no one in doubt as to its Divine origin.”⁶

The Prophecy was inherently miraculous, for in the first place it would fulfill a prophecy of the Holy Prophet^{sa} and therefore, further prove his truthfulness to the world. In speaking of the extraordinary nature of this prophecy, the Promised Messiah^{as} stated on March 22, 1886:

This is not just a prophecy. Indeed, it is a grand heavenly Sign which Almighty God has shown for demonstrating the truth and greatness of the noble, compassionate and merciful Prophet, Muhammad^{sa}. This Sign is hundreds of times greater and better and more perfect and more exalted and more complete than bringing a dead person back to life . . .⁷

As such, the prophecy was a grand Heavenly Sign that demonstrated the truth of the Holy Prophet^{sa}. In his book *Ā'ina Kamālāt Islām*, the Promised Messiah^{as} in discussing the Prophecy of Muṣṭafā Mau'ūd states:

The Holy Prophet^{sa} has already given the tidings that when Promised Messiah^{as} comes, he shall marry and he shall have progeny. This points towards the fact that God Almighty will grant him (the Promised Messiah) such a pious son, who will be a likeness of his father, and will not be against his father, and he will be among the honourable ones of Allāh. And the secret in this is that whenever God gives the tidings of progeny or children to the Prophets or Saints, He does so only when He has destined to grant righteous progeny; and this glad tidings (of Promised Son) is such as was given to me many years ago and even before my claim (of Promised Messiah and Mahdī).⁸

From the above, it is quite clear that this prophecy and the ways in which it is linked with the Holy Prophet^{sa}'s words (Arabic – “he will marry and have progeny”), the Promised Messiah^{as} knew that this would be fulfilled not through some spiritual son to come in another

age, but through his own physical son. The Promised Messiah^{as} states in his book *'Ijāzul Masīh*:

And when we depart from this world, after us no other Masīh shall appear until the Day of Judgment, neither from the Sky nor from a cave, but that Promised Son who has already been described in the words of my Lord.⁹

The Promised Messiah^{as} claimed that he would be granted a glorious son and he would be born within a specific time-frame; while a child may be expected after marriage, a normal person cannot guarantee that he would have a son, much less in a given time-frame. However, this guarantee was given to the Promised Messiah^{as} under Divine guidance. Yet, what is even more astonishing than the guarantee of the son within a specific time-frame is that it was juxtaposed with such explicit details of the extraordinary attributes of this son as could not have been conceived by human intellect. For the prophecy to state that the Promised Son would have 52 extraordinary and expansive attributes was beyond the realm of human capacity.

The specificity of this prophecy itself shows that it was from God, and its fulfillment was under Divine Will. And most importantly, if this prophecy was fulfilled in the way it was supposed to be, it would certainly be from God, and therefore prove the truthfulness not only of the Promised Messiah^{as}, but also the Holy Prophet^{sa} and Islām.

Fulfillment of the Prophecy According to the Promised Messiah^{as}

When studying the writings of the Promised Messiah^{as} and considering them collectively and in their appropriate context, a very important point comes to light. According to the Promised Messiah^{as}, there was no ambiguity, no doubt and no apprehension, as to the person who was the fulfillment of this prophecy.

The Promised Messiah^{as} wrote an announcement known as the *Sabz Ishtihār* (Green Announcement). In actuality, this announcement holds the key to understanding the prophecy of Muşleḥ Mau'ūd. More specifically, the Promised Messiah^{as} has described two distinctive ways in which God manifests His Mercy for His people; he explicitly states how each of these two ways of God's Grace were shown through his own example. He states:

There are two important means through which God sends down



His Grace and showers His spiritual blessings:

- (i) He tests people through trials and tribulations, and then He opens the doors of His mercy and forgiveness to those who show forbearance and remain steadfast in the face of these trials. He says: [Arabic] It is Our practice that We cause the believers to pass through great trials and tribulations, and We bestow Our Grace and Mercy to those who persevere and We open for them the paths of progress.
- (ii) The second means by which God's Grace is manifested is that He sends His Messengers, Prophets, Imāms, Saints and Khulafā', so that people may find the right path through their teachings, and attain salvation by following their example.

