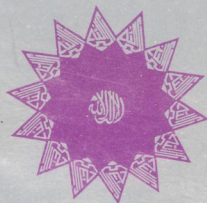
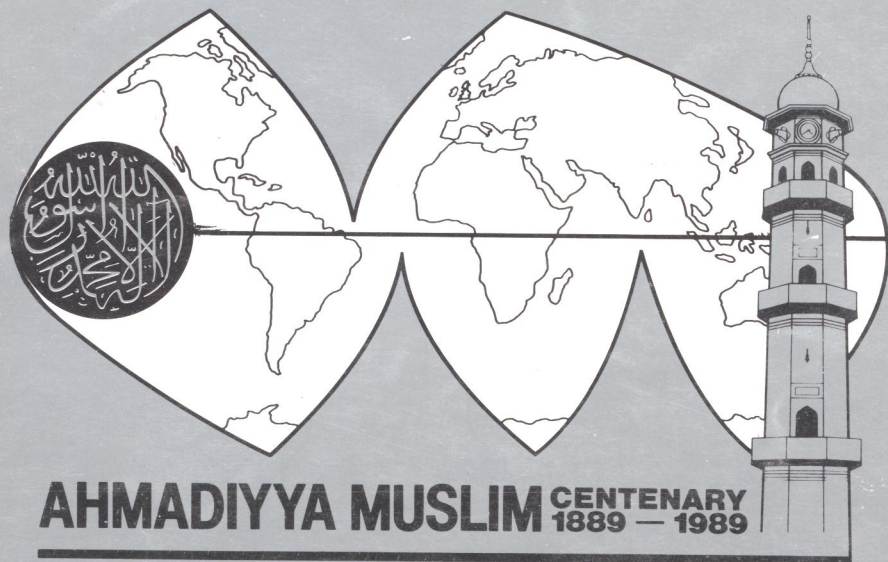


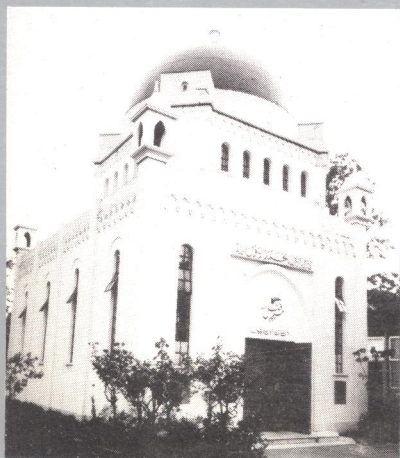
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THE MUSLIM HERALD



AHMADIYYA MUSLIM CENTENARY
1889 — 1989



Contents:

LIFE OF PROMISED MESSIAH
JALSA SALANA
AHMADIS IN PAKISTAN
BLESSINGS OF DAROOD
THE BLESSED DEMANDS

Vol. 29:7/8

JULY/AUGUST 1989

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FOUNDER OF THE AHMADIYYA MOVEMENT IN ISLAM



HAZRAT MIRZA GHULAM AHMAD, THE PROMISED MESSIAH & IMAM MAHDI (Peace be on him)

- He was born in 1835 at Qadian and passed away in 1908.
- He received his first revelation of being commissioned to reform the world in 1882.
- His first voluminous book expounding the excellences of Islam was published in 1884.
- He wrote more than eighty books.
- He established the Ahmadiyya Jama'at (Community) under Divine Command in 1889.
- The Jama'at established by him is carrying on the propagation of Islam all over the world under the guidance of their spiritual leader, the Khalifatul Masih.
- The members of this Jama'at are now to be found in almost all the countries of the world.
- The Jama'at has an extensive programme for the building of mosques and production of Islamic literature. In 1982 Hazrat Khalifatul Masih IV opened the first Ahmadiyya Muslim Mosque in Spain; in 1983 he laid the Foundation Stone of the first Ahmadiyya Muslim Mosque in Australia.
- The translations of the Holy Quran have been published in English, German, Danish, Dutch, Esperanto, Swahili, Yoruba, Indonesian, Russian and many other languages.
- The membership of the Jama'at now numbers over ten million.

THE MUSLIM HERALD

A MONTHLY MAGAZINE DEVOTED
TO THE CAUSE OF ISLAM

The Muslim Herald is the official journal of the London Mosque. It features articles written by renowned scholars. The magazine is open for discussion on topics relating to different religions, on the role of Islam in the changing environment, public opinion on the problems confronting mankind today and their solution through a better understanding of the purpose of creation of life here and hereafter. Opinions expressed in this magazine may not necessarily be those of the London Mosque.

