



ان الدين عند الله الاسلام

# THE Ahmadiyya Gazette

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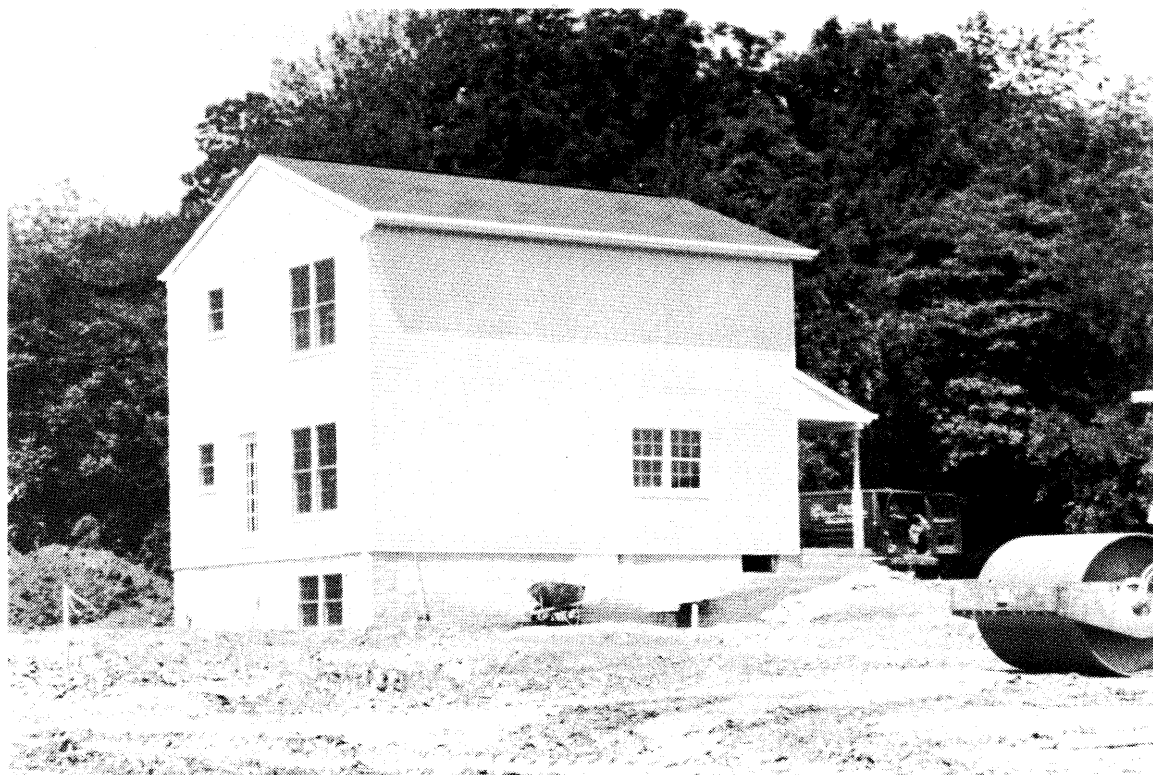
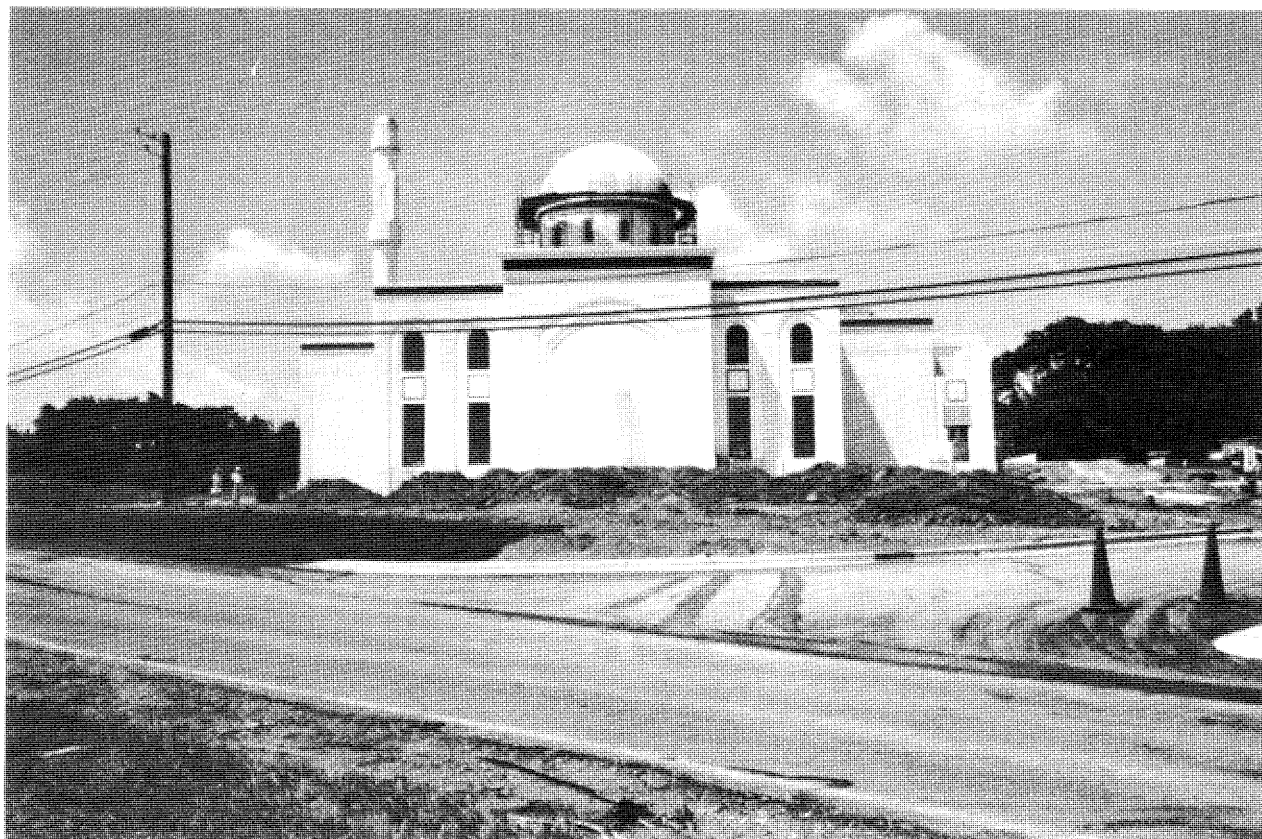
JULY, 1994 / WAFA, 1373

USA

## SOME OLD HISTORIC GLIMPSES



**MASJID BAITUR RAHMAN AND MISSION HOUSE  
UNDER CONSTRUCTION (see report on page 20)**



## FROM THE HOLY QURAN

'O mankind, We have created you from a male and a female; and We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.'

'The Arabs of the desert say, "We believe." Say, "You have not truly believed yet", but rather say, "We have submitted, for true faith has not yet entered into your hearts." But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.' (49:14-15)

يَا أَيُّهَا النَّاسُ إِنَّا  
خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ  
أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَى اللَّهَ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۖ قَالَتِ الْأَعْرَابُ  
أَمْ نَأْتِيكُم بِآيَاتٍ لَّئِن لَّمْ تَوْتَمِنُوا بِالْقَوْلِ الَّذِي أَسْلَمْنَا وَلَمَّا يَخْلُ الْإِنْسَانُ  
فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفَنَّ لَكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۖ

## LESSONS FROM HADITH

Abu Hurairah relates that the Holy Prophet, peace and blessings of Allah be upon him, said: Allah says: Whoever is at enmity with one whom I befriend should beware of having to do battle with Me. When a servant of Mine seeks to approach Me through that which I like best out of what I have made obligatory upon him, and continues to advance towards Me by dint of voluntary effort beyond that prescribed then I begin to love him. When I love him I become his ears by which he hears, and his eyes with which he sees, and his hands with which he grasps, and his feet with which he walks. When he asks Me I bestow upon him and when he seeks My protection I protect him (Bokhari).

Anas relates that the Holy Prophet, peace and

blessings of Allah be upon him, said: Allah says: When a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance towards him the length of his arms spread out. When he comes to Me walking, I go to him running (Bokhari).

Ayesha relates: the Holy Prophet, peace and blessings of Allah be upon him, stood so long during his voluntary Prayer at night that the skin of his feet would crack; so I said to him: Messenger of Allah, why do you stand so long in Prayer when Allah has suppressed in you in the past and for the future all inclination towards sin? He answered: Then should I not wish to be a grateful servant of Allah? (Bokhari and Muslim).

## FROM THE WRITINGS OF THE PROMISED MESSIAH

### Peace be upon him

#### FACULTIES FOR SEEING GOD CAN BE DEVELOPED IN THIS VERY WORLD

The Holy Quran teaches us that salvation is a matter that is manifested in this very life as He has said: *He who is blind in this world will be blind in the hereafter also* (17:73). This means that a person takes with him from this world the

faculties for seeing God and the means of eternal salvation. He has repeatedly indicated that the means of man's attaining salvation is eternal as God Himself is eternal. It is not that after a time He recalled that if men cannot attain salvation by



any other means, He should bestow salvation on them by killing Himself. A person can be described as having attained salvation when all his passions are consumed and God's will becomes his will and he becomes so devoted to God out of love that nothing remains his and everything becomes God's. All his words and deeds and movements and designs should be for God and he should perceive in his heart that all his delights are now in God and that a moment's separation from God means death for him. He should be so inebriated with the love of God that everything beside God should be naught in his estimation. If the whole world should attack him with swords and should seek to separate him from God through fear, he should remain steadfast like a firm mountain. The fire of perfect love should flare up within him and he should hate sin. As other people love their children and wives and friends so that their love pervades their hearts, and the death of any of them distresses them so much as if it was their own death, that type of love and indeed a greater love should be generated in his heart for God, so much so that he should become like an

insane person in the grip of that love and should be ready to endure every torment and every wound for the sake of that love so that God Almighty may be pleased with him.