Now, through my progeny, God has willed to use both these means for manifesting His Grace. First of all He sent Bashīr so that He may bring glad-tidings to those believers who remain steadfast and may fulfill the connotation of his name Bashīr [Bearer of Glad-tidings]. For the thousands of believers who, merely for the sake of Allāh, shared the sorrow of his death, Bashīr became a forerunner and an intercessor from God, and he brought them many hidden blessings . . . In order to manifest the second method for bestowing His Grace God will send the second Bashīr, as prophesized in the announcement of July 10, 1888, issued prior to the death of the first Bashīr, in which God revealed to me that He will give me another Bashīr who will be called Maḥmūd and will possess great resolve. ([Arabic] Allāh creates what He wills). God also revealed to me that the prophecy

of February 20, 1886 pointed to the birth of two virtuous sons. Up to the words, “blessed is he who comes from heaven”, the revelation refers to Bashīr the First, who was a source of spiritual blessings, and thereafter the revelation refers to Bashīr the Second.¹⁰

From the above, it is self-evident and very clear that there were two Bashīrs mentioned in the original prophecy. The words of the prophecy after “blessed is he who comes from heaven” speak of the second Bashīr. In his person (“Bashīr who will be called Maḥmūd”), Allāh would manifest the “second method” for bestowing His Grace which puts him in the category of the “Messengers, Prophets, Imāms, Saints and Khulafā’”; since Promised Messiah^{as} was himself in the category of Messengers and Prophets, what this meant was that this Promised Son would hold the status in the category of Imāms/Saints/Khulafā’ – that is to say, he would be the “Promised Reformer.” As such, the second Bashīr was the Promised Reformer and the Promised Son about whom God had spoken of in the original prophecy.

Indeed, the specific attributes mentioned in this portion of the prophecy [quoted on the first page] were for Bashīr the second, who was going to be the Promised Reformer – the same “second Bashīr who will be called Maḥmūd.” Therefore, in the *Green Announcement* it was made abundantly clear that this second Bashīr, Maḥmūd, who is to be born within the given period (of 9 years from the initial prophecy) is the Promised Reformer.

The *Green Announcement* was published prior to the birth of Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. However, there is plenty of evidence in the statements of the Promised Messiah^{as} which indicate, in every instance, that whenever he alluded to the Promised Son, Bashīr the Second, mentioned in the *Green Announcement*, he always considered Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} as its recipient. The following are some of those statements:

1. “My first son, who is alive and is named Maḥmūd, was not yet born when I was given the glad tidings of his birth through a vision. I saw his name Maḥmūd written on the wall of a mosque. Thereupon, I published an announcement on green paper, and it was issued on December 1st, 1888.”¹¹
2. “The birth of my elder son Maḥmūd was prophesied in the Announcement of July 10, 1888 and

the Announcement of December 1, 1888, which was printed on green paper; and it was also stated in the *Sabz Ishtihār* that the son about to be born would be named Maḥmūd, and this announcement was distributed to hundreds of thousands prior to the birth of Maḥmūd . . . Then after this prophecy had been publicized fully through these announcements and no denomination was left unaware of it among the Muslims, Christians or Hindus, then by the Grace and Mercy of Allāh, Maḥmūd was born on Saturday January 12, 1889 CE, *Jamadi’ul-Awwal* 9, 1306 AH, Sunday.”¹²

3. “Then, another sign is that the three sons who are living, before each of their birth, the news was foretold. The birth of Maḥmūd, my elder son, was prophesied clearly in the *Sabz Ishtihār* together with the name Maḥmūd. That announcement was published with reference to the death of the first boy and comprised several pages like a pamphlet.”¹³
4. “The fifth prophecy was concerning the birth of my son Maḥmūd that he would be the next to be born and would be named Maḥmūd. This prophecy was published in the *Sabz Ishtihār* which was distributed in thousands and is still available. That son was born within the term of the prophecy and is in his ninth year.”¹⁴
5. “Thus—if according to the Divine will—by delay was meant only the period which has elapsed before the birth of this son who has been named Bashīr-ud-Dīn Maḥmūd by way of good omen, then it would be no wonder if he should prove to be the Promised Son. . . .”¹⁵
6. “On the 7th page of the *Sabz Ishtihār*, there is a glad tiding of the birth of another son stating that a second Bashīr will be given to us whose second name will be Maḥmūd; although he has not been born up to now, December 1st, 1888, but he shall be born according to the Divine promise within the specified time-frame . . . this is the statement in *Sabz Ishtihār* on page 7, according to which a boy was born on January 12, 1889 who was given the name of Maḥmūd and is alive by the Grace of Allāh, and is now thirteen years old.”¹⁶

Indeed, from the writings of the Promised Messiah^{as} it is very clear that the Promised Son according to the Promised Messiah^{as} was no one other than Maḥmūd; no other

son was named Bashīr and Maḥmūd. Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} was the only one given these names. The Promised Messiah^{as} also stated:

