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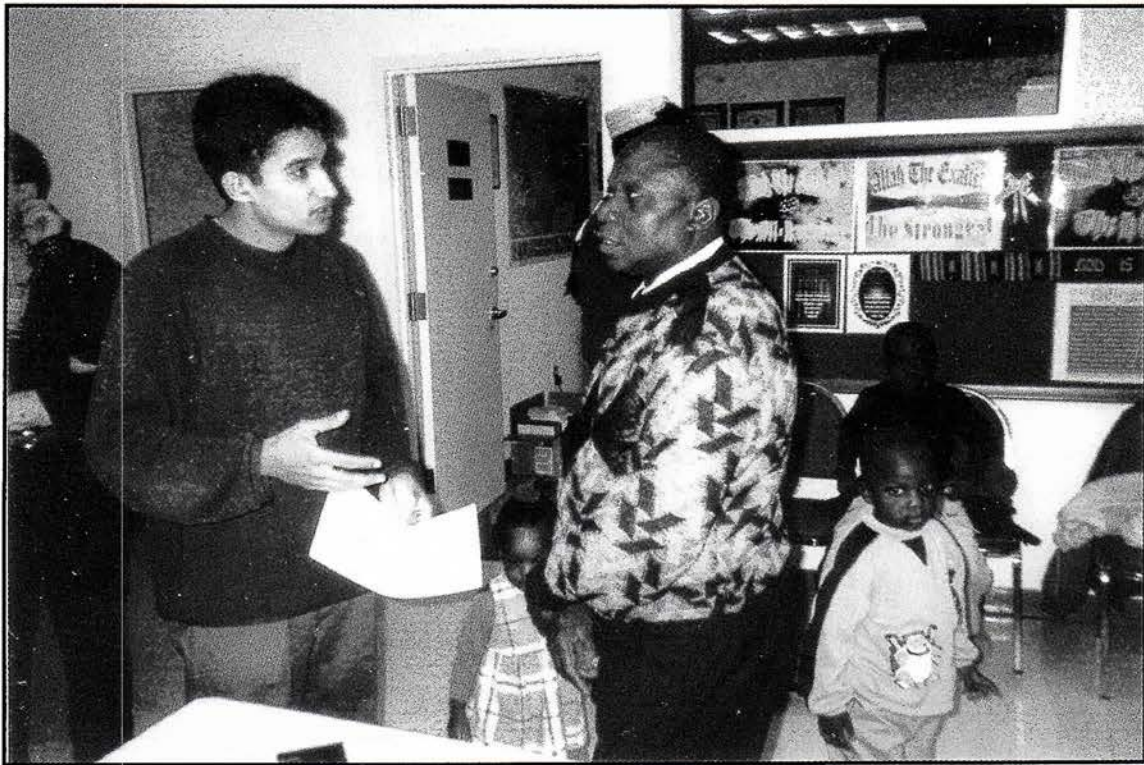
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MARCH, 2001

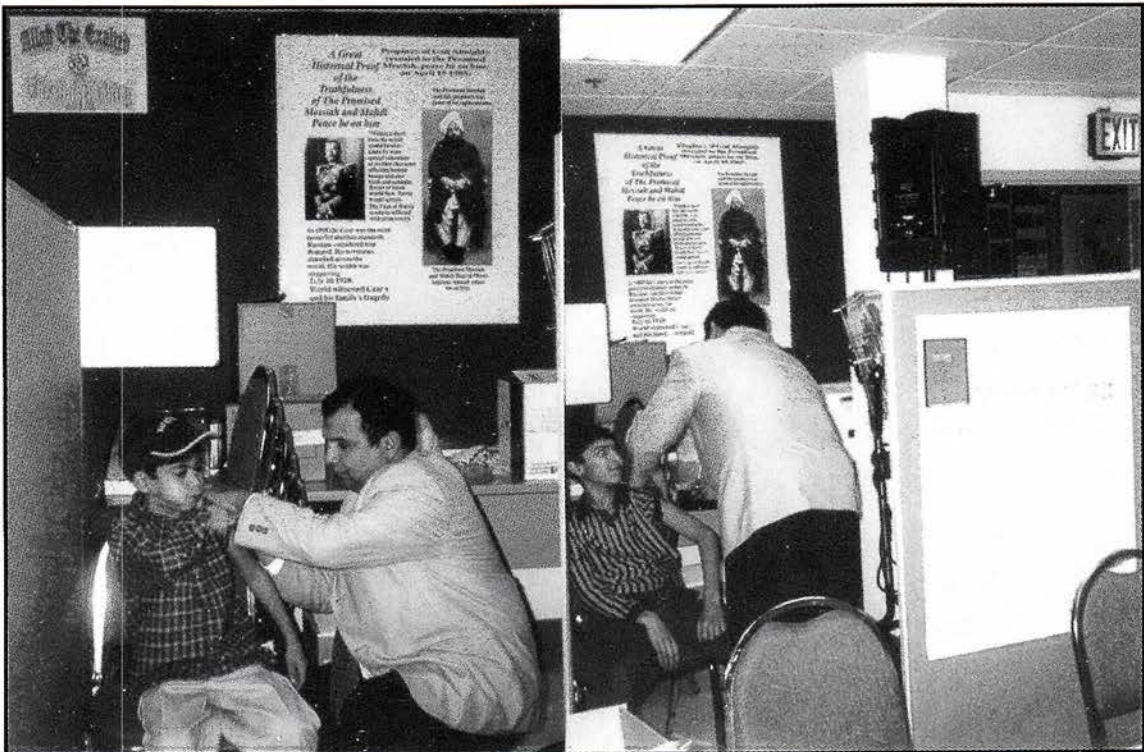
AMAAN, 1380



Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (1835 - 1908)



Dr. Omar Khan is making preparation for flu shots.
Brother Esa A. Kareem with his children getting ready for the flu shots



Dr. Nasir Bhatti of Maryland Jama'at is giving the flu shots

FROM THE HOLY QURAN

“Whatever is in the heavens and whatever is in the earth glorifies Allah, the sovereign, the Holy, the Mighty, the Wise.

“He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

“And among others from among them who have not yet joined them. He is the Mighty, the Wise.

“That is Allah’s grace; He bestows it on whom He pleases; and Allah is the Master of immense grace.” (61:2-5)

سُبْحَانَ اللَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقَدُّوسِ
الْعَزِيزِ الْحَكِيمِ ۝ هُوَ الَّذِي بَعَثَ فِي الْاُمَمِ رَسُوْلًا مِّنْهُمْ
يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ
وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِي ضَلٰلٍ مُّبِيْنٍ ۝ وَاٰخِرِيْنَ مِنْهُمْ
لَعَلَّ يَحْقُقُوْا اِيْهُمْ ۝ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ذٰلِكَ فَصْلُ الَّذِي يُرْتِيْءِ
مَنْ يَّشَاءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

Hearty Eidul-Adhia Greetings to All The Muslims Throughout The World

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So Said The Holy Prophet Muhammad (S.a.w.)

ABOUT THE ADVENT OF THE IMAM MAHDI (A.S.)

(Translated from the weekly Al-Badr, Qadian, India, by Mr. L. R. Mahmood)

Hadhrat Abu Hurairah (r.a.) reports that they were in the company of the Holy Prophet (s.a.w.) When the verse "*Wa Akhareena Minhum...*" of the chapter Al-Jumuah was revealed. The Holy Prophet (s.a.w.) was asked: "Who are being referred to in this verse?" The Holy Prophet (s.a.w.) remained quiet. The same question was repeated thrice. Hadhrat Salman, the Persian, was also present in that gathering. The Holy Prophet (s.a.w.) placed his right hand on Salman's shoulder and said, "If faith had ascended to the Pleiades, a man (or some men) from his race (*i.e.*, people of Persian descent) would restore it. (*Bukhari*; Kitabut-Tafseer, p. 125, under chapter Jumuah)

The Holy Prophet (s.a.w.) is reported to have said: "Allah would raise Mahdi after one thousand two hundred and forty years." (*An-Najmus-Thaqib*, Vol. 2, p. 209)

"At the head of every century, Allah would raise a Reformer in Muslim Ummah, who would revive the religion of Islam." (*Mishkawt* - Nizami Press, Delhi, p. 14)

The Holy Prophet (s.a.w.) is reported to have said: "How that dispensation could be ruined when I am at its beginning, followed by coming of twelve righteous and wise leaders, and thereafter, Jesus, son of Mary at the end." (*Ikmalud-Din*, p. 1570)

"He who dies, without having a pledge of Bai'at around his neck, dies the death of ignorance (*Jahiliyya*). (*Bukhari*; Kitabul Amarah)

Note: The term *Jahiliyya* refers to pre-Islamic era of disbelief and faithlessness.

"O Muslims! On learning about the advent of Mahdi, hasten to pledge your allegiance to him (Mahdi), even if you have to crawl on snow-clad tracks, because he would be Allah's guided Caliph." (*Masnad Ahmad bin Hanbal*)

"The signs related to the Mahdi would manifest after one thousand and two hundred years." (*Ibn-e-Majah*)

Proclamations of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (a.s.)

THE ONE TO RENOVATE RELIGION – I AM THE ONE

When God saw the world sunk into an abject state and the earth full of wickedness, tyrannies and inequity, He sent me with the mission of propagating truth and reforming the world. The point of time was also appropriate, for the fourteenth century was approaching fast. Then, under Divine command, I raised my voice through printed announcements and public speeches proclaiming to everyone that I am the one who was destined to be raised by God at the beginning of this

century to renovate religion, claiming that I have been sent with the mission to re-establish the faith that has disappeared from the face of the earth and to draw the whole of mankind back to piety and righteousness with the aid of God's own hand and to reform them and to remove errors of belief and conduct.

It was disclosed to me through Divine revelation a few years later that the Messiah that had been promised from the earliest time to this

nation and that the last Mahdi (Reformer) who was destined to appear after the deterioration of Islam and who was to be granted direct guidance from God and who was to provide once again the spiritual nourishment, as had been preordained, and about whom glad tidings had also been given by the Holy Prophet, may peace and blessings of Allah be upon him, himself 1300 years ago, is none other than me. Divine revelations, in this regard, came to me so clearly and persistently that no room for even the least doubt was left in this matter.

Every revelation that came in this respect was firmly fixed in my mind like a steel nail and all these revelations contained profound predictions which were fulfilled later with the clarity as of the daylight. Their constant persistence, as also their miraculous powers, constrained me to acknowledge

that the words revealed to me were, no doubt, the words of the same One and peerless God Who had revealed the Holy Quran. I have not mentioned the Torah and the Gospels in this connection because they have suffered so terribly at the hands of the interpolators that they could hardly be called the Word of God now.

The revelation that has come to me is so convincing and definitive that I have been able to attain nearness to God through it. This revelation was explicitly true, not only through reinforcement by heavenly signs, but when referred to the Holy Quran was found to conform fully to it. Thereafter, heavenly signs from above poured in like the rain drops in support of these revelations. (*Tadhkiratus Shahadatain; Roohani Khaza'in*, Vol. 20, pg. 1-2)

THERE ARE TWO OBJECTIVES OF MY ADVENT:

FOR MUSLIMS, IT IS THAT THEY BECOME ESTABLISHED ON RIGHTEOUSNESS AND PIETY; FOR CHRISTIANS, IT IS THE BREAKING OF THE CROSS AND THAT THEIR FAKE GOD FADE AWAY.

I DECLARE WITH THE OATH OF GOD THAT I AM THE ONE WHO WAS TO COME

(Translated from *Weekly Badr Qadian* 16-23 Nov. 2000, by Syed Sajid Ahmad, Boise ID)

“With the oath of God Who has sent me – and it is an act of the accursed to fib in His name – that He has sent me as the Promised Messiah. I believe in the clear revelation vouchsafed to me with the same certainty – and without any difference – as I believe in the verses of the Holy Qur’an – the truth of which has become manifest to me through incessant signs. I can take an oath in the house of God that the revelation, which has descended upon me, is the word of the same God who vouchsafed his revelation to Hazrat Musa, Hazrat ‘Isa and Hazrat Muhammad, peace and blessings of Allah be on him. (*Aik Ghalti ka Izalah*, pp. 7-8, printed 1901)

A person from Bareilly wrote to the Holy Founder of the Ahmadiyya Community whether he was the Promised Messiah, concerning whom the

Prophet of God, peace and blessings of Allah be on him, has mentioned in his proclamations, and (requested) response with God’s oath. On this Huzoor wrote to him on oath.

“I have disclosed this declaration in my books on oath, and again write in this paper with the oath of the Exalted God in whose hands is my life that I am that Promised Messiah whose information has been given in authentic reports from the Prophet of God, peace and blessings of Allah be on him, which are included in the authentic *Bukhari* and the authentic *Muslim* and other authentic books of *Hadith*. And God is enough as a witness. Scribed by Mirza Ghulam Ahmad, May God have mercy on him and support him. August 17, 1899.” (*Ruhani Khaza'in, Malfuzat*, Vol. 1 pp. 326-327)

“I declare with firmness and resolution that I am

on truth and, with the Grace of God, in this field, victory is mine, and as far as I can observe with my far reaching eyes, I see the whole world under my truth, and it is near that I will attain a great victory because another tongue is speaking in my support and another hand is in action to strengthen my hands and the world does not see it but I am observing it. A heavenly spirit is speaking in me, which gives life to each one of my words and letters. A fervor and an exuberance in the heaven has raised this handful of dust like a puppet. Every person on whom the door of repentance has not been closed will discern that I am not from myself. Are those eyes seeing that cannot recognize a truthful? Is he alive who does not regard the heavenly call?" (*Ruhani Khazain*, Vol. 3, *Izala-i-Auham*, p. 403)

"Comprehend with certainty that this is a sapling planted by God. God will certainly not waste it. He will not be pleased until He brings it to perfection. He will irrigate it and make a fence around it and will give it surprising growth. Have you not tried hard enough? If this were a work of man, this tree would have been cut down long ago and no sign of it had remained." (*Ruhani Khazain*, Vol. 11, *Anjam-i-Atham*, p. 64)

"There are two objectives of my advent: For Muslims, it is this, that they become established on righteousness and piety. That they become such Muslims which God has desired in the perception of (the word) Muslim. And for Christians, it is the breaking of the Cross and that their fake god fade away. And that the world forget him and the worship of one God be established.

"As for the chores for the declaration and proof of the might of the Exalted God and the blessings of his Prophet, and the sapling planted by God Himself, then the angels themselves protect it. Who can destroy it? Keep in mind that if my work is just a business then its name and sign will be wiped out. But if it is from God – and certainly it is from God – then even if the whole world fights it, it will grow and spread and the angels will protect it. If there is

not even a single person with me, and no one lends support, even then I have firm belief that this movement will be successful.

"I do not worry about opposition. I deem it necessary for the success of my movement. It has never happened that a Prophet or a vicegerent of God came to the world and the world accepted him amicably with open hands. The world has a strange disposition. However truthful nature a person may have the others do not leave them alone and continue criticizing.

"It is a blessing of Allah that our movement is advancing extraordinarily. Sometimes we get listing of four to five hundred (new converts). Ten to fifteen applications for initiation are received every day. Additionally, there are people who come here personally, and enter the Community. The real purpose of the establishment of the Community is that people get out of the filth of the world and attain a real purity and live like angels." (*Al-Hakam*, July 17, 1905)

"Muslims! Bear in mind that Allah the Exalted has informed you through me – and I have communicated this message of mine to you – now it is up to you to listen to it or not. This is the truth that Hazrat 'Isa, peace be on him, has died and with an oath by the name of God, I declare that the Promised One who was to come, I am the one, and that Islam's life is in the death of 'Isa." (*Malfuzat*, Vol. 8, p. 257)

"If a person wants to be averse to our Community, it is his choice. But it is pertinent for him, considering at least a sense of honor for Islam and the existing condition of Islam, that he should search for such a Community and deliver its particulars, which is breaking the cross with proofs and fresh signs and clear signs. I declare with assertiveness that you can go anywhere in the east, west, north or south but you will not find any such Community except my Community, because God has sent me to fulfill this purpose. Do not just resort to distrust and unrestricted waywardness rather you

NO INSTRUCTION OF THE HOLY PROPHET(S.A.W.) SHOULD BE IGNORED

New year of Tahrik-i-Jadid announced: Last year 17 more countries joined this blessed scheme. Over three hundred and ten thousand participants contributed to it.