When a person is overcome to this degree by his love for God, all his passions are burnt up by the fire of love and a great revolution takes place in his nature and he is bestowed a heart that he did not possess before, and is bestowed eyes that he did not have before, and he is so much affected by certainty that he begins to see God in this very world. That burning sensation for the world with which the nature of the worldly is afflicted like hell, is totally removed from him and he is bestowed a life of comfort and pleasure and delight. This condition of his is called salvation inasmuch as his soul falling upon the threshold of God with love and devotion finds unending comfort and the union of his love with the love of God transports him to a station of devotion which is beyond description.

(Article attached to *Chashma Ma'rifat*, 47-48)

## THE SATELLITE FUND

Dr. Wajeeh Bajwa, Assistant Finance Secretary-Satellite Fund

We are extremely fortunate to receive live transmissions of the Friday sermons delivered by our Imam, Hazrat Khalifatul Masih IV. These transmissions not only serve as an excellent source of Tabligh, they also provide excellent means of training and education for Ahmadies living all over the world. We all know that the cost of receiving programs live via satellite is enormous. At present, broadcast to North America is only for one hour (Friday sermons only) while most of Europe is able to receive transmission from London for at least three hours and some parts of Asia receive up to eight hours of transmission. This difference in the number of hours of trans-

mission received by America is due solely to a financial deficit on the part of the USA Jama'at. As stated earlier we are extremely fortunate to see and hear our Imam, Hazrat Khalifatul Masih IV, at least every Friday. To continue to see and to listen to Huzoor every Friday it is essential that we contribute financially to defray the cost of these transmissions. Please contribute regularly and generously toward the "Satellite Fund." Each earning member should contribute **at least 10%** of his or her monthly subscription or Chanda Wasiyyat. Please contact your local Jama'at's Financial Secretary to get more information and make a contribution, *Jazakomullah Ta'ala*.

## AHMAD AS A PROPHET—V

### AHMAD'S PROPHECIES ABOUT HIS CHILDREN

(Reprinted from *The Review of Religions*, September 1914)

Before we discuss the prophecies of Ahmad, we wish to remind the readers that Ahmad did not come to establish any new religion. He was a follower of Islam and he came to show the truth of the religion which he followed. Islam is the only living religion. All other religions are dead. The proof of this is to be found in the fact that it is only in Islam that there have been appearing men to whom God spoke as He spoke to the elect of by-gone days and through whom God showed heavenly signs as He did through His chosen people in former times.

God raised Ahmad in accordance with His old promise, in order to show that today the only true religion is Islam, for it is in Islam alone that there can appear men like Ahmad. He showed many heavenly signs and made many prophecies which came out true, and challenged the followers of other creeds to do the same if the religion they followed was the true religion leading to God.

God's purpose in raising Ahmad was to demonstrate the truth of Islam. Therefore, when we discuss the prophecies of Ahmad, we have a twofold object in view. We not only mean to show that Ahmad was the promised messenger of the latter days, but that the religion of Islam among whose followers there can appear men like Ahmad and to whose truth he bore witness is the only living and true religion on the face of the Earth.

Those who will ponder over these signs of the truth of Ahmad will not only recognize in him the prophet whose advent had been predicted by the great prophets of the world, but will also see that the Holy Prophet of Arabia, whose follower Ahmad was and to whose truth he was a living testimony, was a true prophet.

God revealed so many things to Ahmad beforehand that there remains not the slightest doubt as to his being a recipient of divine revelation. The facts revealed to him related to his private life, to his family, to his followers, to his

enemies and to the world at large. There was hardly any matter of moment connected with his own person or his family that was not revealed to him before it occurred. From this you can judge how numerous must be the things that God revealed to him before their occurrence. Thus even matters of his private life were a sign of his truth. His marriage was a sign and so was the birth of each one of his children. And it is with these signs that I intend to deal with in this article.

He contracted two marriages, one when he was 15 or 16 years of age and the other after he became recipient of divine revelation. From his first wife he had two sons who were born not long after the marriage. One of these two, Fazal Ahmad, is dead, and the other, Sultan Ahmad, holds an important Government post.

From his second wife, marriage with whom took place in accordance with divine revelations, he had five sons: the first born Bashir, died at the age of a little more than a year and the last born, Mubarak Ahmad, died at the age of nearly eight. The remaining three sons are respectively in the 26th, 22nd, and 20th years of their lives (in 1914 when this article was written—Ed).

The birth of each of these five sons was predicted by Ahmad long before they were born and each of them is a remarkable sign of the truth of their illustrious father. Though a great future and an eminent spiritual rank is promised for each of the three surviving sons, yet one of them is particularly spoken of as a great reformer.

Before I begin to discuss the prophecies which Ahmad made about his sons, I wish to let the reader know that he widely circulated these prophecies among the followers of different religions by means of printed notices, so that their fulfillment might be a sign not only of his own truth but also of the truth of Islam. They evoked a good deal of criticism and comment. The original notices are still extant and are not only in

the possession of his followers but also in possession of his foes.

### PROPHECY REGARDING THE PROMISED REFORMER

On 20th February, 1886, he issued a notice predicting the birth of the son that was destined to be a reformer. The prophecy begins thus:

"I give thee a sign of mercy, such as thou has asked of Me. I have heard thy supplications and have accepted thy prayers and have made thy journey (a journey which Ahmad made to Hoshiarpur and Ludhiana) blessed for thee. So I give thee a sign of power, mercy and nearness to God, a sign of divine grace and favor; I give thee the key of victory and success. Peace to thee, O victorious one. God said this, so that those who were desirous of life might get rid of the claws of death, that those who were lying buried in the graves might come out, that the dignity of the faith of Islam and the rank of the word of God might be revealed to men, that Truth might come with all its blessings and that Falsehood might flee with all its evils, that the people might know that I am powerful and can do what I will, that they might know it for certain that I am with thee, that those who believe not in the existence of God and deny and reject His religion, His Book and His Holy Prophet Muhammad Mustafa (may peace and the blessings of God be upon him) might have a clear sign, and that the path of the wicked might become manifest. So I convey to thee the glad tidings that a handsome and pure child shall be given thee. Thou shalt have a sharp-witted son. He will be thy seed, thy child, and thy offspring. *A beautiful and pure child comes as thy guest. His name is Immanuel and Bashir too. He has been given a holy soul, and he is free from impurity. He is the light of God. Blessed is he that comes from heaven.* With him is Fazl that will come when he comes. He (Fazl) will be a man of glory, dignity and fortune. He will come into the world and will heal many through his messianic breath and divine spirit. He is a word of God, for the mercy and jealousy of God have sent him from His word of glory. He will be of extremely quick understanding and sharp intellect. He will be mild of heart and will be filled with intellectual as well as

spiritual knowledge. He will be the fourth after three. Monday, blessed Monday, a son dear to the heart, honored, and of good luck, a manifestation of the First and the Last (viz., God) a manifestation of Truth and Glory, as if God had descended from heavens, whose descent will be very blessed and a cause of the manifestation of divine glory. There comes Light, the Light that God hath anointed with the perfume of His pleasure. We shall breathe into him our spirit, and God's protection will attend him. He will grow quickly and will be the cause of the release of the captives and will become famous to the ends of the Earth, and nations will be blessed in him. Then he will be raised to his particular point in heaven. And it was a thing ordained."

The prophecy adds:— "Numerous will be thy posterity, and I will multiply and bless thy progeny, but some of thy children will also die young. And thy descendants will spread in different countries in very large numbers."

As was disclosed to him through revelation later, the above prophecy, though principally dealing with a son that was destined to become a great reformer, also spoke of the birth of another son who was to precede the birth of the promised reformer, and the lines italicized in the above quotation referred to him. The sentence that comes immediately after the announcement of the son that was to come as a guest is: "With him is Fazl that will come when he comes." This sentence, as Ahmad wrote on the basis of divine revelation, announced the birth of the promised reformer, Fazl being one of his names. To which of his sons the prophecies point as the promised reformer, we will discuss later. What I now wish the reader to bear in mind is that the notice quoted above announced the birth of two sons, one of them being destined to become a great reformer and the other coming as a forerunner. The latter was called Bashir, i.e., the bearer of glad tidings, and as Bashir is also one of the names of the promised reformer, we will refer to the forerunner as Bashir I.

When the foregoing notice was published by Ahmad it was subjected to hostile criticism in the press. The skeptics made two assertions in order to annihilate the value of the prophecy. Some said that a son had already been born to him and that

the so-called prophecy referred to an event that had already taken place. Others said that even a midwife could say whether the child in the womb was male or female and that therefore the prophecy made by Ahmad was no prophecy. In reply to these objections Ahmad published another notice on March 22, 1886.

