

CHILDREN'S BOOK SERIES



KHALIFATUL MASIH III عَلَيْهِ السَّلَامُ

HAZRAT MIRZA NASIR AHMAD

KHALIFATUL- MASIH III

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Khalifatul-Masih III^{ra} - Hazrat Mirza Nasir Ahmad

Written in Urdu by Mahmood Mujeeb Asghar

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of Additional Wakalat-e-Tasneef

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“I have studied the Holy Qur’an hundreds of times during my life with a great amount of deliberation. There is not a single verse in it which teaches us to distinguish between a Muslim and a non-Muslim in worldly matters...The Holy Prophet^{sas} and his companions had won people’s hearts with love, devotion and compassion. If we want to conquer people’s hearts then we too shall have to follow in their footsteps. The teaching of the Holy Qur’an can be summarised as love for all, hatred for none. This alone is the way to win hearts. There is no way other than this.”

*Hazrat Mirza Nasir Ahmad - Khalifatul-Masih III^{ra}
Annual Convention UK, 5 October 1980*

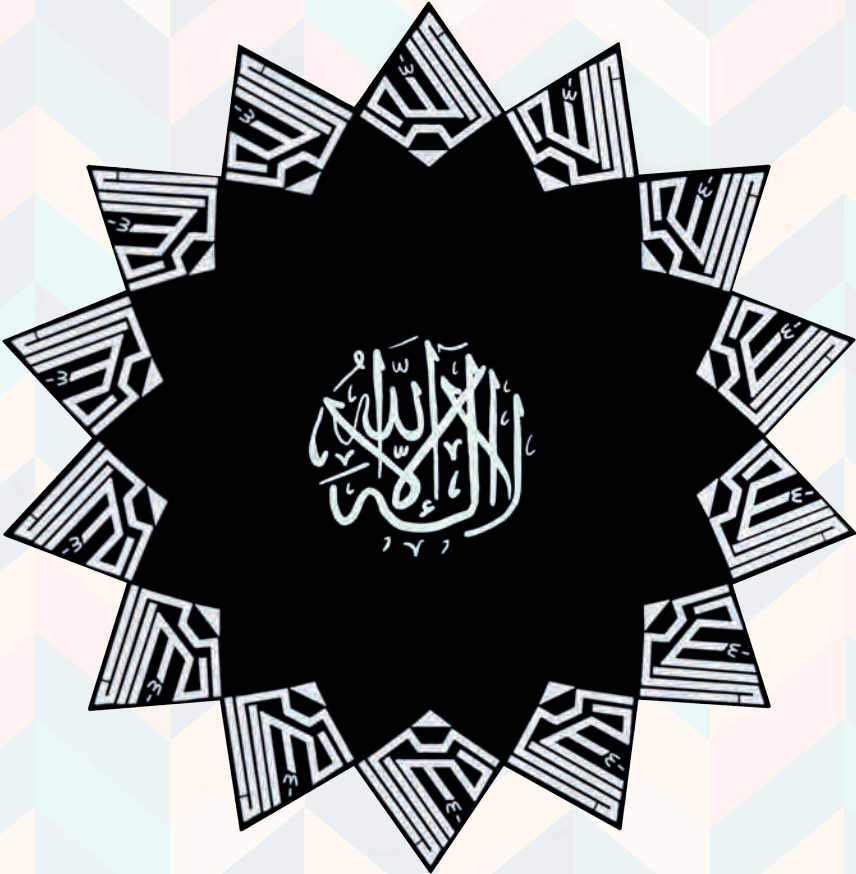


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FOREWORD

The Children's Book Series is now a mature collection of books intended to educate children on Islamic history. We are pleased to add another publication to this series by the title of *Khalifatul-Masih III^{ra} - Hazrat Mirza Nasir Ahmad*.

This is a brief glimpse into the life of Hazrat Mirza Nasir Ahmad – Khalifatul-Masih III^{ra} during whose period of Khilafat the Community grew from strength to strength despite growing opposition towards it. As the reader will come to learn from the proceeding pages, Hazrat Khalifatul-Masih III^{ra} illuminated the miraculous verities of Islam in such a way that it breathed new life into nations around the world.

This book was authored by Mahmood Mujeeb Asghar in Urdu. Mudassar Ahmad Muzzamil and Mansoor Ahmad Zia assisted in the preparation of the Urdu edition. This is the first English rendering of this book which has been translated by Sarah Ammar of the Children's Book Committee (USA) of Additional Wakalat Tasneef. The review, design and typesetting was carried out by Nauman Ahmad Hadi. The account presented in this edition is paralleled with some historical photographs of Hazrat Khalifatul-Masih III^{ra} for which we are grateful to Makhzan-e-Tasaweer.

I express my gratitude to all those who played a role in the publication of this important book. May Allah the Exalted bestow His countless blessings upon them all. Aameen.

Al-Haaj Munir-ud-Din Shams

Additional Wakil-ut-Tasneef

January 2021



BIRTH

Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul-Masih III^{ra} was the blessed son of Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad, Musleh Mauood^{ra}. He was born on Wednesday, 16 November 1909 in Qadian to his mother Hazrat Mahmoodah Begum^{ra}; also known as *Umme-Nasir*.

He was the promised grandson of the Promised Messiah^{as}. When the youngest son of the Promised Messiah^{as}, Hazrat Mirza Mubarak Ahmad^{ra}, passed away at the age of eight years, Allah gave him glad tidings through many revelations that he will be given a fifth son to replace the fourth one (meaning Mubarak) and that this son shall be *Naafilah* meaning a grandchild. He was named Yahya in one revelation. Explaining one of these revelations, the Promised Messiah^{as} said, “It may mean that a boy will be born to Mahmood since *Naafilah* also means a grandson.”¹

Keeping these glad tidings in view, his noble grandmother, Hazrat Amman Jaan^{ra}, took him under her own care and looked after his upbringing. In this regard, Hazrat Nawwab Mubarakah Begum^{ra}, her daughter, says, “Hazrat Amman Jaan^{ra} would often address Nasir Ahmad as Yahya in his childhood and used to say that he was her Mubarak, her Yahya; who had been given to her in place of Mubarak.”²

Two months prior to his birth, his father Hazrat Khalifatul-Masih II^{ra} wrote in one of his letters: “God has given me the news that He will grant me a son who will be the Helper of Faith and shall be ever ready to serve Islam.”³

Hazrat Musleh Mauood^{ra} was certain from the very childhood of Hazrat Mirza Nasir Ahmad^{ra} that he was the very son whose birth had been foretold. Hence, during the time when he was memorizing the Holy Qur’an alongside his other education, Hazrat Amman Jaan^{ra} grew apprehensive lest he fell behind other children of the family in his general education. Hazrat Nawwab Mubarakah Begum^{ra} says, “One day Muhammad Ahmad, Mansoor and Nasir Ahmad all three were sitting with Hazrat Amman Jaan^{ra}. I too was there. The children commented that Nasir Ahmad did not know Mathematics or perhaps English and that they knew more than him. Hazrat Musleh Mauood^{ra} happened to arrive at that moment.

Hazrat Amman Jaan^{ra} said to him that though he should surely have Nasir Ahmad memorise the Holy Qur'an, but should also arrange for the rest of his education so that he is not left behind and that this matter worried her. The way he had smiled and the answer he had given to Hazrat Amman Jaan^{ra} still echoes in my ear. He had said, "Amman Jaan! Do not worry about him. One day he will be ahead of everyone, *InshAllah*."⁴

Thus, Allah put him ahead of all the people of his time by making him a Khalifah. After being placed upon this exalted station by Allah, Hazrat Mirza Nasir Ahmad^{ra} himself proclaimed being a proof of the fulfillment of the prophecy of the Promised Reformer at the occasion of the first Annual Convention of his Khilafat.

"God had said that He would be the one to make three into four. Sometimes one prophecy consists of many incidents; this prophecy has been fulfilled in various ways in the past. But it also had the meaning that out of the four sons Allah had given the glad tidings regarding to the Promised Messiah^{as}, the fourth one will be born amongst the progeny of Musleh Mauood^{ra} and shall be equal to Mubarak Ahmad, just as the Promised Messiah^{as} too has written. Therefore, with Allah's Grace this prophecy has been fulfilled in this manner as well."⁵

SICKNESS AND RECOVERY THROUGH THE BLESSINGS OF KHILAFAT

Once, Hazrat Mirza Nasir Ahmad^{ra} fell dangerously ill whilst he was still very young and Allah granted him good health through the blessings of Khilafat.

One of his mothers, Hazrat Sayyedah Maryam Siddiqah^{ra} relates: “Hazrat Musleh Mauood^{ra} had a lot of affection towards Hazrat Khalifatul-Masih I^{ra} and had the utmost respect for Khilafat. He had taught his children the same. Hazrat Musleh Mauood^{ra} wrote of this incident in a letter to Hazrat Mirza Nasir Ahmad^{ra} and I too have heard of it from him. Hazrat Musleh Mauood^{ra} said that when Mirza Nasir Ahmad^{ra} was young, probably 18 months old, he fell seriously ill. At the same time, Hazrat Khalifatul-Masih I^{ra} too had fallen ill. Hazrat Musleh Mauood^{ra} left his child and went to Hazrat Khalifatul-Masih I^{ra}. The child’s condition worsened and someone came from his house to get him. But he did not go. When Hazrat Khalifatul-Masih I^{ra} learned of this, he told him to go to the child, gave a prescription and said: ‘He isn’t just your son but is also the grandson of the Promised Messiah^{as}.’ Only then did he leave. Allah, through His grace, granted good health to Mirza Nasir Ahmad^{ra}.”⁶

HIFZ-E-QUR'AN & EARLY EDUCATION



▲ A photograph of Hazrat Mirza Nasir Ahmad^{ra} during his childhood.

Hazrat Mirza Nasir Ahmad^{ra} commenced his education with the Holy Qur'an. First he learned to read the Arabic text of the Holy Qur'an. He then memorised the entire Holy Qur'an, completing it at the age of thirteen years. During the Ramadan of 1922, he led the *Taraveeh* prayers in Qadian and completed a full recitation of the Holy Qur'an. *The Muslim Sunrise*, a magazine which was published in America, published this news in its July 1922 issue.