“The Promised Reformer has been named Faḍl in the revelation. His second name is Maḥmūd, and his third name is Bashīr Thānī [Bashīr the Second]. In another revelation, he has been named Fazl ‘Umar.”¹⁷

Conclusion:

The fact that Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} was the Promised Reformer is completely unambiguous from his long, illustrious, and extraordinary services to Islām, which perfectly and completely highlight the fulfillment of not one, not two, but **all** 52 characteristics given in the prophecy, leaving no trace of doubt. This son became the second Khalīfa and through him spread the message of Islām Aḥmadiyyat to the corners of the world; it is through him that the nations of the world attained blessings; through him the status of Islām and the status of the Holy Qur’ān was manifested to the world; through the blessings of his messianic qualities and the holy spirit many recovered from sickness; through his extreme intelligence and understanding a world has benefitted; and he was one who became a source of release for many in bondage. That he was a fulfillment of every attribute of the prophecy is by no means hidden from the world.

However, the fulfillment of this grand Prophecy in the person of Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} was, in reality, no surprise at all. The Promised Messiah^{as} himself knew and expounded with clear evidence, as quoted in this article, that this prophecy has been fulfilled in the person of Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, the Muṣṣleḥ Mau’ūd^{ra}.

It is for this reason that from the very beginning, whenever the elders of the Jamā’at spoke of the Prophecy of Muṣṣleḥ Mau’ūd before the Jamā’at, they expressed a definite belief that due to being the fulfillment of the prophecy in the *Sabz Ishtihār*, Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} is the Muṣṣleḥ Mau’ūd. The definitive knowledge of his being the Promised Son paralleled with the astonishing ways in which each element of the Prophecy was fulfilled in the course of his life.

Continued on page 21...



Fasting in Abnormal Timings

Scientific knowledge should be used in matters of religion

**EXCERPTS FROM THE SERMON OF
HAZRAT KHALĪFATUL-MASĪH IV^{RH}
DELIVERED ON JAN. 19, 1996**

Therefore, you should understand the true meaning of the month of Ramaḍān. When the visible signs cannot be used to determine the length of days and nights, then it is incumbent upon you to estimate the normal durations of days and nights.

GUIDANCE FROM THE HOLY QUR'ĀN

According to the Holy Qur'ān, a normal day is considered when there is a period of absolute darkness between the whiteness of dawn and the darkness of dusk [night], i.e., as per the Holy Qur'ān, the white thread is separated from the black thread.

["... eat and drink until the white thread becomes distinct to you from the black thread of the dawn" (2:187)]

If both threads are white, then how can they be separated?

FORMATION OF RESEARCH COMMITTEES

Therefore, those Jamā'at members that are situated closer to the North Pole or South Pole should form boards of scholars and experts who can guide their respective Jamā'ats.

The fact of the matter is that even within the same country, the days of Ramaḍān can be an abnormal length in some parts, and in other parts they are of normal length. Hence, instead of asking *Markaz* to do all the calculations, different Jamā'ats should understand the principle and consult their local observatories, weather networks and other relevant government departments to make the schedule for Ramaḍān well in advance. They should state that such and such Jamā'at will follow the normal schedule for these specific dates and will adapt to the abnormal schedule from these

specific dates.

RAMAḌĀN TIMINGS AND PRAYER TIMINGS CAN BE ADJUSTED

Indeed, the meaning of the Holy Qur'ān understood by the Holy Prophet Muḥammad^{sa} was correct, and allows you to establish a modified schedule of prayer timings and the times of the fast.

There are two ways of fasting that one can follow during abnormal length of days. One option is to split the day in two equal parts, 12 hours of day and 12 hours of night. However by doing this, one may end up with a big difference between the abnormal days and the remaining days. Whenever the abnormal days will be joined with normal days, the difference between the two will be very large. Therefore, in my opinion, the second option is better, which is that such Jamā'ats should follow the nearest Jamā'ats that have normal length of days and nights. For example, a city that is situated at 60° to 70° North should follow another city that is situated at 40° to 50° north, where the whole month of Ramaḍān has a normal length of day and night. In other words, instead of following a city closer to the equator, it makes more sense to follow a city that is slightly more north and has normal timings, and fast according to their schedule. Similarly, the timing for *Tahajjud*, *Iftār* and *Sehar* should also be adopted from the nearest normal city.

UNITY IS IMPORTANT

Insh'Allāh, if this principle is followed, then despite the difference in timings, the whole Islāmic community will be united. The unity lies in following common principles and not in creating new rules. The guidance provided by the Holy Qur'ān and the Holy Prophet^{sa} is clear and absolute. If we follow this, then it would not make any difference if Ramaḍān starts differently or has

different timings. The unity lies in obedience of One God and does not lie in manmade clocks.