In reply to the first allegation he said, "Up to the present day, *i.e.*, 22 March, 1886 no son has been born to me except the first two sons who are more than 22 and 20 years old, respectively, but we know that such a son (as described in the announcement dated 20th February, 1886) must be born in nine years according to the promise of God and the allegation that a son was born to me month-and-a-half ago is a mere lie."

In reply to the second objection he said:

"No midwife nor even an experienced doctor could say that his verdict was sure to turn out true and that there was no possibility of its turning out wrong. Their opinion about this matter is a mere conjecture which often fails.

"Moreover, this prophecy was published about two years ago among many Hindus and many Mussalmans including maulawees and reciters of the Holy Quran. Among the Hindus who were apprised of this prophecy are Malawa Mall, a bitter opponent, and Sharampat, both residents of Qadian. Even an ignorant man can see that the prophecy taken as a whole is so above human powers that nobody can have any doubt as to its being a sign of God. If anybody entertains any doubt as to its being a sign of God, let him make a similar prophecy comprising a similar sign. I wish the readers to bear in mind that it is not merely a prophecy but a grand heavenly sign meant by God to reveal the truth and greatness of the Holy Prophet, Muhammad, may peace and the blessings of God be upon him. Really this sign is hundreds of times higher and greater and grander than bringing a dead man to life. For, what is bringing a dead man to life but to recall a soul by means of prayer. . . . But this is a thing which the skeptics are not inclined to believe. . . . Besides it has also been said that such men remained alive only for a few minutes. But even if it be supposed that such a person remained alive for many years,

of what good could an ordinary man thus restored to life be to the world? But in the present case God having accepted my prayer has, through His mercy and as one of the blessings of the Holy Prophet, promised to send a soul whose blessings will spread throughout the world."

When the above notice was published by Ahmad on March 22, 1886, the objection was raised in certain quarters that "the period of 9 years fixed for the birth of the promised son was sufficiently long and that there was every probability of a son being born in such a long space of time."

Replying to this objection Ahmad wrote on April 8, 1886:—

"In the first place, it should be remembered that even if the period fixed had been twice as long as nine years, it would have detracted nothing from the grandeur of a prophecy which gave the glad tidings of a son of the type described in the previous announcements. Every just man will admit it to be beyond the power of a mortal to predict the birth of so grand a personage and that such a promise from the Lord in answer to a prayer is not only a prophecy but a grand heavenly sign."

#### PROPHECY ABOUT BASHIR I.

In the prophecy about the Promised Reformer I have already pointed out the words which referred to Bashir I, who was to act as a forerunner of the promised Reformer. The portion of the prophecy relating to Bashir I begins with the words:—

"A beautiful and pure child comes as thy guest."

In his notification dated April 8, 1886, he made the following further announcement:

"Today on April 8, 1886, it has been disclosed to me that a son is to be born soon, *i.e.*, either in the present conception or in the one following it. But it has not been made known to me whether this son is the promised son or the promised one is to be born at any other time in the period of 9 years. This disclosure was followed by the following revelation:—

انہوں نے کہا آئے دلا ہی ہے یا دوسرے کی راہ نکلیں

*i.e.*, "They said, Is this the promised one or should we wait for another?" As I am only a poor mortal, I say only that which is disclosed to me. If anything more is disclosed to me later, I shall publish it.

### BIRTH OF BASHIR I.

The above prophecy saw its fulfillment on August 7, 1887 when, in accordance with the promise of God, a son was born to him. On that very day he issued a notification in which he said: "O Readers, I give you the good tidings that the son about whose birth I published a prophecy, saying, on the basis of divine revelation, that if he is not born in the present conception, he will surely be born in the one next to it, is born today on 16th Zee-Qaada, 1304 A.H., or August 7, 1887 A.D., at about half past one after midnight. So God be praised for this." This son was named Bashir.

On the day of his birth Ahmad received the following revelations:—

اَنَا ارسلناه شاهداً ومبشراً ونزيراً كصتيب من السماء  
فيه ظلمات و رعد و برق كل شئ تحت قدمه

"We have sent him as a witness, a bearer of glad tidings, and a warner, like heavy rain from the clouds containing darkness, thunder and lightning: all these things are under his feet."

### DEATH OF BASHIR I.

This son did not live long. He passed away on November 4, 1888. That he would live only for a short time was clearly indicated in the words: "A beautiful and pure child comes as thy *guest*." The word *guest* contained a prophecy of his early end and the prophecy was fulfilled. The revelation received on the day of his birth likened him to rain from the clouds containing darkness, thunder and lightning. The words of this revelation also occur in the Holy Quran where they refer to trials that come in the way of men of weak faith. They were appropriately used with reference to Bashir I, since his death was to prove a great stumbling block to many that were weak in faith.

In short, Bashir I was a sign of God in many ways. Both his birth and death took place in accordance with the revelations received by Ahmad; not only the fact of his birth was foretold in the word of God revealed to him, but it was also announced that his birth was near at hand. Again, the word of God said, he was to come as a guest, which clearly showed that he was not to live long among us. The words 'free from impurity' also pointed to the same conclusion. Again, the words revealed on the day of his birth showed that he was to prove a trial for many people of weak faith, and so it was. He came to give the glad tidings of the promised one and departed having fulfilled the purpose of his life. His death fulfilled another prophecy of Ahmad which said that some of his children would die young (*vide* his announcement dated 20th February, 1886).

### FURTHER REVELATIONS ABOUT THE PROMISED ONE.

On July 10, 1887, Ahmad published the following revelations:—

ایک اولوالعزم پیدا ہوگا۔ وہ حسن و احسان میں تیرا  
ظہیر ہوگا وہ تیری ہی نسل سے ہوگا فرزند دلہند گرامی ارجمند  
مظهر الحق والعداء کانت الله نزل من السماء

"There will be born a man of determination; he will be thy like in spiritual beauty and excellence. He will be of thy seed: a son, dear to the heart, honored and of good luck, a manifestation of truth and glory, as if Allah had descended from the heavens."

On July 15, 1888, when Bashir I was yet alive, he published another notice in which after referring to the birth of Bashir I in fulfillment of his prophecy, he made another announcement in the following words:—"God has given me the promise of another son who is to be born very soon and who is to be called Mahmood Ahmad and he will prove to be a man of determination in his deeds."

On December 1, 1888, Ahmad issued a notification in reply to the criticisms in the press on the death of Bashir I, which took place on



November 4, 1888. This notification was published on green paper and is therefore known as *sabz Ishiihar* or the green-colored notification. In this he wrote:—

"Some of my opponents, speaking of my deceased son, say tauntingly in their papers and notifications that he was the promised son about whom it was said in my notifications dated 20th February, 1886, 8th April, 1886, and 7th August, 1887, that he was to be a man of glory, dignity and fortune and that nations were to be blessed in him. But let it be known to the reader that those who have passed this judgement are either deceived or have attempted to deceive others.

"The fact is that in any of the notifications that were published by me before 7th August, 1887, the month in which the deceased son was born, no one will be able to point out even a single word in which the son that is now dead was declared to be the promised reformer that was to live a sufficiently long life. Nay, the notifications dated 8th April, 1886 and 7th August, 1887, respectively, show that the word of God did not fix the deceased son as the promised son.....

"The word of God foretold the birth of two sons and it also stated that some of my children would die young, so, according to the first of these predictions, a son was born and he died, and as regards the second son, whom the word of God speaks of as the second Bashir and who is also to be called Mahmood, though this son is not born up to this day, the 1st of December, 1888, yet according to the promise of God, he is sure to be born in the period fixed (*viz.*, nine years). Earth and heavens may pass away but the promise of the Lord can not pass away. ...

"We also wish to state for the benefit of the readers that the death of Bashir I did not come as a sudden shock. On the other hand God had informed me beforehand in clear words that the child had done his work and that his death was near at hand. Nay, the very revelations received on the day of his birth indicated his early death and showed that he would be a great trial for the people of the world. Consider, for instance, the words of the revelation—

اَنَا ارسلناه شاهداً ومبشراً ونذيراً كصبي من  
السماء فيه ظلمات و رعد وبرق - كل شئ تحت قدمه

*i.e.*, "We sent him as a witness, a bearer of glad tidings, and a warner. He is like the heavy rain wherein there is darkness, thunder and lightning. All these things are under his feet, *i.e.*, they will come to pass after he lifts his steps or departs from this world. The darkness refers to the trial in which the people were involved on account of his death. In revelation the word *darkness* is followed by the words *thunder* and *lightning*. The order of the words shows that the death of the child would be followed first by darkness and then by thunder and lightning. So it was in this order that the prophecy began to be fulfilled, *i.e.*, at first there was darkness of trials and now this darkness is to be followed by thunder and lightning. And just as the darkness came into existence after the death of Bashir I; rest assured that the promised thunder and lightning will also come into existence. When the lightning comes, it will dispel the darkness of doubt from the people's minds. Then the objections which the thoughtless people are now raising will vanish. ....So, O ye people who have witnessed the darkness, do not be perplexed, but rejoice and leap with joy, for now after this will come light.