Hazrat Musleh Mauood^{ra} held an Aameen ceremony for his

children on 29 June 1931 and also wrote a poem for this occasion which was read aloud to the audience. One verse of it reads thus:

*My Nasir, my eldest child
Who has been granted position and office by God*



▲
A photograph of Hazrat Mirza Nasir Ahmad Sahib^{ra} with his peers during his childhood. Huzoor^{ra} is seated in the centre.

After completion of Hifz-e-Qur'an, he was admitted to Madrassah Ahmadiyya for the sake of acquiring religious knowledge. After completing the curriculum at Madrasah Ahmadiyya he gained admission to Jamia Ahmadiyya. He acquired the degree of *Maulvi*

Fazil (the name of a degree which is awarded after the completion of Islamic studies) from the University of Punjab in 1929 and came 3rd in the entire province of Punjab. He was 20 years old at the time. After this he passed his matriculation examination [10th Grade] in 1930.

YEARNING FOR THE SERVICE OF ISLAM FROM EARLY CHILDHOOD



A photograph of Hazrat Mirza Nasir Ahmad Sahib^{ra} in his early adulthood.

Hazrat Khalifatul-Masih III^{ra} once said,

“During my childhood I have seen the most wonderful displays of the desire to serve at the occasion of the Annual Convention. Even in those childhood years, we never thought that we would be

assigned duties for only a few hours...we would leave early in the morning and return around ten or eleven at night.”⁷

This resolve is also evident from the following verses which were written by him in a journal from his childhood:

*I am most excellent in my morals, superior in knowledge and skills;
By walking on the path of Ahmad, I will become the moon of the dark
night*

*Nasir! I shall accomplish whatever I utter from my tongue;
Have mercy on me O God, so that I may become the recipient of Your
rewards!*

CHILDHOOD ACTIVITIES

In addition to his studies, Hazrat Khalifatul-Masih III^{ra} would regularly participate in various sports and used to strive for the development of his physical, educational and moral strengths. Once speaking of his childhood, Hazrat Khalifatul-Masih III^{ra} said, “I have been playing hockey as well as other sports which I had the chance of playing like football, *meeru-dabba*, tipcat and wrist wrestling. Now I recall that there have been some sports which I did not partake in because I did not get the chance to. I have also engaged in walking. Walking is the best form of exercise. One form of walking is to hunt for good and healthy food. Thus I have been

hunting. I have been swimming as well.”⁸

Hazrat Khalifatul-Masih III^{ra} also enjoyed horse-back riding. Once he fell from a horse and broke his wrist. He exhibited a great amount of patience and courage. Truly, he possessed great moral qualities from his early years. He had a great deal of patience and forbearance; he was very brave and courageous. He never used to waste time and was most punctual. He used to wake up at the right time to go to school, go for Prayers and for sports, ate at the right time and displayed great moral qualities. This was the result of the upbringing of Hazrat Amman Jaan^{ra} and her personal attention to his affairs. There was no greed of any kind in him; he was above all forms of greed. He was most mindful of personal hygiene and cleanliness.

STUDENT LIFE IN LAHORE (1930–1934)

Hazrat Khalifatul-Masih III^{ra} gained admission to Government College Lahore in 1930 from where he completed his Bachelor's degree in 1934. While still at Government College Lahore, he formed an organization of Ahmadi students by the name of *Ashra Kaamilah*. Its purpose was to invite others towards Islam Ahmadiyyat.

He enrolled ten students from various colleges in Lahore and was unanimously chosen as its president. This organization used to distribute excerpts from the writings of the Promised Messiah^{as} on a two-page leaflet in various colleges in Lahore. This generated a desire for discussion among students. Among such students was one Malik Abdul Rehman Khadim - who later participated in many important debates of the Ahmadiyya Muslim Community and who was given the title of *Khalid* by Hazrat Musleh Mauood^{ra} along with two other elders in 1956.

Hazrat Khalifatul-Masih III^{ra} was a model of great moral qualities during his entire stay at the college. Recalling his days there he once said, "I remember an incident from the days when I used to study at Government College Lahore. The college was off and I was travelling to Qadian. An arch opponent [of Ahmadiyyat] came and sat in the same carriage [of the train] as me. All the way from Lahore to Amritsar he kept on uttering indecent and abusive things and I kept on responding with a smile. Such was the impact on him that when he got off at Amritsar he said to me: 'If you get two-hundred others like yourself who would call people towards Allah, then you would succeed in winning us over since I had tried my best to make you angry but you continued to remain positive.'⁹

Such was the state of his piety and high moral values that when

he was elected Khalifah, one of his non-Ahmadi class fellows said to an Ahmadi professor, Dr Pervaiz Pervazi, “Congratulations! You have got a great new leader. When we studied together we used to say to him that though we did not know about his grandfather but if he proclaimed prophethood then we would accept him as the Messiah.”¹⁰

MARRIAGE

After completing his bachelors, Hazrat Khalifatul-Masih III^{ra} moved back to Qadian. Here the plan was made for him to go to Oxford, England in order to pursue higher studies. Hazrat Musleh Mauood^{ra} decided to first arrange his *Nikah*. Therefore, on 2 July 1934, his *Nikah* was performed with Hazrat Sayyedah Mansurah Begum, the daughter of Hazrat Nawwab Muhammad Ali Khan^{ra} and Hazrat Nawwab Mubarakah Begum^{ra}.

The marriage took place on 5 August 1934 in Malerkotla and he reached Qadian with his bride on 6 August 1934 where a grand reception was held. Hazrat Khalifatul-Masih III^{ra} and Hazrat Sayyedah Mansurah Begum had three sons and two daughters. They spent forty-seven years of their lives together. Hazrat Sayyedah Mansurah Begum passed away on 3 December 1981.

STAY IN ENGLAND (1934-1938)



▲ A photograph from 1935, UK. On the far left is Hazrat Mirza Nasir Ahmad Sahib^{ra} during his student years at Oxford University. In the centre is Hazrat Sir Chaudhry Muhammad Zafrulla Khan Sahib^{ra} and on the far right is Sahibzadah Mirza Muzaffar Ahmad Sahib.

A month after his marriage, he travelled to England on 6 September 1934 in order to pursue higher studies. He stayed there for four years. During this time, he returned home only once for a few months. Hazrat Musleh Mauood^{ra} wrote down some important advice for him before leaving for England. This was published in Al-Fazl Qadian on 11 September 1934. He earned his MA (honours) degree in Political Science from Oxford. He finally returned to

Qadian via Egypt on 9 November 1938.

Hazrat Khalifatul-Masih III^{ra} acted upon his father's advice to his best during his stay in England. People around him made observations about his pious way of life. He would generally spend his vacations with other members of the household of the Promised Messiah^{as} who too were studying there. He would spend this time as a paying guest at the farm of an English lady in Devonshire.

After his election as Khalifah, this English lady reflected thus upon enquiry from Imam Bashir Ahmad Rafiq of Masjid Fazl London:

“At the front is the room where he always used to stay. Whenever I passed his room early in the morning, I would hear an enchanting humming sound. One day I asked him what did he read so regularly in the morning. Nasir told me that he read his sacred book, the Holy Qur'an.

One evening, at dinner we started talking about his future plans... He said that he planned to serve Islam and had resolved to dedicate his life for that purpose and had no other wish... Upon this I said, 'Oh, what a waste of time!' But now when I see that he is the leader of his Community, I feel ashamed at the wrong statement made by myself.”¹¹

FORMAL DEDICATION OF LIFE

Hazrat Khalifatul-Masih III^{ra} stayed in England from 1934 to 1938. He also visited some other European countries during this time.

There was always an intense yearning in his heart to serve Islam. Once when he was in Germany, he saw in a dream that he was with Adolf Hitler who was giving him a tour of a museum. There, in it, was a heart of stone with *La Ilaaha Illallahu Muhammadur Rasulullah* inscribed on it. While still in Germany, he wrote a letter dedicating his life to his father and the Khalifah of the time. He wrote:

“Though I am already a *Waqf*, yet I present myself to you again. From this time onwards, I am available for the service of Ahmadiyyat and hold servitude to the Community dearer than all honours and consider my life to be empty and wasteful if spent away from the service of the Community.”

Hazrat Musleh Mauood^{ra} was extremely pleased at receiving this letter. He wrote a detailed letter in reply to this and said:

“May Allah bless your intention! Despite my intense desire I never liked to say anything regarding this and always prayed to Allah to grant you the ability to make this blessed decision. Since, in my opinion, you having changed your decision at my urging would have wasted your reward. Therefore, *Alhamdulillah*, that your own

heart was inclined towards this.”¹²

SYNOPSIS OF SERVICES PRIOR TO KHILAFAT (1938 TO 1965)

The services rendered by Hazrat Mirza Nasir Ahmad^{ra} after the formal dedication of his life are spread over a period of 37 years. This period started in 1938 with his return to Qadian after having completed his education in Oxford. Hazrat Musleh Mauood^{ra} entrusted him with a variety of responsibilities which continued to grow with time. In essence, he was able to perform great services for Islam and became strong support for Hazrat Musleh Mauood^{ra} until his demise.

Principal Jamia Ahmadiyya & Taleemul-Islam College

During this time, he chiefly remained occupied with the department of education. He taught at Jamia Ahmadiyya, Qadian from 1938 to 1944 and was later appointed as its Principal. Upon the establishment of Taleemul-Islam College in 1944, Hazrat Musleh Mauood^{ra} transferred him there and he thus became its founding Principal. Taleemul-Islam College remained in Qadian

from 1944 to 1947. After the division of the subcontinent and migration to Pakistan, he re-established the college in Lahore in a derelict building. Under the instructions of Hazrat Khalifatul-Masih II^{ra} classes used to take place in the open upon mats laid out on the ground. Within a short time it began to be counted among the best colleges in Lahore.