I hope that, after today, I will not receive letters asking what to do in abnormal situations. Based on these instructions, these countries should form committees and guide members of the Jamā'at. I have explained this with absolute clarity and there is no doubt left.

Continued from page 20...

(Endnotes)

1. *Majmū'ah Ishtihārāt*, Vol 1, pp 100-103. Qtd in *Essence of Islām*, Vol 5, pp 45-46.
2. *Majmū'ah Ishtihārāt*, Vol 1, pp 113.
3. *Majmū'ah Ishtihārāt*, Vol 1, pp 100-103. Qtd in *Essence of Islām*, Vol 5, pp 44-48.
4. *Majmū'ah Ishtihārāt*, Vol 1, pp 100-102. Qtd in *Essence of Islām*, Vol 5, pp. <<>>
5. *Majmū'ah Ishtihārāt*, Vol 1, pp 113. Qtd in *Essence of Islām*, Vol 5, pp 48.
6. *Majmū'ah Ishtihārāt*, Vol. 1, pp 114-115, March 22, 1886.
7. *Majmū'ah Ishtihārāt*, Vol. 1, pp 114-115, March 22, 1886.
8. *Ā'ina Kamālāt Islām*, Vol. 5, pp 578, footnote.
9. *Ijāzūl Masīh, Rūḥānī Khazā'in* Vol 18, pp 73.
10. *The Green Announcement*, pp 18-19, footnote.
11. *Tiryāqul Qulūb, Rūḥānī Khazā'in*, Vol. 15, pp 214.
12. *Tiryāqul Qulūb*, pp 42, *Rūḥānī Khazā'in*, Vol. 15, pp 219.
13. *Anjām Ātham*, printed 1897, pp 15, *Rūḥānī Khazā'in*, Vol. 11, Appendix, pp 299.
14. *Sirāj Munir*, pp 31, printed 1897, *Rūḥānī Khazā'in*, Vol. 12, pp 36.
15. *Ishtihār Takmil Tabligh*, January 12, 1889, *Majmū'ah Ishtihārāt*, Vol. 1, pp 191-192.
16. *Ḥaqīqatul Wahī, Rūḥānī Khazā'in* Vol 22, pp 373-374.
17. *Sabz Ishtihār, Rūḥānī Khazā'in*, Vol. 2, pp 467, footnote.



Hāfiz Hājī Syed Shāfi Aḥmad Şāhib^{ra}

A Young Companion of the Promised Messiah^{as}

Syed Hasanat Aḥmad Şāhib

My father, Syed Shāfi Aḥmad Şāhib^{ra}, was an extremely fortunate companion of the Promised Messiah^{as}, as he was paternally the 42nd descendant of Holy Prophet^{sa}, and was maternally the 45th descendant of Holy Prophet^{sa}.

At a very young age he was fortunate to have attended the religious institution Dārul ‘Ulūm Deoband where he mastered in Arabic grammar.

At the age of 13, he reached Qādiān and accepted Aḥmadīyyat at the hand of the Promised Messiah^{as}. Once Huzoor^{as} came to know that he was from Delhi, he mentioned this fact to Hazrat Ammān Jān Şāhib^{ra} who immediately identified him as belonging to the Syed family, and Syed Shāfi Aḥmad Şāhib^{ra} then had easy access to Huzoor’s^{as} house. It is in this way that another descendant of Khawaja Mīr Dard Şāhib joined Aḥmadīyyat. Hazrat Mīr Nasir Nawab Şāhib^{ra} had already been an Aḥmadī as Hazrat Ammān Jān Şāhib^{ra} had married the Promised Messiah^{as}.

Syed Shāfi Aḥmad Şāhib^{ra} was a well-spoken man, with complete command of the Urdu language, and so he was often in great demand to speak at public events. When he would attend scholarly meetings, he would win the attention of the audience due to his well-spoken manner and his fluency in the Urdu language, and people enjoyed listening to him. He generally concluded his speeches by conveying good news, and with pride, he would say that the Promised Messiah^{as} had arrived. The moment he would mention this name, there would be a great uproar that a Qādiāni was addressing them.

There are a number of occasions that some scholars, when going to address a big meeting, would request Syed Shāfi Aḥmad^{ra} to accompany them as a relief speaker, and he would establish such a rapport with the audience that they

would insist on listening to him rather than the speaker. It was only when he would mention the big news of the truthful arrival of the Promised Messiah^{as} that the audience would become unruly.

Syed Shāfi Aḥmad Şāhib^{ra} was in a way an untitled *Muballigh* (one who spreads the message of Islām).