"There are two very important means by which God showers His mercy and blessings on his people:—

"Firstly, He opens the door of His forgiveness and mercy on those who are patient under trials. The Holy Quran says:—

*'And convey glad tidings to the patient who, when an affliction visits them, say, 'Verily, we are Allah's and to Him we shall return.' These are the people on whom God sends His blessings and His mercy and these are the guided.'*

"The second means by which God sends His blessings is the raising of the apostles, the prophets, the *Imams*, the saints, and *khaleefahs* (successors to prophets and saints), so that people may take the right path by following their guidance and may attain to salvation by molding themselves after their model. So God willed that

both these kinds of blessings be shown through my children.

"So, in order to send the blessings of the first kind, He sent down Bashir I (bearer of glad tidings) so that through him the faithful might receive blessings promised to the patient and that he might thus really be a bearer of glad tidings to the steadfast as his name implied. ...

"And to complete the blessings of the second kind, God will send the second Bashir, whose birth was foretold, before the death of Bashir I, in my notification dated July 10, 1888. God has revealed it to me that a second Bashir will be given me who will also be called Mahmood and he will be a man of determination. God creates

what He pleases. God has also revealed it to me that the prophecy published in my notification dated 20th February, 1886, pertained to two sons: it referred to the first Bashir unto the words 'Blessed is he that comes from heaven' and what follows pertains to the second Bashir. ...This part begins with the words "With him (the first Bashir) is Fazl who will come when he (the first Bashir) has come." Thus in the word of God he has been called Fazl. His second name is Mahmood and his third name is Bashir the second. And in another revelation he has been named Fazl i-Omar. And it was necessary that his coming should have remained in abeyance until the late Bashir had been born and again raised up, for divine wisdom had put all these things under his feet. The late Bashir was a fore-runner to the second Bashir, hence their mention in one and the same prophecy."

#### BIRTH OF BASHIR-UD-DIN MAHMOOD AHMAD.

The 12th of January, 1889, witnessed the birth of a son to Ahmad. We have seen that on 15th July 1889, Ahmad issued a notification saying, "God has given me the promise of another son who is to be born very soon and is to be called Mahmood Ahmad, and he will prove a man of determination in his deeds." So this prophecy was fulfilled on the twelfth day of January in the year eighteen hundred and eighty-nine, a son being born to him on that day whom, in accordance with

the prophecies referred to above, he called both Bashir and Mahmood Ahmad, his full name being Bashir-ud-Din Mahmood Ahmad.

#### PROPHECY NO. 3

I have already given two prophecies of Ahmad, dealing respectively with the first and the second Bashir. I now pass on to another prophecy announcing the birth of another son. On December 10, 1892, *i.e.*, about four years after the birth of Bashir-ud-Din Mahmood Ahmad, Ahmad received another revelation which runs thus:—

يا قى قمرالانبياء وامرك يئنا تى بيسرالله وجهك و  
ينير برهانك سولرك الولد وينى منك الفضل ان  
نورى قريب -

"The moon of the prophets shall come and thy work shall prosper. Allah shall bring joy on thy countenance and cause thy argument to shine. A son shall be born to thee and divine bounty shall be brought near thee. Verily my light is near at hand."

The reader will find these revelations in a work of Ahmad, known as the *Aeenah-i-Kamalat-i-Islam* (published in February 1893). The son whose birth was announced in the foregoing revelations was born on April 20, 1893. He was called Bashir Ahmad and the fulfillment of the prophecy was published on the very day of his birth by means of a notification bearing the following heading:—

منكرين كے ملزم كرنے كے ليے ايک اور پيشگوئى

"Fulfillment of another Prophecy for the confutation of the opponents."

#### PROPHECY NO. 4.

On 24th May, 1895, another son, named Shareef Ahmad, was born to Ahmad, whose birth was foretold by him in a book called the *Anwar-i-Islam*, on page 39 of which we read the following revelation:—

انا نبشرك بعلام

"We give thee glad tidings of a son."

This book was published in September, 1894,

and nine months after the publication of the work was born the son whose name is Shareef Ahmad. The fulfillment of this prophecy was recorded in the *Ziya-ul-Haq*.

### PROPHECY NO. 5

Shareef Ahmad was followed by Mubarak Ahmad (now deceased) who was born on June 14, 1899. His birth was foretold by Ahmad in his work the *Anjam-i-Atham* and again in the supplement to the *Anjam-i-Atham*. From his second wife, he had now three sons living, viz., Bashir-ud-Din Mahmood Ahmad, Bashir Ahmad and Shareef Ahmad. On page 182 and 183 of the *Anjam-i-Atham*, he wrote:—

"My Lord has given me the glad tidings of a fourth son."

"While I was in a state of half-sleep and half-wakefulness, the soul of the fourth moved in my back and calling to his brothers said, 'Between you and me is the period of a day from the Lord.'

On page 58 of the supplement to the *Anjam-i-Atham*, he wrote, addressing a bitter opponent of his, named Abdul Haq of Amritsar:—

"God has also repeatedly informed me of the birth of a fourth son and we assure Abdul Haq that he will not die until he has heard the fulfillment of this prophecy. Now let him try to avert the fulfillment of this prophecy by praying to God if he can."

The *Anjam-i-Atham* was published on September 14, 1896, and the supplement in January, 1897, and as I have already said, Mubarak Ahmad was born on June 14, 1899. It will also be interesting to the readers to learn that while, on the one hand, Ahmad told Abdul Haq that he would not die until he had heard the fulfillment of the prophecy, he also wrote that his opponent would have neither a son nor a daughter born to him. And so it was.

The reader will see that Mubarak Ahmad was not born until above three years had elapsed after the publication of the prophecy. During this time his opponents became impatient and began to make adverse criticisms on his prophecy. There-

upon Ahmad offered up humble supplications to God to which he received the following reply on April 13, 1899: "Wait a while; I shall give thee a pure son." This revelation was immediately followed by another revelation:—

"O my Lord, grant health to this my wife." This revelation implied that at the time of the promised son's birth his wife would become ill and would then recover from her illness. Full two months after the above revelation, i.e., on the 13th June, 1899, the soul of the child was once more represented as addressing Ahmad in the following words:—

إِنِّي اسْقَطُ مِنَ اللَّهِ وَأَصِيبُكَ

"I descend from Allah and shall again ascend to Him" and on the following day was born the son who was named Mubarak Ahmad.

### DEATH OF MUBARAK AHMAD.

The words "and I shall again ascend to Him" in the revelation quoted above indicated the early death of Mubarak Ahmad as Ahmad himself interpreted the words in his work the *Tiryaq-ul-Qulub* (published on October 28, 1902). Thus the words of the revelation put in the mouth of Mubarak Ahmad, viz, "I descend from Allah and shall again ascend to him," announced both the birth and the early death of Mubarak Ahmad and both parts of the prophecy were fulfilled in accordance with the interpretation put upon the words by Ahmad himself, for Mubarak Ahmad passed away on 16th September, 1907, at the age of 8 years 2 months 2 days.

Thus we see that two of the sons whose birth was predicted by Ahmad died young and in both cases the revelations announcing their birth also indicated beforehand their early death. This was also in accordance with another revelation of Ahmad which said that some of his children would die young. Thus each of the sons of Ahmad from his second wife is a sign of God, each coming in fulfillment of prophecies published beforehand, and in the case of those that have died, not only their birth was a sign of God, but also their death, because in their case both events were foretold in the prophecies concerning them.

Do not these prophecies establish the existence, the omniscience and omnipotence of God, and do they not show that Ahmad was truly a prophet of God come to the world to establish the truth of Islam and of the Holy Prophet (may peace and the blessings of God be upon him), for he said he received the gift of revelation by following the Holy Prophet of Arabia (peace and blessings of Allah be on him)

### THE PROMISED ONE.

I think it is hardly necessary for me to say to which of the sons of Ahmad the prophecies point as the Promised One, for the revelations published by him are so clear that it requires no effort on our part to see which of his sons is the object of the prophecies.

He is evidently Hazrat Mirza Bashir-ud-Din Mahmood Ahmad and the reasons for picking him out as the Promised One are the following:-

Firstly, the prophecy said:-"With him (Bashir I) is Fazl who will come when he (Bashir I) has come." These words show that the Promised One was to come immediately after Bashir I, and the son that came immediately after Bashir I was Bashir-ud-Din Mahmood Ahmad.

Secondly, the prophecy said the birth of the Promised One was to take place when Bashir I had lifted his steps, that is, had departed from this world. This also leads to the same conclusion, viz., that the Promised One was to come immediately after Bashir I.

Thirdly, Bashir I came as a fore-runner of the Promised One for which reason both were mentioned in one and the same prophecy. This fact also clearly showed that the Promised One was to come immediately after Bashir I.

Fourthly, subsequent events also point to Mirza Bashir-ud-Din Mahmood Ahmad as the Promised One. One of the names of the Promised One is Fazl-i-Omar. Omar was the second successor to the Holy Prophet (may peace and the blessings of God be upon him) and Mirza Bashir-ud-Din Mahmood Ahmad happens to be the second successor to the Promised Messiah, peace be upon him. Thus he is the Omar of the

Ahmadiyya Movement.