At the time, Hazrat Mirza Nasir Ahmad^{ra} was residing in Lahore. In 1953, Martial Law was imposed on the country and both Hazrat Mirza Nasir Ahmad^{ra} and Hazrat Mirza Sharif Ahmad^{ra} were wrongfully arrested and sent to jail. Due to the prayers of the Khalifah and the entire Community and by Allah's Mercy, they were released after a few months.

Hazrat Musleh Mauood^{ra} instructed Hazrat Mirza Nasir Ahmad^{ra} to obtain a new building constructed in Rabwah, the new centre of the Community, and to shift the college there. Hazrat Mirza Nasir Ahmad^{ra} complied immediately with the instruction and had the college campus constructed with limited financial resources under his own supervision and bearing the hardships of the intensely hot weather. Hence, the college was moved from Lahore to Rabwah in 1954. He continued as the Principal of the college until 1965. Due to his selfless efforts, prayers and wisdom this college which was situated in such a desolate place like Rabwah, began to be counted

amongst the premier educational institutions in the country. People began sending their children to Taleemul-Islam College from far and wide, even from foreign countries.



In the above photograph Hazrat Mirza Nasir Ahmad Sahib^{ra} can be seen at his release from jail after he was wrongfully arrested for being an Ahmadi Muslim.

Services for Auxiliaries and Central Institutions

In addition to his educational duties, Hazrat Mirza Nasir Ahmad^{ra} also served the Community auxiliaries and central bodies simultaneously. He served as the Sadr of Central Majlis Khuddamul-Ahmadiyya from 1939 to 1950 and as vice president of the same organization from 1950 to 1954, all the while putting into execution the plans of Hazrat Khalifatul-Masih II^{ra}. Performing *Waqar-e-amal*;

establishing rules of practice and the constitution; holding annual gatherings (*Ijtema'at*); publication of the *Khalid* magazine and the formation of the Office of Khuddamul-Ahmadiyya are all part of his glorious accomplishments.

During his tenure, he had to respond to a number of emergencies at the command of Hazrat Khalifatul-Masih II^{ra} which he performed with great success. He performed security duty along with volunteers when thousands of people attacked the Convention of 1944 in Delhi, where Hazrat Khalifatul-Masih II^{ra} had made the announcement that he was the Musleh Mauood (The Promised Reformer). He was also on duty during the general elections where, Hazrat Musleh Mauood^{ra} had instructed Hazrat Chaudhry Fateh Muhammad Sial^{ra} to contend against the opponents of Ahmadiyyat.

At the time when the sub-continent was being divided, Hazrat Mirza Nasir Ahmad^{ra} performed the urgent task of preparing records of the areas dominant in Muslim population for the Punjab Boundary Commission; at the same time, he fulfilled the responsibility of guarding Qadian, the centre of the Ahmadiyya Muslim Community where Muslim men and women of the area had sought shelter and which was under enemy attack from all sides. He carried out all these duties with great courage at the risk of his own life, distributing all clothes belonging to his wife and

to the ladies of the household of the Promised Messiah^{as} amongst the female refugees. He reorganised Khuddamul-Ahmadiyya in Pakistan after the migration.



▲ Hazrat Mirza Nasir Ahmad Sahib^{ra} delivering an address - Huzoor^{ra} was President Sadr Anjuman Ahmadiyya and President Majlis Ansarullah at the time. Seated on his left is Hazrat Mirza Tahir Ahmad Sahib^{ra} who was Vice President of Majlis Khuddamul Ahmadiyya.

In 1947 Pakistan and India were engaged in a war on the Kashmir front for the sake of freeing Kashmir. At the time a force of Ahmadi volunteers named Furqan Battalion was organised. India was fighting with her army whereas Pakistan was fighting back with the help of volunteers. Hazrat Musleh Mauood^{ra} appointed Hazrat Mirza Nasir Ahmad^{ra} as the president of the committee responsible for collecting volunteers, providing them with military training and arranging for their travel to the war front. His accomplishments in this regard were of such high standard that newspapers of the time

openly expressed that the Ahmadiyya Community had stood first amongst all religious organizations.

President Majlis Ansarullah

After Hazrat Mirza Nasir Ahmad^{ra} had the opportunity of serving Majlis Khuddamul-Ahmadiyya with great dedication for fifteen years, Hazrat Musleh Mauood^{ra} appointed him as the head of the Central Majlis Ansarullah. Someone commented to him, “Mian Sahib, you too have now become old!” He replied,

“I have not become old; it is Ansarullah that has become young instead!”

He reorganised Majlis Ansarullah, had the offices of Ansarullah built, initiated the annual *Ijtema'at* and began the publication of monthly *Ansarullah* - a monthly magazine for Ansarullah. Besides this, the many activities being carried out by Ansarullah today were instituted by him. Among other activities the *Alam-e-In'aami*, publication of literature, quarterly exams, Taleemul-Qur'an and preaching Islam to non-Muslims in Sindh were also initiated. He held this office for twelve to eighteen months after being elected as Khalifah. Then he handed it over to Mirza Mubarak Ahmad.



▶ Hazrat Mirza Nasir Ahmad Sahib^{ra} inspecting Furqan Battalion soldiers



▶ The image to the left is a group picture of some of the commanders of the Battalion with Hazrat Mirza Nasir Ahmad Sahib^{ra}.

Services Rendered to the Community's Central Offices

The period after 1954 turned out to be a phase of extraordinary increase in his responsibilities.

In 1955 he was appointed as head of the central office of the Community called Sadr Anjuman Ahmadiyya by the Khalifah of the time. In addition to this he also served as Supervisor for Services to Darweshan-e-Qadian, Director Tahrik-e-Jadid and from 1959 onwards as Officer of the Annual Convention. During the period of the long illness of Hazrat Musleh Mauood^{ra} a supervising board was formed; he also served as a member of that board.

The various duties he performed during this period included the compilation and publication of the rules and regulations of Sadr Anjuman Ahmadiyya; controlling of expenses; service towards the Qur'an and propagation of religion; communicating with and overseeing the welfare and betterment of the *Darweshan-e-Qadian*; attending to Tahrik-e-Jadid affairs; assisting and guiding *Idaaratul-Musannifeen* (Writers' Department) in the publication of the Holy Qur'an, Ahaadith of the Holy Prophet^{sas}, Islamic jurisprudence and history; being part of the Construction of Rabwah Committee, taking care of the extensive arrangements of the Annual Convention; delivering speeches at the Convention as well as providing consultation.

Extraordinary Increase in Duties and his Inner State

In 1954, there was an assassination attempt on Hazrat Musleh Mauood^{ra} after which he fell ill for a long time. During this period of prolonged illness, the load of responsibilities continued to increase. Hazrat Mirza Nasir Ahmad^{rta} was the eldest son of Hazrat Musleh Mauood^{ra}. This was a period of great difficulties; there were inner conspiracies, the prolonged sickness of his father, affairs of the Community and a number of duties along with many other tribulations. Had it been someone else, he may have lost patience, but Hazrat Mirza Nasir Ahmad^{rta} remained steadfast continuing to safeguard his absolute faith in Allah and seeking help from Him alone. Maulvi Abul Munir Noorul-Haq Sahib narrates:

“His residence was located on the eastern side of the building of the Taleemul-Islam College, Rabwah. A Pathan watchman named Gul Khan, who was a most dedicated and pious man, was in his service. He was frequently in the presence of Hazrat Mirza Nasir Ahmad^{rta} for running various errands during the period starting from 1955 leading up to his election as Khalifah. I once asked Gul Khan to tell me how Hazrat Mirza Nasir Ahmad^{rta} spends his time. He said that Hazrat Mirza Nasir Ahmad^{rta} comes home very late at night after performing his duties. After resting for a while he

comes to his drawing room for Tahajjud prayers and falls upon the threshold of Allah with a great deal of weeping and crying. He spends a long time praying to Allah with great fervour. He says that he had never seen Hazrat Mirza Nasir Ahmad^{ra} taking a break from this practice.”¹³

DIVINE ASSISTANCE

Once during the days of his Khilafat, Hazrat Mirza Nasir Ahmad^{ra} mentioned that sometimes due to his many engagements within the Community he was unable to give full time to his political science class in College as the course could not be completely finished. Yet, many a time as a result of Prayer he would be shown the examination paper in a dream. He would prepare comprehensive notes according to the examination paper seen and without telling the students about it and would deliver a few lectures on those topics. The result of his political science class would be better compared to most other subjects. This fact has been reinforced by Sahibzadah Mirza Ghulam Ahmad and (Late) Mahmood Ahmad Qamar who were his students.

ELECTION OF THE THIRD KHALIFAH 8 NOVEMBER 1965

5 November 1965 was a Friday. Hazrat Sayyedah Maryam Siddiqah, a wife of Hazrat Musleh Mauood^{ra}, narrates that:

“These were the final few days of the life of Hazrat Musleh Mauood^{ra}. On Friday the *Muezzin* came to enquire about who was to lead the Friday prayers. Usually Hazrat Musleh Mauood^{ra} would appoint Maulana Jalaluddin Shams^{ra}. In case he was out of town, he would appoint either Maulana Abul-Ata^{ra} or Qazi Muhammad Nazir. Two or three days prior to his demise was a Friday and when the *Muezzin* came to enquire, he replied, ‘Nasir Ahmad’. I was surprised to hear this since I did not recall him having ever said so before. When asked again, he repeated, ‘Nasir Ahmad’.

When someone from the office went to deliver the message to Hazrat Mirza Nasir Ahmad^{ra}, he was getting ready for Friday Prayers and had no knowledge that he was to lead Friday Prayers prayers. Still, he followed the command. This too was surely a sign from God Almighty that the responsibility of the forthcoming Khilafat would be transferred to him.”¹⁴

Two days after this incident, on the night between 7 and 8 November 1965, Hazrat Musleh Mauood^{ra} passed away. *Innaa*

lillaahe wa innaa illaihi raajioon. On Monday, 8 November 1965, after Isha'a prayers Allah the Almighty placed him upon the lofty station of Khilafat by the means of the Electoral Board formed by Hazrat Musleh Mauood^{ra}. He was then 56 years old. The election was held in Masjid Mubarak, Rabwah, with Mirza Aziz Ahmad, *Nazire-A'ala* presiding over the election.