(Friday sermon delivered by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV (*Ayyadah Taala Benasirehilaziz*) on December 8, 2000, at Fazal Mosque, London, UK. Translated from *Al-Fazal International*, pages 5-7, January 12-18, 2001 by Wajeeh Bajwa and A. Bushra Salam Bajwa of Research Triangle, NC. This translation is being presented at the responsibility of the Editor)

After reciting *Tahasshud*, *Ta'kwuz* and Sura *Al-Fatihah*, Huzoor recited Chapter 3 (Sura *Al-Imran*), Verse 93. The translation of this verse is:

"Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well." (The Holy Quran, 3:93)

Hadhrat Sa'ad bin Abi Waqas (*R.A.*) said that the Holy Prophet (*s.a.w.*) said: "You will get the reward for whatever you spend in the way of Allah provided your sacrifice is for the sake of Allah and not for ostentation". Similarly the Promised Messiah (*a.s.*) has said: "I do not think that people who contribute towards these essential schemes will face financial difficulties; rather, these people will be blessed with more wealth. Therefore, one should trust fully in Allah and take part in these schemes with full vigor and enthusiasm because now is the time for offering sacrifices". Having recited a verse of the Holy Quran, narrated a Hadith of the Holy Prophet (*s.a.w.*) and quoted from the writings of the Promised Messiah (*a.s.*) on the topic of financial sacrifice, I now announce the start of the new year of *Tahrik-i-Jadid* ended on October 31 and the new year started on November 1, 2000. During the last year 17 countries took part in this scheme for the first time and, to date, a total of 110 countries are taking part in this financial Jihad. The total contribution is £1,974,600 (Pounds Sterling) and that is £200,000 more than last year.

When I announced the last year (1998-1999) of *Tahrik-i-Jadid*, I was certain that the total number of participants would be more than 300,000 during this year (1999-2000). The number of total

participants is more than 310,000 *Alhamdo Lillah*. This shows an increase of 43,000 participants and most of these are new converts. India heads the list with the greatest increase in number of participants, while, Kenya has secured this distinction from among the countries of Africa.

It is essential to mention Pakistan at this stage. Jama'ats in Pakistan have faced extremely adverse conditions yet still made tremendous progress. The Lahore Jamaat is particularly worthy of praise since this Jamaat has offered the greatest sacrifices and has attained the number one position out of Pakistan's three largest Jama'ats. Lahore is first, then Karachi, then Rabwah. I should mention, however, that Rabwah can still become number one because all those people who used to live in Rabwah and now live in the West still send money there. Were these people to reduce their contributions here and send more money instead to Rabwah, Rabwah could still maintain the number one position, *Insha Allah*.

I have already mentioned the sacrifices offered by the Lahore Jamaat. The traditional competition between America and Germany of outdoing one another is still alive. This year, by the Grace of Allah, America is number one in the world and has contributed £64,000 more than Germany. Now I announce the beginning of the new year of *Tahrik-i-Jadid*.

At this time I would like to present some general observations. I have come here today personally because Jamaat members have been worried about my long absence. For my part I have also been anxious to lead the Friday prayer and

offer advice to the Jamaat. My first advice is that we should not ignore even the smallest instruction given by the Holy Prophet (s.a.w.) by saying that some directives are only applicable for the time when he was alive. I personally experienced this when I went to see Dr. Zahid Khan of Gillingham for dental treatment. My front teeth are strong and there are no artificial teeth in this part of my mouth. I have a problem, however, with my molars, the ones that are used for chewing. When Dr. Khan examined my teeth, he immediately said that the problem was only with my molars (back teeth) because I have a habit of chewing on hard bones. The roots of these teeth have separated due to extreme pressure. Immediately I remembered a saying of the Holy Prophet (s.a.w.) that says: "Do not chew bones, leave the bones for dogs". Until now I had considered this saying applicable only for that time. I used to think that nowadays dogs in rich countries get better food than human beings in poor countries; why, then, should humans leave bones for the dogs? When Dr. Khan mentioned the reason for my problem I realized that there is no saying of the Holy Prophet (s.a.w.) that can be considered to be just for that time. The Holy Prophet (s.a.w.) has given much advice regarding the cleanliness of teeth. He advised us to do *Miswak* (brush our teeth) five times a day. Today's *Miswak* (brush) looks different, but the instruction is the same. He advised us to clean our teeth with an up and down motion. The Holy Prophet (s.a.w.) has paid attention to even the smallest human needs and offered guidance for every little detail of our lives. He offered valuable advice for the protection of our back teeth, namely that one should not use too much force to chew bones. I suffered because of my habit and now I offer this suggestion to you: Do not ignore any exhortation of the Holy Prophet (s.a.w.). His advice is eternal and will remain applicable until the Day of Judgement.

My doctors are most learned, *Masha Allah*. I do not know if they are present in this Friday service. They are very knowledgeable and fully understand my illness. There are some doctors who are very knowledgeable who may or may not be

leaders in their field. Regardless of whether or not they are experts in assessing my illness, they keep sending their suggestions on what I should and should not do. They do not realize that my doctors are extremely learned and the top specialists in their field. You all offer your advice out of your love and affection for me and I appreciate your concern. I am grateful to you for your suggestions but it is best that you do not send any suggestions at this time.

There is a lighter side to this situation as well. There are certain doctors that are called "Quacks" in English. They, too, have started to give a great deal of advice. The majority of these doctors are women. Every woman is sending a new prescription. They have no idea about my illness and what is the cause for it but they proceed to diagnose a disease, suggest a prescription and say "your doctors have not yet fathomed the true ailment." They say "this is the real treatment and will most definitely work."

First of all I should thank them from the bottom of my heart for all their efforts and sincerity, *Jazakumallah*. After all it is out of concern for my health that they all do this. I am truly indebted to them with all my heart. I do not wish to make fun of their efforts but in this regard I remember a joke that the late Sheikh Muhammad Ahmad Muzhar Sahib, ex-Ameer of Lyallpur (Faisalabad) was very fond of sharing. With your permission I, too, should like to tell that joke: "The late Sheikh Muhammad Ahmad Sahib used to say that a famous person of Delhi died. Reporters gathered outside his house and wanted to know how he died. Family members stated that in actual fact his illness remained a mystery to the end. Anyone who came to visit him used to diagnose a different disease and suggest a remedy accordingly." The truth is that the same situation applies to my illness. People do not know what my illness is nor are they even experts in this field, still they continue to offer their remedies. My desire is that members of the Jamaat now protect me from these so-called "friends".

Now I should like to say thank you to all those families who visit me. There are many families who

come to see me who profess that they have no concern for themselves or any member of their family; they are just devastated by my illness. I myself have seen tears in their eyes. There are also all those who may have seen tears in my eyes (*when they watch me on MTA*) though I am not in a position to see likewise in their eyes. Nevertheless, I am aware that there are great numbers of people in the Jamaat who weep and pray for me. I am indebted to all of these people and I know for a fact that it is because of their prayers that I am relatively better than before.

I want to mention something about my personal servant. He works like a devotee of the Jamaat. His name is Bashir Ahmad. I forgot to thank him before but now wish to do so. He works with me throughout the year and especially at the time of *Eid*. We have to organize and send around two thousand gifts here and sometimes more than that in Rabwah. I do not have any financial or other difficulty in getting these gifts together but it would be impossible to imagine that people should give me gifts and I should not return them. Allah has commanded in the Holy Quran that if someone gives you a gift you should return a better gift. That is why I request members not to bring any gifts when they come to visit me at *Eid*. They should come happily and see me, I enjoy their company and have a pleasant time. But please, do not bring gifts.

Now back to the story of Bashir Ahmad Sahib's. His maternal grandfather offered him to me as a gift. I want to apologize to my current doctor who is from Dera Ghazi Khan but I have to mention a certain custom from his area. When Bashir Ahmad was brought to me, he was wearing a huge turban (made with 7 yards of cloth) on his little head. He looked so ridiculous that I had a hard time controlling my laughter. He has served both the Jamaat and me and whatever thanks I offer him is not sufficient. Let me state categorically today that of all the gifts I have ever received, this is surely the very best. Members should remember to pray for all those sad eyes I have seen, as well as all those I can only imagine.

My doctors are *Masha Allah* very sensible and are experts in their fields. With them around, I do not need any additional opinion. Therefore, please stop sending your suggestions. There is, however, one thing they have not been able to understand about my illness, nor can they ever do so. They keep advising me to reduce my work load. They do not realize that the root of my illness is that I am not working at all. They under estimate the extent of the stress I have always borne. It is impossible for a person like me to stop working because by the Grace of Allah I have always worked very hard. Here are some examples of the schedule that I maintain.

I used to hold homeopathy classes. It was hard work and lots of people used to come and attend those classes and offer their valuable suggestions. This used to be a method of teaching as well as revising what was known. Then there was a class for the translation of the Holy Quran which was also extremely hard work. It was not only experts who attended this class but many men and women who offered excellent suggestions - especially Qanita Begum Sahiba, wife of Imam Sahib. She is perhaps a gold medalist in Arabic and used to come up with some profound interpretations. Similarly my daughter Faiza, *Masha Allah*, is very good at interpretations and understands the Holy Quran very well. Sometimes she, too, presented very deep meanings. I used to repeat all this work to master it. There were some specialists who used to visit me, namely, Aamir Sahib, Momin Sahib, Shams Sahib and my private secretary (it was imperative for him to participate). These four used to join me along with Qamar Sahib and spend hours in looking and understanding the meaning of each and every word. Those people who understand the Holy Quran should read my translation thoroughly. *Insha Allah* they will comprehend new explanations in this translation and also understand the need for this translation.

Then there was the Urdu class. I was also involved in writing various books and used to spend time with teams which were working on various translations. Each book used to have a team and I

used to work with them. One of these teams is responsible for helping in writing the commentary of the Bible. This commentary will be ready in a couple of years, *Insha Allah*. This is the first commentary that has been written in response to commentaries written by Christians and Jews. This commentary is written in the offence mode and not in defence. The offence is not in any bad sense and one hundred percent of the arguments have been taken from their own books (*Christians and Jews*). This team is also responsible for researching responses to objections of ignorant people and their baseless attacks on the Promised Messiah (*a.s.*). Navida Shah Sahiba is in charge of this team and her team was responsible for finding the most difficult references. Members should remember them in their prayers. I have not been able to conduct a *Dars-e-Quran* during the month of Ramadhan this year. I also used to spend a minimum of three months traveling to different countries. I used to take great pleasure in this work but no longer have the strength to do it all. My dear doctors advise me to stop doing all this work which I think is wrong and I cannot accept this advice. I would benefit from the continuation of the work. If the work does not proceed however, there is nothing I can do about it. There is all this work to do but there is no way I can start it all over again. Shall I write another book about homeopathy? All these activities are now not possible and this total lack of activity creates a void in my life. It is this same void that is my illness.

Let me also mention Dr. Imtiaz Sahib of America. He is translating my homeopathy book into English. There has been a great demand to have translations of this book in various languages because non-Urdu speakers feel they too should have the chance to benefit from homeopathy. Dr. Imtiaz Sahib has assumed the responsibility of translating this book and he is doing an excellent job. He is a doctor and knows medical terminology which makes his translation excellent. Remember him in your prayers too, and that Allah grant him strength to complete this translation in my lifetime, so that all mankind can benefit from homeopathy.

Now let me sum up why I think my illness is because of my reduced work load. My example is like a person who is managing a Persian Wheel (*a wheel to draw water from a low level well*). This wheel makes a noise but the person managing this wheel falls asleep while it is moving. As soon as this noise stops he wakes up. Similarly my illness is due to this lack of noise (*work*) in my life. If some how, by the Grace of Allah, this wheel re-starts, then my illness will disappear.

I should also mention that even though I am delivering this Friday sermon, Imam Sahib will lead the prayer. My request to him is not to offer a long and involved supplication for me during the prayer, rather offer simple prayer (at this point Imam Sahib nodded his head in the affirmative and Huzoor smiled and said that Imam Sahib has agreed to my request). Members should not be surprised at this development. I do not know if members know this fact but some time ago I calculated that I have led more congregational prayers than all three of my predecessors. I know for a fact that sometimes it was difficult for me to even talk due to a cold or some other illness, but I still led the prayer. This is due to the fact that I had developed a habit from my childhood to offer prayer in congregation. Even with my increased responsibility I continued this practice. I also wish to follow one tradition of the Promised Messiah (*a.s.*). He was a Prophet of Allah and he offered his prayers behind a person who was not a prophet. This is also inferred from a Hadith of the Holy Prophet (*s.a.w.*) which states that "he will be led in prayers", that is, a non-prophet will lead a Prophet in prayer. You should have no problem in understanding this logic and let Imam Sahib lead the prayer. I am only a *Khalifa* and if a Prophet can offer prayer behind someone else then what hesitation should I have? I do not know when Allah will grant me health so that I may deliver the sermon as well as lead prayer. Members should pray that Allah grant me complete health and remove all traces of this illness.

I am having difficulty restoring my busy schedule but I am trying my best. I usually go for a walk, sometimes a very long walk. Allah has shown

me signs that he has forgiven me and I hope that this illness will disappear soon.

Let's talk about a small sign that Allah showed. This might be something small but it left a deep impression on me. A lady from Islamabad had a dream one night that she is presenting her child to me for prayers. I had not been to Islamabad (*for a long time*) before this and had no idea that I would go to Islamabad. The very next day I really did go to Islamabad. This lady was amazed to see me and cried out to me "I saw you in my dream last night. I was presenting my child to you and here you are." This might be a small thing but I think there are Allah's signs in these incidents.

Another thing which I would like to mention is that Allah shows signs and has taken care of my life Himself. Due to my illness I need to drink warm water frequently but as you can see there is no water here because this is the month of Ramadhan. My doctors have told me that there should be no problem in my observing the fast, especially when the days are so short. I remembered the Holy Prophet's (*s.a.w.*) saying that when Allah grants you leave then you should take advantage of it and

not try to please Him by force.

Let me tell you how I missed my first fast. I am by nature a light sleeper and have been waking early in any case due to my toothache. I had asked Saifi, who has been serving me with deep devotion, to wake me before *Sehri* time so that I could offer *Tahajjud* prayer and then observe the fast. When I woke it was *Fajr* time. I asked Saifi why he did not wake me and he said "I made noises outside your door, knocked on the door and even called you on the phone but did not get any response." Shauqi advised Saifi to actually go inside the room to wake me but he refused, saying it was inappropriate to do so and he had made enough noise to even wake people on the lower level. All this noise had no effect on me and my eyes opened at exactly *Fajr* time. I want to assure you that Allah Almighty is with me. He shows me seemingly small signs which are actually very significant for my own peace of mind and are a source of great blessing. I do not know when He will grant me complete health and I will be able to lead prayer. Until that time I will follow the tradition of the Promised Messiah (*a.s.*) and offer prayer behind one of my followers.

AN APOLOGY AND A CORRECTION

AN APOLOGY

In the January issue of the Ahmadiyya Gazette, an English translation of Huzoor's Friday Sermon of June 9, 2000 was printed.

We regret that the name of the translator was inadvertently left out.

Please note that the translation of the Friday Sermon published on pages 12-20, was rendered by Mrs. Qanita Zafar, the National Ta'leem Secretary of the Lajna Imaillah, USA

A CORRECTION

On page 16 of the Ahmadiyya Gazette, January, 2001, a serious error was made.

Huzoor related a Hadith by Hazrat Ali bin Abi Talib, quoting the Holy Prophet regarding *Niyat*. The Arabic words for this prayer begin thus:

اللَّهِ وَجَبَتْ وَجِبِي بِلَدِي فَطَرَتِ السَّمَوَاتِ وَالْأَرْضَ
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

It was wrong to write the word **لَدِي**. Although this word is usually written in most books on Salat. Huzoor had pointed out that the word **لَدِي** Was not included in this Hadith.

Please make the necessary correction.

THE CONCEPT AND IDENTITY OF IMAM MAHDI

(Transcribed by Amatul Hadi Ahmad)

(Reprinted from Review of Religions: January to June, 2000)

Hazrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Movement in Islam, from time to time offers to people of all nationalities, faiths and beliefs the opportunity of raising questions and issues that may be of interest to them. Presented below is a response to a question raised in a session held in October 1995 in London for Arabic speaking people.

Questioner: How can we prove the truthfulness of the claim of (Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian to be the) *Imam Mahdi* and the Promised Messiah (a.s.), on the basis of verses of the Holy Qur'an and the sayings of the Holy Prophet Muhammad (s.a.w.)?