Fifthly, Ahmad wrote that God made the death of Bashir I as the means of the sending down of the blessings that are showered upon the patient; and that the blessings that are granted to the faithful through prophets and their successors would be granted through the second Bashir and we have seen that Mirza Bashir-ud-Din has been made by God a successor to the Promised Messiah, peace be upon him. By the by, these words of Ahmad indicate the necessity for the Ahmadis of choosing successors to the Promised Messiah, peace be upon him, for this is said to be the means of drawing the blessings of God, and God be thanked that the Ahmadis have seen this necessity and we have now among us the second successor to Ahmad.

Sixthly, the prophecies give Mahmood Ahmad as the name of the Promised One and represent him as "a man of determination" and Ahmad in his notification dated July 15, 1888, said: "God has given me the promise of another son who is to be born very soon and who is to be called Mahmood Ahmad and who will prove a man of determination," and we see that the son who, in accordance with this prophecy, was born soon after the above notification, was Mirza Bashir-ud-Din Mahmood Ahmad. This shows that he was the promised "Mahmood Ahmad," "the man of determination," or in other words the Promised One, for these are the names of the Promised One.

Seventhly, though at the birth of our present leader, Ahmad was not informed by God that the child born to him that day was the Promised One, nor was it necessary that God should have done so, yet as all the prophecies evidently pointed to him as the Promised son, he called him by the names of the Promised One, viz., Bashir and Mahmood Ahmad, combining both the names in the compound name of Bashir-ud-Din Mahmood Ahmad, and in his subsequent writings also he has been speaking of him as the son that was born to him in accordance with the announcements pertaining to the Promised One.

Eighthly, of the Promised One it was said that he would be the fourth after three. Our present  
(continued on page 17)

## LOVE OF GOD AND SELF-PURIFICATION

By Bashir Ahmad Orchard, U.K .

Today I have been deputed to speak on a topic which has been the essence of all revealed religions since time immemorial. The Love of God and Self-Purification should be a subject very dear to the heart of every religious and God-fearing person. Looking back a few thousand years, we learn of the Prophet Abraham's supreme love for God by being ready to sacrifice his own son in obedience to what he thought was God's command.

The second of the ten commandments which, according to the Old Testament were revealed by God to the Prophet Moses, instructs:

*'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.'* (Deut. 6:5)

It is also written in the Old Testament that the Prophet David declared:

*'I delight to do Thy will. O my God.'*

And in the New Testament it is written:

*'Direct your hearts into the love of God.'*  
(2 Thess. 3:5)

Turning to the Holy Quran we read in the opening chapter:

*Thee Alone do we worship and Thee Alone do we look to for help.* (1:55)

Worship here does not refer only to formal prayers but involves all good thoughts, words and actions. Prayers themselves are only a part of worship. Every act of conduct performed to win the pleasure of God is an act of worship. The depths of a person's love for God may be measured by the quality of his or her spiritual demeanor.

Love for God nourishes the soul as blood nourishes the body; and as the health of the body depends much upon the purity of the blood, so in like manner the health of the soul depends much upon the purity of our love for God. The cultivation of the love for God, therefore, is an

essential acquisition for the spiritual wayfarer who truly desires to live a pure and holy life.

The question now arises how is one to cultivate love for God and how is one to win and experience the love of God? Also how may one who already has love for God be able to strengthen and deepen one's love for Him? Divine love has no depth. The Promised Messiah, peace be upon him, said that prayer was his only weapon, therefore one would be well advised to petition God frequently and earnestly for the grace of Divine love. The Holy Prophet (may peace and blessings of Allah be upon him) recommended the offering of the following prayer:

*'O Allah! I seek of You Your love and the love of all those who seek You, and the ability to do such deeds as may win Your love. O Allah! make Your love in my heart dearer to me than my own self, my family and cool water.'* (Tirmidhi, Book of Prayers)

This prayer is a means and a guideline how to develop and also how to win the love of God. The root lies in sincere prayer from which branch out other shoots which need constant watering for successful and fruitful growth; but first and foremost is prayer to open channels through which God's love may flow into our hearts. God hears and answers all prayers, although not always exactly in the manner that we expect. God says in the Holy Quran:

*I answer the prayer of the supplicant when he prays to Me.* (2:187)

It is impossible that God would not respond to the devout prayer of a supplicant seeking His holy love. In fact this is a prayer which He would most welcome and be ever-ready to grant. God bestows His love on those who cry for it and strive to live a life of piety and holiness in accordance with the high ideals of Islam. Love for God inspires us to live a godly life—the kind of life that He would have us live; and the kind of life that all of us should want to live. God says in the Holy Quran:

*And as for those who strive to meet Us, We*



*shall surely guide them in Our way. (29:70)*

It is entirely up to us what we are going to do about it. The way is open for everybody. Unfortunate are those who are not prepared to stir themselves in generating love for God and to attend properly to their prayers and spiritual obligations. What can be done for them and what can they do for themselves? Once again the answer lies in prayer. If, however, one is not prepared to pray for Divine help then what chance is there for that person to experience love for God? Is there any way by which he may acquire some taste for prayer? The answer is to give prayer itself a chance.

The Promised Messiah, peace be upon him, has pointed out that sometimes even prayerful people find themselves passing through a stage when they experience little satisfaction or pleasure during their prayers. The Promised Messiah, peace be upon him, has said that in such cases the person concerned should pray to God to grant him the satisfaction of enjoying prayers. Similarly, if one finds one's feeling of love for God at a low ebb then one should beseech God to awaken and arouse one's emotions of love for Him. There is a saying that 'love makes the world go round'. That is to say love brightens the spirit and cheers the heart. Similarly, love for God illuminates and cleanses the soul, bringing heavenly joy to the heart. The more one loves God and is filled with His love, the more does one love and sympathize with one's fellow-beings, demonstrating 'Love for all—hatred for none.'

In addition to prayer, there is a further important course of action to be practiced in order to cultivate and win the love of God. In the Holy Quran the Holy Prophet (may peace and blessings of Allah be upon him) has been commanded to say:

*Say, If you love Allah, follow me; then will Allah love you and forgive you your sins. (3:32)*

While seeking the love of God through prayer we must at the same time strive to follow the teachings of Islam in every respect. Both are inter-related. One without the other would be almost

fruitless. Healthy crops and luscious fruits are the result of the combination of both soil and water. Likewise it is the combination of both prayer and righteous conduct which activates love for God and love of God. When these two loves unite, that is to say, our love for God and God's love for us, there takes place a kind of spiritual combustion which sets the heart aflame with Divine love. God is always ready to play His part if we are ready to play our part. In fact He is so ready to do so that if we just crawl towards Him He will come walking towards us; and if we walk towards Him He will come running towards us.

No doubt it is one thing to talk about the love of God and a different thing to realize, stimulate and generate love for God in oneself and in others. Love is a natural emotion which cannot be enforced. It is true that God is love and, therefore, by coming in contact with Him through prayer and obedience to His directions one becomes infused with Divine love in the same way that by keeping good company one's character is influenced for the better. Divine love is generated in a person through devout prayer and holy living. God says in the Holy Quran:

*Allah loves those who are righteous. (9:4)*  
*Allah loves those who fulfil their obligations. (9:7)*

It is crystal clear from the Holy Quran that if one wants to grow in the love of God then one should pray for this Divine blessing and, at the same time, diligently dedicate oneself to following the teachings of Islam in every respect. There is no other way.

Islam lays emphasis on cleanliness with regard to personal and general hygiene about which it provides many injunctions. God says in the Holy Quran:

*Allah loves those who keep themselves clean. (2:223)*

Emphasis has also been stressed on cleanliness and purity of heart which is the second topic of my talk today. Earlier I had quoted some scriptural passages to show how love for God has been highlighted by all revealed religions; and now I will also show how purity of heart has also been

highlighted. In the Old Testament, we read the prayer of the Prophet David:

*"Create in me a clean heart, O God. (Psalms 51:10)*

In the New Testament the Prophet Jesus is reported to have said:

*'Blessed are the pure in heart for they shall see God.'* (Matthew 5:8)

*'Blessed are those who hunger and thirst after righteousness.'* (Matthew 4:6)

God says in the Holy Quran:

*'Verily he truly prospers who purifies himself.'* (87:15)

The purpose of our existence may be stated in very simple words. It is that we should strive to live a pure and holy life in accordance with the guidance of the Holy Quran and the example of the Holy Prophet (may peace and blessings of Allah be upon him). Furthermore, towards the end of the last century God raised the long-awaited Promised Messiah, peace be upon him, Holy Founder of the Ahmadiyya Movement in Islam, to revive truth and the love of God in the hearts of mankind. Unless one is pure in mind and heart, one is unable to understand and appreciate the deeper and finer meanings of the Holy Quran. God says:

*This is indeed a noble Quran, in a well preserved Book, which none shall touch except those who are purified. (56:78-80)*

In the pursuit of self-purification, again both prayer and effort in the observation of righteous conduct and behavior are required. Without the help of God, purity of heart cannot be attained solely by one's own efforts. The Promised Messiah, peace be upon him, has said:

*'No one can achieve true purity and righteousness unless he receives heavenly help.'* (*Teachings of Islam*, p. 56)

One thing is certain. God will surely answer and help a person along the path of virtue who earnestly prays for Divine help. No doubt the best prayer is to be found in *Surah Fatihah* which a