Another faith-inspiring incident which took place is reflective of Divine assistance. A companion of his, Professor Mehboob Alam Khalid narrates that at the time of the election of the new Khalifah, Hazrat Mirza Nasir Ahmad^{ra} was much stricken with grief. Some of his brothers, including Mirza Muzaffar Ahmad and others, who were closer to him in age, accompanied him to Masjid Mubarak after the performance of Salat and sat down with bowed heads behind a pillar in darkness. He says that he did not remember the exact proceedings or how the name was put forward but remembers that Huzoor^{ra} was sitting with his head bowed low when the announcement of him being elected was made and others held him and took him to the front.¹⁵

Hazrat Chaudhry Muhammad Zafrulla Khan^{ra} was a companion of the Promised Messiah^{as}. He was also the first Foreign Minister of Pakistan and had served as the Secretary General of the United Nations as well as the President of the International Court of Justice

at the Hague, Holland. He was travelling in the Fiji Islands when the news of the demise of Hazrat Musleh Mauood^{ra} reached the president of the local Community via telegram. Hazrat Chaudhry Muhammad Zafrulla Khan^{ra} recalls that it was a night of great agony for him. During the latter half of the night, he had a dream which clearly meant that the (new) Khalifah had been elected, that the elected Khalifah was 56 years old, that he possessed the characteristics of righteousness, modesty and humility in his personality. In the morning he narrated this dream to those present and also expressed his guess that Hazrat Mirza Nasir Ahmad^{ra} had been elected as the Khalifah.¹⁶

THE KHALIFAH IS CHOSEN BY GOD

In a Friday sermon, Hazrat Mirza Nasir Ahmad^{ra} once said, “Somebody asked me if I had even thought of becoming a Khalifah prior to Khilafat. I said, ‘No sane person can aspire to it’. A short while after my Khilafat Allah revealed to me, ‘O Daud! We have made you a Khalifah on Earth’. To tell me that He was with me (He showed me this vision) very soon into my Khilafat. I had come back after leading Zuhr prayers and was in the room above the office having declared my intention for Sunnah Prayers when I saw

the Ka'aba before me [in a state of vision]. I corrected my direction towards the Ka'aba and the vision ended.

I pondered over its meaning thinking that God cannot desire to correct the Qibla [direction] each time; it must mean that God will not let me turn my direction the slightest bit away from the purpose for which I have been appointed".¹⁷



▲ Hazrat Khalifatul-Masih III^{ra} at the first Annual Convention of his Khilafat.

A RESOLVE OF HAZRAT KHALIFATUL- MASIH III^{RTA} AND RENEWAL OF A HISTORIC PLEDGE

At the time of the demise of the Promised Messiah^{as}, Hazrat Musleh Mauood^{ra} had made this pledge to the Ever-Present and All-Seeing God:

“I shall spread the message that You have sent through the Promised Messiah^{as} to each and every corner of the world.”¹⁸

In the same manner, Hazrat Khalifatul-Masih III^{rtā} renewed that pledge together with around fifty-thousand members of the Community who were present at the funeral of Hazrat Musleh Mauood^{ra} and said:

“It is my desire that before performing the funeral prayers all of us together should call to witness our Kind Lord for the sake of this holy visage which is going to be concealed from our sight in a few moments and reaffirm this pledge of ours, and the pledge being that we shall keep our faith and the affairs of our faith above the world and all its affairs, its wealth, its grandeur and shall continue to strive to establish the glory of our faith in the world to the best of our abilities.”¹⁹

PERIOD OF KHILAFAT 1965 to 1982

Some Important Events and Initiatives

The Khilafat of Hazrat Khalifatul-Masih III^{ra} began in 1965 with glad tidings given by Allah the Almighty and came to its conclusion in 1982 bearing proof of the bounties of the Living God. In the Annual Convention held at the beginning of his Khilafat, Hazrat Khalifatul-Masih III^{ra} stated:

“I wish to tell the entire Community present here and the whole world with absolute conviction that there is going to be a magnificent change in the world within the next twenty-five to thirty years. The days are near when the majority in many countries of the world will have accepted Islam and all the powers and countries of the world cannot stop this spiritual revolution.”²⁰

Fazl-e-Umar Foundation

In memory of Hazrat Musleh Mauood^{ra}, Hazrat Khalifatul-Masih III^{ra} created plans for the Fazl-e-Umar Foundation for which he asked the Community to provide 2.5 million rupees which was

a very large sum in those days. Allah the Almighty comforted him through a revelation which said:

“I shall give you so much that you shall be completely satisfied.”²¹

These funds were used to build the Khilafat Library and to begin many other programs related to the literary treasures and various initiatives of Hazrat Musleh Mauood^{ra} which continue till now. During a tour of the West in 1980, Hazrat Khalifatul-Masih III^{ra} once said:

“First of all, the plan for the Fazl-e-Umar Foundation was presented by me. The Community participated in it according to its desire and capacity. Some basic tasks were accomplished by this. This was in a way the beginning of such schemes that were to emerge through Divine design in respect to the victory of Islam.”²²

Education and Dissemination of the Holy Qur’an

After he had experienced a magnificent revelation, Hazrat Khalifatul-Masih III^{ra} initiated the scheme for the teaching of the Holy Qur’an and of temporary dedication (*Waqf-e-Aarzi*). He established a separate body for the supervision of this task and increased the pace of the publication of the Holy Qur’an. He once said:

“There are three stages in arranging the dissemination of the Holy Qur’an. First is to provide each [Ahmadi] with the text of the Holy Qur’an, not only that but to place the text of the Holy Qur’an in the hands of every human being of the world. Second is that the translation of the Holy Qur’an be carried out in the language of every race and every country so that people of every region of the world be provided with its meaning and understanding. Third is that after people have begun to understand its meaning then we can introduce them to the commentary of the Holy Qur’an; commentaries be published in every language, in every country, for every race, for every tribe ...”²³

Copies of the Holy Qur’an were placed in many hotels and libraries around the world during his period of Khilafat and sent as gifts to heads of states and important personalities. It was his desire that a radio station be established by the name of *Voice of Qur’an*. Allah the Almighty fulfilled this desire through the establishment of MTA during the next Khilafat.

Three Important Matters

Hazrat Khalifatul-Masih III^{ra} drew the attention of the Community towards three important matters at the outset of his

Khilafat and delivered Friday sermons in this respect. These three important issues were:

1. Salvation depends solely on Allah's Mercy
2. Adopting the attributes of humility and submission
3. Encouraging all to feed the poor, the needy, orphans and the imprisoned

First 17 Verses of Surah Al-Baqarah

During the initial period of his Khilafat, Hazrat Khalifatul-Masih III^{ra} delivered lessons to ladies about the first portion of the Holy Qur'an. While explaining the subject discussed in the first two *Rukus* of Surah Al-Baqarah, he said:

“In a way the (entire) Qur'an revolves around these three points; meaning either it is speaking of the righteous and righteousness or it is discussing something about the infidels and infidelity or it talks about hypocrites and the manner in which God's wrath falls upon them.”²⁴

“I was granted the intense desire that every Ahmadi should know the first seventeen verses of Surah Al-Baqarah by heart and also know their meaning as well as the commentary as much as possible. It should always remain in the forethoughts (of one's mind).”²⁵

FIRST TOUR OF THE WEST (EUROPE) AND INAUGURATION OF NUSRAT JAHAN MOSQUE

Hazrat Khalifatul-Masih III^{ra} travelled as a representative of the Promised Messiah^{as} and as an ambassador of love to remote countries of the world and illuminated the numerous nations of the world with the Oneness of God and the beauty and light of the Holy Prophet^{sas}.



▲ Hazrat Khalifatul-Masih III^{ra} arriving in Europe for his first tour as Khalifatul-Masih

His first foreign tour lasted from 6 July 1967 to 24 August of the same year. He visited West Germany, Switzerland, Holland,

Denmark and Britain. He laid the foundation of the first mosque in Denmark. He inaugurated Bait-e-Nusrat Jahan on 21 July in Copenhagen, Denmark and declared it to be a great historical event since it was the first-ever mosque built in any of the Scandinavian countries by the Ahmadiyya Muslim Community.



▲ A historical photograph of the foundation stone laying of Mahmood Hall, Fazl Mosque, 1967

CALL FOR UNITY AMONGST VARIOUS SECTS

After returning from the tour of Western countries, Hazrat

Khalifatul-Masih III^{ra} gave a call for all Muslim sects to create unity amongst themselves. This news was reported by many Pakistani newspapers. The Daily Jhang wrote:

“Head of the Ahmadiyya sect, Mirza Nasir Ahmad, has put forward the proposal that various Muslim sects should make the resolve for a length of seven years to forget their differences with each other, to make every possible effort for the propagation of Islam in the world and not to engage in fault-finding with each other in any way during this temporary period.”²⁶

KINGS SHALL SEEK BLESSINGS FROM THY GARMENTS

In 1968, an Ahmadi in Gambia, Mr F.M. Singateh, was appointed as the Governor General. Upon his request, Hazrat Khalifatul-Masih III^{ra} sent him a piece of clothing of the Promised Messiah^{as} for the sake of blessing. This is how the revelation of the Promised Messiah^{as}, “Kings shall seek blessings from thy garments”, was manifested for the first time ever. Since then, it has been fulfilled on many different occasions.

ACCEPTANCE OF PRAYERS

Allah the Almighty granted him countless signs of acceptance of prayers. One such instance was when in 1979, as a result of his prayers Dr Abdus Salaam won the Nobel Prize in Physics. He was the first Ahmadi scientist to do so. Allah had informed Hazrat Khalifatul-Masih III^{ra} beforehand. Thus, in his era, the following sign of the Promised Messiah^{as} was manifested:

“People of my sect shall achieve such excellence in knowledge and wisdom that they would silence all with the light of their truthfulness, arguments and signs.”