Hazrat Mirza Tahir Ahmad: First of all, it is very important to find out where the word '*Imam Mahdi*' is mentioned, if at all, in the Holy Qur'an. The term '*Imam Mahdi*' is, in fact, found clearly stated in the Holy Qur'an but, unfortunately, people do not understand. In Chapter 21, for instance, the Holy Qur'an speaks of Abraham (a.s.) and those who followed him, then lists Prophets (a.s.) of God and concludes by stating:

And We made them leaders who guided people by Our command; (21:74)

That is, these, meaning all the Prophets were *Aimma* which is the plural of Imam and *yahduna be-amrina* (i.e., he who guides others by Our command) is *Al-Mahdi*. Here in lies the difference between *Al-Hadi* and *Al-Mahdi*. *Yahduna* (i.e., he who guides), alone could be *Al-Hadi* but when it states *yahdoona be-amrina* then it becomes *Al-Mahdi*. Anyone who leads by first receiving guidance from Allah is the *Mahdi*. This is stated in the Holy Qur'an in clear terms. I would like now to quote the whole verse in full:

We said, 'O fire, be thou cold and a means of safety for Abraham!' And they had sought to do evil to him, but We made them the worst losers. And We saved him and Lot and brought them to the land which We blessed for the peoples. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all of them righteous. And We made them leaders who

guided people by Our command, and We sent revelation to them enjoining the doing of good works and the observance of Prayer, and the giving of alms. And they were worshipers of Us alone. (21:70-74)

The same message is given in Chapter 32, where it is stated:

And We did give Moses the Book - be not therefore in doubt as to the meeting with Him - and We made it a guidance for the Children of Israel. And We made from among them leaders, who guided the people by Our command, whilst they themselves were steadfast and had firm faith in our Signs. (32:24-25)

The question may now arise as to who are these *Aimma*, the Leaders? They are none other than the Prophets, all of them. The entire list, in the above verses, contains names only of Prophets. This occurs three times in the Holy Qur'an at different places and every time there is either a long list or small list of Prophets. Hence, the term '*Imam Mahdi*' is synonymous with the term *Nabi 'ullah*, that is, Prophet of God and Eisa, or Jesus (a.s.), is counted among them. If the Messiah is *Nabi 'ullah*, he would come as *Imam Mahdi* and as no one else and that is why *Ibn-e-Maja* supports this view. He quotes the *Hadith*, *La Mahdi illa Isa*, that is, '*There is no Mahdi except Isa*'. This is so because Isa, Jesus (a.s.), is already *Imam Mahdi* and that is why the Messiah in his re-advent is referred to by the Holy Prophet (s.a.w.) as *Nabi 'ullah*. In the book of Traditions compiled by Al-Muslim, it is mentioned that the Holy Prophet (s.a.w.) repeated the word *Nabi 'ullah* four times in this *Hadith*.

The resolution of this issue solves all problems – call him *Imam Mahdi* or call him the Messiah – he

has to be *Nabi 'ullah*, that is, Prophet of God. Given the terminology of the Holy Qur'an, *Imam Mahdi* is none other than *Nabi 'ullah* because the term *Imam Mahdi* is not used in the Holy Qur'an for anyone other than the Prophets of Allah.

The truth of the claim of (Hazrat Mirza Ghulam Ahmad (a.s.) to be) the Promised Messiah and Mahdi (a.s.) can be established from the Holy Qur'an in many different ways. The fact is that all the signs of truth of the Prophets, be they great or not very great, basically belong to the same category because the Qur'anic injunction of making no distinction between any of the Prophets implies this.

We make no distinction between any of His Messengers. (2:286)

Although these words are stated in the Holy Qur'an in terms of a declaration made by the believers, but if it was the case that there was differentiation by God – if different Prophets had come with different kinds of proofs then those who were called upon to believe in them could not have said: '*We make no distinction between any of His Messengers*'. If there had been differences in the nature of proofs, there would have come into being many divisions on this issue and so many different categories of proofs would exist that the claim of making no distinction between the Prophets, could not be made by the believers, a claim that in the Holy Qur'an has been attributed to the Holy Prophet (s.a.w.) and his Companions.

I shall now categorize in universal terms the distinguished features of the lives of all the Prophets. For instance, it is a universal feature that, prior to their claim to be a Messenger of God, all the Prophets of Allah are not only innocent in the eyes of those who know them closely, but they are people about whom others have high expectations – they are the rising stars of their society. Their character is without blemish. They are highly respected and the greatness of their character is universally acknowledged. All this is prior to their claim to be a Prophet of God.

So far as the history of all the Prophets that is

preserved in the Holy Qur'an is concerned, this is universally applicable to all the Prophets. Whatever was said against Noah (a.s.) and in opposition to Noah (a.s.) was said after he had claimed to be from God. Whatever was said against Saleh (a.s.) was after he had claimed to be a Prophet of God. Whatever was said against Abraham (a.s.) or any other Prophets was always after they had claimed they were from God – never before. The moment they claim that they are from God, an amazing transformation takes place in the attitude of society. Their society's attitude changes completely the moment a Prophet claims that he is from God. The same person who was held in high esteem, who was considered to have an unblemished character, suddenly becomes the worst man in their society. The same person who could never be blamed for uttering even a small falsehood, suddenly becomes a person to whom are attributed all manner of lies and falsehoods including forging false claims against God.

This is the basic character of a type of proof – not character of the Prophet but character of a type of proof that is applicable to all the Prophets of Allah alike – and there are others.

Following their claim to be from God, the Messengers of God are abandoned by the whole of society including their own kith and kin and there is no party of strong people from among the society to support them. Those who make a claim with the support of a group from among themselves are never Prophets of Allah. We don't see a single account of any Prophet who makes a claim with the support of a large party behind him. You will find large groups behind Mussaelma Kazzaab and some others like him but never in the history of Prophets do we find that a Prophet comes out along with a party, with a group that is strong in the area. On the contrary, his own family reject him. There are a few exceptions here and there – in the case of Abraham (a.s.) his nephew and in the case of the Holy Prophet (s.a.w.), his cousin, Hazrat Ali (r.a.). This is another type of proof that people reject him outright and there is no tribal or group support behind him. In the case of false claimants, even

those who have claimed to be *Imam Mahdi*, you always find some kind of group support behind them.

Allah, however, does not abandon the true claimants. The whole world abandons them but Allah does not abandon them despite the fact that they are rendered totally powerless. Support comes from heaven and keeps expanding against all odds and against all opposition. Instead of becoming less and less in number, they become greater and greater and yet the enemy states that victory will be theirs. Here, the question arises as to how it is that they think they can win? The answer, as stated in the Holy Qur'an, is as follows:

Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be victors? (21:45)

How foolish is the enemy! They claim they are going to emerge victorious because the Prophet (s.a.w.) and his followers are small in number and they are not strong but, God states, don't they see that every time there is a confrontation, their ground shrinks and the ground of the Prophet (s.a.w.) and his followers expands. When it is the case that at every encounter the territory of the enemy becomes smaller, how can they say that they would win? There is such beauty in Qur'anic arguments – they are invincible and irrefutable. This is, in fact, what actually happens with every Prophet of God. They begin with nothing. They grow from nothing to something and then to a larger and larger community of followers and the course of their advance has never been reversed by the enemy.

These are the categories of universal features that may be observed in the life of every Prophet. When Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian claimed that he had been appointed by God as *Masih Ibn-e-Maryam*, that is, Jesus (a.s.), son of Mary, he explained that he had come to fulfil that prophecy in its spirit and in its character. He stated that although his soul and spirit were different from that of the earlier Jesus (a.s.), he was a different person, but he explained that this is how prophecies of God are fulfilled. A previous Prophet of Allah

who is known to have claimed that he would return or who is expected by others to return to earth, never returns – and there is not a single exception to this. Examine the entire horizon of religious history. People claim that someone is to come but they never see the face of that person again. This does not mean that such prophecies are wrong. It means that the people are wrong when they do not recognize the person whose advent is a symbolic representation of the one who is awaited. No one comes in person – no one returns physically but there is always someone else who comes to fulfil the prophecy. Take the case of John (a.s.) the Baptist, for instance, who came to fulfil the prophecy relating to the re-advent of Elijah (a.s.).

Hazrat Mirza Ghulam Ahmad (a.s.) explained all this to his people and said: 'I do not claim to be the same Messiah who was the Messiah of the Israelites. I am the Messiah in the *Umma* of the Holy Prophet (s.a.w.) of Islam and I am going to fulfil the same task in his *Umma* as was fulfilled by the earlier Messiah in the *Umma* of Moses (a.s.)' When he claimed that he was *Al Imam-al-Mahdi* whose advent had been prophesied by the Holy Prophet Muhammad (s.a.w.) himself, the entire world of Islam that had hitherto supported him, became enraged. They were infuriated and full of anger against him. They could not believe what he had done! Consequently, all the great *Ullema*, the great religious scholars of the time, declared him to be a confirmed disbeliever, a *Pakka Kafir*, about whose *Kufr* there was not the slightest possible doubt – a *Kafir* of the first degree. He was declared to be a *Kafir* of a class unto himself, the one who is not just a *Kafir* but an imposter who wrongfully attributed things to Allah – in that he was claiming to have received revelation from Allah. He was, therefore, in their eyes, a charlatan. Moreover, the *Ullema* continued to build edict upon edict against him which culminated ultimately in their pronouncement that his life was forfeit. According to their edicts of Islam and the Holy Qur'an, anyone who killed him would not be held answerable in the sight of Allah. The message to the people, in fact, was to go ahead and help yourself – shed his blood – as this

would count as a good deed of great merit. This was the nature and intensity of the hostility that immediately followed the claim of Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian.

The interesting thing is that this happens to every Prophet. Why is this so? This, in fact, is the main question. How can it help their message? How can it help to prove their truth? If those who were friends of yesterday suddenly become the most bitter adversaries and the most committed enemies of his message, what does he gain from this? What does the truth gain? Let us first resolve this question because this is a question that needs to be asked in relation to the Holy Prophet Muhammad (s.a.w.) himself as well. Why did God put him to such trial?

The question as to why God puts His Messengers through severe trials is related to the one I raised earlier regarding the previous popularity of a Prophet. Should a person command great popularity and should such popularity make him feel proud and powerful, it is quite likely that he could make tall claims (about having received revelation from God). In such a case, the people could be forgiven for thinking that the man became popular and made a claim as many false claimants have done. God Almighty, however, draws a complete line of distinction between the true Prophet and a false one by allowing the people to withdraw their support of popularity. The true Messenger then rises in his true color and character. Up to this point, a popular person is surrounded by a mist of possible doubts. One may argue, that a very popular person may be considering making a bid for the top most position in the world of religion and thinks he could add to his popularity by claiming to be a Prophet of God. He may, on the other hand, just be a selfish person. However, when every support is withdrawn, when he is left all alone in a society which is now transformed into a type of blood thirsty hostility that is seldom seen elsewhere in the world – what happens then? Had he been a false man he would immediately withdraw his claim as the politicians do. When they see a very negative reaction to a statement which they had misjudged to be a popular one, they withdraw it immediately with apologies

and denials.

When the true Messengers of God make a declaration of their claim, the uproar against them is so threatening that if the Messengers were not true, if they were like the ordinary politicians, they would immediately turn back on their words and seek forgiveness from the people proclaiming that their words had been misinterpreted. Such is the character of a popularity seeker!

Those, however, who do it for the sake of truth do not care for public opinion. At times of great hostility, they look at their popular past and see an apparently unhappy and most unpopular future ahead but they prefer to belong to the future because in this unhappiness lies the happiness of Allah. What better proof could one require than this but the blind cannot see. I shall now apply this to the claim of Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian, the Promised Messiah and Mahdi (a.s.).

Prior to his claim to be the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian lived the life of a recluse. He was a God fearing person who even as a young boy would go out and serve the cause of the poor. Nothing else was heard about him except that he would feed the poor from his own share of the food that he received from his family. He would go to the mosque and spend most of his time there and study Islam as well as other religions by way of comparison. That was his life. No one knew him much even in Qadian. So much so that once a Sikh leader from around Qadian came to see his father and said that he was surprised to learn that he has another son by the name of Ghulam Ahmad. He enquired as to where this son lived as he had never seen him. His father replied that if any one wanted to see him, he should go to the mosque where he may be found – perhaps wrapped up in the matting because that is where he lived and that is where he slept! This was his early childhood.

Later, as he developed his knowledge of Islam and other religions, he held debates with Christians, Aryas, other Hindus and with Sikhs – right and left he started pleading the cause of the truth of Islam.

It was as a result of this that he began to rise to fame and it was also around this time that he wrote a great book by the name of *Braheen-e-Ahmadiyya*. He promised that this book would be published in 50 volumes but only five volumes were actually published. The remaining volumes could not be published because he became so heavily involved in what was to follow later on. In view of this, some people think that he did not fulfil his promise and this is one of the allegations leveled against him. It is, however, a very small-minded thing to do because Hazrat Mirza Ghulam Ahmad (a.s.) is the author of more than 100 books. The title of those books may not be *Braheen-e-Ahmadiyya* but they are all *Braheen-e-Ahmadiyya* about Christians, about Hindus, about Sikhs, etc. and all kinds of challenges were taken up by him. Hence, I always look at this allegation as a very mean and small-minded one. These people know that he fulfilled more than the promise, although not under the same title or in the same style, but he continued this noble task and presented argument after argument. It is as if he had been granted a limitless fountain of arguments that continued to flow forever – but we shall come to that later.

First, we need to look at the circumstances surrounding the book. *Braheen-e-Ahmadiyya*. It caused such a great stir that it shattered the peace of the time as if a volcano had erupted. It had two astounding effects. One was that the Muslims suddenly realized that here they had a champion for the cause of Islam that had been missing for so long. Now it was time for them to see how the Christians, Hindus and others would continue to blemish Islam with their allegations without any genuine defense. They felt that now they had a champion, a hero, who was going to counter attack with such force that the opponents would be overwhelmed. This was the general consensus of the time.

Hazrat Mirza Ghulam Ahmad (a.s.) started receiving letters of appreciation, admiration and support from all over India – from north to south, from east to west. Even great scholars submitted to his superiority in Islamic knowledge and to his art of defense. He was paid glowing tributes, not by

ordinary people, but by leaders of the Muslim people – leaders such as Muhammad Hussain Batalvi and so many others. They published resounding praise in support of what he had done for Islam. Muhammad Hussain Batalvi, for instance, in his Review of *Isha'at-e-Sunna* he wrote a long article in which he claimed, and made this claim repeatedly, that since the demise of the Holy Prophet (s.a.w.), including his Companions who followed him, till this day none has defended Islam as Mirza Ghulam Ahmad (a.s.) of Qadian had done.

He further added that lest people should think he is indulging in oriental hyperbole and exaggerating matters out of all proportion, people should be reminded that every word of what he is stating is based on truth and his personal knowledge. If anyone disputes this claim, he declared, he should bring a single example, from the entire history of Islam, of a man who has served the cause of Islam as Mirza Ghulam Ahmad (a.s.) has done with his word, with his logic, with his life, with his honor, with all that he possesses, making arguments that are absolutely irrefutable.

This was the nature of the fame that came to Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian. He did not seek it intentionally. It arose spontaneously the moment people realized the nature of his person and the nature of his capability. However, after this came the declaration of his claim that he had received a revelation from Allah. Hazrat Mirza Ghulam Ahmad (a.s.) stated that one night he had received a strange revelation from Allah, stating that Jesus, son of Mary, is dead and exactly in accordance with the promise, he, (Mirza Ghulam Ahmad (a.s.) had come to fulfil the prophecy of the re-advent of Jesus Christ (a.s.)). (The original words of the revelation which was in Urdu are as follows):

The Messiah, son of Mary, Messenger of Allah, has died and, according to promise, you have come in his spirit. (Tadhkira, page 183.)

The declaration of this claim caused a great uproar in the whole world of Islam. His claim was totally rejected and it was rejected unanimously by all the leaders of the Muslims. The same Maulvis

and the same newspapers that used to support Hazrat Mirza Ghulam Ahmad (a.s.) and used to sing his praises became bitterly opposed to him. The same Muhammad Hussain Batalvi who had claimed that he was not indulging in oriental hyperbole when he was praising Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian – the same Muhammad Hussain Batalvi went from town to town in India, from north to south, from east to west and even across the borders of India into Mecca and Medina and collected edicts against Hazrat Mirza Ghulam Ahmad (a.s.).