On his return to Delhi from Qādiān in 1918, he started a publication *Muhaqqiq*, which was dedicated to publishing the arguments and documents in support of the truthfulness of the Promised Messiah^{as}.

In 1922, Syed Shāfi Aḥmad Şāhib^{ra} produced a book under the same title, *Muhaqqiq*. This was a well-received book that converted a number of readers to Aḥmadīyyat.

In a meeting I had with Maulānā Muftī Saifur-Rehman Şāhib in Toronto, he told me that he came to know about Aḥmadīyyat from my father’s book *Muhaqqiq*. Maulānā Saifur-Rehman Şāhib related that he was studying at Jāmi’a Ashrafia Nīla Gumbad, Lahore, when his teacher advised him not to touch this book *Muhaqqiq*. This aroused his curiosity and led him to learn about Aḥmadīyyat. He said that he picked up the book quietly and took it home to read it. He said that the book solved a number of points and brought him to understand Aḥmadīyyat, and thereafter he also read other books including *Kazzābon Ka Anjām* and *Qaul Sadīd*.

The in-charge of the school of Dārul ‘Ulūm Deoband wrote a book to misguide people about the meaning of *Khatm Nabūwwat* [the finality of Prophethood], upon which Syed Shāfi Aḥmad Şāhib^{ra} wrote *Qaul Sadīd*. This book contained six hundred verses in support of the verse of *Khātamun-Nabīyyīn*, and caused an uproar among the Sunni scholars.

He also wrote *Lughatul Qur’ān* in which he

explained the meaning of difficult Arabic words and arranged these words in the order that one can find the related verses and *rūkūs* in the Holy Qur’ān. In addition to this, he also formatted a version of the Holy Qur’ān in such a manner that every verse had the Urdu translation under it. It took 300 pages to translate the first part of the Qur’ān in Urdu.

He also translated part of *Saḥīḥ Bukhārī*. In order to counter the arguments of a scholar in Delhi, known as Mirzā Hairat, he wrote a book entitled, *Mirzā Hairat ka Photo*. He was the author of four dozen books, and in every book he tackled one aspect or issue of Islām in a scholarly way.

In order to establish the superiority of Islām and the Holy Qur’ān for the younger generation, he wrote four novels that hold arguments about the superiority of Islām and the Holy Qur’ān. The Promised Messiah^{as} has at one place observed that if a novel is written to convey some sound advice in a good language, then they are welcome (*Malfūzāt*, Vol. 9, p. 350). These novels are:

1. *Mirzā*
2. *Dūrbīn*
3. *Falsafi Mahbūb*
4. *Woh Dulha Aaya*

He also wrote a novel, *Bachhyaa* and *Krishma Ta’līm*. Both highlighted the importance of our education. On the basis of these books, Hazrat Muftī Muḥammad Sadiq Şāhib^{ra} approached the American University of Kansas and this university granted an honorary doctorate to Syed Shāfi Aḥmad Şāhib^{ra}.

In his magazine, *Paighām Sulah*, he highlighted the observation of Hazrat Muşleḥ Mau’ūd^{ra} about the two-nation theory.

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Aḥmadīyya Muslim Jamā‘at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



HEAD OF AḤMADĪYYA MUSLIM COMMUNITY SAYS INJUSTICE IS ROOT CAUSE OF WORLD CONFLICTS

**Hazrat Mirzā Masroor Aḥmad^{aa}
delivers powerful response to
false claims that Islām is linked to
extremism.**

December 15, 2015 - The World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, has responded to critics of Islām who claim that religion justifies terrorist or extremist acts. The Khalīfa^{aa} made the comments during his Friday Sermon on December 11, 2015.

During his address, Hazrat Mirzā Masroor Aḥmad^{aa} cited the examples of certain Western politicians and commentators who have falsely alleged that Islām encourages Muslims to engage in extremism and violence.

His Holiness^{aa} said that the evil acts perpetrated by a well-known terrorist group have not only increased fear amongst the general public, but have also created an opportunity for misinformed or anti-Islāmic critics to level false allegations against the teachings of Islām.

His Holiness^{aa} added that the media response to attacks conducted in the name of Islām was entirely different to attacks conducted by non-Muslims.

Hazrat Mirzā Masroor Aḥmad^{aa} said that:

Whenever a Muslim does something wrong people immediately blame Islām but if a person of another faith commits a similar act, he is labelled as ‘mentally unstable’. We openly acknowledge that the horrific acts of certain Muslim groups can only be classed as barbaric, however to unfairly target the teachings of the Holy Qur’ān is entirely wrong and unjustified.