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Hazrat Mirza Ghulam Ahmad

THE PROMISED MESSIAH

THE FOUNDER OF THE AHMADIYYA MOVEMENT

by

MAULVI DOST MOHAMMAD SHAHID of Rabwah

and rendered into English by

M. A. K. GHOURI

- (i) *“ Right from the very beginning I had spent my time under the shadow of Thy protection, for I have been like a suckling in Thy lap, O, my most gracious God.”*
- (ii) *“ From the very beginning I had preferred to live a very secluded life and had hated publicity and was ever shy and scared of seeking prominence in the public eye.”*
- (iii) *“ It was at the age of forty years, in this transitory abode that I was honoured and exalted by Thy grace and was granted a converse and communion with Thyself.”*

Family Antecedents

Hazrat Mirza Ghulam Ahmad came of a highly distinguished family of Persian origin, called Barlas. His ancestors were very closely connected with the royal family of that country. Through intermarriage the family had Turkish, Chinese and Fatamidae blood also in its veins. When Timurlane, the famous conqueror, came into power, his first cousin Mirza Hadi Beg, for political and

safety reasons, migrated to India in the year 1520. He was very warmly welcomed by the ruling dynasty who granted him vast tracts of land comprising 86 villages. Here Mirza Hadi Beg laid the foundation of a model Islamic state. The family remained master of these lands until 1802, when, during the time of the Promised Messiah's grandfather, Mirza Ata Muhammad, the Sikhs took possession of his lands and he had to take refuge in Kapoorthala State. Later when Maharaja Ranjit Singh gained control of the Punjab, he restored a portion of Mirza Ata Muhammad's estate and he came back to live in Qadian. His son Mirza Ghulam Murtaza, the father of the Promised Messiah was the owner of five villages.

His Birth

The Promised Messiah was born on Friday the 13th February, 1835 in the early hours of the morning as one of the twins. This had been predicted by the Muslim saint, Mohiyu Din Ibn-i-Arabi.

Early Life and Visions

On many occasions the Promised Messiah had related facts about his early life. He once said that, in his early boyhood, he had made the mosque a second home where he used to spend most of his time in the company of good and righteous men. Love of God was then his most valuable possession, and, devotion to God, his most lovable companion. Being in the world, he lived out of it and yet considered mankind in general as his own family.

A saintly person of high repute, Maulvi Ghulam Rasool by name, on seeing the Hazrat when he was still a small boy, had said spontaneously that if a prophet had been destined for this age that would certainly be this boy. As was vogue in those days, the Hazrat started his first lessons in learning the Holy Quran at the age of six years. Besides lessons in Islam, he was taught some very elementary books in the Persian language. His first tutor was a Hanifite, Maulvi Fazl-i-Ilahi by name. When

the Promised Messiah reached the age of ten years, another Maulvi of the Ahl-i-Hadith sect whose name also was Fazl-i-Ilahi, was engaged to coach him in elementary grammar and other current literature. Maulvi Gul Ali Shah, a scholar of the Shia sect began to coach the Hazrat when he had reached the age of seventeen. He taught him some books on grammar, logic and philosophy according to the custom of that time. His father also taught him some books on medicine and the art of healing.

It was at this time that the Promised Messiah had the honour of first seeing the Holy Prophet (s.a.w.s.) in a vision clear as crystal. He saw him sitting in a high chair which began to rise higher and higher until it reached the ceiling and became quite large in size. His face also began to shine much brighter than before. It looked as if the sun and the moon were throwing light on his bright radiant face.

Preparing himself to serve the Faith

Even from his very early age he showed signs of attachment to his Creator, for which reason, the Promised Messiah always sought seclusion. In this way his link and love with the Lord God and his master, the Holy Prophet, grew stronger and stronger every day. He used to spend practically all his time in the mosque studying the Holy Quran and writing notes on its margin. Whenever he thought about the despicable state of Islam, shorn of its past glory, and the present miserable, down-trodden Muslims, he felt an insufferable burning in his heart. He felt grievously hurt at the baseless attacks of the Christians on the life of the Holy Prophet and from the age of seventeen years he started noting down these unfair attacks on his beloved master.

Impartiality, Candour and Truth in Judicial cases

The Promised Messiah, obeying the command of his father, had to attend to the cases filed in connection with the family's ancestral property. This was the task which he very much hated but to continue the course of litigation for more or less seventeen years was an ordeal for the Hazrat. Misconstruing and distorting

facts, misleading the evidence to one's own advantage, and other malpractices were very common in these matters. But the Promised Messiah always manifested the highest degree of truthfulness and honesty in these matters and always acted in a humble manner.

Polemics and Controversies at Sialkot

The Promised Messiah stayed at Sialkot for four years— from 1864 to 1868 in connection with his service as a reader for a magistrate. After office hours he spent most of his time in studying the Holy Quran and in devotion and social service. He showed the greatest zeal in defending the faith. The Christian Missionaries had made the Punjab—and especially the town of Sialkot, the centre of their activities. The Hazrat also started a single-handed campaign in defence of Islam. In this connection he championed the cause of Islam in public debates against the famous Scottish missionary, Dr. Butler. Of these controversies, Dr. Iqbal's teacher, Maulvi Sayyad Meer Hassan of Sialkot has given an account in his writings.

Glad tidings from Allah on keeping away from a controversy

After resigning his post at Sialkot, the Promised Messiah returned to Qadian and kept himself busy in the cause of the faith. In the year 1868, after hearing the views of Maulvi Muhammad Hussain regarding the point of contention, he refused to oppose him in an open public debate and firmly withstood the pressure brought on him by the Hanifite Muslims in favour of the debate. He declared that the verdict of the Holy Quran in all cases superceded the Traditions and the Sayings of the Holy Prophet. Therefore, the Hazrat said, there was no cause to argue and start the controversy. Allah was very much pleased at the stand he had taken in that matter and as a reward gave him the following glad tidings:—

“Thy God was pleased with this thy action and He shall bless thee greatly—so much so that kings shall seek blessings from thine garments.”