He told his audiences to forget about Mirza Ghulam Ahmad (a.s.) of Qadian being a champion of Islam – the reality now is that in the past 1300 years of Islam a worst man was never born. He proclaimed Hazrat Mirza Ghulam Ahmad (a.s.) to be an enemy of Islam, a liar, an impostor who fabricated such things as revelation and, therefore, his life was to be forfeit. He went around collecting stamps of authority from the Mullahs, Arab and non-Arab alike. He stated that his aim now was to undo the shameful act of having praised Mirza Ghulam Ahmad (a.s.).

He further announced that it was he who had raised Mirza Ghulam Ahmad (a.s.) from earth to heaven, and it was now going to be him who will bring him down from heaven back to earth. This is what his stated aim was – but what was the outcome? This man, that is Muhammad Hussain Batalvi, lost all his fame – he fell from his supposed heaven down to earth – and Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian was lifted from fame to fame, to an ever higher status until many Arabs became Ahmadi Muslims and some even migrated to Qadian, until many Syrians became Ahmadi Muslims, many English people became Ahmadi Muslims. Many Americans became Muslims and this Movement continued to spread.

In short, this is the story of every Prophet – there is no change whatsoever. Scan the course of history and you will never find a single exception to this.

I was speaking about the first phase of the life of Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian, up to

the time when he claimed that God had spoken to him (informing him that he was the Promised Messiah who had come in the spirit of Jesus (a.s.)). The fact that he was the recipient of Divine revelation was not in itself a new development. He had previously stated on numerous occasions that God had spoken to him, and that he was the recipient of Divine revelation. These revelations which numbered around a hundred, at that time, were published by him in his book *Braheen-e-Ahmadiyya* which was highly praised and very well received by the entire Muslim community and no one raised any objections (against his claim that he was the recipient of Divine revelation). However, when he stated that God had appointed him as the Imam of the age that had been promised by the Holy Prophet Muhammad (s.a.w.) of Islam, as the Imam that was to be bestowed by God upon his Umma, that was the moment when opposition to him flared up. A large number of people began to abuse him and even declared his life to be forfeit.

Moreover, he now claimed that he was also the Messiah, the Promised Messiah. This was because he believed that the two titles (of 'Promised Messiah' and '*Imam Mahdi*') were to be fulfilled in the same person. He argued that these were two titles for one single Reformer who was to appear. I will not, here, go into the details of that issue, but will come to the main point of the argument as to what proves him to be right and what proves his enemies to be wrong.

First of all, when he claimed to be the Promised Messiah (a.s.), the animosity and hostility that was generated by his claim was extraordinary. It was widespread not only within India but also in the whole of the Muslim world. However, there is one thing that the Muslims of today generally forget and that is the fact that when he declared Jesus (a.s.) to have died a natural death after having fulfilled a perfect life of a Prophet, he annoyed the Muslims all over the world. The fact is, however, that only one Prophet out of 124,000 Prophets was declared to be dead while all the rest had died already, (*i.e.* their death was accepted without question). He declared just this that all previous Prophets were dead,

including the one that has been taken to be an exception – he was no exception – he also died like the Holy Prophet (s.a.w.) of Islam had died. This annoyed the Muslims – it angered and exasperated them. In their fury they seemed to forget that when Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian declared Jesus (a.s.) to be dead, he declared the only son of God of the Christians to be dead. So, would this please the Christians? (As far as the Muslims were concerned), if one of so many of the Prophets died, it was nothing very special to quarrel about while for the Christians, Jesus (a.s.) was the only one – he was the one they worshiped. If he died, the whole of Christianity would die. If his death was acknowledged, the whole concept of Trinity would collapse and the very basis of Christianity would be shattered. Muslims, however, do not appear to realize this. I stress this because Hazrat Mirza Ghulam Ahmad (a.s.), the Promised Messiah and Mahdi (a.s.), considered it to be of great importance and he pointed it out to the Muslims as well as to the rest of the world.

Addressing his Muslim opponents, he stated that they should let Jesus (a.s.) die because in his death lies the life of Islam. They are like two scales of one balance – if Jesus (a.s.) dies Islam would live, if Jesus (a.s.) ‘lives’ Islam would die and it would be Christianity that would outlive Islam. This deeply annoyed the Christians and the Christian church after this was at the forefront of those who opposed him.

However, it was with the Muslims that Hazrat Mirza Ghulam Ahmad (a.s.), the Promised Messiah, belonged. Muslims were his people, like the Jews were the people of Jesus (a.s.) Christ. The Roman Empire was the Empire that governed the entire world including Judea, which was a small place compared to the rest of the world. This situation was similar to that of the British Empire that was Christian in faith and to annoy them was to annoy the greatest Empire of the time. In short, Hazrat Mirza Ghulam Ahmad (a.s.), the Promised Messiah, made enemies all around him. He was surrounded by his enemies and yet instead of eating his words, he went further forward on to the same road and

claimed that Krishna (a.s.) was not a manifestation of God as the Hindus believed. He was, instead, a Prophet of God who had also been mentioned by the Holy Prophet (s.a.w.) of Islam as his brother. This annoyed the Hindus to the utmost degree because their god had been turned into an ordinary human being. As was the case with the Christians, Hazrat Mirza Ghulam Ahmad (a.s.) did not spare the Hindus either and stated that all their gods were man-made and none of them was a god in reality. Their so-called gods, he argued, were originally some great people who were born among them and, with time, had been elevated to the status of godhead. God, he proclaimed, is only one and one only. Consequently he made enemies of the Hindus who were in the majority in India.

In short, Hazrat Mirza Ghulam Ahmad (a.s.) did not start off with a group of people supporting him. He started, in fact, by antagonizing all the powerful groups around him and if one antagonism was not enough, he added another.

Despite facing extreme opposition from all sides, Hazrat Mirza Ghulam Ahmad (a.s.) was undeterred in his purpose and resolve. These are the signs of truth that distinguish a true believer in God, the one who trusts Allah alone and who does not depend on and does not care at all for the popularity of the world around him. He goes on making the most unpopular claims and proclaims that he is from God. He declares to the enemy that they can exert as much effort against him as they wish but they will not meet with success as no one has ‘planted’ him other than God. Hazrat Mirza Ghulam Ahmad (a.s.), challenged his enemies that even if they turned mad with anguish and even if they lost their sight weeping before God in prayer, God will never abandon him because he was sent by God. It will be his enemies, he declared, who would taste humiliating defeat at his hand and they will see his message accepted in country after country, from continent to continent, as this is the fate of Ahmadiyyat which none among them could change. It was a strange sort of an ‘imposter’ that can only be fitted into the community and category of Prophets!

We now have a scenario of one man pitched against so many and yet his message continues to spread and he is the victor when he should have been eliminated. Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian was one man against all the non-Ahmadi Muslims, one man against all the Hindus of India, one man alone against all the Sikhs of the Punjab in India and one man alone against the entire British Empire upon which the sun never set in those days – it was the greatest of all the empires in the world – and yet he declared that he (and his community) will spread and others, opposed to him would decrease – and, what is more, his message does continue to spread.

Where did he derive his power from? Who was helping him? When he raised this question and challenged his enemies as to how it was that they were unable to destroy him – what was preventing them from doing so – the answer given was often that it was the British Government! It was too powerful for them, they argued. This, in fact, is a hoax – it has no substance whatsoever.

First of all, as I have already built the argument, he may have declared only one of the Prophets of the Muslims to be dead, whereas he had declared the only ‘god’ of the British Empire to be ‘dead’. The fact was that Christians, Hindus, Sikhs as well as non-Ahmadi Muslims all joined forces against one person, an ‘imposter’ in their eyes. An imposter is one who tells lies about God. The question is where was God at that time? Why did He not side with the Muslims who oppose Hazrat Mirza Ghulam Ahmad (a.s.), if not with Hindus and Sikhs and Christians? God should have at least taken side with the true Muslims of the time. The opponents of Hazrat Mirza Ghulam Ahmad (a.s.) believed that they were the true Muslims in which case was God false? Was He not a true God? Most certainly not – it was the opponents of Hazrat Mirza Ghulam Ahmad (a.s.) who were false – God can never be false – and He did take sides with the true Muslim and that was Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian.

These are the facts of the matter. If the

opponents of Hazrat Mirza Ghulam Ahmad (a.s.) wish to change history, they may try to do so. I invite them – I challenge them to put all their heads together and conceive of a plan to change this history of one hundred years which has unrolled before their very eyes. They kept burning in agony at seeing the continuous success of Hazrat Mirza Ghulam Ahmad (a.s.), and yet they were helpless to stop its course.

Hazrat Mirza Ghulam Ahmad (a.s.) faced opposition not only from outside Qadian, he also faced extreme opposition from within Qadian. The only people he was left with who could have possibly helped him were his family but they too denounced him. The whole family rejected him and his chief enemy in Qadian was Mirza Imam Din, who was his first cousin. The situation became such that he was surrounded by enemies who were from his own family, residing in the very houses in which he lived. Yet, instead of being afraid, he declared that God had told him that:

The line of your forefathers will be cut off and the new lineage shall begin with you.
(Tadhkira, p. 67, 1883)

Through this revelation God was informing Hazrat Mirza Ghulam Ahmad (a.s.) that the line of his forefathers was going to become extinct because they will leave no progeny behind. He, (i.e. Hazrat Mirza Ghulam Ahmad (a.s.)) alone will flourish and a new family line will begin with him and a new family tree will grow from him and from his progeny.

Is it possible for a false man to make such a claim – one of a family of seventy or more at least? It was a large family that had ruled the area in and around Qadian for at least three hundred years. Some of their members must have gone and settled elsewhere but Qadian still contained a very sizeable number of the family. It is against this background that Hazrat Mirza Ghulam Ahmad (a.s.) claimed that God had revealed to him that:

‘The line of your forefathers will be cut off and the new lineage shall begin with you’.

I invite the Mullahs and others who are hostile towards the cause of Ahmadiyyat to answer the question as to where are those members of his family who rejected him and yet survived? Where are those who rejected him and left behind progeny who, in turn, also rejected Hazrat Mirza Ghulam Ahmad (a.s.) and yet survived? Not a single such member of his family will be found – they were all finished. They died one after the other, leaving behind widows and orphans, who also died without leaving any progeny. There were however, two exceptions. Two of the family members did have progeny. One was another cousin, Mirza Nizamud-Din whose son Mirza Gul Muhammad was born and survived and he later accepted Ahmadiyyat. People were surprised when he was born because others were dying leaving no progeny. However, he was to accept Ahmadiyyat and he became a very staunch Ahmadi. He stood firm against his father and uncles and every one else, supporting the truth of Hazrat Mirza Ghulam Ahmad (a.s.), the Promised Messiah and Mahdi. He was a very grand personality. He stated with full conviction that he was from the family of Hazrat Mirza Ghulam Ahmad (a.s.) and knew him well and, therefore, was a witness to his truth.

There was also a girl who was born to one of his arch enemies and that was Mirza Imam Din. His daughter not only survived but also had progeny that survived. Do you know who she was? We used to call her Phoophiji but her name was Khurshid Begum. She was married to a son of Hazrat Mirza Ghulam Ahmad (a.s.) and she is the only daughter of Mirza Imam Din who became an Ahmadi. My late wife was a grand daughter of this lady. So, what was happening? The strange thing was that although they were all dying without leaving any progeny, there were exceptions and the only exceptions were those who later became Ahmadi and believed in Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian as being the Promised Messiah and Mahdi.

In short, today it is only the family of Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian, that exists and it is spread throughout the world. God had informed him of this and he has mentioned it in his

writings including the following verses of one of his poems:

Lord, You have stated,

Never will they be destroyed but will grow like poplars in the Garden.

*Repeatedly You have bestowed upon me
This glad tiding.*

*Holy is He who has humiliated my enemies.
(Durre Sameen - 'Bashir Ahmad, Sharif Ahmad
aur Mubarka ki Ameen)*

Hazrat Mirza Ghulam Ahmad (a.s.) indicates through these verses that God has given him the glad tiding that he and his progeny will grow and the other branch of the family will become extinct. They will be buried in the past and will be no more. He further states that God has given him these children who are before the world and God has reassured him that no matter what the enemy does, they will never be destroyed. Instead, they will grow and flourish like poplars in the garden and none will be able to destroy them and this is exactly what took place. His progeny did, indeed, flourish and prosper as indicated in the above verses, thus, fulfilling his prophecy. If it was not God who had vouchsafed him this glad tiding then who else did?

Returning to the argument regarding the British Empire that was alleged to be the mentor and protector of Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian, some further points need to be explained. Hazrat Mirza Ghulam Ahmad (a.s.) did not stop at declaring their so-called son of god to be dead and to have been, instead, an ordinary Prophet. He pointed out to the Christians as well as to the Muslims that Jesus (a.s.) did not ascend to heaven but that, having lived a normal life, he had died a natural death. However, as if this was not enough, he further stated that the present day Christians of the world are the embodiment of *Dajjaal*, (the anti-Christ) and he wrote argument after argument in support of this claim. He stated that they are the 'one-eyed people', (as described in the Hadith) – their worldly 'eye' is so large and strong and bright that they are able to 'see' things far and beyond,

even beneath the earth and the sea. Their right 'eye', however, has no sight at all. This is explained as follows: The left 'eye' represents the worldly sight. As far as the materialistic aspects are concerned, the Christian nations are able to see things that the Muslims are unable to see. Those belonging to the Christian nations are able to dig deep underneath the earth in order to locate, for instance, oil and gold reserves, etc. Such abilities and skills have made them very rich in the world. However, as far as the spiritual sight is concerned, that is the right 'eye', they are totally blind.

The appearance of *Dajjaal*, the anti-Christ, has been prophesied by the Holy Prophet (s.a.w.) of Islam and Hazrat Mirza Ghulam Ahmad (a.s.) declared the present day Christian nations to be that *Dajjaal*, and he referred to them in the plural as *Dajjaleen*, i.e. the plural of anti-Christ. It is amazing that even after making such a claim, his opponents still accused him of being a British agent. How can it be that someone who is a British agent would not be satisfied after declaring their only so-called son of god to be dead, and would continue with another claim that if you want to see the anti-Christ, *Dajjaleen*, there they are – the present day Christians! It is unimaginable that such words could be uttered by someone who was a British agent.

The question can, however, be raised as to what form of support a British agent could have received from the British? Throughout the life of Hazrat Mirza Ghulam Ahmad (a.s.), the British did not post a single sentry at his door to protect him. They did not pay him a single farthing to support him or his community. They did not grant him any land by way of reward for his services – not a single inch of land. In fact, they confiscated the land of his family and despite their long drawn battles in the courts, the British did not return a single inch of the confiscated land. Can any one believe that this was their agent? The question is, if they were protecting him, what form did their protection take – how did they protect him? Did they post a small company of soldiers or a police contingent to protect him from the enemies around? All through his life never once, and I repeat, never once was any British soldier

appointed at his door to give him protection against the enemies. So, what sort of protection were his opponents afraid of? There was no protection. Anyone could walk in, try to kill him and walk out and the whole of the so-called world of Islam would have supported him. Any Hindu could do it. Any Sikh could do it. However, Hazrat Mirza Ghulam Ahmad (a.s.) declared that no one would succeed in this because it is God Who is protecting him and no one else could harm him.

Another fact that needs to be pointed out here, is that foremost among his extreme enemies who wished to see him destroyed, were the Christian elders. They concocted and registered false cases against him. They spun false stories about his intent to murder and produced false evidence – and all this was done by the Christians of India. Repeated attempts were made to have him involved in some case or other so that he could be rendered either helpless or he would be hanged to death because of intended murders or may be imprisoned for life.

However, every such case was ultimately proved to be wrong. In short, it was the British representatives in British India who were fully supported by Christians all over the world who were the arch enemies of Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian and no protection was provided to him – not a single soldier, nor a single policeman. So, what were his opponents afraid of? They could have walked in and killed him and destroyed him. After all he was throwing challenge after challenge to them. Who was protecting him? None except Allah. It is, therefore, a meaningless claim without any substance that he was under the protection of the British. It is a totally absurd and irrational claim. There is no logic in it nor any supporting argument of any kind.