SECOND TOUR OF THE WEST (EUROPE) AND WESTERN AFRICA

The second overseas tour of Hazrat Khalifatul-Masih III^{ra} was from 4 April to 8 June 1970. During this tour, he visited Switzerland, Britain, West Germany and Spain in Europe and Nigeria, Ghana, Ivory Coast, Liberia, Gambia and Sierra Leone in West Africa. Speaking about the purpose for deciding to visit African countries he said:

“To go to those nations who have suffered oppression for

centuries, who have been waiting for the great spiritual son of the Holy Prophet^{sas}, the Promised Messiah^{as}, for centuries; from among whom none other than some exceptional individuals have had the good fortune of visiting the Promised Messiah^{as}. Then, the yearning was born in their hearts for a Khalifah from amongst his Khulafa to reach them. After this centuries long wait, if God wills, they will have this opportunity.”²⁷



▲ A historical photograph in which Hazrat Khalifatul-Masih III^{ra} is being received by thousands of Ahmadis and non-Ahmadis alike on his tour of Ghana.

Hazrat Khalifatul-Masih III^{ra} exhibited great love towards these

nations who had been oppressed for centuries. He met the heads of states of various African countries who also treated him with great love and respect. This was in accordance with the following prophecy of the Promised Messiah^{as}:

“That time is approaching; in fact it is very near, when God will instil love for you in the hearts of kings and the wealthy.”²⁸



▲ An African King with Hazrat Khalifatul-Masih III^{ra}, Hazrat Mirza Masroor Ahmad Sahib can be seen standing behind Huzoor.

Hazrat Khalifatul-Masih III^{ra} travelled to Spain for the sake of reviving Islam in the country. He was in a very emotional state and

felt pain in his heart at there being no sign of the religion of Islam in a place where it had reigned for 700 years. He spent one night in great distress and continuous prayers. He implored Allah the Almighty to create such circumstances as would enable the Ahmadiyya Muslim Community to get permission for building their own mosque and mission house, since up till then the mission house was being run from a rented building. Towards the morning hours he received a portion of verse 4 of *Surah At-Talaq* in a revelation. It meant that the person who keeps his trust in Allah no longer needs other means and Allah alone suffices for him. Allah surely fulfills His aim. This shall surely come to pass; but Allah has fixed an appointed time for everything. You should not worry. Allah is Sufficient and it shall surely come to pass.

Hazrat Khalifatul-Masih III^{ra} says “This provided great solace to my heart”.²⁹



◀
Huzoor^{ra}
walking on
Gressenhall
Road in front
of Fazl Mosque,
London.

NUSRAT JAHAN SCHEME

During his tour of West Africa in 1970, he was inspired to establish schools, colleges and hospitals in order to promote health and education in six countries of West Africa for the betterment of the oppressed nations. For this he launched the Nusrat Jahan scheme under which he directed the Community to donate 5.1 million rupees – the same number as the length of the Khilafat of Hazrat Musleh Mauood^{ra} [which was fifty-one years]. He also asked doctors and post-graduate teachers to dedicate their lives for this purpose. Loyal members of the Community responded with great passion and presented more than the required amount to the Khalifah of the time. A number of doctors and professors quit their government jobs and presented themselves for *Waqf*. Within a few years, a whole network of schools and medical clinics was spread out in Ghana, Nigeria, Gambia, Sierra Leone, Liberia and the Ivory Coast. Hazrat Khalifatul-Masih III^{ra} said at the Annual Convention in 1980:

“Allah has blessed the Nusrat Jahan Scheme with such a magnificent success that all the brains of the world put together cannot even imagine it.”³⁰

TWENTY-THREE MAGNIFICENT PURPOSES FOR THE CONSTRUCTION OF THE KA'ABAH

Hazrat Khalifatul-Masih III^{ra} elucidated upon twenty-three magnificent purposes for the construction of the Ka'aba in light of verses of the Holy Qur'an. He was a proof of the revelation of the Promised Messiah^{as} which said:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ

The word *Haleem* also means “wise” and “prudent”. When he explained the above-mentioned subject, an elder of the Community called his attention to the following revelation of the Promised Messiah^{as}:

“The person who considers the foundation of the Ka'aba to be a matter of Divine Wisdom is very intelligent since he has a share in spiritual secrets.”³¹

(Late) Khalifah Abdul Rahmaan of Quetta performed Hajj on behalf of Hazrat Khalifatul-Masih III^{ra}. Mirza Khalil Ahmad Qamar has seen the report concerning the Hajj undertaken on behalf of Hazrat Khalifatul-Masih III^{ra}. With it is a note from the private secretary.

CHINESE AMBASSADOR'S VISIT TO RABWAH

In 1972, the Chinese Ambassador toured Rabwah and had the honour of meeting Hazrat Khalifatul-Masih III^{ra}.

Huzoor^{ra} had complete command over the revolutionary philosophies of Capitalism, Communism and Socialism which had emerged one after the other. Mao Tse-Tung had promoted the idea of Socialism in China. Huzoor^{ra} would often talk about his Red Book and had also sent Mirza Mubarak Ahmad, then *Wakil-ut-Tabsheer*, on a visit to China. The arrival of a Chinese ambassador to the headquarters of the Community during the period of his Khilafat is an important event. It is a noteworthy coincidence that there is proof of a Chinese ambassador visiting Medina during the Khilafat of Hazrat Usman^{ra}.

Sometime after this event Huzoor^{ra} was at a meeting where he narrated a dream of his in which he was sending many missionaries on horses to China.



▲ Hazrat Khalifatul-Masih III^{rtā} delivering a Sermon in Fazl Mosque, London. Hazrat Chaudhry Sir Muhammad Zafrulla Khan^{ra} can be seen seated in the audience to Huzoor's^{rtā} left.

THIRD TOUR OF THE WEST (EUROPE)

Hazrat Khalifatul-Masih III^{rtā} undertook his third tour of European countries from 13 July till 26 September 1973 and visited Britain, West Germany, Holland, Switzerland, Italy, Sweden and Denmark.

Despite the limited means [of the Community], he surveyed the possibility of having a printing-press established in Europe, expanding the task of the propagation of Islam and for the publication of the Holy Qur'an. During this tour, Huzoor^{rtā} stated in an interview that the German nation would, *InshAllah*, accept

Islam within the next fifty years.

CENTENARY JUBILEE PLAN

At the occasion of the Annual Convention Rabwah held in December 1973 Huzoor^{ᵗᵗᵃ} announced the most extensive plan of his Khilafat. He named it the Ahmadiyya Centenary Jubilee Plan. Its purpose was to increase the pace and global expansion of the works being undertaken by the Community before the completion of a hundred years of its formation. Huzoor^{ᵗᵗᵃ} used to say,

“God has kindled a fire within us that we have to make Islam dominate the whole world.”

The plan aimed at spreading the message of Islam through publications, writings and construction to the very ends of the earth. Opposition to this plan began at an international level. Huzoor^{ᵗᵗᵃ} made a mention of this in his Friday sermon of 13 February 1974.

Thus, after a few months an intense movement was initiated to get the Ahmadiyya Muslim Community declared a non-Muslim minority.

THE GREAT TRIAL OF 1974

In 1974, which was the tenth year of the Khilafat of Hazrat Khalifatul-Masih III^{ra}, an anti-Ahmadiyya movement was set into motion as the result of an international conspiracy. A minor incident at the Rabwah railway station became an excuse for executing a pre-arranged plan. The entire country was swept up in the wave of processions, huge assemblies, demonstrations, social boycott of Ahmadis, looting and plundering as well as rampant killings. The perverse enemies burnt Ahmadiyya mosques, copies of the Holy Qur'an, Ahadith, books of the Promised Messiah^{as} and even houses of Ahmadis in some places. Businesses were destroyed and factories were set on fire. Many Ahmadis were martyred in the way of Allah – who all laid down their lives gladly.

Hazrat Khalifatul-Masih III^{ra} was summoned to Lahore to record his statement before an Inquiry. Here Allah protected him in a miraculous manner. Some extremists had the evil intention of attempting to assassinate him. The personal chauffeur of Huzoor^{ra} narrated that the whole staff was most worried; Khuddam were on constant security duty – Allah so willed that black clouds came out all of a sudden and he himself did not notice when Huzoor^{ra} had arrived and sat in the car. Thus, they were miraculously able to

depart from there. The extremists, who were present with hidden weapons, were left waiting and Huzoor^{ra} reached Rabwah safe and sound.



▲ A photograph of the delegation led by Hazrat Khalifatul-Masih III^{ra} which represented the Community at the trial of 1974. Hazrat Mirza Tahir Ahmad Sahib^{ra} is seated on the far left.

This was a very difficult time for the Community. Huzoor^{ra} would stay awake the entire night beseeching Allah in his prayers. And yet, he stood like a solid rock facing the storm of opposition and tyranny and ultimately diverted its direction. Many Ahmadis suffering persecution would come to Rabwah with grief-stricken faces to meet Huzoor^{ra} and would leave with an expression of pleasure and rejuvenation of faith.

Hazrat Khalifatul-Masih III^{ra} advised the community not to

counter tyranny with tyranny. In a message he said,

“Be patient and pray. Be patient and pray. Be patient and pray and keep your places of prostration wet with tears, become prayer personified and await the help of God every moment.”³²

During these days, Allah revealed to him,

وَسِعَ مَكَانَكَ إِنَّا كَفَيْنَاكَ الْبُسْتَهْرِيْنَ

“A plan has been made for mockery. You keep on expanding your houses. God Himself is enough for those [who are] mocking and shall Himself settle with them.”