The War of the Pen starts

In the year 1872, the Promised Messiah started his crusade of the pen and his articles began to appear in the magazine "Manshoor-i-Muhammadi" from Bangalore, and also other sections of the Muslim press. It was about the year 1873 that he wrote a number of poems that were published under the nom-de-plume, "Farrukh".

The Great Devotion of Fasting

Under Divine direction, the Promised Messiah strove hard in devotion and fasted continuously for nine months. During this period he was led into *the spiritual world* where he met all the righteous and great prophets of God. He also met Hazrat Ali, Fatima, Hassan and Hussain. To crown all this he was blessed with the good fortune of meeting the Holy Prophet while he was wide awake. This was the culmination of the spiritual ecstasy granted to him by God.

The beginning of revelations

It was the 3rd day of June in the year 1872 that the father of the Promised Messiah passed away. This was the time when he started receiving revelations in great abundance and it became apparent that God had Himself taken the affairs of his servant (the Promised Messiah) into His own hands. At his father's death, the elder brother of the Hazrat had taken control of all the affairs of the family into his own hands and the Hazrat placed no hindrance in his way. For more than seven years Hazrat Mirza Ghulam Ahmad lived practically the life of a recluse—a person left entirely uncared for. During this period his zeal for the service of the faith kept on increasing and he occupied himself most diligently in this noble pursuit. This was the time when he had diverted his attention fully to replying to the baseless attacks of the Arya Samaj and exposed to the public eye all the weak points of their faith.

The Baraheen-I-Ahmadiyya

The famous and unparalleled work of the Promised Messiah, known as the "BRAHEEN-I-AHMADIYYA" was published in the

period between 1880 and 1884. This wonderful book caused a sensation in the world of religion in the sub-continent. The Muslims of India, who, on account of the violent but baseless charges of the Christians, the Arya Samaj and the atheistic philosophy of the Western scholars, had been totally stunned and appear to be half dead, now got a new lease of life and new zeal began to flow in their veins. The well-known Muslim scholars of the time like Abu Saeed Muhammad Hussain of Batala, the advocate of the Ahl-i-Hadith sect, Hazrat Soofi Ahmad Jan of Ludhiana and Maulana Muhammad Sharif of Bangalore, declared that book to be an unprecedented master-piece. The enemies of Islam soon got disheartened, most of them became despondent and as a last resort banded themselves together into allies to fight this great champion of Islam.

Commissioned by God

In the month of March 1882, Allah rewarded Hazrat Mirza Ghulam Ahmad with a very great honour and chose him to be His special messenger to deliver His messages to the world. It was in the year 1882 that he had challenged all the non-Muslim religious leaders to an open contest in the divine signs. This challenge was repeated in 1885, when the Hazrat sent out 20,000 handbills printed in Urdu and English. Most of these were sent by registered post to all parts of the world. But there was no response from anyone as no one from the adversaries of Islam had the courage to accept that challenge. The Hazrat has aptly described their attitude in his Urdu couplet which says:—

“No one came forward for the open contest although I had challenged each and everyone of my adversaries.”

The auspicious lineage and the prediction of the Promised Son

It was in the year 1884 that the Promised Messiah was remarried. His bride, Nusrat Jehan Begum, came of very noble parents. Her father Hazrat Mir Nasir Nawab was the grandson of the famous ascetic and saint Khwaja Mir Dard (mercy of God be upon him). Thus was laid the foundation of a sacred and auspicious family line which was destined to hold the torch of

light to the whole world. As directed by Allah, the Promised Messiah went into seclusion at Hoshiarpur for the purpose of devotion, prayers and supplication. As a result of this devotion he was given the glad tidings of the spiritual advancement of himself and his family and about the coming of the Promised Reformer — his own son. This prediction was fulfilled in the person of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad who was born on the 12th January, 1889, and who later became the second successor to the Promised Messiah.

The first Oath of Initiation

March 23rd is a red letter day in the history of Ahmadiyyat. Because on that day in the year 1889, the Promised Messiah started enrolling his disciples and on that auspicious day forty spirited and ardent lovers of the Holy Prophet Muhammad (s.a.w.s.) took an oath at the hand of the Promised Messiah making a solemn promise to serve Islam most faithfully and always to give preference to the needs of the faith over their worldly needs. The honour of being the first to be initiated fell to the lot of Hazrat Maulvi Hakim Nur-ud-Din of Bhera, who eventually rose to the honour of being the first successor to the Promised Messiah.