The defense of Islam against Christianity became the sign of recognition of Ahmadiyyat. Wherever there was Ahmadiyyat, it marked the end of the spread of Christianity and its influence. It was a fact that came to be well known and well recognized by the British Christian preachers who used to preach in almost all of the major cities of India, using the

main streets as their preaching ground. The Christian organizations would send their emissaries and the Church fathers and priests would stand on a main street and gather a crowd around them, preaching Christianity and comparing the treatment of the Holy Prophet Muhammad (s.a.w.) by Allah in comparison with God's treatment of Jesus Christ (a.s.). This was a well-known routine in those days. After they had gathered the people, they used to ask them questions and the people would be very impressed by them because they were British and the British were the absolute rulers of the country at that time. It was as the representatives of the rulers of the country that the Christians were trying to spread Christianity all over India. It was part of the general plan of the British Empire to get deeply entrenched and rooted in India and to eternalize their rule of India by converting the faith of the Indians.

However, I now come to the main point. Whenever the Christian priests gathered a crowd around them in the streets, the argument they presented was simply this: they stated that when Jesus (a.s.) was in real peril, when his life was threatened, did the audience know what happened? The people would respond by saying, 'Yes, we know – he was raised bodily by Allah to secure him from the enemy and he was taken far away to the fourth heaven.' The priests used to tell the crowds that God lifted him to the safety of the fourth heaven. As to why God should have chosen the fourth heaven for security and not any other distance, was a matter that was left alone! The priests would then turn to the person of the Holy Prophet Muhammad (s.a.w.) and posed this question to the mainly Muslim audiences: 'What was the outcome when the life of your Holy Prophet Muhammad (s.a.w.) was threatened?' Here, people in the crowd had to admit that sometimes, particularly during the battle of Uhad, the Holy Prophet (s.a.w.) fell, either from weakness or from having lost his consciousness for a while. He was wounded so heavily in the head, in the mouth and face that he was unable to stand up. He became almost buried beneath the dead bodies of Muslims

who wanted to give up their lives in order to save his. At this juncture, the Christians would ask: 'Where was God when your Holy Prophet (s.a.w.) was suffering?' Did God not lift him (as he did with Jesus (a.s.) to the fourth heaven or the fifth or sixth or even to the first heaven? No, He did not. The Christian priests would then turn to another incident and would ask the crowds that when the enemies of the Holy Prophet Muhammad (s.a.w.) demanded that before they could believe in him, he should ascend to heaven and descend with a book in his hand, what was the answer taught to him by God, according to Muslim belief? They would say, yes, it was a very simple answer, He was taught by God to tell them:

Say, 'Holy is my Lord! I am not but a man sent as a Messenger.' (17:94)

That is, it is God alone who is completely free from fault – none else. Say to them that, 'I am nothing but a *Bashar* and a *Rasool*', meaning that a human being cannot ascend to heaven and cannot return from there alive. 'Is that right' – the crowd would exclaim! Now, tell us the story of Jesus (a.s.), again, please! What happened to him?' The priests would then reiterate the story of Jesus (a.s.). Did he not ascend to heaven – to the fourth heaven, for that matter? Yes, he did. Would he not return, alive, with the same body? Is he a human being? Is he a Messenger of God? The line of argument pursued by them was this that if he is to be still considered as a human being and as a Messenger of God, how can your Book be believed? Either the Qur'an is right, they argued, or we are right in that Jesus (a.s.) is neither a human being nor a Messenger of God. They built their argument around this verse and the belief that is generally prevalent among the non-Ahmadi Muslims that Jesus (a.s.) has been described in the Holy Qur'an as having 'ascended' to heaven. Moreover, they spun their argument further to claim that the Holy Qur'an is full of contradictions and, hence, not a true Book. Jesus (a.s.), on the other hand, according to their argument, was nothing but the son of God and that is why he stood out way above the community of the Prophets of God who were, after all, only human beings!

When such arguments began to shake the faith of the Muslims who had gathered around the Christian priests and inclined them towards Christianity, at such a time if an Ahmadi was present in the crowd, he would stand up and point out that the preacher was mistaken and that he should produce at least one verse from the Holy Qur'an where Jesus (a.s.) was declared to be still alive and where it was claimed that he ascended to heaven bodily, before his argument could be taken seriously. At this, the Christian priests would ask of that person if he was 'Qadiani' or a 'Mirzai' – a follower of Mirza Ghulam Ahmad (a.s.) in which case they declared that they had been told to have nothing to do with them as they were not Muslims. The idea of declaring the Ahmadis 'non-Muslim', incidentally, was also first suggested by the British Christians! That was the only way they could get rid of us. This was the sort of 'agent', according to the Muslim opponents of the Ahmadis, that the British were supposed to have created!

However, the British Government in India was not antagonistic towards the Promised Messiah (a.s.). The Promised Messiah (a.s.) had an excellent strategy to fight Christianity under the canopy of the British Empire and it is this strategy that needs to be explained as it permitted him to challenge and confront Christianity despite the fact that the Government was pro-Christian and it wanted Christianity to spread. It was in the interest of the British Empire for Christianity to spread in all its colonies.

To strive against Christianity under such a Government required a very special strategy and that strategy as adopted by the Promised Messiah (a.s.) was simply this: He divided the British role in the world into two elements. One of these was Christianity and the support of Christianity and the other was its rule and the quality of its rule. It was concerned to establish the character and the policy of its government to be just in the dispensation of its affairs and not to interfere, as a government, in the affairs of other religions.

Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian

praised the British Government for this. He particularly praised the Government of Queen Victoria as it is generally acknowledged that she was dedicated to the principle of justice and as such she rose to great fame. The Promised Messiah (a.s.), therefore, praised her Government and acknowledged that to have a Queen who was so dedicated to the cause of peace was like a canopy from God to protect Islam. He praised the Government for having a policy of non-interference in matters of religion and for facilitating religious practice without hindrance. Hazrat Mirza Ghulam Ahmad (a.s.) paid tribute to the Government for not only allowing the freedom to practice Islam but also for protecting the Muslims from such non-Muslims who, in the past, hindered Islamic practice of Muslims in their own country. In certain areas, for instance, it used to be forbidden for a Muslim to make the call to prayer, as indeed is the case today in Pakistan where Ahmadis are not permitted to say *Azan*.

Hazrat Mirza Ghulam Ahmad (a.s.), the Promised Messiah, stated that it was the British Government who established peace and also at the same time adhered strongly throughout their reign to the principle that they would not permit inter-religious warfare. They favored, instead, argument and debate. The Promised Messiah (a.s.) stated that Islam advocates peace and justice, therefore, the Government's commitment to these ideals was to be highly commended. However, when it came to the Christian faith, the faith of the British rulers, Hazrat Mirza Ghulam Ahmad (a.s.), the Promised Messiah, did not hesitate to express his views fully. He pronounced it to be the most shocking and corrupt belief in that the Christians had deified a creature of God, a mere mortal, a human being who was a Prophet of God, yes, but no more than that!

Hazrat Mirza Ghulam Ahmad (a.s.), thus, divided the role of the British Government in two – into those who served the cause of Christianity and those who ruled as servants of the Empire. As far as the dispensation of justice is concerned, of all the European nations that colonized other parts of the world, the British were the most fair rulers. They

promoted basic human rights – freedom of thought, freedom of religion, freedom of expression, all these were distinctive features of their rule. It was this fact that was openly acknowledged by Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian and it was such praise that provided his opponents an opportunity to accuse him of being a British agent.

This, then, was the strategy of the Promised Messiah (a.s.) in the arena of inter-religious debate and he used it to full effect. He challenged Christianity through rational argument and debate while praising the British Government of the day for permitting such debates to take place. His Muslim opponents were forced to acknowledge his success in this arena even though, at the same time, they persisted in their false accusation against him of being a British agent!

I have two types of confessions to read to you, one is from the point of view of the Muslim opponents of Ahmadiyyat and the other from the Christians. Some of these are from the religious scholars of the time, from the Ulema themselves. On the one hand the opponents stated that Mirza Ghulam Ahmad (a.s.) is a British agent and on the other they admitted – they had to admit – that it is he alone who has bravely and successfully halted the spread of Christianity in India. It is he who saved many Muslims from becoming Christian.

The second type of confession is from the Church itself that in Africa the only cause of their defeat at the hand of Islam is the Ahmadiyya Community. The Ahmadis obstructed the path of Christianity and dashed their hopes of conquering Africa within 50 years. The progress of Christianity was halted by the Ahmadiyya Community so strongly that the Christians were powerless before it. They admit that they had chains of missionaries, a large number of hospitals and an expenditure of millions of dollars, yet they could not do anything to defeat the Ahmadiyya Community.

Can this be the work of a British agent? It requires some sense of justice for one to appreciate that it is not possible for a person who is totally dedicated and committed to the cause of Islam, to

be an agent of any government. In the early days of Ahmadiyyat, it was very difficult to go and serve in Africa. It required great sacrifices. The Ahmadiyya Community was so poor that sometimes for those who had dedicated their lives to this cause, we could not send any financial help from the center. They remained there without their families, for very long periods because sometimes we had no money even for their return journey. The circumstances have now changed completely because Allah has blessed Ahmadiyyat so much. However, I am speaking of the time when the odds were stacked heavily against us yet those Ahmadis went out to Africa and were successful in halting the onslaught of Christianity with such firmness that they had to admit defeat.

Let me now come to some admissions made by committed enemies of Ahmadiyyat. Sayyed Habib was one such person. He was a Muslim and a political journalist who had a relationship with the Ahrar group. He was a man of leadership and considerable authority. He wrote a book against Ahmadiyyat called *Tahrik-e-Qadian*. It was dedicated to the opposition of Ahmadiyyat and yet he admitted that during that period when the Christians and Hindu Aryas were attacking Islam with such ferocity that except for the effort of a handful of people here and there to defend Islam, there was no defense of Islam. A few persons did dedicate their lives for this purpose, but they all failed. Then came into the arena Mirza Ghulam Ahmad (a.s.) of Qadian, alone, by himself, so states Sayyed Habib. He further adds that he has no hesitation in admitting that he cannot deny the fact that when Mirza Ghulam Ahmad (a.s.) entered the arena, he broke the teeth of all the enemies of Islam, be they Aryans or Christians – he shattered their plans. Thus spoke an enemy of Ahmadiyyat!

Questioner: How could he remain an enemy after that?

Hazrat Mirza Tahir Ahmad: The answer lies in the fact that at that time even the enemies had some sense of justice! Nowadays, the Mullahs are rabid –

(Continued on page 35)

THE IDENTITY OF DAJJAL

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(Transcribed by Amatul Hadi Ahmad)

(Hazrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Movement in Islam, from time to time offers to people of all nationalities, faiths and beliefs the opportunity of raising questions and issues that may be of interest to them. Presented below are answers given by Hazrat Mirza Tahir Ahmad to questions raised in a session held in London.)

Questioner: How did the idea of the bodily ascent of Jesus (a.s.) enter the Muslim ideology?

Hazrat Mirza Tahir Ahmad: It infiltrated the Muslim world very gradually. It was about 300 years after the Holy Prophet (s.a.w.) of Islam that it penetrated Muslim thinking. Why it infiltrated Muslim thinking is a very important question that needs to be carefully addressed. The Holy Prophet (s.a.w.) of Islam had prophesied by name that Jesus Christ (a.s.) would 'descend' although he did not mention from where he would descend. He never stated that it would be from *As-Samaa*, i.e. from the heavens, but he did state that he would descend. Regarding the Holy Prophet (s.a.w.) himself, the Holy Qur'an states that he was made to 'descend'. The only Prophet who is mentioned in the Holy Qur'an as having 'descended' is the Holy Prophet (s.a.w.) of Islam. Hence, the Holy Prophet (s.a.w.) was fully authorized by the Qur'anic usage to refer to someone as having 'descended' or to refer to someone as the one who would 'descend'. So, he stated that there would be no prophet between him and the descent of 'Jesus Christ'. It was because the word 'Jesus Christ' was a personal name, indicating Jesus himself, that gradually the Muslim scholars thought that if Jesus Christ (a.s.) is mentioned by name, it had to be the one who appeared among the followers of Moses (a.s.) – it had to be the person of Jesus Christ (a.s.). This idea, therefore, gradually took hold of their doctrine and they also began to claim that Jesus Christ (a.s.) must have ascended or he could not descend – this was the argument. They accepted his ascension to heaven but forgot the fact that the Holy Qur'an nowhere mentions that Jesus Christ (a.s.) was raised bodily to heaven. The only reference that can be found in the Holy Qur'an that is similar to this is the statement of God that He made Jesus (a.s.) rise to Him.

On the contrary, Allah exalted him to Himself.
(4:159)

That is, God did the *rafa'a* of Jesus Christ (a.s.) to Himself. We, the Ahmadis, point out that the misinterpretation of this verse does not in any way help the cause of the Muslim scholars who believe in his bodily ascent because the question then arises as to where was God when He raised Jesus (a.s.) to Himself? Was not God present where Jesus (a.s.) was? Does God not occupy the entire universe? Was God not above Jesus (a.s.), below Jesus (a.s.), to the right of him and to the left of him? It is a fact that nobody can move to God as God is not a body. Bodies can only move in the direction of bodies. This is an inviolable law. It is as good today as it ever was. You can try to experiment yourself! Anything that is a body cannot move towards a spirit. A body must move in the direction of a body. Hence, the understanding of the Muslim scholars of this verse in the form that God lifted Jesus (a.s.) to heaven, would indicate that God was not where Jesus (a.s.) was, that He was somewhere in the heaven in mid-universe. This would have to be so because if God had lifted Jesus (a.s.) to Himself, God should have continued lifting him to the boundaries of heaven. However, according to the Muslim clerics, Jesus (a.s.) was dropped midway, in the middle of heaven as if God occupies only that space in time! They do not understand because they are prejudiced. They want to prove a point in which they already have an entrenched belief.

According to the Holy Qur'an, the word *Nuzool* does not indicate physical descent and the word *rafa'a* does not indicate physical ascent. These are the only two words that are causing confusion in this argument. These are Arabic words and, therefore, should be understood according to the Arabic lexicon. *Rafa'a* in the direction of God is

never mentioned in the Holy Qur'an as physical ascent towards God. It has never been mentioned by the Holy Prophet (s.a.w.) as carrying the connotation of physical ascent. The greatest *rafa'a* was the ascent of the Holy Prophet (s.a.w.) – it was not a physical ascent but a spiritual one. These are all aspects that would need to be considered further and in detail but, unfortunately, the shortage of time in today's venue does not permit this.

I hope the questioner will, however, understand this issue from our point of view that these ideas infiltrated Muslim thought not in the first few centuries of Islam but later on and it was helped by the Christians who became Muslims. It was also willfully introduced into Islam, we believe, by those hypocrites who claimed to be Muslims but wanted to destroy Islamic values. They put the Muslim scholars onto a path which could never reach a resolution. Unfortunately, this is exactly what we find even today. Jesus Christ (a.s.) never ascended bodily so he would never descend bodily. To whose advantage? To the advantage of the clerics who rule the world of Islam as despots, as demagogues. Unless Jesus (a.s.) returns their authority cannot be snatched away from them and because such a Jesus (a.s.) would never descend, so they will continue to enjoy their despotic rule of the world of Islam as they are doing today. Although these are side issues to this question, I must point them out to you. Consider for yourself – the ascent of Jesus (a.s.) has no meaning. Bodily ascent is not how God has been keeping the spiritual community prior to Jesus (a.s.). Never before him was a person raised, ascending bodily, and then descending according to the wishes of the people of that time. How can it happen now when it never happened before?

We can quote the example of Elijah (a.s.). The earlier scriptures stated that Elijah (a.s.) would descend bodily one day. The scriptures are very clear about this. Elijah (a.s.) is assumed to have ascended bodily to heaven and it is clearly prophesied that Elijah (a.s.) would descend on the same fiery chariot upon which he ascended. All the Christians would support this prophecy and that it is clearly stated in the scriptures. However, when Jesus (a.s.) claimed to be from God, the people

around him asked him about Elijah (a.s.). How could they believe in the so-called Christ until Elijah returned? Was their demand right or wrong? It was absolutely right. Elijah must descend before the advent of Christ. So they asked where he was. Jesus (a.s.) pointed to John the Baptist (a.s.). He said John the Baptist is the Elijah – believe it or not. So, the issue has been resolved once and for all! If Hazrat Ghulam Ahmad (a.s.) Sahib of Qadian is right in his claim that he is the spiritual manifestation of Jesus (a.s.), then Jesus (a.s.) is right. If Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian is wrong, then Jesus (a.s.) is wrong. Both are bracketed in the same situation! I don't know why the Muslim clerics cannot understand this? How can they reject Hazrat Mirza Sahib (a.s.) and accept Jesus Christ (a.s.) who had issued the verdict that people for whom there is a prophecy that they would 'descend' again, never descend bodily. The claim of such a prophecy is fulfilled in the form of another person who is born among the people of the time. The names of the parents of such a person are different from the name of the person whom he represents. His own name is different yet such a person fulfils the prophecy. So, if it is in fact the case that a prophecy was made which claimed that Jesus, son of Mary would 'descend', it is no different from the earlier claim regarding the 'descent' of Elijah, this similarity between the two prophecies and their claims prove the point that the Ahmadiyya interpretation is correct.