His Holiness^{aa} said the teachings of Islām offered no justification or license to those who sought to spread Islām through violence.

Hazrat Mirzā Masroor Aḥmad^{aa} said that:

Islām has never taught that people should be converted by force. In the Holy Qur’ān, God Almighty said to the Prophet Muḥammad^{sa} that ‘Had God so desired, all who are on the earth would have believed.’ However God said that it would never happen that all of mankind would become believers and so it is clear that there is no compulsion permitted by Islām.

Hazrat Mirzā Masroor Aḥmad^{aa} continued by saying that

“the Holy Qur’ān categorically

states that the sword must never be raised to force people to accept Islām, rather Muslims should attract people to Islām by presenting the beautiful teachings of the religion and through setting the very best moral standards.”

Hazrat Mirzā Masroor Aḥmad^{aa} cited chapter 43, verses 89-90 of the Holy Qur’ān that state: “I swear by his repeated cry ‘O my Lord!’ that these are a people who will not believe. Therefore, turn aside from them, and say, ‘Peace’; and soon shall they know.”

Commenting on this verse, Hazrat Mirzā Masroor Aḥmad^{aa} said that:

In this verse the Holy Prophet^{sa} was instructed that even after suffering countless wrongs at the hands of disbelievers, his response should only be to say ‘My only message to you is of peace and will continue to be so for the sake of establishing reconciliation.’ Therefore when the Holy Prophet^{sa} himself was instructed

to act in this peaceful manner, it is incumbent on all Muslims to forever carry this message and spirit forward.

Hazrat Mirzā Masroor Aḥmad^{aa} said that a lack of justice and fairness were the root causes of the many conflicts witnessed in the world today.

Highlighting the role of certain major powers in fuelling extremism, Hazrat Mirzā Masroor Aḥmad^{aa} said that:

Several western media outlets and commentators are now accepting that their own governments played a role in the creation of the extremist Muslim groups due to the effects of the Iraq War or as a result of the Syrian crisis. The root cause of all of these issues is a lack of justice in the world.

Hazrat Mirzā Masroor Aḥmad^{aa} continued by saying:

Where on the one hand the major powers are attempting to defeat the

extremists through air strikes, they are also seemingly ignoring those groups or individuals who are trading with the terrorists or providing them with deadly weapons. Thus, the peace of the world is not only being destroyed by the Muslim groups who are acting against Islām, but also by the major powers who prioritize their own interests above others.

Concluding, His Holiness^{aa} said that it is the duty of every Aḥmadī Muslim to spread the true and peaceful teachings of Islām and to work towards peace at all levels of society.

Hazrat Mirzā Masroor Aḥmad^{aa} said that:

Every Aḥmadī Muslim must consider it his or her duty to spread the beautiful and peaceful teachings of Islām. The world at this moment in time is standing on the brink of disaster and so every single Aḥmadī Muslim must make an effort to save the world from destruction.

Continued from page 22...

In response to Mahatma Gandhi’s paper, *Young India*, he responded by creating a rival paper, *Old India*, where he opposed the Civil Disobedience Movement.

In response to an initiative of Hazrat Khalīfatul-Masīḥ II^{ra} to counter the Hindu Movement of converting Muslims into Hindus, he wrote a paper *Da’wat Islām*.

On August 6, 1923 he started a night-college to educate young Muslims on how they could face and counter the Shuddhi campaign of conversion.

Later, he brought out another publication under the name of *Zalzala* (earthquake), which created an uproar amongst the Hindus. He wrote a strongly worded editorial under the title, *How on Ganges River Hindus Used Muslim Blood*, upon which the Indian government cancelled the declaration of his paper.

In 1913, he brought out his weekly *Dastkari* and also a book, *Colour Manufacturing* in 1916. He was a prolific writer and often wrote hundreds of pages in one sitting.

Syed Shāfi Aḥmad Šāhib^{ra} was fortunate enough to be able to perform Hajj four times and had access to King Sau’ūd of Saudi Arabia. Every time he went for Hajj, he was a royal guest and he used to convey to the King the difficulties that Indian Muslims were facing in terms of being able to perform Hajj. On one occasion the uncle of Dr. Professor Abdus-Salām Šāhib, Chaudhary Ghulām Husain Šāhib, went on Hajj with him

and requested that he may also be made a royal guest. Later in the morning, Chaudhary Ghulām Husain Šāhib related a dream that there is a long line of camels that are wearing garlands, and he himself interpreted the dream that there are oil deposits in the area, upon which King Sau’ūd started work of discovering oil. As such, part of the wealth of Saudi Arabia owes its existence to Aḥmadīs.