His claim as the Messiah

At the end of 1890, it was disclosed to the Promised Messiah, through Divine revelation, that “Jesus son of Mary is dead and that you are sent, as was promised, in his power and spirit.” He, therefore, wrote the following three books clearly explaining the controversial points. The books are: (i) “FATHA-I-ISLAM” (the Victory of Islam); (ii) “TAUZIHI-I-MARAM” (Objectives explained) and (iii) “IZALA-I-AUHAAM” (Removal of Doubts). These were the earliest steps taken by the Hazrat towards restoring Islam to its due glory as had been predicted in the earlier scriptures. He also invited all the Muslim scholars and notables to rally round him to make a united effort for the uplift of the Muslims and the regeneration of Islam. But, as is usual, a great storm of opposition was aroused by the priest class and the Promised Messiah had to challenge the prominent leaders from

these to come and debate out the question in a public contest, which few were keen to accept. However, Maulvi Muhammad Hussain of Batala and Maulvi Muhammad Bashir of Bhopal, did come out to face him at Ludhiana and Dehli. The proceedings of these meetings were later published and any fair-minded person can arrive at the conclusion that the two Maulvis were totally routed. They were unable to answer the sound arguments of the Hazrat that he based on the Holy Quran, the Traditions and the Sayings of the Holy Prophet Muhammad (s.a.w.s.).

But, as is always the case in such matters, the maulvis banded together in carrying out a 'Fatwa' (ruling of 'Kufr' and apostacy) against the Promised Messiah, and their leaders shouted themselves hoarse in denouncing the Hazrat and his followers as renegades. But the moderate and sober thinkers like the famous poet Maulana Haali; Maulana Riaz of Khairabad; Sir Sayyad Ahmad Khan; Maulvi Siraj-ud-Din, proprietor 'Zamindar' and the father of Maulvi Zafar Ali; Maulana Shibli; Abdul Haleem Sharar; Nawab Mohsin-ul-Mulk; Maulana Muhammad Ali Jauhar and his brother Maulana Shaukat Ali Khan and many other notables abstained from such dirty tactics and kept themselves aloof from the 'Fatwa-coiners'.

Maulvi Muhammad Hussain of Batala, who played the most prominent role in this matter and led the other bigotted maulvis, went like a whirlwind around the whole sub-continent gathering supporters, and published the infamous 'Fatwa' that the Hazrat was in actual fact an informer of the Government. He misled the officers of the British Government in believing that Mirza Ghulam Ahmad, like the Mahdi of Sudan, was an extremely dangerous man and needed a very strict watch over him. For services rendered by the Maulvi, he was awarded four squares of land (100 acres). It was due to the patronage of the British Government he enjoyed, that prompted him to declare arrogantly that it was he who had put the Mirza on the pedestal and he would now pull him down to the ground.

But having learnt from above, the Promised Messiah warned him in the following verse :—

“ O ye who has girded up his loins and is engrossed in making schemes for my ruin!—be warned that your own house is going to be ruined soon.”

This ominous warning, a little later, proved literally true and the Maulvi became an everlasting sign for all future generations.

The first Annual Gathering

The first Annual Gathering of the Ahmadiyya Jamaat was held in the Aqsa Mosque on 27th December, 1891 and the proceedings began immediately after the Zuhr Prayers. It was on this occasion that Maulvi Abdul Karim Sahib read the Hazrat's book “AASMAANI FAISLA” (Decree of Heaven). In this first gathering 75 men attended.

Proclaiming the Mission

In the year 1892, the Hazrat visited Lahore, Sialkot, Kapurthala, Jullundhar and Ludhiana with the intention of proclaiming the divine message and to give it as much publicity as possible. He also went to Ferozpur the next year for the same purpose. At Amritsar he faced the Christian champions in a public controversy in which he most ably exposed the baselessness of the attacks and criticisms advanced by the Christian writers and the bigotted clergy. He also explained admirably the beauties of the Quranic teachings. The echoes of this meeting went abroad and even reached London. The Lord Bishop of London addressing the Missionary's Conference told his audience that the signs of a new awakening were visible and Muhammad was regaining his old glory in the British possessions.

An invitation to Queen Victoria

In the year 1893 the Promised Messiah wrote and publicised a very remarkable book entitled “AYENA-I-KAMALAT-I-ISLAM” (the Mirror of the Wonders of Islam). Sainly persons like Hazrat Khwaja Ghulam Farid of Chachran paid a glowing tribute to this book. On the occasion of Queen Victoria's

Jubilee, the Hazrat wrote another open letter inviting her to accept Islam. He also suggested calling a world religious conference in England in which representatives of different religions should read papers in support of their own religions.

Mecca also hears about the advent of the Promised Messiah

“HAMAAMAT-UL-BUSHRA” a book in the Arabic language and written by the Promised Messiah in the year 1894 was published and a very considerable number of its copies were sent to Mecca and other Arabic-speaking countries. In this manner the news about the advent of the Promised Messiah and Mahdi did reach to all the Muslim countries. It was at that time that a very clear sign appeared in the heaven in support of the Promised Messiah. This sign had been mentioned in many books that discussed the coming of the Mahdi. In the month of Ramadhan there was an eclipse of the moon and an eclipse of the sun on their appointed days as was mentioned in these books. This caused the sincere and sober people to turn towards finding out the truth about the claim of the Hazrat. This sign i.e. the eclipse of the moon and the sun was repeated the next year in Ramadhan in the western hemisphere, also.