Questioner: What is the actual meaning of *Dajjal*, the anti-Christ, and is it true that the Western powers together form *Dajjal*?

Hazrat Mirza Tahir Ahmad: It is very involved question and one which I have addressed many times before at great length. Today, as only a few minutes remain of the time allotted to this session, I will try to be brief in answering this question.

Dajjal is not the name of the Western powers as such. *Dajjal* is the name of a power that has an attitude of anti-Christ – but anti-Christ in what sense? In the sense that in name they purport to bow to the will of Jesus Christ (a.s.), but in reality, in practice they do not pay any homage to the values that were dear to Jesus Christ (a.s.). This is *dajjal*,

i.e. duplicity. This is an extremely objectionable attitude that has been mentioned in the traditions of the Holy Prophet (s.a.w.) as *dajjal*, as a fraud committed against the people.

It is possible that some Christians may take offence at what I am about to say. However, if they are realistic and they have a true understanding of the situation, they will not take offence. The situation is exactly as I have stated when we take into consideration the present state of sinfulness and the present state of moving away from Christian values.

Every person who is not prejudiced against truth would agree that the world of Christianity is moving away from Christian values. Christ (a.s.) would not have acted in the way the people are acting today in relation to world issues and in relation to their reaction to any expression of aggression against them. What was the teaching of Christ (a.s.)? If someone strikes you on one cheek, turn the other. Compare this with the West's reaction to various situations of threats of aggression. They are more than vengeful. They crush all possible opposition. This is not the Christianity as taught by Jesus Christ (a.s.). Jesus Christ (a.s.) was holy, truly holy. If one follows his teachings, one would not cast covetous glances on any female, not to speak of other things. In short, the behavior of the Christian world is completely opposed to the behavior of Jesus Christ (a.s.) and his true followers. What you find today in this society was not present in the society that Jesus (a.s.) created himself. This is *dajjal*, *i.e.* duplicity. According to the prophecy of the Holy Prophet (s.a.w.), the Holy Founder of Islam, the name of Jesus Christ (a.s.) would be lauded widely all over the world but the values of Jesus Christ (a.s.) would be trampled upon. Any such power or a combination of such powers must be referred to as *Dajjal*, that is, people who deceive the world along with their own people, in the name of Jesus Christ (a.s.). When I explain this further, it should not offend anyone because I state the truth.

The question now arises as to how should we recognize those world powers who fulfil these conditions? Who are they? What physical signs may be used to identify them? The Holy Prophet (s.a.w.)

of Islam has achieved this purpose in a fantastic manner when he declared that Jesus Christ would 'descend' but he also attached some conditions to the 'descent' which could not be interpreted literally. The Muslim clerics who try to give the prophecy of 'descent' a literal interpretation should think carefully about the other conditions attached to this prophecy – conditions that cannot possibly be interpreted literally. In view of this, the notion of a bodily descent of Jesus (a.s.) also becomes untenable.

The Holy Prophet (s.a.w.) of Islam prophesied that before the advent of Jesus Christ (a.s.), there would appear a 'donkey' which would indicate the closeness of the time of the second advent of Jesus (a.s.) because that 'donkey' would be ridden by the anti-Christ – it would be completely mastered by the anti-Christ. That 'donkey' would help the cause of the anti-Christ to spread its might all over the world. He described in detail the appearance of this 'donkey' but at the same time he stated that this 'donkey' would change its form. On land it would appear in one form and on sea it would appear differently and in the air it would appear differently yet again. The common feature possessed by that 'donkey' would be that it would be driven by fire power – it would not eat fodder. This is one of the greatest prophecies of the Holy Prophet (s.a.w.). Imagine his time when it was inconceivable that there could be 'donkeys' that would eat fire instead of fodder and that they would change their form. They would spread out like an aero plane and they would be elongate like a train and they would acquire huge proportions when they sailed on the oceans when they would appear like mountains. These are the prophecies of the Holy Prophet (s.a.w.) about the re-advent of Jesus Christ (a.s.) – the re-advent will not take place until these prophecies were fulfilled. The master of the 'donkey' would be the anti-Christ.

The question can now be raised as to who invented the railway, the car, the aero plane, the mountain like ships. No Muslim invented any of these. They were all inventions of the Western powers who took pride in being associated with Christ (a.s.). We are all witness to the fact that all

these prophecies have been fulfilled before our eyes. I am sure everyone who has come here today has not come here riding on a donkey. He has, however, ridden or driven a 'donkey' in the sense of a machine as predicted by the Holy Prophet (s.a.w.) that the fuel used by this new type of 'donkey' would be fire – would be fiery fuel and that is the common feature between all donkeys. You are, in fact, a witness to the fulfilment of this prophecy.

The question now arises as to why Christ (a.s.) has not descended when the prophecies indicating his re-advent have been fulfilled. His descent is not generally visible to people because they wrongly expect a physical, bodily descent. However, while people do not interpret the prophecy regarding the 'donkey' and the Dajjal in a literal, physical sense, they attribute a literal interpretation to the prophecy regarding the 'descent' of Jesus (a.s.). One must be consistent. If one treats the prophecies metaphorically then 'Jesus' has 'descended'. If one interprets the prophecies literally, then one would need to interpret all the interrelated aspects of this prophecy in the same literal manner which would lead to grave difficulties when attempting to interpret the fire-eating donkey in a literal sense.

In brief, this is the Ahmadiyya position. We believe that the Holy Prophet (s.a.w.) of Islam made a grand prophecy, the like of which is not found among the prophecies of any earlier prophet. He

predicted a future invention of the world in minute detail. Moreover, he even predicted that aid from the anti-Christ would be sent to other nations. Mountains of aid would be loaded on to huge ships which would deliver it to those who submit to his will – who bow their heads to his will. This is exactly what is happening in the Western world. Aid is delivered only to those people who agree politically with them – it is not just for those who are poverty stricken. Next door to the people receiving aid may be millions of people dying of hunger but not a grain is delivered to them. This is because the Western nations have a motive and that motive is to have other nations bow to their supremacy in their attempt to control and command the world. This is exactly what has been prophesied by the Holy Prophet (s.a.w.). Show me one prophecy that can be so clear, so immensely divine in its every prediction regarding different aspects of a future event. No human being could visualize such events taking place in the world today. The Holy Prophet (s.a.w.) of Islam apparently visualized these things and yet did not know what it actually might be. He prophesied but leaves the predictions to be interpreted by the world to come. We now know and we stand witness to the truth. This is the Ahmadiyya understanding of Dajjal and I have described the relationship between such an understanding and the re-advent of Jesus Christ (a.s.).

ELECTIONS OF AHMADIYYA SCIENTISTS ASSOCIATION

Hazrat Khalifatul Masih IV has graciously approved the elections of the Ahmadiyya Scientists Association, USA (ASA-USA). The elected office holders are:

President: Dr. Wajeeh Bajwa
 General Secretary: Dr. Monib Zirvi
 Finance Secretary: T. Abdul Aleem

Please pray for the newly elected officers.
Jazakumullah

We would like all Ahmadi scientists to become

active members of this organization. To become a member of the ASA-USA, please send a check for the membership fee of \$25.00 (\$15.00 for students) to the undersigned.

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SOME ASPECTS OF THE PROMISED MESSIAH'S (a.s.) CHARACTER

(by Maulana Sheikh Mubarak Ahmad)

(We are pleased to present translation of an article, on the above subject, written by Maulana Sheikh Mubarak Ahmad, published in the monthly *Ansarullah, Rabwah*, March, 1998. English rendering by Mr. Lutfur Rahman Mahmood. - Ed.)

March 23, is a red letter day in the annals of the Ahmadiyya Muslim Jamaat. On that day, more than a century ago, at Ludhiana (Punjab, India), Hazrat Mirza Ghulam Ahmad (a.s.), on behest of God, accepted the first oath of allegiance, the "*Baiat*", from his disciples, from five of them in the morning hours. Up to sunset on that blessed day, in all, forty fortunate souls joined the fold of the newly founded Divine Dispensation. A century has lapsed since that significant historic moment. By the grace of Allah, now his followers, not in hundreds or thousands, but in millions, are found in more than 150 countries. (Now this number has reached 170. - Ed.). The sun of Ahmadiyya Jamaat, in the firmament of Islam is illuminating inhabitation across the globe.

This world-wide impact has been generated by the combined effect of the Promised Messiah's (a.s.) personality, coupled with his sterling character, his sympathy and love for mankind and continued divine support of his mission. Every year, on March 23, or on another convenient date, according to local circumstances, meetings and seminars are organized to dwell upon the characteristics of his personage and his achievements. The faith-inspiring instances from his life, always charge the audience with spiritual ecstasy. Speakers usually present their thoughts under the popular topic of "*Zikr-e-Habib*" – which means in memoriam of the beloved Promised Messiah (a.s.)"

At the very outset I would like to refer to what Allah, the Almighty, and the Holy Prophet Muhammad (s.a.w.) have said about the Promised Messiah (a.s.).

THE PROMISED MESSIAH (a.s.) AS RECIPIENT OF DIVINE LOVE:

In 1883, Allah revealed to Hazrat Mirza

Ghulam Ahmad (a.s.):

"I love you"

"I am with you"

"I shall help you"

(*Tadhkirah*, p. 63 Fourth Edition)

The translation of an Arabic revelation reads:

"*Thou art a Blessed Imam*" (*Tadhkirah*, p. 69)

The Promised Messiah (a.s.) has recorded the following words of a divine promise in his famous announcement, released on February 20, 1886:

"Thy progeny will not be cut off and will flourish till the end of days. God will maintain thy name with honor till the day when the world comes to an end and will convey thy message to the ends of the earth. I shall exalt thee and shall call thee to Myself but thy name will never be erased from the face of earth. All those who seek thy disgrace and failure, would die in utter disgrace and despair but God will bestow every success upon thee and will grant thee all thou dost desire. I will cause an increase of thy true and sincere friends and shall bless their lives and their properties and they will grow in number....." (*Tadhkira*, p. 141, Fourth Edition)

THE PROMISED MESSIAH (a.s.) IN THE WORDS OF THE HOLY PROPHET MUHAMMAD (s.a.w.):

The Holy Prophet Muhammad (s.a.w.) has honored the following two persons by advising his followers to extend his blessed "*Salam*" (prayerful salutation of peace) to them:

1. Hazrat Owais Qarni
2. The Promised Messiah/The *Imam Mahdi* (a.s.)

The following tradition of the Holy Prophet

Muhammad (s.a.w.) is recorded in *Kanzul-Ummal* (translation):

“O people! Convey my Salam whenever you hear about the advent of the Promised Messiah and Mahdi”

Moreover, the Holy Prophet (s.a.w.) referred to the Promised Messiah (a.s.) in metaphorical language, as an amulet for the followers of Islam. The Holy Prophet (s.a.w.) is also reported to have remarked:

“How can my dispensation be ruined when I am at its beginning and Jesus son of Mary is at its end.” (*Jamia-us-Saghir Siyyouti* - Vol. 2, p. 106)

A FEW GLIMPSES OF THE PROMISED MESSIAH'S (a.s.) CHARACTER:

Remembrance of Allah

His wife, Hazrat Amman Jan, Syedna Nusrat Jahan Begum (r.a.) testified that the Promised Messiah (a.s.) had a great affinity for “*Zikr-i-Ilahi*” – Allah’s remembrance. His mind and tongue were always engaged in praise of Allah. Whenever he changed sleeping posture in bed, he would recite:

“Subha nallahe wa be hamdihee Subha nallah hil azeem”

He was very particular about *Tahajjud* (the midnight prayer) and other forms of voluntary devotion. His following Urdu couplet truly reveals his intense love for Allah: (Translation)

*Which route should I take to seek Thee?
Which service should I render to reach Thee?*

His life was an embodiment of the theme of the following lines of his Persian poem: (Translation)

“Thou art the only one that I really seek in the transitory world and the life in the hereafter”

The Promised Messiah (a.s.) always advised his followers to be particular about remembrance of Allah so that they could be instilled with Divine love. Hazrat Maulana Noor-ud-Din, Khalifa-tul Masih I (r.a.), once told an enquirer that the

Promised Messiah (a.s.), used to recommend the rehearsal of the following prayers as “*Zikr*” or “*Wazifa*”:

1. *Darood Sherif* – (invoking of blessings on the Holy Prophet Muhammad (s.a.w.))
2. *Istighfar* (seeking of forgiveness from Allah for sins and lapses)
3. Recitation of “*La hawla wala quwwata illah billah-hil-aliyyil azeem*”
4. Recitation of *Al-Fatiha* and other parts of the Holy Quran.

Hazrat Munshi Zafar Ahmad Sahib (r.a.) reports that a landlord from Sialkot District joined the fold of Ahmadiyyat Jamaat and requested Huzoor (a.s.) to prescribe some recital for eulogy of God (*Zikr/Wazifa*).

The Promised Messiah (a.s.) Advised Him:

“Offer your prayers with humility as it serves as a key not only for getting rid of all worries but also it is a source of all pleasures and delights. Observe fasting sincerely and participate in legal alms (*Zakat*) and charities. Recite *Darood* and *Istighfar*. Treat your relatives generously. Be nice to your neighbors and kind to animals. Treat others with a tender heart because Allah treats such people with kindness. Make sure that you do not harm anyone with your hand, foot, eye or any other organ and cultivate the habit of supplicating to Allah.”

Regard For Companions:

The Promised Messiah (a.s.) had a keen regard for his companions and other people who used to come to see him. Hazrat Bhai Abdur Rahman Sahib (r.a.), a young Hindu convert who came to Qadian, after accepting Islam, describes his experience in the following words:

“Once, in winter, I spent a night in a newly-built parlor of the Promised Messiah’s (a.s.) living quarters. I could not sleep on account of excessive cold and insufficient bedding. I was restlessly turning sides in my bed when the Promised Messiah (a.s.) arrived at 2 a.m., and after noticing my

pitiable plight, covered me with a fur garment. That helped me greatly and I enjoyed a sound sleep. The Promised Messiah (a.s.) stopped by after *Fajr* prayer and said, "You suffered for being too formal. You should have told me about insufficient bedding. This exposure to harm is unwarranted. You have come to me after leaving your parents and home for the sake of religion. Now I am responsible for taking care of all your needs."

Thereafter, Huzoor (a.s.) instructed Hakim Fazal Din Sahib (a.s.) that within a day, a set of comfortable warm bedding should be made available to Bhai Sahib.

Hazrat Maulana Abdul Karim Sahib (r.a.) narrates his own experience in the following words:

"It was summer. The Promised Messiah's (a.s.) family members had gone to Ludhiana. I proceeded straight to the interior to see him. The newly-built room was relatively cooler. The Promised Messiah (a.s.) was busy in writing and was moving to and fro in the room. Slumber overtook me when I relaxed in a bed in that room. I fell fast asleep. On awaking I found the Promised Messiah (a.s.) lying on the floor near the bed. I jumped out of the bed and stood up respectfully. He enquired from me with compassion. "Maulvi Sahib, why did you get up? "How can I sleep here when you are lying on the bare floor", was my reply.

With a winning smile on his countenance, he said, "sleep as usual. Kids were making a kind of noise. I was vigilant to make sure that your sleep is not interrupted."

Readers should pause for a moment to imagine how sensitive he was to the needs of his companions and associates.

High Regard For Humanity

The Promised Messiah (a.s.) had a great regard for human dignity, and every gesture and action that negated human dignity and respect, naturally warranted his disapproval and displeasure. Once he traveled to Lahore. Some Ahmadi youths thought that they too should imitate the example of the

followers and supporters of contemporary leaders. They decided that they themselves would draw the Promised Messiah's (a.s.) carriage, as a mark of respect and prestige. Hazrat Babu Ghulam Muhammad, who was a foreman on the railway department, along with his friends, came to the Promised Messiah's (a.s.) residence and unhooked the horses from the carriage and arranged themselves for drawing it. On arriving on the site, the Promised Messiah (a.s.) strongly disapproved the idea and remarked:

"We have been sent to convert animals into human beings and not humans into animals."