Syed Shāfi Aḥmad Šāhib^{ra} was the General Secretary and Secretary Tablīgh of the Delhi Jamā’at. Senior Aḥmadīs like Hazrat Muftī Muḥammad Šāhib, Hazrat Ghulām Rasool Šāhib Rajiki, Hazrat Waliullah Shah Šāhib and Hazrat Ḥāfiẓ Mukhtar Aḥmad Shah Jahanpuri Šāhib were his close friends, and they used to stay with him when they would come to Delhi. Aḥmadīs from Qādiān and other places, when visiting Delhi, used to stay at his house, and his house became a *Langar Khāna* of the Promised Messiah^{as}. Syed Shāfi Aḥmad Šāhib^{ra} was a poet, a writer, a speaker, a journalist and an exemplary *Muballigh*. He died on October 31, 1941 at the age of 54. His wife was Begum Shāfi Aḥmad Šāhib^{ra}. He had 13

children; eight sons and five daughters. He has four surviving children, two sons and two daughters: Syed Hasanat Aḥmad, Professor Naseem Saeed, Syed Hameed Aḥmad and Syeda Razia Shāfi.

Names of some of his books are:

1. *Muhaqqiq*
2. *Qaul Sadīd*
3. *Khatm Nabūwwat*
4. *Kazzābon Ka Anjām*
5. *Mirzā Hairat Ka Photo*
6. *Lughatul Qur’ān*
7. *Qur’ān Hakīm Ka Urdu Tarjama*
8. *Saḥīḥ Bukhārī, translation of parts 1 to 3*

The *Muhaqqiq* and *Dūrbīn* novels are available in the Aḥmadīyya bookstore.

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AHMADIYYA GAZETTE CANADA - MOSQUE EDITION

By the Grace of Allāh, Jamā'at Ahmadiyya Canada is celebrating its 50 year anniversary (in Canada) this year, and as a form of gratitude to Allāh, has various plans being carried out this year. The Ahmadiyya Gazette Canada will Inshā'Allāh be publishing a special "Mosque Edition" in April. We would like to urgently request members to contribute articles related to this topic. For instance, they can be on general topics on history, importance and/or benefits of mosques in Islām; they can also be in the form of faith-inspiring incidents you (or someone you know) have witnessed in the process of offering of financial sacrifices in the building of mosques. When you send us an article, kindly write the name of the writer.

Likewise, all Sadrān/Umarā' (local and regional) are kindly requested to send brief articles on the history of the respective Jamā'at property (i.e. Mosques, Namaz Centre, etc), along coloured photos of the property.

You are humbly requested to send these articles to us by the end of February.

Jazākumullāh!

(Ahmadiyya Gazette Canada)



Ahmadiyya Muslim Jam'at

Announcement of Demise

We are sad to announce that *Muhtarma* Salima Sookia Šāhibā of Mauratius, daughter of the late Hāfiz Jamal Ahmad Šāhib, passed away at the age of 82. The deceased was the mother of Abdul Momin Sookia Šāhib of Peace Village East. May Allāh grant forgiveness to the deceased and elevate her spiritual station in Heaven! May He also shower His Mercy upon the grieved family and enable them to bear this loss with patience! *Āmīn!*

We are sad to announce that *Muhtarma* Muhammad Zafrullah Quraishi Šāhib of Brampton Jamā'at passed away on December 21, 2015 at the age of 78. The deceased was the husband of *Muhtarma* Bushra Quraishi Šāhib of Brampton. May Allāh grant forgiveness to the deceased and elevate his spiritual station in

Heaven. May He also shower His Mercy upon the grieved family and enable them to bear this loss with patience! *Āmīn!*

Announcement of Birth

We are happy to announce that Mr & Mrs. Abdul Rafay of Vaughan South were blessed with a son. The new born has been named Esa Hakeem Rafay and was born on December 9, 2015. Esa is the paternal grandson of Abdul Salam Shiekh of Kitchener, and maternal grandson of Nasir Mehmood Khokhar of Kitchener. Esa's paternal great grandfather was late Abdul Hakeem Shiekh Šāhib of Ahmadiyya Abode of Peace. Esa is blessed to be in Waqf Nau scheme. May Allāh bless the new born, make him a source of delight for the entire family and a true servant of Islām Ahmadiyyat! *Āmīn!*