Three important disclosures

The year 1895 bears a very special distinction as in this year three matters of the greatest importance to Islam were disclosed to the Promised Messiah by Allah. These were:—

1. Arabic is the mother of all the tongues.
2. The discovery of the Tomb of Jesus son of Mary in Kashmir.
3. Hazrat Guru Nanak, the founder of the Sikh religion, was in actual fact a devoted Muslim, a saint and reformer.

Proposed amendment to the Indian Penal Code

The Christian missionaries and the Arya Samaj writers and some others had gone beyond all the limits in defaming the

Holy Prophet and in using foul language against him. This was causing the Hazrat a great distress. In fact this had caused a great mental-suffering to all the Muslims. The Hazrat drew the attention of the Government towards that lamentable behaviour and proposed that an amendment be introduced into the Indian Penal Code in Section 298 whereby it should become a criminal act to use foul language against the founders of religions. In this way no one would injure the feelings of any section of the communities. This move was very warmly welcomed by Nawab Muhsin-ul-Mulk and many other right-thinking leaders.

Religious Conference at Lahore

A religious Conference was called at Lahore in December, 1896, in which representatives of all the religions were asked to read papers to acquaint the hearers with the beauties of their own religions. The Promised Messiah was also requested to participate and the Hazrat gladly accepted the request of the organisers of the conference. He, therefore, wrote a paper which was later published with the title "THE TEACHINGS OF ISLAM." Two days before the conference commenced the Hazrat got some placards printed and posted at prominent places in Lahore, in which he had declared that the Omnipotent and the All-Knowing Allah had revealed to him that his paper shall, in the coming conference, top the list and cast all the other papers into shadow.

The paper of the Hazrat was read by Maulvi Abdul Karim Sahib who kept the audience spell-bound for many hours. The prediction came to be true and all the important English and Urdu papers boldly declared that the paper read by Maulvi Abdul Karim Sahib was undoubtedly the best. Islam, thus, gained a victory over all the other religions.

Pundit Lekhram's death

On 6th March, 1897, Pundit Lekhram, an important leader of the Arya Samaj Hindus, perished. He died an ignominious death under the "Sharp sword of Muhammad," as had been

openly predicted by the Promised Messiah and published in all the important papers of the sub-continent. Pundit Lekhram had gone beyond all limits of decency and had made his habit to be very disrespectful to the Holy Prophet in his writings. He had become very abusive, and in spite of so many warnings continued to use scurrilous and very insulting language in his utterances. He, therefore, died the ignominious death that had been predicted for him.

The Arya Samaj leaders did their best to get the Hazrat involved in this case and to implicate him in the murder. But the world had to acknowledge that the Pundit died under a Divine decree against which no appeal was possible.

Intent-of-Murder Case

The same year as the murder of Lekhram, the Christians, the Arya Samaj Hindus and a few Muslim maulvis banded themselves together and hatched a conspiracy against the Promised Messiah. The Christian Missionary, Dr. Henry Martyn Clarke, falsely accused the Promised Messiah of instigating a young man to murder the said doctor. Even Maulvi Muhammad Hussain appeared as a prosecution witness against the Hazrat. But Allah had disclosed the truth to the magistrate, Mr. Douglas, who acquitted the Hazrat honourably and wrote in his judgement that the Hazrat could, if he wished, file a case against the said Doctor. But the Hazrat declared that he did not wish to sue the said Doctor as his case had been filed in the Highest Court, in the heaven.

The next year, to wipe out the bitterness of the previous year's failure, his enemies filed another case against him in the court. This too proved a vain attempt and the combined efforts of the whole band proved ineffective. As opposed to this the Ahmadiyya Movement plodded on successfully and in that year the foundation was laid of the Talim-ul-Islam High School in Qadian and the books "AL-BALAGH," "AYYAAM-UL-SULH," "ZAROORAT-UL-IMAAM" and "NAJM-UL-HUDA" were published and the field of influence of the Ahmadis increased. In the year 1899 the Hazrat wrote the book entitled "TIRYAK-UL-QULUB."

The Case of the Wall

When all the nefarious efforts of our bitter opponents failed to disturb the equanimity of the Promised Messiah and his devoted followers who continued to strive in the works of the mission entrusted to the Jamaat by God, the enemies thought of another way to create trouble for the Ahmadis. Some cousins of the Hazrat also lived in Qadian who also owned property in the village. Mirza Nizam Din and Mirza Imam Din, both had opposed the Hazrat bitterly. They not only had no love for Islam, but had actually associated themselves with the Arya Samaj Hindus of Qadian, and who were renegades of Islam. At the instigation of the Hindus they built a wall adjoining to the property of the Promised Messiah and blocked the street by which the Ahmadis used to go to the mosque for their prayers. This was not only a public nuisance but caused great hardship for those who had to go to the mosque. The Ahmadis had no other recourse but to go to the court of justice. After a very long litigation the final ruling was given in favour of the Ahmadis and the wall dismantled.

During this long period of suspense and embarrassment the Hazrat steadfastly continued his crusade of the pen and wrote and published the following books:— ‘TOHFA-I-GHAZNAVIYYA’ and the miraculous masterpiece in the Arabic language— ‘KHUTBA-I-ILHAAMIA.’ This added new laurels to his crown of success, and his mission became as clear as the midday sun.