On hearing these loving words, the Ahmadiyya youths detached themselves from the carriage and restored the horses which drew it.

Regard For Human Equality

High regard for human equality was another prominent characteristic of the Promised Messiah (a.s.). by virtue of their humanity, all human beings shared equality in his eye-sight. He used to say:

"My relationship with my followers is irrespective of their being poor or rich. They are equally dear to me."

Hazrat Maulvi Muhammad Ibrahim Sahib Baqapuri (r.a.) narrates that once on the eve of the Annual Jalsa, the Promised Messiah (a.s.) instructed (the Langar Khaka staff):

"All guests should be served the same food."

Khawja Kamal-ud-Din Sahib said that some poor people, who normally cannot afford '*Dal*' (pulse, lentils) would be gratefully satisfied with that dish. On hearing that, the Promised Messiah (a.s.) remarked:

"When they see others being served with meat and rice they feel about it. Therefore all guests should be served the same food. Meat and rice or bread and lentils should be served to all."

His love for humanity transcended differences of caste and creed. He repeatedly advised his followers:

“Allah’s creatures should always be treated with compassion, courtesy and kindness.”

At another occasion he remarked:

“No one is my enemy. My heart is filled with sympathy for people of all tribes, races and dispensations.”

The above topic was not merely a popular theme of discussion. His entire life was an embodiment of that noble spirit. Mirza Nizam-ud-Din, the Promised Messiah’s (a.s.) cousin, was a bitter opponent of Ahmadiyya Jamaat. He stubbornly pursued his policy of bigotry and persecution. He was the one who erected a wall in front of the mosque so that the Ahmadis should not have access to their place of worship. The very man fell sick and no physician was available in Qadian to treat him. Nizam-ud-Din’s relatives informed the Promised Messiah (a.s.) (who was also an experienced physician). He proceeded immediately to examine him and prescribed treatment which proved to be beneficial and he recovered. It is a rare example of brotherly sacrifice, purely motivated by regard for humanity. This incident has been reported by Hazrat Amman Jan (r.a.).

Consoling And Merciful Attitude

The Promised Messiah (a.s.) was profoundly interested in the welfare of the poor and the needy. Although many instances can be quoted but I would refer to give a few examples.

Once the Promised Messiah (a.s.) was returning from his daily walk. A poor Hafiz Sahib (a person who has learnt the entire text of the Holy Quran by heart, is known as a “*Hafiz*”) shook his hands and requested him to kindly hold on for a couple of minutes. The Promised Messiah (a.s.) stood there and then, Hafiz Sahib, who was blind, said, “I love you deeply. It is my wish that I should get rid of spiritual apathy”. The Promised Messiah (a.s.) replied: “The prescribed prayers (*Salat*) and *Istighfar* serve as the most effective treatment of spiritual impassiveness. One should pray to Allah humbly to get rid of sins. If he prays sincerely, with steadfastness, Allah would surely enable him to

achieve that goal.”

Hazrat Sheikh Yaqub Ali Irfani (r.a.) records his impression that it was evident from the attitude and practice of the Promised Messiah (a.s.) that he had a natural affinity for the poor. Once he said about the poor members of his Jamaat:

“The poor people, often clad in torn and untidy clothes, are charged with enthusiasm to render some service to the cause of religion.” (*Al-Hakm* - February 17, 1936)

Hazrat Hafiz Sheikh Hamid Ali (r.a.) who had the honor of serving the Promised Messiah (a.s.) for decades, enjoyed Huzoor’s kindness and love. Once the Promised Messiah (a.s.) said about him:

“No one has served me like Sheikh Hamid Ali. He has been with me always. He would be with me in Paradise too.”

Very few companions have been blessed with that glad tidings. Hazrat Hafiz Sahib had been by his side in many travels. Hazrat Hafiz Sahib accompanied the Promised Messiah (a.s.) when he went to Delhi for his marriage. In another journey the Promised Messiah (a.s.) told Hafiz Sahib to ride the horse while he himself walked along. That is a wonderful example of a master’s kind treatment of his servant.

Another incident is narrated by Hazrat Munshi Zafar Ahmad Sahib (r.a.) in the following words:

“Once the Promised Messiah (a.s.) was sitting with his companions, on the roof of Mubarak Mosque in Qadian, waiting for the food to be served. Mian Nizam-ud-Din, a poor Ahmadi from Ludhiana, in his tattered clothes, was the fourth or fifth person in the row, from the Promised Messiah (a.s.). On the arrival of some dignitaries Mian Nizam-ud-Din shifted away to create space to accommodate them. It happened again and again, until he found himself at the edge, where worshippers kept their shoes. The Promised Messiah (a.s.) had observed that process of repeated displacement of Mian Nizam-ud-Din. When the food was brought, the Promised Messiah (a.s.) got up, with

a bowl of soup and a few loaves of bread in his blessed hands, and said to Mian Nizam-ud-Din: "Come on Mian Nizam-ud-Din. Let us go inside to share the meal."

The Promised Messiah (a.s.) and the poor of the poorest, Mian Nizam-ud-Din, partook of food from the same blessed bowl. Nizam-ud-Din's joy knew no bounds, but those who pushed him again and again, were ashamed of their attitude.

Nobility And Magnanimity

The Promised Messiah's (a.s.) sympathy and kindness not only engulfed his adherents but were also extended to his bigoted opponents. His magnanimity in respect of his sworn enemies was in fact a rare moral commodity.

A strange incident took place in Lahore. A Muslim cleric came in and sat down in front of the Promised Messiah (a.s.) and embarked on hurling dirty curses and pungent bad words. He continued the filthy downpour of brawl for a long time and finally got exhausted. The Promised Messiah (a.s.), who was silent throughout, calmly said, "anything else?". The mullah, who was now ashamed of his rude behavior, disappeared from the side. A Hindu notable present on the spot, remarked:

"We have heard about Jesus that he was a large-hearted person but what I have witnessed today, has compelled me to believe in the old stories about Jesus. Indeed I have found Mirza Sahib much more magnanimous and forgiving than Jesus Christ."

Nothing else is needed to understand his magnanimity and self-control.

Another similar incident which occurred in Lahore, has been narrated by Hazrat Sheikh Yaqub Ali Irfani. He reports that once the Promised Messiah (a.s.) was coming out of a mosque after offering prayers, a huge muscular man suddenly attacked him from behind, with the intention of injuring him. The turban of the Promised Messiah (a.s.), as a result of the sudden jerk, was about to fall off from his head. His legs also staggered but

Allah saved him from any type of harm or injury. Syed Amir Ali Shah of Sialkot, apprehended the attacker and other people wanted to punch him but the Promised Messiah (a.s.) intervened and with a smile graciously said:

"Leave him alone. The poor fellow thinks I have forcibly taken his post (of Messiahship.)"

He repeatedly admonished his followers, with spoken and written words, coupled with his personal example, to do good to others, irrespective of caste, creed and religious affiliations. One of his couplet from an Urdu poem reads:

"I hear their curses but pray for them. With compassion I have subdued my anger, leaving no room for retaliation"

In the course of an address, once the Promised Messiah (a.s.) remarked:

"Remember that the heart of a righteous believer is free from even a trace of malice. With advancement in righteousness, he distances himself from the idea of being hurtful to others. But that is not the condition of the adherents of other religions. They derive satisfaction by nursing a grudge and try to seize every opportunity to retaliate whenever possible.

"Our opponents have left no stone unturned against us. They have insulted and persecuted us in every mode and manner – but I readily forgive them, again and again. Therefore, you, who are united with me, through holy linkage of faith, should note my advice that you treat all people with kindness, sympathy magnanimity, irrespective of their religious affiliation or racial background." (*Taqreeren* (Speeches) p. 29)

This is not a mere exhortation. His life was an embodiment of that noble spirit. The readers have already digested lessons from some incidents. Here are a few more examples which shed light on this aspect of the Promised Messiah's (a.s.) character.

Dr. Martin Clark, a Christian Medical

Missionary, instituted a false murder case against the Promised Messiah (a.s.). Christian clergy, Hindu Pandits and Bigoted mullah, wanted to see him end on the gallows. But Captain Douglas, who heard the case, found him innocent and exonerated him of all false charges. It was a bombshell which shattered all the mean conspiracies hatched by the elite of all those religions. The judge, at the end, told the Promised Messiah (a.s.) that he was at liberty to initiate a case against Dr. Martin Clark for falsely implicating him. On hearing the legal advice, about an enemy, whose cherished dream was to see him die by hanging, the Promised Messiah (a.s.) told the court:

“I have no intention to institute a case against Dr. Martin Clark. Mine is in the Heavens.”

It is a wonderful example of the Promised Messiah's (a.s.) magnanimity.

Another incident is associated with the same case and court proceedings. Maulvi Muhammad Hussain of Batala, leader of the Ahl-e-Hadith, came as a prosecution witness, in support of Dr. Clark, with a view to giving vent to his insatiable grudge

against the Promised Messiah (a.s.). Maulvi Fazal Din, advocate Punjab High Court was the Promised Messiah's (a.s.) defense attorney. He wanted to ask a question pertaining to Muhammad Hussain's descent, with view to weakening the witness's credibility in the court. The question, if asked, would have heaped utter disgrace on Maulvi Muhammad Hussain, but the Promised Messiah (a.s.) intervened and told Maulvi Fazal Din:

“I would not allow you to raise this question.”

Maulvi Fazal Din, who was not an Ahmadi, used to narrate the incident as a tribute to his client's nobility of character *i.e.* regard for the honor of even blood-thirsty enemies.

There are some individuals who misuse their tongues like sharp sickles, against their brothers and relatives. The noble example of the Promised Messiah (a.s.) should serve as an eye-opener for such people. May Allah shower his choicest blessings on the Promised Messiah (a.s.), who has given us the example of willingly defending the honor of the bigoted enemies.

Concept... of Imam Mahdi

(continued from page 25)

they are totally mad. They neither understand the Qur'an nor the worldly things. They think the only service to the cause of God is to oppose Ahmadiyyat – and that is all. This is how they earn their livelihood.

Addressing such people, the Holy Qur'an states, 'Have you made denial of truth the source of your livelihood?' This is clearly a reference to people such as the present day Mullahs. I am speaking of those earlier days when some of our opponents possessed some sense of justice! This person, Sayyed Habib, is a committed enemy of Ahmadiyyat and he wrote this book in opposition to

Ahmadiyyat. Yet, he writes that he has to admit that the solitary Muslim resistance, appearing sporadically here and there, were all defeated by the enemy. They could not create a single dent on the onslaught. Then came Mirza Ghulam Ahmad (a.s.)! What a beautiful expression! He writes:

Then entered Mirza Ghulam Ahmad (a.s.) of Qadian into the arena and I must admit, I have nothing but praise for him. When he came, he broke the teeth of all the enemies of Islam – this is 'kasre saleeb', the fight against idolatry.

This is taken from the book *Tahrir-e-Qadian*, pp. 207-210, a book written by an opponent of Ahmadiyyat, Sayyed Habib!

THE PROMISED MESSIAH'S (a.s.) PROPHECY ABOUT THE PERSIAN MONARCHY

(by Dr. Mirza Sultan Ahmad)

(Dr. Mirza Sultan Ahmad has written of the Promised Messiah (a.s.), which foretold the termination of monarchy in Iran. Mr. Lutfur Rahman Mahmoud has rendered it into English, from the *Daily Al-Fazl*, Rabwah, dated March 20, 2000. - Ed.)

On January 15, 1906, Allah, the Almighty, revealed the following Persian words to Hazrat Mirza Ghulam Ahmad (a.s.):

“Tazalzul der Aiwan-E-Kisra futad” (Badr, Qadian, January 9, 1906, p. 2)

when translated into English, it reads:

“Kisra’s palace has been violently shaken”

The message of the Revelation is clear as there is no ambiguity in the symbols used in the Divine Message. “Kisra” has been the title of the Persian rulers. The shaking of palace or citadel refers to the troubles in store for the Persian royalty. The Qajar Dynasty had ruled Iran since 1795 and at the time of the above revelation, the famous autocrat Muzaffar-ud-Din Shah was the reigning monarch. At that time Iran was a backward country. The King and his appointees exclusively used to deal with the state affairs in the National Capital while other influential aristocrats did the same in their regions and respective areas. The King ruled without restrictions, as the country was without a Parliament or a constitution.

Demand for Prime Minister’s Dismissal

Despite that static environment, under-currents of political activity could be felt. Although the demands for the Prime Minister’s dismissal were in the air but lacked that intensity which makes such demands to be taken seriously. Likewise nobody called for scrutiny of the Monarch’s rights or powers, not to talk about his abdication.

However the Prime Minister did not take the call for his dismissal lightly. In 1906, he ordered the arrest and expulsion of his critics from the capital. The arrest of a so-called critic proved the people,

who gathered to register their anger. One of the protestors, who tried to break through the prison’s entrance, was shot dead by an army officer. That cold-blooded murder provoked a series of protests in the capital. Thousands participated in the funeral of the murdered zealot. Soldiers opened fire on them, killing fifteen people. Now there were fresh rallies everywhere. As a result of the ensuing panic, thousands fled Tehran. Many businessmen took refuge in the British Embassy. The Prime Minister thought of a bizarre solution. He ordered that shops, found closed, should be looted. That high-handedness further deteriorated the existing precarious situation.

Demand for a Constitution

Now masses not only demanded the Prime Minister’s dismissal but also a constitution that would form the basis of day to day running of the country. E. G. Browne, an authority on Persian history, in his book, *The Persian Revolution*, confirms the fact that the demand for a constitution which was virtually non-existent in the beginning of 1906, by mid-year, became so violent that the King had to yield to the people’s will. Is it not amazing that within a few months of the above mentioned revelation the situation took a decisive turn to confirm its truthfulness?

When King Muzaffar-Ud-Din noticed that he was losing grip on Tehran, he quickly accepted the demand for an election and introduction of a constitution. The Prime Minister too was dismissed. The electoral process was initiated in October 1906. Soon the elections were conducted in Tehran. The incomplete Parliament was so eager to conduct official business that it ensued its first session. The Parliament known as *Majlis* started making

decisions, which were normally made in the Royal Palace.

The First Parliamentary Revolt

The first few issues which were discussed in the *Majlis*, included the proposal of a loan from Russia. Despite the King's wish, the *Majlis* refused to endorse the proposal for the loan. The members of the *Majlis* were of the opinion that the strings attached to the loan would ultimately serve as chains to subjugate Iran to yoke of slavery. That proved that the *Majlis* had succeeded in establishing its independence. The other major task was the framing of a Constitution. It was presented to the King for the royal ascent. The King and the heir-apparent, signed it, on January 1907, with some reluctance. It was announced that the Parliament would not be dismissed, at least, for two years. A week later, King Muzaffar-Ud-Din Shah passed away. It was a great change that occurred within a year, from the date of revelation. Just recall how the Iranian people mounted protests, and demanded introduction of a Constitutional Monarchy. Strictly speaking, just a week after the ensuing of the new year, the King himself died. That was just the beginning. The train of fateful events, confirming the truth of the prophecy, was in sight.

The Reign of King Muhammad Ali Shah

The heir-apparent, Muhammad Ali, ascended the throne. The new King had inherited the Constitution and Parliament, in addition to the Iranian crown and throne. The King did not like the Parliamentary restrictions. By nature he was a despotic autocrat. The members of the *Majlis* were not invited to witness the King's coronation. That was a signal to keep down the Parliament. According to the Constitution, King used to appoint Ministers, who were answerable to the Parliament. With the advent of the new regime the Ministers ceased to go to Parliament sessions. The King and his Ministers were determined to reduce the Parliament to a worthless entity. In retaliation, the Parliament refused to endorse the proposal for the loan from Russia and Britain. Moreover the Parliament adopted a resolution advising the King to

adjust the palace expenses within the approved budget. The Parliament had sought to curb the old practice of spending a major portion of foreign loan on the royal visits of European countries.

Rebellion In Sight

When the head-on collision between the Monarchists and the supporters of the Parliament became apparent, Prime Minister Mushir-Ud-Daula opted to resign. The King could not find a suitable person to succeed him as Prime Minister. At last he invited Amin-Us-Sultan from Europe. On his arrival, a mammoth crowd of democratic zealots forced him to take the oath that he would protect the Iranian Constitution.