Muslim offers 33 times a day, providing he is regular in offering his namaz; or even if he combines Zuhar and Asar, and Magrib and Isha, he still offers this prayer 22 times daily. The prayer is so well known to most of you that it is hardly necessary for me to say it. Nevertheless:

*Thee Alone do we worship and Thee Alone do we look to for help. Guide us on the Right Path—The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray. (1:4-7)*

It should not really be necessary for me to repeat that whatever one prays for—or for whomsoever one prays—one should do so in earnest. An English poet wrote: 'a thing of beauty is a charm forever' which aptly describes the beauty of a pure heart. The practice of self-purification is one which needs constant attention. The spiritual wayfarer may find himself slipping from time to time which is only to be expected. Nothing can be achieved without perseverance. When he finds himself making progress, it is a source of pleasurable satisfaction to him. There is no end to the road of self-purification. New horizons always lie ahead. In this respect Hazrat Mirza Bashir-ud-din Mahmood Ahmad, the second Khalifa, has written some encouraging words in his book *Ahmadiyyat or the True Islam*:

*'Islam rescues man from despair and tells him that he can, in spite of his errors and mistakes, attain to the purity of mind and conduct which is the highest goal of man. It thus encourages him to make constant effort towards purity and virtue and enables him ultimately to arrive at his goal.'*

I would like to relate a little story. While driving through the countryside, a man drove into a farmer's yard to ask for a drink of water from his well. He told the farmer. 'I find your water so clear, cool and refreshing. I have been told that people travel long distances to get it. But is this not the same old well which at one time only contained water during a part of the year and, at the same time, it was not good?' 'Yes,' replied the farmer, 'that is correct. It used to be choked up with sticks, old leaves and many other things with

the result that nearly all the passages which let in fresh water were blocked and the water which did trickle in was dirty and stagnant. I cleaned out all the obstructions and opened the passages for the inflow of clean water which you now see and are drinking.'

Likewise in order to keep our hearts clean we have to purge them of spiritual impurities. We have to remove those obstacles which block the inflow of pure heavenly water; and once removed to see that the channels remain open all the time, free of impure obstacles.

What are these obstacles? There are so many. Due to limited time, I will touch only on important ones. One is rancor or ill-feelings of one kind or another; and the other is pride. These attitudes stain the heart as strong tea stains the inside of a teapot. Even if one resists the urge to express them outwardly, the very holding of them in the mind discolors the heart and soul. Only deep love for God and the love of God can cleanse the heart of such feelings. This is why the love of God plays such an important part in religion on account of its sanctifying power. There is a prayer in the Holy Quran:

*Leave not in our hearts any rancor against those who believe. (59:11)*

One can have no peace of mind nor can the love of God radiate from the heart which is polluted with rancor. One must strive through prayer and right thinking to eradicate all feelings and conduct involving jealousy, hate, bitterness, resentment, contempt, revenge, unbrotherliness, ridicule, sarcasm, envy, rudeness and similar poisonous emotions which are obstacles to self-purification. Self-purification requires that one should be constantly spring-cleaning one's heart and turning to God. A pure heart is the abode of God and, therefore, a state of paradise on earth. This is the description of paradise given in the Quran:

*Verily the righteous will be placed amidst gardens and fountains. Enter therein with peace and safety. And We shall remove whatever of rancor may be in their breasts so that they will become as brothers seated on*

*thrones facing one another. (15:45-48)*

Here also is a description of the character of the Promised Messiah, peace be upon him, who said:

'I have such control over my passions...that even if a man goes on abusing me in my face in the foulest manner for one year, he would at last himself feel ashamed and will have to admit his failure to move me even a little.'

Maulvi Abdul Karim—a close companion of the Promised Messiah, peace be upon him,—has written about the forgiveness and forbearance which he showed to all—even his worst opponents: and he has urged all to give up the habit of fault-finding, indulging in antagonistic and adverse criticism and expressing displeasure with any person in public. The Promised Messiah, peace be upon him, declared:

'A true Muslim never harbors malice for anyone.'

'Avoid malice and deal with human beings in love and sympathy.'

'Forget all mutual resentment and unpleasantness.'

'You should have no ill-feelings for anyone whomsoever.'

'I say that you should forgive and overlook the faults of others.'

These words reveal the pure condition of the Promised Messiah's heart. They speak for themselves. They need no further comment. They only need to be acted upon: but they cannot be acted upon without prayer and dedication to self-purification.

The only obstacle to self-purification is pride. God warns in the Holy Quran:

*Walk not on the earth proudly. (17:38)*

Also the Holy Prophet, peace and blessings of Allah be upon him, has warned:

'Allah has revealed to me that you should conduct yourselves with humility towards one another, so that no one transgresses against

another, nor boasts of any superiority over another.'

The Promised Messiah, peace be upon him, also condemned pride in no uncertain terms. He said:

'I tell you truly that on the Day of Judgment no other vice, other than association of anything with God, shall rank as high as pride. This is a vice which humiliates a person in both worlds.'

Again he said: 'Pride is the worst impurity of all.'

There is a prayer of the Holy Prophet, peace and blessings of Allah be upon him,:

'O God! Keep me humble while I am alive and keep me humble when I die and let my resurrection on the Day of Judgment be with the humble.'

Humility is a mark of righteousness: and righteousness is the fruit of self-purification. That is what really counts in life. God says in the Holy Quran:

*Verily the most honorable person in the sight of Allah is he who is most righteous. (17:38)*

The Prophet Jesus said in different words:

'He that humbleth himself shall be exalted.'  
(Luke 14:11)

Whereas we should strive to do everything that is praiseworthy, we should do nothing in order to be praised; nor should we look down upon or despise those habits and ways of life which are contrary to our own ideals. We should pray and feel sympathy for them and at the same time be fully aware of our own shortcomings. Our thinking and behavior should reflect humility. Whatever we possess; be it health, education, wealth, property, family connections, beauty, position, spiritual blessings or anything else, then we have much for which to show gratefulness but nothing for which to show pride. I like the words of Saint Augustine who first brought Christianity to this country in AD 696. When he was asked what is the first thing in religion, he replied: 'The first is humility, the second is humility and the third is humility.'

'The Love of God and Self-Purification has been the topic of this short talk of mine. In Arabic, perhaps it could come under the shorter title, *Taqwa*—usually interpreted to mean the love and fear of God. The Holy Prophet, peace and blessings of Allah be upon him, has likened this practice to that of a person walking with extreme care along a narrow path bordered on either side with thorny bushes. Similarly a person seeking the love of God and who is striving for self-purification will watch his speech and conduct with extreme care, ever eager to keep on the right path in all matters of behavior.

Due to the limited time at my disposal I selected just two points which, in my view, are very common obstacles which stand in the way of self-purification—Rancor and Pride. We need to be ever on guard against these two enemies of spiritual progress. We should guard ourselves with great care so that at no time should we think, say or do anything which might be displeasing to God; and with this noble objective ever before us it is necessary to seek the help of God at all times. May He help us and be our Protector.

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### **Ahmad as a Prophet**

(Continued from page 12)

leader fulfills this condition also, for, as Ahmad himself tells us, he had two sons from his first wife and the third was Bashir I, who preceded Mirza Bashir-ud-Din Mahmood Ahmad. Thus he was the fourth after three.

Ninthly, when Mirza Bashir-ud-Din Mahmood Ahmad finished the Quran, Ahmad wrote a long poem repeatedly praying that that day, or the day of the Ameen as it was called, might be blessed and we find that that day was June 7, 1897, which was Monday. This was a fulfillment of the words of the prophecy "Monday, blessed Monday."

Tenthly, those who know our present leader will testify that the revelations which speak of his natural qualities also apply to him in an eminent degree.

Eleventhly, he was born in the prescribed period of 9 years.

*Spiritual Treasures:*

## INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (peace be on him)

**HAZRAT MIRZA GHULAM AHMAD**

### The Founder of the Ahmadiyya Movement in Islam

*In each issue of the Gazette we will, insha Allah, be publishing a brief introduction to the books of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (peace be upon him), about whom it was foretold in Ahadith (Traditions) that when he will come, he will distribute Spiritual Treasures. This series is a glimpse into these treasures.*

### Aasmani Faisla

(THE DIVINE DECISION)

This book was published in December 1892. As the title of the book shows, it is a sort of invitation to Mian (Maulvi) Nazir Hussain of Delhi and his pupil of Batala (Maulvi Mohammad Hussain) and to all those who think in the like manner, be they Maulvis, Mystics (Sufis) or the Pirs (religious leaders), to a Divine Decision and it also shows the truth about their previous discussions. Hazrat Ahmad says that these are the people who have dubbed him a Kafir (non-believer), Dajjal, liar, irreligious, faithless, the accursed and far away from the men of God.

At the very outset, Hazrat Ahmad, addressing Maulvi Nazir Hussain, reminds him that he also is not free from the Fatwas of Kufr and in fact he is considered to be the greatest of the kafirs. Just as the truthful and the righteous Muslims are anxious to bring the people into the fold of Islam, so is Maulvi Nazir Hussain anxious to see that somehow or other somebody from among the Muslims is dubbed as a kafir.