Upon demands made by the opposition, the government converted the entire membership of the National Assembly into a special committee. On 1 July 1974 it was announced that the issue of declaring Ahmadis a non-Muslim minority had been handed over to the Special Committee of the National Assembly.³³

Hazrat Khalifatul-Masih III^{ra} continued to be presented before the National Assembly in Islamabad together with his delegation. With him in that delegation were Hazrat Mirza Tahir Ahmad^{ra}, Sheikh Muhammad Ahmad Mazhar Sahib, Maulana Abul-Ata Jalandhri Sahib and Maulana Dost Muhammad Shahid Sahib (the historian of the Community). Huzoor^{ra} presented his memorandum

on 22 and 23 July 1974. He was cross-examined for eleven days (from 5-9 July and from 15-20 July) and he continued to counter all objections. An opponent named Mufti Mahmood Ahmad was the leader of the opposition. An account of his was thus published in a magazine called *Laulaak* from Lyallpur:

“When Mirza Nasir Ahmad entered the Assembly Hall, he was dressed in Kameez, Shalwar, and Sherwani. He was wearing a huge turban and had a white beard. The members, upon seeing this, asked ‘Is this the face of an infidel?’ And when he spoke, he would recite verses of the Holy Qur’an and whenever he took the name of the Holy Prophet^{sas} he would also recite the *Durood*. At this the members stared at me (in disbelief) that he reads the Qur’an and recites *Durood* with the name of the Holy Prophet^{sas} and you call him an infidel?”³⁴

Allah had promised that He suffices for the ones mocking; Hazrat Khalifatul-Masih III^{rta} was able to answer every kind of question in whichever manner it was asked in such a way that it left the inquirer speechless and ashamed. Thus, Divine help and assistance continuously favoured him throughout. Huzoor^{rta} said on one occasion:

“They cross-examined me for 52 hours and 10 minutes, and for (the full) 52 hours and 10 minutes I found God’s angels standing

by my side.”³⁵

Yet as it had been pre-planned, Ahmadis were declared non-Muslim by means of an amendment to the constitution. On the other hand, God manifested His glory in such a way that this persecution became the cause for the spread of religion and the circle of propagation continued to widen. Many new missions were established, including the ones in Sweden, Norway, Italy, France and Spain. The government in power, which had served as the means of executing this mockery, was ended by martial law being imposed in the country in July 1977, in accordance with the following prophecy of Hazrat Musleh Mauood^{ra}: “I give glad tidings to the person whom Allah will appoint as the third Khalifah... even if the governments of the world clash with him, they will be shattered to pieces.”³⁶

FOURTH TOUR OF THE WEST (EUROPE)

The fourth tour of Europe undertaken by Hazrat Khalifatul-Masih III^{ra} was from 5 August to 29 October 1975, during which he visited England, Denmark, Sweden, Norway, West Germany, Holland and Switzerland. He delivered addresses at the occasion of the Annual Convention UK and laid the foundation of the Nasir

Mosque in Gothenburg, Sweden. He expressed his desire for the construction of a mosque in Norway to accelerate the propagation of Islam in the Scandinavian countries.

Another purpose of this visit was for the improvement of health. Huzoor^{ᵗᵗᵃ} had been ill for the past few months and visited many places that were considered good for health.

FIFTH TOUR OF THE WEST (EUROPE AND AMERICA)

Huzoor^{ᵗᵗᵃ} began his fifth tour of the West from Rabwah on 20 July 1976. A visit to America was also included in his programme in addition to Europe. He arrived in London on 2 July and from there he reached America on 25 July. This was his first ever tour of the North American continent. He visited Washington, Dayton, New York, New Jersey and Madison. The Mayor of Dayton presented him with the key of the city. Huzoor^{ᵗᵗᵃ} delivered spirited addresses at the Annual Conventions. On 13 August 1976, the Ahmadiyya Muslim Community in America hosted a farewell banquet in Washington for Huzoor^{ᵗᵗᵃ}. The Cultural Attaché of the Russian Embassy, Muhammad Usmanov, was also present at this occasion. Huzoor^{ᵗᵗᵃ} informed him about the prophecies regarding the domination of

Islam in Russia.³⁷

Nasir Mosque, Gothenburg, Sweden

On 18 August Hazrat Khalifatul-Masih III^{ra} arrived in Gothenburg, Sweden where he inaugurated Bait-e-Nasir on 20 August 1976. Huzoor^{ra} then went to Copenhagen in Denmark on 29 August and completed his tour of the Scandinavian countries by 1 September. From there he reached Germany and after touring Germany, Switzerland, Holland and Britain returned to Rabwah on 20 October 1976, visiting Karachi and Lahore on the way.

Thus his tour, which had begun on 20 July concluded on 20 October, bringing countless blessings with it.

SIXTH TOUR OF THE WEST (EUROPE) AND INTERNATIONAL CONFERENCE

Huzoor^{ra} undertook his sixth tour on 8 May 1978. After visiting Germany, Switzerland and Holland he arrived in London on 31 May where the Ahmadiyya Muslim Community had organized an international conference. This conference was on the subject of *Deliverance of Jesus from the Cross* and took place from 2-4 June

1978. More than fifteen-hundred representatives from all around the world attended this event. In addition to delegates from Gambia, Sierra Leone, Mauritius and Liberia, two official observers of the Catholic Church in Poland and one observer of the Catholic Archbishop in Britain were also in attendance.



A scene from the Conference on *Deliverance of Jesus from the Cross* in which Hazrat Khalifatul-Masih III^{ra} can be seen delivering his lecture.

This event was widely publicised by newspapers all over the world. Invitations were advertised on an international level for the sake of conducting an exchange of views with Christians of the

highest order to be conducted between dignitaries of the Ahmadiyya Muslim Community and those from churches of various schools of thought. The last day was set aside for the address of Hazrat Khalifatul-Masih III^{ra}. The London mission received threatening letters in this connection.

From 24 July to 18 August, Huzoor^{ra} toured Norway, Sweden, Denmark and West Germany after which he stayed in London from 19 August onwards for the sake of recovering his health until his return to Rabwah on 11 October 1978.

SEVENTH AND FINAL TOUR OF THE WEST

The seventh and final tour of Hazrat Khalifatul-Masih III^{ra} extended over three continents; namely, Europe, America and Africa. It took place during the last year of the 14th century Hijri from 26 June to 24 October 1980. Huzoor^{ra} travelled to Germany, Switzerland, Australia, Denmark, Sweden, Norway, Holland and England. He inaugurated the first mosque of Norway in Oslo. This mosque is called Baitun-Noor.

Huzoor^{ra} visited Nigeria and Ghana in Africa from 18 August to 30 August. From here Huzoor^{ra} travelled to Canada via London and toured Canada from 4 September to 11 September. On 12

September, Huzoor^{rtā} travelled to America and completed his visit on 23 September. From 24 September to 3 October, he inaugurated five new centres in Britain and on 5 October blessed the Annual Convention UK with his presence. On 9 October, the historical foundation-stone laying ceremony was held for Basharat Mosque in Spain. On 19 October, he led Eid prayers in London and arrived back in Rabwah on 29 October 1980. This proved to be his last tour of the West.

Basharat Mosque, Pedroabad, Cordoba

Spain was conquered in 711 C.E by Tariq bin Ziyad during the early years of Islam. Muslims ruled this region until 1236 C.E. This was a time when the call of *Allah-u-Akbar* was raised five times a day from the mosques in Spain. During the first three centuries of Islam's history there was a great advancement of arts and sciences. Prominent Christian priests used to visit Muslim educational institutions of Spain to seek knowledge. From here were lit the candles of knowledge and advancement in Europe. But when Muslims entered into a period of temporary weakness, Spain fell to Christianity. The very name of Islam was erased from Spain and mosques grew desolate.

Hence when it was time for the renaissance of Islam and God willed for its revival in Spain to take place at the hands of the servants of the Holy Prophet^{sas}, Hazrat Khalifatul-Masih III^{ra} entered Spain like a spiritual conqueror in 1970. Bashir Ahmad Khan Rafiq (a former Imam of the London Mosque) recalls that on 25 May 1970, Huzoor^{ra} was in the airplane on his way to Madrid, Spain from London. When he saw the Madrid airport, Huzoor^{ra} turned around and said:

“I can hear the sounds of the hooves of Tariq’s horses. Do you hear them too?”³⁸

During the entire length of this tour, Huzoor^{ra} remained in a state of restlessness. He remained engrossed in continuous prayers with complete trust in Allah and returned with glad tidings from Allah:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“And whomsoever relies on Allah, He is sufficient for him. Allah surely fulfills His design. Allah has a measure for everything.”³⁹

Very soon Allah the Almighty caused the Spanish government to make changes in its constitution and religious freedom was

guaranteed (for all). This amounted to a revolution in the history of Spain.

Hence when the promised time arrived, within a short period of ten years, the government granted permission and place for a mosque and a mission house near Cordoba. Huzoor^{ra} named this mosque: Basharat Mosque. On 9 October 1980 he laid the foundation stone of this mosque in Pedroabad with his own blessed hands, reciting prayers of Prophet Abraham^{as} and led the Friday prayers on 10 October 1980. A journalist enquired of him, “Is it true that this is the first mosque being built in Spain after seven hundred years?” Huzoor^{ra} replied, “It is certainly true. Tell me if any other mosque has been built during this time!”⁴⁰

Construction of this mosque was completed during his lifetime and a programme for its inauguration was set for 10 September 1982. In May of 1982, Huzoor^{ra} travelled to Islamabad, Pakistan to procure visas for himself and his entourage. While there, he suffered a heart attack on 26 May. He grew very sick and did not recover from this illness. God’s wise reasons are kept hidden.

Huzoor^{ra} passed away on 9 June 1982 in Islamabad. Basharat Mosque was inaugurated in accordance with the earlier programme on 10 September 1982 by Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV^{ra}. The construction of Basharat Mosque, Pedroabad,

Cordoba at the end of 1400 Hijri remains a great achievement of Hazrat Khalifatul-Masih III^{ra}.



▲ A photograph of Hazrat Khalifatul-Masih III^{ra} engaged in prayer prior to laying the foundation stone of the first Mosque in Spain after 700 years. This Mosque was named Basharat Mosque.