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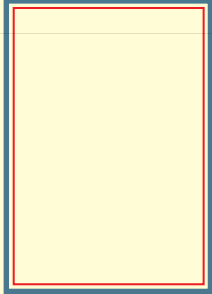
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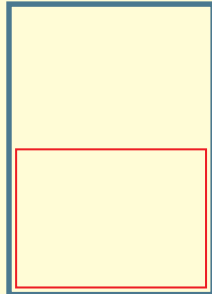
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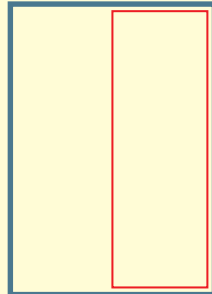
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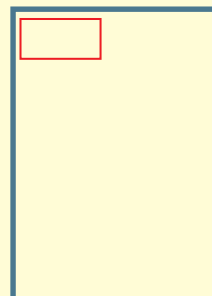
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½ Page Vertical	\$350	\$290	\$50
½ Page Horizontal	\$350	\$290	\$50
Business Card Size	\$150	\$125	\$50

Above prices are for businesses owned by members of Aḥmadiyya Muslim Community.

For Details Contact:

Mubashir Khalid -Manager Aḥmadiyya Gazette Canada

T: 647.988.3494

E: manager@ahmadiyyagazette.ca

W: www.ahmadiyyagazette.ca/advertise

Art-work Guidelines & Requirements:

- SOFTWARE:** Adobe InDesign, Corel Draw, High Res PDF, Adobe Illustrator CS2 (saved as EPS), Adobe Photoshop CS2 (saved as EPS or TIFF). Please convert higher versions down. If created documents are available only in an IBM format, file must be in viewable EPS or TIFF format with embedded fonts.
- COLOR:** CMYK. Please note that files using RGB or Pantone colors (PMS) must be converted to CMYK prior to sending files.
- RESOLUTION:** 300 DPI and 133-line screens are recommended for black-and-white and color ads.
- PROOFS:** Two proofs must accompany ads. Color copies or laser prints are acceptable only for an approximation of color. Publisher is not responsible for color reproduction discrepancies. A laser proof must accompany black-and-white ads.
- SUPPORT FILES:** Include all imported graphic support files following the specifications described above and all screen and printer fonts used; Type 1 fonts preferred. Due to the incompatibility of True Type fonts, the publisher cannot guarantee an exact match to substituted Type 1 fonts.



JAMIA AHMADIYYA CANADA
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on
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PEACE BE UPON HIM

Where: **Jamia Ahmadiyya Canada**
Tahir Hall 3rd Floor

When: **March 23, 2016 - March 28, 2016**

Timings:

Dates	Gents مرد حضرات	Ladies خواتین	Families فیمیلیز
23rd, March Wednesday	Asr Prayer to Maghrib Prayer	×	Maghrib Prayer to Isha Prayer
24th, March Thursday	Maghrib Prayer to Isha Prayer	Asr Prayer to Maghrib Prayer	×
25th, March Friday	Maghrib Prayer to Isha Prayer	×	After Jumu'ah Prayer to Maghrib Prayer
26th, March Saturday	×	Zuhar Prayer to Asr Prayer	Asr Prayer to Isha Prayer
27th, March Sunday	10am to Zuhar Prayer	Zuhar Prayer to Asr Prayer	Asr Prayer to 10pm
28th, March Monday	10am to Zuhar Prayer	Zuhar Prayer to Asr Prayer	Asr Prayer to 10pm

Following the success of last year's exhibition on the life of the Promised Messiah (peace be upon him), this year, Jamia Ahmadiyya Canada welcomes all guests to benefit from an all-new exclusive exhibition on the life of the Holy Prophet (peace and blessings of Allah be upon him). This exhibition will be open to members of the Jama'at from March 23 - March 28, 2016. Please refer to the timetable given above for timings.

گزشتہ سال حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی حیات مبارکہ پر منعقد کی جانے والی نمائش کی پذیرائی کے بعد اللہ تعالیٰ کے فضل سے اس سال جامعہ احمدیہ کینیڈا آنحضرت ﷺ کی سیرت طیبہ پر ایک خصوصی نمائش پیش کرنے کی سعادت پارہا ہے جس میں تمام احباب جماعت کو شرکت کی عام دعوت دی جاتی ہے۔ یہ نمائش مورخہ ۲۳/۲۸/۲۰۱۶ء تک جامعہ احمدیہ کینیڈا میں منعقد کی جائے گی۔ احباب جماعت اور زائرین دوست اس نمائش سے مندرجہ بالا اوقات میں استفادہ کر سکتے ہیں۔

contact information

Phone: 905-832-6680
Fax: 905-832-7767
E-Mail: info@jamiaahmadiyya.ca
Address: 10610 Jane Street Maple, Ontario L6A 3A2