Hazrat Ahmad refers to his books *Brahin-i-Ahmadiyya* and *Surma Chashm Arya* and says that anybody who would read these books would certainly be convinced that the writer is a great champion of Islam and is greatly interested in establishing the grandeur of the Holy Prophet, peace and blessings of Allah be upon him, in the hearts of people. Despite this fact, Mian Nazir Hussain and his pupil of Batala have taken no

time in calling him a kafir and that shows lack of patience on their part. He invites them to heavenly signs and says that God has promised four kinds of divine help for the true and perfect believers and these four kinds are the surest signs for the distinction of perfect believers:

1. The perfect believers receive good news before the happenings actually take place—and these good news are connected with the believers and their relatives and friends.
2. The perfect believers are given information about what has to happen in future—near or distant—connected with some of the great figures in the world or national and international affairs.
3. The prayers of the perfect believers are heard and accepted and they are pre-informed of the acceptance of their prayer.
4. The perfect believers are given insight into the secrets of the word of God, the Holy Quran.

Having mentioned these signs of the true and perfect believers, Hazrat Ahmad says that he is prepared, heart and soul, to prove as against Maulvi Nazir Hussain and others that these things are to be found in him while they are devoid of these things. He gives some detailed explanation as to how these proofs could be supplied. It was like a duel that he wanted to hold.

The book closes with a notification to the effect that the Annual Conference be held every year on 27th to 29th December. This notification



was issued on the 30th December 1891 and Hazrat Ahmad says that his followers should meet on 27th December of next year—and they should meet for three days. As for the meeting, he says that his followers should get together to be in his company, to listen to spiritual talks and to join in collective prayers.

## **Nishan-i-Aasmani Shahadatul Mulhimin**

(THE HEAVENLY SIGNS)

*Nishan-i-Aasmani* (the second title being the testimony of those who are the recipients of Revelation from God), published in 1892, contains the witnesses of the godly persons in favor of the claim of Hazrat Ahmad to be the Promised Messiah and Mahdi (peace be upon him). One of these divine persons was Ghulab Shah. Hazrat Ahmad says that Ghulab Shah had died some thirty years ago. Mian Karim Bakhsh was the one who was told by Ghulab Shah about the appearance of the Mahdi. Though mention had been made of it in *Izalai Auham*, this book contains more details.

The other prophecy was made by Nimatullah who was a greatly revered godly person and the prophecy made by him is contained in a poem which he composed in the Persian language. His prophecy makes mention of the name of the Promised Messiah (peace be upon him) as Ahmad and also points to the fact that the Promised Messiah would get an illustrious son—it draws the attention of the reader very conspicuously to the Hadith of the Holy Prophet, peace and blessings of Allah be upon him, to the effect that the Promised Messiah would be married and get a son. Hazrat Ahmad quotes all the couplets of the poem composed by Nimatullah and gives a comprehensive explanation of all of them.

After quoting this prophecy, Hazrat Ahmad refers to the Hadith of the Holy Prophet, peace and blessings of Allah be upon him, to the effect that God would raise a Mujaddid (one who revives) for the Muslims to revive their religion at the head of every century and he remarks that it is mentioned in the books of Hadith that when the Promised Messiah (peace be upon him) appears,

the Ulema will oppose him tooth and nail and dub him a kafir. Next, Hazrat Ahmad gives the statement of Karim Bakhsh Jamalpuri who says that he is doing so out of sympathy for his Muslim brothers. In this statement, Karim Bakhsh says that Ghulab Shah said it three times that the name of the Promised Messiah (peace be upon him) was Ghulam Ahmad and that the Messiah who was the son of Mary had died and he was, therefore, not coming back. Ghulab Shah also told him that (Hazrat) Ghulam Ahmad was to come in Qadian, *i.e.*, he was to be born there.

After the statement of Karim Bakhsh, Hazrat Ahmad takes up the criticism levied by Maulvi Mohammad Hussain of Batala against his book entitled *Aasmani Faisla*. He explains his claim and tells his reader that the Batalvi and his master, Sayed Nazir Hussain, are trying to mislead the people by accusing him of things which he has never uttered. He says the reason why they are doing so is that their hearts have been hardened. He repeats his demand that they should show heavenly signs as he was claiming to show.

He calls upon the people in general, especially those who are seekers after truth and who realize that God will question them—that they should not follow the Maulvis of this age without making a thorough research. The Holy Prophet, peace and blessings of Allah be upon him, has also warned the people against the Maulvis of the latter days. He appeals to them that, clearing their minds of all the preconceived ideas, they should pray to God. He specifies a method of prayer by saying that two Rakaat prayers should be offered, reciting *Sura Yasin* in the first Rakaat and *Sura Ikhlās* (twenty-one times) in the second Rakaat and *Allahumma salli*, three hundred times and *Istighfar* three hundred times. They should pray to God that He may let them know the truth of his claim.

He closes the book with an announcement that he would like to make an arrangement for the preaching of Islam in the Indian sub-continent.

Before this announcement Hazrat Ahmad appeals to those who are in a position to help the religion. He says that he is very grateful to his friends who are doing all they can to help the

continued on page 25)

## MASJID BAITUR REHMAN, WASHINGTON, D.C.

### CONSTRUCTION UPDATE AS OF JUNE 24, 1994

(By Manzoor Rahman, Deputy Chairman Mosque Committee)

By the grace of Allah the Almighty, the project is now entering into its advance stage of construction. The main activities under construction are as follows:

1. Roofing work is 90% completed.
2. Mechanical and Electrical equipment installation are in progress now.
3. Interior drywall work is in progress.
4. Plumbing fixtures, and interior finishes are being installed on the floors.
5. Walkways, parking, pavement at the site is 50% completed. Final grading is in progress.
6. Widening of Good Hope Road has been completed. Mosque entrance is located on this road.
7. Missionary residences No. 1 and 2; interior finishes are being installed, exterior work is 80% completed.

All the brothers and sisters are humbly requested to continue to pray that may Allah remove all the obstacles from its completion on time as planned. Also please remember all the members of the Mosque Construction Committee in your special prayers.

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## A NOBLE EXAMPLE TO BE FOLLOWED

Mirza Mahmood Ahmad, Regional Missionary Dayton, Ohio

Sister Lateefah who became an Ahmadi Muslim in December 1992, progressed a lot and changed her lifestyle significantly. Amongst many things, below is an example which is good for other to be followed. She writes in one of her letters: Honey has been commended in the Holy Quran. Special reference has been made to the bee.

*"And thy Lord has inspired the bee saying, Make thou houses in the hills and in the trees and in the trellises which they build. Then eat of every kind of fruit, and follow the ways of the Lord that have been made easy for thee. There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a sign for people who reflect. (16:69:70)*

Lateefah, a health loving person, no longer fouls the atmosphere with smoking poisonous cigarettes "for the love of my beloved God," (one and only Allah). Lateefah will no longer contaminate Allah's pure air for others to breathe. "A jar of life giving honey, I will purchase for the same price as a packet of poisonous cigarettes! Honey is also good for arthritis."

Please pray for her. Allah bless her and make her steadfast.


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**Inaguration of Bait-ur-Rehman Mosque  
and 46th Ahmadiyya Jalsa Salana, USA  
October 14 and 15, 1994 at  
15000 Good Hope Road  
Silver Spring, MD 20905**

**REGISTRATION FORM**

**IMPORTANT INSTRUCTIONS:**

1. Please return this form by **15th of August 1994**. Accommodation can not be guaranteed for forms not received by the due date.
2. Please type or print and mail as soon as possible.

**Mail to :**  Mubarak Ahmad Malik  
13890 Montclair Lane  
Dale City, VA 22193-4467  
Phone: (202) - 232-3737  
Fax: (202) - 232-8181

3. Please complete all appropriate sections to avoid unnecessary delays.
4. Completed forms must be verified by your President or Muballigh.
5. **Registration is must for attending Jalsa, whether your accommodation is arranged by Jamaat or not.**

**Registration Data**

Member Code: \_\_\_\_\_ Issued By: USA:  Canada:  Jama'at: \_\_\_\_\_  
 Last Name: \_\_\_\_\_ First Name: \_\_\_\_\_ Middle Name: \_\_\_\_\_  
 Tanzeem:  Ansar  Khudam  Lajna  
 Address: \_\_\_\_\_ Apt: \_\_\_\_\_  
 City: \_\_\_\_\_ State/Province: \_\_\_\_\_  
 Country: \_\_\_\_\_ Zip Code/Postal: \_\_\_\_\_  
 Phone: Home ( \_\_\_\_\_ ) \_\_\_\_\_ - \_\_\_\_\_ Work: ( \_\_\_\_\_ ) \_\_\_\_\_ - \_\_\_\_\_

**Please list below all members of your party including yourself: (See separate box for non-Ahmadi guests)**

No	Member Code	Last Name	First Name	Middle Name	*Tanzeem	Relationship
1						Self
2						
3						
4						
5						
6						
7						

Tanzeem: A - Ansar K - Khuddam L - Lajna N - Nasirat T - Tifl U - under 7 (please enter Tanzeem against each name)

Please indicate that all earning Ahmadi members mentioned above have paid their obligatory Chanda Jalsa Salana (1/120 of the total net income). Yes: \_\_\_\_\_ No: \_\_\_\_\_

**Non-Muslim/Non-Ahmadi Guests coming to Jalsa with you:** (please attach additional sheet if more space is required)

No	Last Name	First Name	Address	Telephone	Sex
1					
2					
3					

### Travel Data

Your Scheduled Arrival Date: \_1\_0         
in Washington Month Day Time: Hour Minute AM PM

Your Scheduled Departure Date: \_1\_0         
from Washington Month Day Time: Hour Minute AM PM

**Jam'at is providing accommodation for October 14, 1994. If you intend to stay longer, please indicate and be prepared to pay for the additional accommodation expenses.**

Requested additional stay for October \_\_\_\_\_, 1994.