GRAND PLAN FOR ACADEMIC ADVANCEMENT

It was the belief of Hazrat Mirza Nasir Ahmad^{ra} that the more children are educated, the better they will be able to understand the Holy Qur'an. For this reason, Huzoor^{ra} fixed matriculation (10th grade) as the minimum standard of education for every Ahmadi boy and at least middle school for every Ahmadi girl residing in a rural area. He also said that there would be many gradual stages

in the improvement of this standard. Huzoor^{ṛṭṭa} did not accept any separation of religious and worldly knowledge and used to say that every kind of worldly knowledge, unless it leads one astray, is in fact religious knowledge. The Muslims of earlier times acquired worldly knowledge as a part of their religious learning and by attaining perfection in these doctrines, served mankind abundantly.

When Dr Abdus Salam, an Ahmadi scientist, won the Nobel Prize in 1979, Huzoor^{ṛṭṭa} announced an academic plan for the Community and declared it to be an important part of the Ahmadiyya Centenary Jubilee Plan. Huzoor^{ṛṭṭa} directed the Community to provide each child with the highest level of education according to an individual's mental capacity. He said that the intellect of any bright child of the Community, whether in Moscow or New York, whether inside or outside Pakistan, should not be allowed to go to waste—scholarships worth 125,000 rupees would be given each year by the Ahmadiyya Muslim Community to intelligent students. This was not to be a reward but rather the right of such students. Huzoor^{ṛṭṭa} appointed Dr Abdus Salam as president of this committee.

It was his belief that Islam cannot be propagated until the enemies are defeated in the field of education. Huzoor^{ṛṭṭa} said,

“This desire has emerged in my heart that in the hundred years after the next ten, which I deem as the century of the domination of

Islam, we acquire one thousand scientists and researchers.”

Huzoor^{ra} had directed all Ahmadi boys and girls to inform him of their examination results. A scheme was initiated for awarding medals to position holders. Huzoor^{ra} also repeatedly drew the attention of students of the community towards hard work, prayers, nutritious food and the use of Soya Bean and Soya Lecithin.

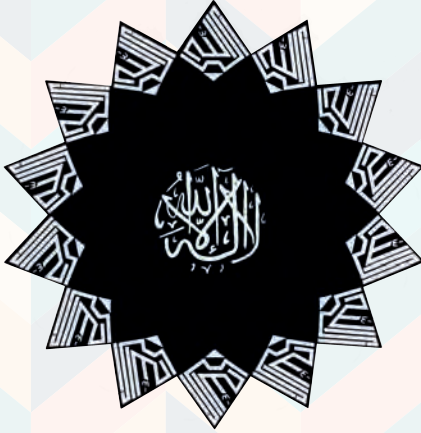
As an extension of the academic plan, Huzoor^{ra} also established organisations of students and professionals, doctors, engineers and architects so that Ahmadis gain distinction in their respective fields and hence are able to serve the community.

SITARA-E-AHMADIYYAT (STAR OF AHMADIYYAT)

On the occasion of the Annual Convention in 1981, Hazrat Khalifatul-Masih III^{ra} presented the community with the gift of *Sitara-e-Ahmadiyyat* or Star of Ahmadiyyat. Huzoor^{ra} said,

“Just as the basis of this universe is *Laa ilaaha illallah*, similarly the heart of the Ahmadiyya Muslim Community is *La illaha illallah*. For this reason *La illaha illallah* has been inscribed in the heart (centre) of the Star. Since fourteen centuries have passed, therefore I thought it befitting to present the Community with the fourteen-

pointed *Sitara-e-Ahmadiyyat*. It is a Sunnah of the Holy Prophet^{sas} to raise the slogan of *Allah-u-Akbar* when witnessing any great sign of Allah Almighty. For this reason, *Allah-u-Akbar* had been inscribed on all fourteen corners.”⁴¹



A depiction of The *Sitara-e-Ahmadiyyat* presented to the Jama'at by Hazrat Khalifatul-Masih III^{ra} in 1981.

MOTTO FOR THE 15TH CENTURY HIJRI

During his Khilafat, the 14th century Hijri of Islam came to its end. At the beginning of the 15th century, Huzoor^{ra} said, “In the previous century I had given you two mottos; praise of God, and determination, which shall last until the Day of Judgment - but considering the added responsibilities in this century, I want to give you some more fundamental mottos — love and affection and service — if every person is ready to serve another then all discord

can be erased from the world today!”⁴²

DEMISE OF HAZRAT SAYYEDAH MANSURAH BEGUM

In the seventeenth year of the Khilafat of Hazrat Khalifatul-Masih III^{ra} the tragic incident of the demise of his wife took place. Hazrat Sayyedah Mansurah Begum passed away after a brief illness on 3 December 1981.

Huzoor^{ra} led her funeral prayers at Asr time on 4 December 1981 with thousands of devotees of Khilafat in attendance. She was laid to rest in the special enclosure, one grave beyond that of Hazrat Musleh Mauood^{ra}.

ANNUAL CONVENTION 1981

The Annual Convention of 1981 proved to be the last Convention of Hazrat Khalifatul-Masih III^{ra}. The projects under the Ahmadiyya Centenary Jubilee Plan proceeded at a fast pace. Huzoor^{ra} said:

“We have now entered the 15th century Hijri in order to witness magnificent signs of God - after 745 years the mosque in Spain has

been completed - we also expanded towards the east; though (we) haven't gone there yet. Allah Almighty has made it possible for a house to be bought in Japan - then again, a lot of expansion is taking place in Canada and in America, a lot of expansion is taking place in many parts of Africa. I am amazed, in fact lost in amazement and have come to the conclusion that God's greatness has been proven in my time by the fact that He took an utterly humble person like me by hand and announced that He would cause a revolution in the world through this insignificant being and He did!"⁴³

MARRIAGE WITH HAZRAT SAYYEDAH TAHIRAH SIDDIQAH

In accordance with the Sunnah of the Holy Prophet^{sas}, Hazrat Khalifatul-Masih III^{ra} married Hazrat Sayyedah Tahirah Siddiqah, daughter of Khan Abdul Majeed Khan on 11 April 1982. Huzoor^{ra} said in the *Nikah* sermon:

“This is the third such *Nikah* in the history of our family that the one performing the *Nikah* is going to be the groom himself.” He also said, “I possess two capacities. One is the capacity of Mirza Nasir Ahmad. Had I just been Mirza Nasir Ahmad, I did not need to marry again in this world. But the second capacity is of being the

Khalifah of the Ahmadiyya Muslim Community upon whom has been laid the responsibility of the moral training of the men and the women of the Ahmadiyya Community. Hence, where on one hand the fire of this realisation kept burning within me and it was very difficult for me, on the other hand members of the Ahmadiyya Community from America to the other end of the world also realised that I should marry again. Men wrote letters and women also insisted that the Khalifah's wife acts as a connection between Khilafat and the ladies of the Community.”

Huzoor^{ra} himself prayed for forty days and asked many elders of the Community to pray as well. After a number of dreams that bore glad tidings, he sent a marriage proposal to Abdul Majeed Khan for his daughter, Tahirah Siddiqah. Sayyedah Tahirah Siddiqah's mother had earlier seen a dream that a most respectable proposal had arrived for her daughter. Hazrat Sayyedah Tahirah Siddiqah accepted this proposal with complete satisfaction of heart. Huzoor^{ra} said:

“Despite the difference in age, she has accepted this proposal with great courage, determination, devotion, and for the sake of the love for God and His religion.”

RESPONSIBILITY OF THE FUTURE GENERATIONS

Hazrat Khalifatul-Masih III^{ra} said:

“Our future generations should understand their responsibilities. The speed and intensity that has been achieved in the pace of advancement of the Ahmadiyya Muslim Community and the community - each year - continues to increase in greater numbers; it should continue to increase more than before every year and it should not weaken as a result of the weakness of any of our future generations. Pray thus: O God! Fulfill in our lives the purpose for which You have sent the Promised Messiah^{as}. The responsibility of fulfilling the purpose of this Divine mission is now going to be shifted upon the shoulders of the next generation. We are included in those new generations. We will be followed by other new generations. I am not a miser. I do not wish for you to get just as much an opportunity of service as we did. I desire for you to get far more opportunities than me to sacrifice in the way of Allah and may you be the recipients of far greater bounties than me.”⁴⁴

VARIOUS INITIATIVES OF HAZRAT KHALIFATUL-MASIH III^{RTA}

Such a small book as this one cannot fully encompass the life and the variety of initiatives taken by Hazrat Khalifatul-Masih III^{RTA} and presents a most limited account. Huzoor^{RTA} once said in a Friday sermon:

“Deliberation upon the Holy Qur’an reveals that we have been granted four fundamental types of faculties and capacities: physical, mental, moral and spiritual.”

Hence all his initiatives had the same aim—that the physical, mental, moral, and spiritual capacities of each person are fully developed so that he can in reality become a useful and serviceable part of the community. Some of the initiatives launched by him were:

- Urging members to gain strength and become trustworthy
- Formation of the health committee
- Urging Khuddam and Lajna to form sports clubs
- Urging members to adopt cheerful and smiling countenances
- The adoption of religious morals and etiquettes
- Dedication of life
- Financial initiatives

- Gaining excellence in the field of education
- Promoting horse-raising
- Promoting usage of bicycles for daily commute and long distance travel

ILLNESS AND DEMISE

The mosque in Spain had been completed. The day of September 10th had been fixed for its inauguration. On 23 May 1982, Huzoor^{ṛṭṭa} travelled from Rabwah to Islamabad to obtain the visas. But Allah willed something else. Huzoor^{ṛṭṭa} was staying at Baitul-Fazl in sector F-8/2 Islamabad. Daily prayers were also being held there. On Wednesday 26 May he suddenly fell ill during Isha'a prayers. Huzoor^{ṛṭṭa} led the remaining prayer while sitting down. This was the initial phase of a heart attack. On 3 June, a well-known cardiologist from England, Dr Steven Jenkins, was called. He was of the opinion that Huzoor^{ṛṭṭa} had suffered a massive heart attack on 31 May. Later, his condition became critical and after a few days the unthinkable event took place – an event which was unbearable for ten million members of the worldwide Ahmadiyya Muslim Community. These were his devotees on whose hearts and minds Hazrat Khalifatul-Masih III^{ṛṭṭa} had been ruling for the past seventeen to eighteen

years—and who were not at all ready [for his demise], yet God Almighty’s Will prevailed! After leading the Community from the 14th into the 15th century in a magnificent manner; after setting a fast pace of marching upon the road to victory and after instilling firm conviction of Islam’s bright future in the hearts, Hazrat Khalifatul-Masih III^{ra} presented himself in the Court of his Merciful Lord and passed away on the night between Tuesday 8 June and Wednesday 9 June 1982 at 12:45 a.m. *Innaa lillaahe wa innaa illaihi raajioon*. To Allah we belong and to Him shall we return. Early in the morning of 9 June his body was placed in a coffin; it commenced its journey towards Rabwah (after prayers and the giving of alms) where his devotees had travelled from far and wide to see him for the very last time. The enemies planned to cause mischief and disturbance, but God Himself protected the Community and kept the institution of Khilafat alive in accordance with His own promises.