The Lord Bishop dumbfounded

The Christians had made it a habit to publish scurrilous writings about our master, the Holy Prophet. The Promised Messiah, therefore, called out the Lord Bishop, George Alfred Le Froy to a public contest on the subject of “The Innocent Prophet.” The Lord Bishop was flabbergasted at this challenge. He being only a fair weather sailor sought refuge in silence. The English paper “The Indian Speaker” wrote a very strong note about the matter and stated that the attitude of the Lord Bishop was not compatible with his vestments. Thus Islam scored another victory over Christianity.

A Divine challenged

Sayyad Mehr Ali Shah, the Superior of the Shrine at Golra, was a bitter opponent of the Promised Messiah. The Hazrat called him out to a contest in writing a commentary of the Holy Quran, but the said divine kept quiet. The Hazrat published not only the book called "IJAZ-UL-MASIH" but also wrote and published a book entitled "TOHFA-I-GOLRAVIYYA." The book entitled 'Ijaz-ul-Masih' is a commentary of the Chapter Al-Fatiha of the Holy Quran. A considerable number of the copies of this book were sent to the Arabic speaking countries which provided great publicity to the mission of the Promised Messiah.

The Census of 1901

The government took census of the whole sub-continent and in this connection the Promised Messiah instructed all his followers to mention that they were Ahmadis, when they filled the relative forms, so that whoever read the word 'Ahmadiyya' would at once know that the owner of the name was an Ahmadi and belonged to the peace-loving sect of Islam.

The Olive Branch

In the year 1905 the Promised Messiah sent out a printed handbill inviting the militant maulvis to a detente. He put up a very sincere proposal that if they were willing and prepared to abstain from using foul and dirty language in their writings in the future, he would guarantee that no Ahmadi would ever use strong language against them in his writings. But the maulvis disdainfully rejected the proposal saying that the proposed detente would be to no purpose because the 'most stupid prototypes of Abujahl'—the Ahmadiyya sect was destined to perish very soon like the factions started by Aswad 'Ansi and Musailma the Pretender.

The Review of Religions

The Promised Messiah felt the necessity of starting an English magazine that would present the beauties of Islam to

the outside world and encourage comparative study of religions. Therefore, in the year 1902, the Promised Messiah gave instructions to start the monthly as early as possible. This was promptly done in the form of "The Review of Religions."

During this period the Urdu Papers 'Al-Hakam' and 'Al-Badar' from Qadian were doing useful and commendable work in their own field.

Great thinkers like Tolstoy and others expressed very good opinions about the 'Review of Religions' after reading the articles about the teachings of Islam.

The Jamaat continues to grow

The Promised Messiah had warned beforehand in KISHTI-I-NUH about the plague that was destined to cover the whole of the sub-continent. On the other hand he had given the glad tidings for those who were sincere Ahmadis that very few of them shall suffer from the said scourge. For those who lived within the four walls of his own house, he guaranteed that they shall be immune from the effect of the plague. No one shall die of this disease. In the year 1902 plague spread like wild fire all over the country and people died in thousands daily. But the Ahmadis escaped the scourge in a miraculous manner and of those who lived within the walls of the Promised Messiah, not a single person died.

"Ijaaz-i-Ahmadi"

On November 12th in the year 1902, the Hazrat commenced writing a book in the Arabic language together with a long QASEEDA (poem). He completed these two in four days only. In actual fact these came out of the press duly printed within the four days mentioned. On 15th November he called out the maulvis who considered themselves great scholars to do the same i.e. write similar book and poem in the time mentioned. The challenge included Maulvi Sana Ullah of Amritsar and others and he, for an inducement, offered them a reward of ten

thousand rupees; and the Hazrat also predicted that try however best they could, they would never be able to write anything that would come up to the required standard. "*God will break their pens and He shall make their brains dull and incompetent.*" The prediction was fulfilled literally.

Litigation renewed

The opposing forces against the Promised Messiah renewed creating difficulties in his way. They filed false cases against him in the courts. This continued between 1903 and 1905 and case after case was filed. The Hazrat had, for the above reason, to go to Jehlum where he was very warmly welcomed by seekers after truth and many thousands joined the Jamaat. Maulvi Karam Din of Bheen had filed an appeal against the decision of the lower court and the case was transferred to the court of Chandu Lal, who was a bigotted Arya and the leaders of the Arya Samaj which had been hit very hard in the matter of Lekhram, approached him and extracted a promise from him that he would certainly sentence the Hazrat to a term of imprisonment. But he fell under the wrath of Allah and the Hazrat was honourably acquitted. This happened on 7th January, 1905.

The Messiah Tower

On Friday the 13th March, the Promised Messiah, in order to fulfill the prophecy of the Holy Prophet, laid the foundation of the 'Minarat-ul-Masih' at Qadian. It was completed during the ministry of the second Khalifa.

Dowey and Pigget

Dr. Dowey in America and Pigget in Europe had claimed to be sent from God to make the world ready for the Kingdom of God. The Promised Messiah, after warning the general public and denouncing them both to be false claimants, predicted that they shall both come to a sorry end. Both these had gained great popularity among the Christians of America and

Europe and had a considerable following. Just as was predicted, Dr. Dowey, who was the head of a very large and wealthy organisation, was disowned by his followers. His wife and sons separated from him and paralysis got hold of him and he died an ignominious death.