### Travelling By:

Car:  License Plate No: \_\_\_\_\_ State/Province \_\_\_\_\_  
**(Optional - For Emergencies Only)**

Bus:  The closest bus stations to Jalsa site are: Silver Spring (MD) and Baltimore Washington International Airport, (BWI) MD

Train:  The closest train stations to Jalsa site is: BWI (MD)

Air:  The closest airport to Jalsa site is: BWI (MD)

### Accommodation Data

**If you need accommodation in Washington, D.C. during Jalsa:**

Would you like to stay?  1. with an Ahmadi Family (arranged by the Jama'at)  
 2. with the following family (requested by you), if available

Name: \_\_\_\_\_ Member Code (if known) \_\_\_\_\_ Phone: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_  
Address: \_\_\_\_\_

**If you do not need Jamaat's assistance for accommodation in Washington D.C. during Jalsa, what are your arrangements?**

1. Hotel/Motel Name: \_\_\_\_\_ Phone: (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_

2. with the following family:

Name: \_\_\_\_\_ Member Code (if known) \_\_\_\_\_ Phone: (\_\_\_\_\_) - \_\_\_\_\_ - \_\_\_\_\_  
Address: \_\_\_\_\_

Your Signature (required): \_\_\_\_\_ Date: \_\_\_\_\_

**Verification by your Muballigh or Jama'at President (required)**

Name: \_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

## FROM THE DESK OF CH. MUBARAK MUSLEHUDDIN AHMAD

### VAKALATE MAL (II) TAHRIKE JADID, RABWAH, PAKISTAN

(1) Circular, dated May 18, 1994. Subject: ZAKAT

The Amir/Missionary Incharge/President,

Dear Brother,

*Assalamo Alaikum wa Rehmatullahe wa Barakatohu.*

I hope you will be alright by the grace of Allah the Almighty.

You are requested to please once again educate members of your Jama'at that ZAKAT is the third out of FIVE ARKANE ISLAM. It is the obligation of every Ahmadi who is SAHIBE NISAB to pay ZAKAT even if he pays his Chanda Aam/Hissa Aamad. Chanda is not to be considered as a substitute of Zakat. Chanda Aam/Hissa Aamad are due on income from any source and Hissa Jaidad is to be paid on Property of the Moosi. Whereas Zakat is due on that Cash/Bank Balance which remains through the year or Jewelry and such items as shown below, if there is value is as per "NISAB" or more.

SAHIBE NISAB is a person who is keeping 52.5 Tolas (612.36 grams) of silver or 7.5 Tolas (87.48 Grams) gold during the whole year. If any one of these is less than NISAB (Minimum quantity on which ZAKAT becomes due) the other kinds will be taken into consideration and for calculation both kinds will be included. In case of cash/currency the NISAB is based on silver. For example if rate of silver is Rs.50/- per Tola, value of 52.5 Tolas comes out to be Rs.2625/-. Now if Balance of a person's account remains Rs.2625/- or more throughout the year or he has so much reserved cash with him, he is a SAHIBE NISAB and ZAKAT is due to be paid by him. The rate of Zakat in all these cases is 1/40.

ZAKAT is also to be paid on cattle and produce of land on which no land revenue is levied by the Government. Nisab for these is as listed.

Category	Nisab	Rate of Zakat	Remarks
Camel	5 head	One Goat	For more than this, different rates are prescribed
Cow/Buffalo	30 heads	One head of one year old	
Sheep/Goat	40 heads (Sum of both)	40 to 120 one head	From 121 to 200, 2 heads. For more than 200, one head for each 100.
Grain/Corn (every kind)	22 maunds 5 seers (826 Kgm)	1/10	In case of cultivation by rain without labor or cost of wages etc. and without irrigation.
Grain/Corn (every kind)	-Do-	1/20	In case of labor, bearing cost of wages etc., and with irrigation

N.B. 1. Zakat will be due on these cattle when these are generally fed in jungle on fodder free of cost and are not used for plowing and handling purposes.

2. Zakat is not due on produce of such land on which Government levies land revenue.



**(2) Circular, dated May 14, 1994. Subject: Utilization of Bank Interest Received.**

To, The Amir/President/ Missionary Incharge.

Jama'at Ahmadiyya U.S.A.

Dear Brother,

*Assalamo Alaikum wa Rehmatullah wa Barakatohu.*

On a request for advice whether any member can utilize personally the amount received as interest towards Dish Antenna as Ishaat or not Huzoor Ayadahullah has directed as follows:-

"Amount of Bank interest received cannot be

permitted to be utilized personally in this way. Because in such case one's innerself may devise one or other excuse to make him/her misuse of the interest amount. Such interest amount is to be deposited with the Center and the Center will utilize it towards 'ISHAAT-E-ISLAM'. "If any body does not want to pay the center such amount as chanda 'ISHA'AT-E-ISLAM', he may do so but in any case personal utilization in such a way as proposed cannot be allowed at all."

Please convey to all the members this directive of Huzoor for compliance. *Jazakumullah.*

## **MUSLIM TELEVISION AHMADIYYA PROGRAMS FOR ASIAN, AFRICAN, AMERICAN AND EUROPEAN COUNTRIES**

(By Masoud A. Malik, General Secretary)

Dear Brothers and Sisters,

*Assalaamo Alaikum wa Rahmatullah.*

By the grace of Allah, from the first of this year Muslim Television Ahmadiyya (MTA) has started broadcasting twelve hours of programming for Asian countries and three and one half hour programming for European countries everyday and three and one half hours for North America everyday from July 1, 1994.

You can imagine how many programs they need to keep this new blessed project going. This is helping a tremendous number of people to know about Islam and Ahmadiyyat first hand. They can appreciate what is Islam, what it teaches and what it truly says about modern day issues.

Muslim Television Ahmadiyya needs lots of contributions and input for these programs from Ahmadiyya Jama'ats all over the world. Many Jama'ats have already sent quite a few programs and others are in progress. Jama'at USA has also contributed some programs for this scheme. However, MTA needs many ongoing programs

from all countries to keep this tabligh going and to give it an international flair, which Ahmadiyya Jama'at certainly is.

Huzoor has given instructions about making different programs. On the following page I am enclosing Huzoor's instructions.

You are requested to develop programs in your Jama'at, in your area in light of Huzoor's instructions. Before you actually start videotaping, it is necessary to check with HQ giving a brief description as to what program you are going to film. However, any program in the light of Huzoor's instructions are fine. They should be of good quality, depicting a good and true picture of Ahmadiyyat and they should be healthy, informative and knowledgeable for the audiences.

Please study these instructions and develop these programs and see how much your Jama'at, region and country can contribute to these international programs. If you have any questions please give me a call. *Jazakumullah*

Following are Huzoor's instructions:

### 1. Visiting Different Countries

This program should include national history and culture, beautiful natural scenes, wild life, and museums. Besides the national language, dubbing should be done in Urdu and English. Programs should include:

- History of Ahmadiyyat in your country. When did Ahmadiyyat enter the country? Who was the first Ahmadi? (His/her life history and brief introduction). The difficulties they faced. The early missionaries who arrived in your countries and the sacrifices they made. Introduction to the early Ahmadis. Inspiring events about the progress of Ahmadiyyat. Construction of mosques and mission houses.
- Local writers who have written critical writings on Islam – with details of how Ahmadiyyat responded to their criticism.

2. Children's Poems in Local and Other languages.
3. Inspiring events from the lives of the new Ahmadis.
4. Introduction of the families which have made significant sacrifices for the sake of Ahmadiyyat along with the sacrifices they made.
5. History of the criticisms levied by the opponents of Ahmadiyyat and full exposition and response of their lies.
6. Separate educational and reformation program for elders, ladies, and children.
7. Separate discussion groups for men and women. They should discuss the issues arising in their countries and comment upon the cults and movements.
8. History of the Ahmadiyya mosques, inspiring events related to their construction, outstanding sacrifices, waqari aml.
9. Service to humanity rendered by the Ahmadis.

10. Interesting programs for children, including stories, quizzes, and other educational and reformative programs.

11. Social get together with Ahmadi poets and elderly Ahmadis in which events about tabligh are narrated.

12. Games—for children as well as Khuddam.

13. Financial sacrifices made by Ahmadis.

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### *Spiritual Treasures*

(continued from page 19)

and more help is needed. This new turn, Ahmad says, is that even those who call themselves Muslims have started a wave of opposition, so much so that they do not let the people read his books. He expresses confidence in the fact that if the Jama'at does not become slack in its efforts, all these hurdles will soon be removed.

Hazrat Ahmad says that it has now become incumbent upon him to spare no efforts to reform the people within and without. He further says that such being the case, he has decided that he will not put down his pen till all the hurdles have been removed. The blessings of God that are being showered on him like a heavy rain make him believe that he will be successful and God will not let his efforts go to waste. Then he talks of some of the books that he intends to write after the present volume.