On 10 June 1982, a session of the Khilafat Electoral Committee, which had been established by Hazrat Musleh Mauood^{ra}, was held with Mirza Mubarak Ahmad, the then *Wakil-e-A’ala*, presiding over the election. Hazrat Mirza Tahir Ahmad^{ra} was elected as the fourth Khalifah. According to tradition, he first took the Bai’at (Oath of Allegiance) and then led the funeral prayers of his predecessor, Hazrat Khalifatul-Masih III^{ra}. About a hundred-thousand people

partook in the funeral prayers. Hazrat Khalifatul-Masih III^{ra} was laid to rest next to the grave of Hazrat Musleh Mauood^{ra}.

The Ahmadiyya Muslim Community had made abundant progress during his Khilafat. Four hundred and twenty five new mosques had been built. Many translations of the Holy Qur'an were published. Expansion was achieved worldwide and the number of Community members exceeded ten million.

PIOUS CHARACTER

There are many bright aspects of the personality of Hazrat Khalifatul-Masih III^{ra} but the most dominant aspect was his magnetic personality and the smiling, glowing visage which was a result of his connection with and devotion to Allah and his complete trust in Him. He was a proof of the following revelation of the Promised Messiah^{as}:

“The love of Allah dwells on their faces; this is the sign of true friends of God.”



▲ A bouquet of flowers being presented to Hazrat Khalifatul-Masih III^{ra}



▲ A light-hearted moment in which Hazrat Khalifatul-Masih III^{ra} is blessing children. Huzoor^{ra} took a keen interest in the upbringing and moral training of children.

Huzoor^{ra} used to experience visions, dreams and revelations very frequently yet he mentioned these very rarely. He once said:

“I have heard the voice of my God many times and He Himself has guided me in times of difficulty.”⁴⁵

He always remained intoxicated with the love and affection of the Holy Qur’an and the Holy Prophet^{sas}. His heart used to surge like an ocean with feelings of compassion and concern for the well-being of mankind. Patience, forbearance and dignity were his admirable attributes. He would smile away the afflictions caused by enemies and used to follow this instruction of the Promised Messiah^{as}:

*‘Pray (for them) when you hear them abusing you,
Provide comfort to those who cause you pain.’*

No power on earth or the awe of any tyrant was ever able to snatch away his smile and his cheerfulness. The motto given by him: Love for All, Hatred for None shall last till the Day of Judgment.

Huzoor^{ra} had such a firm conviction in the bright future of Islam and in its everlasting and worldwide dominance based upon the prophecies of the Promised Messiah^{as} as if he were seeing the future with his own eyes. He used to say, “I am not merely hopeful but am convinced of Islam’s dominance over the entire world. This

is also because the circumstances and movement of time are in our favour.”⁴⁶

He was the one who remained steadfast at times of trial and possessed a humble disposition at times of victories. He used to say, “I am (the) humblest of the humble.” He maintained a perfect balance between excesses and deficiencies and lived an admirable life. He always remained engrossed in prayers. He had been given the sign of acceptance of prayers. Hundreds of thousands of people from one end of the world to the other had witnessed the miracles of his prayers. May Allah shower His countless blessings on his pious soul, Aameen.

The following lines of an Ahmadi poet pay tribute to him:

*“Each affair of his was connected to God;
Whether quiet or conversing, he was an orator par excellence.
I Have seen him many times both in public and in private.
He was a unique, one of a kind man;
Aleem, you may continue to write [about him] for an entire lifetime;
But shall never be able to show [the qualities] of such a beloved as him!*

- (Obaidullah Aleem)

NOTES

- 1 *Tadhkirah*, 2004, p 519 (Urdu) - *Tadhkirah*, 2018, 839 (English Translation)
- 2 *Bishaaraat-e-Rabbaaniyyah*, by Hazrat Maulana Jalal-ud-Din Shams, p 17
- 3 *Al Fazl Qadian*, April 8 1910
- 4 *Al Fazl*, January 25 1965
- 5 *Khitaabaat-e-Nasir*, Vol 1, p 33
- 6 *The Monthly Misbah*, Hazrat Khalifatul-Masih III^{ra} Number, Dec 82-Jan 83, p 35
- 7 *Tash'beezul-Azhaan Rabwah*, *Nasir-e-Deen Number*, April 1983 p.10-11
- 8 *Ibid.* p.14
- 9 *Ibid.* p.13-14
- 10 *Khalid, Rabwah*, *Sayyedna Nasir Number*, April May 1983, p 61
- 11 *Ibid.* p. 169-170
- 12 *Ibid.* p. 107-108
- 13 *Ibid.* p 349
- 14 *Ibid.* p.350
- 15 *Ibid.* p. 360
- 16 *Tahdees-e-Neimat*, Hazrat Chaudhry Muhammad Zafrulla Khan^{ra} p 687-688
- 17 *Hayaat-e-Nasir*, Vol.1, p. 370-371
- 18 *Sawaaneh Fazl-e-Umar*, Vol 1 by Hazrat Mirza Tahir Ahmad^{ra}
- 19 *Hayaat-e-Nasir*, Vol. 1 p. 363-364
- 20 *Ibid.* p. 376
- 21 *Ibid.* p.384
- 22 *Daura-e-Maghrib 1400 Hijri*, p.23
- 23 *Hayaat-e-Nasir*, Vol. 1 p. 479-480
- 24 *Dars Mastooraat (unpublished)*, 14 May 1966
- 25 *Hayaat-e-Nasir*, Vol.1 p.457-458
- 26 *Daily Jang*, Karachi August 23rd, 1967
- 27 *Al-Fazl*, Rabwah April 9th 1970

- 28 *Majmua-Ishtehaaraat*, Announcement 20 February 1886
- 29 *Al Fazl*, July 8th, 1970
- 30 *Hayaat-e-Nasir*, Vol.1 p.540
- 31 *Izaala-e-Aubaam* p.635. *Tadhkirah*, Fourth Edition, p.185
- 32 *Al-Fazl*, Rabwah, 8 June 1974
- 33 *Nawa-e-Waqt*, Lahore, 1 July 1974
- 34 *Laulaak Lyallpur*, p.17-18, 28 December 1975
- 35 *Al-Fazl*, Jalsah Salanah Edition 1980, p.10
- 36 *Khilafat-e-Haqqah Islamiyyah*, Hazrat Musleh Mauood^{ra}, 28 December 1956
- 37 *Al Fazl*, Jalsah Salanah Edition 1976
- 38 *Al Fazl*, 5 May 1971
- 39 *The Holy Qur'an*, Chapter 65 Verse 4.
- 40 *Daura-e-Maghrib 1400 Hijri*, p.545
- 41 *Al Fazl*, December 29th, 1981
- 42 *Khitaabaat-e-Nasir*, Vol 2, p 457
- 43 *Ibid.* p 519
- 44 *Ibid.* p 307
- 45 *Al Fazl*, August 8th, 1978
- 46 *Daura-e-Maghrib 1400 H*, p. 288

GLOSSARY

Nikah - the announcement of marriage in Islam.

Waqf - the institution of life dedication in which one devotes his or her life for the sake of Islam Ahmadiyyat.

Khalid - Khalid-e-Ahmadiyyat was a title given by Hazrat Khalifatul-Masih II^{ra} to some individuals in the Ahmadiyya Muslim Community for their service towards Islam. The name comes from Hazrat Khalid bin Waleed^{ra} (a companion of the Holy Prophet Muhammad^{sas}).

Darweshan-e-Qadian - a group of Ahmadi Muslims who stayed behind in Qadian after the partition of Pakistan and India in order to protect the holy sites of the Ahmadiyya Muslim Community.

Muezzin - the individual who calls the Adhan (the Islamic call to Salat).

Innaa lillaahi wa innaa ilaihi rajioon - a phrase which means *To Allah we belong and to Him shall be our return*. This is a prayer which is said upon someone's demise.

Nazir-e-A'la - the Executive Director of Sadr Anjuman Ahmadiyya.

Wakil-e-Tabsheer - the Officer incharge of the Directorate of Foreign Missions within the Ahmadiyya Muslim Community.

PUBLISHER'S NOTE

Please note all references provided are from the Urdu edition and thus, are mostly books, periodicals or addresses published in Urdu.

We have added the references to the Holy Quran citing the name of the surah [i.e. chapter], followed by a chapter: verse citation, e.g., Surah al-Jumu'ah, 62:4.

Salutations are recited out of respect when mentioning the names of Prophets and holy personages. These salutations have been abbreviated and inserted into the text where applicable.

Readers are urged to recite the full salutations for the following abbreviations:

sas *sallallaahu 'alaihi wa sallam*, meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{sas}.

as *'alaihis-salaam*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{sas}.

ra *raziyallaahu 'anhu/'anhaa/'anhum*, meaning 'Allah be pleased with him/her/them', is written after the names of the

Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.

ra *rahmatullaah 'alaihil'alaihaal'alaihim*, meaning 'Allah shower His mercy upon him/her/them', is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.