In the same way Pigget also lost his popularity and his disciples left him and he also died unknown and un-cared f r.

Ta'lim-ul-Islam College

The opening ceremony of the T.I. College, Qadian, took place on 28th May, 1903. On account of his illness the Promised Messiah was unable to join the function personally, but he prayed for its success in his 'Bait-ud-Dua' (his prayer chamber, and the success that this college achieved is the testimony of the Hazrat's prayers being accepted by Allah.

Supremacy of Ahmadiyyat

Hazrat Sahibzada Abdul Latif was brutally murdered by the Government of Kabul on 14th July, 1903. After learning the details of this barbaric crime, the Hazrat wrote a book entitled, "TAZKERAT-USH-SHAADATIN" in which he gave description of the most painful and piteous manner in which Hazrat Maulvi Abdul Rahman and the Sahibzada Sahib were murdered. Addressing the said Sahibzada in this book the Hazrat wrote, "O Abdul Latif! may thou receive thousandfold blessings and mercy of God, for thou hast shown the steadfastness of thy true faith even in my own life." And he predicted about the supremacy of Ahmadiyyat in three hundred years. He wrote :—

"There shall be only one faith in the world and only one Leader. I had come only to sow; and the seed has been sown by me. This shall now grow and prosper and there shall be none who can prevent it."

Revelations pointing to his death

From October to December, the Promised Messiah, through visions and revelations, was informed that his end was approach-

ing. He, therefore, wrote the booklet entitled "AL-WASIYYAT"—the will advising the community on many important points. It was in this booklet that Hazrat predicted that the system of Khilafat was going to stay with the Jamaat forever. He also founded the "Bahishti Maqbara" and gave instructions that all the income accrued under this department must be spent on the preaching and propagation of Islam.

The Hazrat also laid the foundation of the "Sadar Anjuman-i-Ahmadiyya" to which he entrusted the management of finances and administration. It was at this time that Hazrat initiated the class for imparting religious instruction which later became the 'Madrassa Ahmadiyya' and has now become the "Jamia Ahmadiyya". This is the institution which turns out full-fledged scholars and missionaries for Islam. It was after the death of Maulana Abdul Karim of Sialkot and Maulana Burhanud Din of Jehlum that the Hazrat felt the necessity of starting this class.

Haqeeqat-ul-Wahi

The monumental and most remarkable book of the Promised Messiah of his latter days—HAQEEQAT-UL-WAHI—was published on 15th May, 1907, to which was annexed an Arabic addendum, which pointed out to the scholarly section of the Muslims all the blessings of God that had been showered on him.

Arya Samaj Conference

The Arya Samaj section of the Hindus had convened a religious conference in December, 1907, in which they requested the Promised Messiah to participate by sending a paper to be read in the conference. But the Hazrat was very hesitant because he knew that the Arya Samaj were not known to use decent language on such occasions. But their representatives gave a solemn promise that due respect for the feelings of all the participants shall be strictly observed. The Hazrat, therefore, deputed Hazrat Maulana Hakim Nurud Din to read his paper. But the Arya Samaj speakers, quite contrary to the undertaking of their leaders, broke all the rules of decency and used very harsh

language in respect of our master the Holy Prophet. When the Hazrat learnt about it, he was very cross with his deputies who had kept sitting during the conference while the speaker was using vile language about the Holy Prophet. He said to them, "You ought to have stood up at once and walked out of the hall; and if they had tried to stop you, then the hall should have been filled with blood all over."

The Promised Messiah, in reply to the vile attacks of the speaker, wrote a book entitled "THE FOUNTAIN OF TRUE KNOWLEDGE". He proved every word of the speaker to be absolutely baseless and revealed the beauty of Islam and the exemplary life led by the Holy Founder of Islam. At the end he included his own article that was read in the conference so that the public could judge about the politeness and decency of his writing.

The last Annual Gathering during his life time

The last Annual Gathering during the life-time of the Promised Messiah was held during the 26th, 27th and 28th December, 1907, in which he delivered two most valuable speeches full of instructions. On the morning of the opening day of the Jalsa, the Hazrat, as usual, went out for his morning walk. His devoted followers lovingly followed him like moths to a candle. Mufti Muhammad Sadiq, looking at this scene had to say spontaneously, "Their flocking to him, no doubt, is quite true. It is after full thirteen hundred years that the world has seen the face of a prophet of God."

The Financial Commissioner meets the Hazrat

On 21st March, 1907, Sir James Wilson, the Financial Commissioner of the Punjab, came to Qadian for one day's visit. His camp was pitched in an open ground outside the village of Qadian. He made a request for a meeting and the Hazrat, accompanied by some of his devoted disciples, went to see him in the evening at 5 o'clock. During this meeting the Hazrat explained to Sir James, the beauties of Islam and told him that the religion

of Islam was based on sound reason and very clear signs from the Almighty God. He told him that in the future also Islam shall win through reason and not with the sword. Every battle fought by the early Muslims was a defensive battle. The idea that Islam spread by sword was totally incorrect and was a mere phantasy of the enemies of Islam. The Financial Commissioner wished to continue the talk further about matters not relating to religion. But the Hazrat said, "You are a worldly ruler. God has appointed me a ruler of the spiritual domain. As you have fixed times for certain matters so are our times also fixed. Now is the time for our prayer." Saying these words the Hazrat stood up and came back.

The last journey to Lahore

Owing to the strenuous work the Promised Messiah had done in connection with writing the book "CHASHMA-I-MA'RAFAT" and other day-and-night hard work, his health had completely broken down. But he continued to keep in harness. On 27th April, 1908, he came to Lahore and stayed at the Ahmadiyya Buildings and started giving sermons and discourses. During this stay some notables like Shahzada Sultan Ibrahim, Mr. Mohammad Ali Jaffri, Professor Clement Wegg, Mr. Fazl-i-Hussain and many others came to meet him and to hear him talking.

On the 17th of May, he addressed a public meeting in which most of the notables and the elite of Lahore had gathered. On the 25th of May he made his last public speech which ended with the following words:—

"Let Jesus die as it was bound to bring life to Islam. In the same manner let Muhammad's Messiah come in the place of Mosaic Messiah as it was bound to bring glory to Islam."

During his stay in Lahore he also wrote a pamphlet about the importance of the two nation theory and the urgent need for peace between the Hindus and the Muslims. In this pamphlet he very clearly pointed out that:—

I tell you truly that it may be possible to live in peace with the serpents of the desert and the wolves of the woods, but we could never never be at peace with these people who always cast a slur on the Holy Prophet who is dearer to us than our parents."

Promised Messiah passes away

The Promised Messiah's daughter Hazrat Nawab Mubarak Begum Sahiba, a few days before the last journey to Lahore saw in a dream, "I am in our lower courtyard and am going towards the round room where there are many people as if they are going to join a meeting called for some special purpose. Maulvi Abdul Karim Sahib came to me and said, "Please go to your father and tell him that the Holy Prophet and his companions have arrived and are calling you. When I went upstairs I saw the Promised Messiah sitting on the bed and writing very hurriedly. There was an unexplainable brightness over his face which radiated great happiness and alacrity. I said, "Daddy, Maulvi Abdul Karim says that the Holy Prophet has come with his companions and is calling you." He lifted up his gaze and said to me, "Please go and tell them that I shall come soon after I finish this article."

According to this heavenly sign, the Promised Messiah finished his pamphlet "PAIGHAM-I-SULHA" on the evening of 25th of May and the next morning at nine-o'clock he passed away and reported his arrival to the Holy Prophet. To Allah do we all belong and to Him shall we all return. At the time of death the Hazrat was seventy three years and about three months old. It was a Tuesday and the date was 26th of May, 1908. According to the recent research this was also the day of the passing away of the Holy Prophet.

The Promised Messiah's Character

Hazrat Mir Muhammad Ismail, the brother-in-law of the Promised Messiah has written:—

The first time I saw him, I was only two years old. After

that I saw him when I was a young man of 27 years. I declare it on oath that I had not, in the whole of my life, seen a more courteous, a better and a more pious man than him. I had not seen anyone who could be more devoted than him in respect of love for God and the Holy Prophet. He was indeed a light that had been sent to this world for the benefit of mankind. He was no doubt, a shower of mercy that Allah had sent to the earth after a long drought and which caused the earth to become green again. About the Holy Prophet, his distinguished wife Hazrat Bibi Ayesha had stated that his whole life was the true reflection of the teachings of the Holy Quran." Similarly I could unhesitatingly declare that the Promised Messiah was deeply immersed in the love of the Holy Prophet (s.a.w.s.) and he followed him most devotedly."

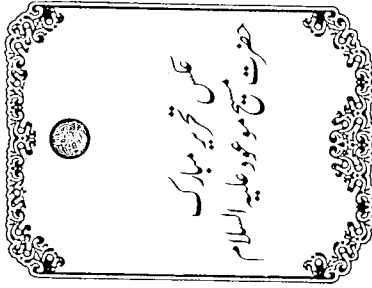
MAY GOD SHOWER HIS CHOICEST BLESSINGS ON THE HOLY PROPHET AND HIS PROGENY FOR THOU ART THE PRAISEWORTHY AND THE LORD OF HONOUR.

The Muslim Herald

INVITES READERS
TO SUBMIT ARTICLES FOR
PUBLICATION IN
THIS VALUED JOURNAL

Editor

A reproduction of
the writing of
The Promised Messiah



وہ مددِ ماست جو مسیح نبی استوار کی طور پر اپنی
انگلی بیان کرتی ہیں اور نیز سورۃ الزلزال کی تقریباً

سختی اور زبردستی ان سے بخیر و برکت کر کے ان کی تہمت کو مٹا دیا
ہوگا اور ان کے لیے تہمت اور سزا کا کوئی حصہ نہ رہے گا اور ان کے
خوشامدانی کی تہمت ان کو ان کی تہمت پر نہ ہوگا اور ان کے کوئی فرد
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