The Monarchists decided to observe, on May 26, the new King's coronation anniversary. With great pomp and show. Tehran was profusely decorated. Likewise a grand illumination was planned to mark the occasion. The Monarchists always find favors by flattering the King. They fail to smell imminent danger brewing around the shaky throne. We have a parallel in history in the person of Bahadur Shah Zafar, the last Mughal King of India, whose praises were sung by his courtiers even at a time when he was a king merely by name. Iranian masses who hated the new king, removed all types of decoration from the streets of Tehran, even from the exterior of the Royal Palace. On the other hand the Parliament's anniversary was celebrated in a grand style. The Parliament Building was tastefully decorated, local and Foreign dignitaries were invited and entertained. Children sung songs and intelligentsia paid tributes.

Iran's economy was in a recession. Government coffers were virtually empty. The Parliament refused to approve loans but failed to suggest alternative sources of income. The taxation system was outdated and inefficient. Nobody was prepared to pay taxes and the country could not be run with empty coffers. The Prime Minister attempted to negotiate a compromise with the Parliamentarians and a viable solution was in sight. On August 31, he was shot dead by an assassin right at the entrance of the Parliament Building. A soldier ventured to arrest

the culprit but he committed suicide by swallowing a poisonous capsule. Four similar capsules were found in the assassin's pocket. A piece of paper, recovered from his pocket read:

“Abbas, the 41st member of the Martyrs Association”

It was evident that now extremism was being met with extremism, eye for an eye, violence for violence.

Assassin Turned Into Hero

Only a few people gathered on the 40th day formality of the late Prime Minister, but on the same day about a hundred thousand people visited the assassin's grave. Throngs of people, who were beating their chests as a mark of grief, converged to the murderer's grave. Tents were pitched near that grave and the teeming mourners were entertained with drinks. Poets recited poems eulogizing the assassin. People were amazed to see how a murderer and criminal had been converted into a saint. But the King had failed to realize that he had been discarded by the masses.

The Monarchists maneuvered in the hope to revive the old system at the cost of the Parliament but the King did not openly side with them for fear of popular uprising. In November 1907, the King went to the Parliament and took an oath on the Holy Qur'an that he would protect the Constitution.

The King Follows Machiavellian Guidelines

The Sixteenth Century Philosopher, Machiavelli is the author of a book titled “*The Prince*”. He recommends that the autocratic Prince should rule with least consideration for moral principles. Some critics refer to Machiavelli as “Satan of Politics”. He advises rulers in the 18th chapter of his book that there is no need to honor the promises made with people. He further says that whenever the breaking of promises is in the Ruler's interest, he should break them without feeling guilt. In the next chapter, however, he warns that a ruler cannot afford hatred and contempt of the common people. No one exactly knows how many rulers followed Machiavelli consciously or unconsciously. It appears

that King Muhammad Ali proved to be a good and faithful pupil of the Machiavellian school of statecraft. He earned notoriety for making and breaking of promises, so much so that no one was prepared to believe in his words. He should have benefitted from the advice of a great Persian Philosopher-Poet and scholar Sheikh Sa'adi, given in the following story:

“People asked Hurmuz for what reason did he cast his father's Ministers into prison? He replied that they were not guilty of any crime except that they feared him so much that they did not have confidence in what he promised and pledged to them. He was convinced that they would get him killed for fear of any possible harm or loss. Therefore, he was obliged to act upon the following advice of the wise men: Fear him who is afraid of you even if you are sure that you can defeat scores of such people.”

The King's Downfall

King Muhammad Ali wished to rule with tyranny coupled with breach of faith and by instilling fear in people. The gulf between the Monarchists and the masses had dangerously widened. The King left Tehran on June 3, 1908, and took refuge in a place known as Bagh Shah. The soldiers looted the city and took control of important places in Tehran and ultimately handed over the city's administration to a Russian officer, Colonel Laikhof. About ten thousand citizens gathered in the central mosque in order to register their protest. Some Parliamentarians went to the mosque to disperse them with view to preventing bloodshed. The King, who was not in a mood to reconcile, was bent upon crushing the opposition. Some prominent opponents were arrested and imprisoned in Bagh Shah. Two of them were strangled to death. On June 23, 1908, a thousand soldiers, under the command of the Russian officers, attacked the Parliament Building which was defended by fifty armed men. The Parliament was not only dissolved, but its building was also demolished by heavy bombardment. The Russian mercenaries were in the forefront to

perpetrate the crime. Take note of an irony of history: A century later, the Russian soldiers raided once again, another Parliament Building. This time the Russian Duma in Moscow!

The people of Tabriz, not withstanding that anarchy, openly revolted against the monarchy. Muhammad Ali had been the Governor of Tabriz, prior to ascending the Persian throne, and had ruled the region with an iron fist. The Royal Army clamped a tight siege on Tabriz, which weakened the rebellion. Reinforcement of the Russian force in Tabriz, or the pretext of evacuation of foreign nationals, further weakened the people's resistance. Although the resistance in Tehran was crushed but it had spread to many other places. It was no longer a matter pertaining to Tehran or Tabriz. People from Gilan and the Bakhtiari warriors converged on Tehran and the Embassies were duly informed that since the people wanted to present a petition to the King, the foreign governments should not interfere in the internal affairs of Iran. However, the Russian Embassy warned the advancing forces of dire consequences but that threat fell flat on deaf ears. The King once again announced, on oath, that he would restore the Constitution, but nobody took it seriously. The Royal attempt to raise a loan from Russia failed. It was a serious blow and resulted in a shift in the attitude of the traditional supporters of the Iranian Monarchy. Qom fell to the advancing rebels. Encouraged by their initial successes, they now planned to advance on Tehran, the capital, just eighty miles from the Holy City of Qom. The rebels, who were in high spirits, simply ignored the Russian and British threats. However, the Russian troops came close to Tehran with view to helping the Royal Army in case of an emergency.

The End Of Dynastic Rule

After some skirmishes in Western Suburbia of Tehran, on July 12, 1908, the rebels quietly penetrated Tehran and surrounded the army barracks. It was too late for Colonel Laikhof's troops to act decisively. Clashes continued for four days. On July 16, 1908, King Muhammad Ali had to take refuge in the Russian Embassy. That was the

beginning of the end of his rule. Colonel Laikhof now decided to cooperate with the rebels. The elite met and agreed that Muhammad Ali's son, Prince Sultan should rule as a constitutional monarch, and the Parliament, after fresh elections, should assume power to run the country.

The deposed king, prior to abdication, asked for some sort of financial compensation. The Russian and the British governments agreed to fix the amount of £80,000 as annual pension for the departing king. The child king, twelve years old, Mirza Sultan, wept bitterly, at the eve of his parents departure. The rise and decline of King Muhammad Ali, is a proof of the fulfilment of the Promised Messiah's (a.s.) prophecy. The prestigious newspaper, Times, a few weeks prior to the Iranian revolution, was of the opinion, that the rebels would not be able to overthrow the King, but the word of God ultimately prevailed and the castle of Persian monarchy crumbled.

Powerless King

Now the rule of the Qajar Dynasty was only by name. King Sultan was perhaps the weakest of all Persian Kings. It was evident that the end of the Qajar Dynasty was fast approaching. Dismantling of an outdated system does not take much time. It collapses like an old dilapidated building. However, bringing into existence a new system, like a new structure, is really an uphill task. Iran, at that time, was passing through that difficult phase. Foreign interference in Iran's internal affairs was rampant. Absence of a stable government was another weakness. National coffers were being steadily exhausted. Taxation failed to yield funds. World War I further worsened the condition of Iran. The country was surrounded by three major empires. Iran declared her neutrality in the global conflict but the masses sided with the Ottoman Empire, the ally of Germany, while the Iranian government was in the clothes of Russia and her ally, Great Britain. The after-effects of the World War I, furthered weakened Iran.

(Continued on page 43)

TIME LINE FOR THE ADVENT OF THE MESSIAH

Basharat M. Mirza, Athens, Ohio

(Hazrat Musleh Mau'ood has calculated the exact time of the appearance of the Promised Messiah and some related events, as given in *Tafseer Kabeer*, Volume 8, in the commentary of *Surah Al-Fajr*. The following is based upon that discussion in the *Tafseer Kabeer* and is presented to our readers for their enlightenment)

It was generally agreed among the Muslims that the Mahdi will appear at the head of the fourteenth century Hijra. The appearance of *Eisa, Ibn Maryam* was also believed to be around the same time. Both the Bible and the Quran give the general description of the time of the appearance of the Messiah.

Can it be possible to determine more exactly the time of the appearance of the Messiah. We believe it can be done and we will try here to present a calculation for the exact time of the appearance of the Mahdi and the Messiah.

The Holy Prophet Muhammad (s.a.w.) appeared in the seventh century A.D. He is reported to have predicted a period of the ascendancy of Islam lasting three centuries, followed by a period of the decline of Islam to last about ten centuries. It is related in the Hadith compilation of *Bukhari* that the Holy Prophet Muhammad (s.a.w.) Said:

“Good for you is my century, then those who come after that and then who come after that (i.e., a total of three centuries of ascendancy of Islam). After that will appear such people that when they bear witness, people will say their testimony was not reliable because they are used to telling lies. Nobody will give them anything for a keepsake because they will be extremely untrustworthy. They will make pledges but will not honor their pledges. They will be only fond of food and their hearts will be devoid of any sense of sacrifice for the faith.”
(*Bukhari*, Book 4: Al-Riqaq)

The Holy Quran refers to this period of decline in at least two places and defines it as lasting ten centuries. We read in the Holy Quran:

“He will plan the Divine Ordinance from the heaven unto the earth, then shall it go

up to Him in a day the duration of which is a thousand years according to what you reckon.” (32:6)

In the light of the Hadith and the Quotation from the Holy Quran, we can surmise that from the time of the Holy Prophet (s.a.w.) The ascendancy of Islam will last three centuries and will be followed by a period of decline spread over ten centuries.

Chapter 89 of the Holy Quran, *Al-Fajr*, gives more details of the spread and decline of Islam and the second period of its rejuvenation. We read:

“(I swear) by the Dawn, And the Ten Nights, And the Even and the Odd, And the night that moves on to its end. Is there not in it a strong evidence for a man of understanding”

Here, if we assume the advent of the Holy Prophet Muhammad (s.a.w.) As the dawn of Islam, then the period of brightness of Islam will be followed by ten nights. At the end of these ten nights an event will occur which is even as well odd. This will be followed by another night. It is obvious that after that night there will have to be another day of the brightness of Islam. Before we come back to an elaboration of this, let us look at another verse of the Holy Quran:

“But nay! I call to witness the evening twilight, And the night and all that it envelopes, And the moon when it becomes full, That you shall assuredly pass on from one stage to another.” (84:17-20)

The mention of the evening twilight indicates that the decline will not be very sudden. The evening will advance towards the night but at the end of the night there will be a full moon. In the text, the word

used for the full moon is "*Attasaqa*" which is used for the moon of 13th, 14th, 15th and 16th nights. It is interesting that at another place, the Holy Quran talks about this moon in the following terms:

*"By the heaven having mansions of stars,
And by the Promised Day, And by the
witness and that about whom witness has
been borne."* (85: 2-4)

Astrologers talk about twelve stars. Let us identify the twelve Mujaddids who were promised at the head of every century to the mansion of stars. After these twelve mujaddids, there will be a promised day when the Messiah will appear. He will appear as a witness for the truth of Islam and the Quran and there will be testimony of his truthfulness available.

All these references point to the fact that Islam will be supreme for three centuries. Then there will follow ten centuries of decay. Then, thirteen hundred years after the advent of Islam, the Promised Messiah will appear.

Can we deduce a more exact date of the appearance of the Messiah? For this we have to analyze each period referred to in the Quran and the Hadith quoted above.

First, let us take the initial period of the supremacy of Islam. It was to be about three centuries. When exactly did the decline begin. We look at history for that. Near the end of the third century of Islam, there was a Muslim king in Spain and there was a Muslim king in Baghdad. The king of Spain made a pact with the Pope in the year 271 Hijra, to get his help against the kingdom of Baghdad. About a year or so later, the king of Baghdad made a pact with the Ceasor of Constantinople to help him against the kingdom of Spain. These two episodes laid down the foundation for the decline of Islam.

There is evidence in the Holy Quran of this exact date. Sura Ra'ad (Chapter 13), which alludes to many bad news, begins with the letters (Alif, Lam, Meem, Ra). Now, like Roman numerals (i=1; v=5; x=10; etc) there are Arabic numerals

also. This counting is known as Abjad. According to this system of numerals, Alif, Laam, Meem, Raa have the following numerical value:

Alif	for	1
Laam	for	30
Meem	for	40
Raa	for	200

They add up to 271, the exact year in which a notorious pact was made. In the solar calendar 271 years are about 8 years longer than 271 lunar years. But they still fall within the estimated time of three centuries.

Since the solar calendar is more commonly used, let us make our calculation in the solar calendar. *Sura Al-Ra'ad* was revealed two or three years before Hijra, (621 AD). This will correspond to the year 618 or 619 A.D. Add 271 years to that and the beginning of the decline of Islam corresponds to the year 889 or the year 890.

The decline of Islam was to last ten centuries and then was to be the advent of the Promised Messiah. Add 1000 to the year 889 or 890 and we get the year 1889 or 1890.

In 1889, the Promised Messiah laid the foundation of the Ahmadiyya Community and 1890 he proclaimed to be the Promised Messiah. So the calculation based on the Quran, corroborated by history, gives the exact year of the advent of the Promised Messiah.

Referring to the lunar calendar, three centuries of the glory of Islam, added to the ten centuries of decline, give us the year 1300 Hijra. This was the exact year in which the highly acclaimed book *Braheen Ahmadiyya* was written by the Promised Messiah, giving most of the revelations which become the basis of the claim of the Promised Messiah. The actual beginning of the Ahmadiyya Community was in the year 1308 Hijra.

In *Surah Al-Fajr*, the event at the end of ten nights is referred to as Even as well as Odd. Expected were two persons, the Mahdi and the Messiah (Eisa ibn Maryam). Hazrat Mirza Ghulam Ahmad was one person representing both these

offices. So two personalities (even) became one person (odd) who personified them. In addition, the Holy Prophet Muhammad (s.a.w.) is supposed to be for all times to come. Now we had a Messiah in his dispensation. They may appear to be two persons, but the Messiah was only a manifestation of the second advent of the Holy Prophet (s.a.w.) who was called Muhammad as well Ahmad.

So Hazrat Mirza Ghulam Ahmad (a.s.) only represented the second manifestation of the Holy Prophet (s.a.w.) as Ahmad. That is why he named his community as the Ahmadiyya Community. So his appearance represented two persons (even) but one being only a shadow of the other, so it was only one personality (odd).

Then comes another century after the advent of the Promised Messiah which will be like a night and the progress of the Community will be slow. But after this slow century, the night is finally over and very rapid progress begins. This is exactly what is happening. One hundred years after the beginning of Ahmadiyyat, the progress suddenly has accelerated. The MTA came on the scene just about a century after the beginning of Ahmadiyyat and we are experiencing a very rapid growth of Ahmadiyyat. This can be illustrated in the graph in figure 1.(on page 43)

The graph in figure 1 is based on the assumption that there has been steady progress of Ahmadiyyat in its first century and in 1992, there were at least TEN Million Ahmadies. Added to this number, the new converts announced each year in the Alami Bai'ats make the total number of Ahmadies as follows:

Year				Total Ahmadies
1992				10 Millions
1993	10	+ 0.2	=	10.2 Millions
1994	10.2	+ 0.42		10.62 Millions
1995	10.6	+ 0.84		11.46 Million
1996	11.46	+ 1.6		13.06 Millions
1997	13.06	+ 3		16.06 Millions
1998	16.06	+ 5		21.06 Millions
1999	21.06	+ 10.82		31.88 Millions
2000	31.88	+ 41.3		73.18 Millions

It is interesting to calculate this last century of night on the basis of lunar calendar also. Taking three centuries of progress plus 1000 years of decline, one comes to the year 1300 Hira. This corresponds to the year 1882 A.D. If we add 100 solar years to this we get the year 1982. If we add 100 lunar years (97 solar years)we get the year 1979.

Taking the more exact calculation of the beginning of the decline of Islam as the year 271. Taking these numbers in the lunar calendar, 271 plus 1000 gives us 1271. One century of slow progress will bring it to 1371. This corresponds to 1953. This was the year when the first anti-Ahmadiyya riots erupted in Pakistan.

Hazrat Musleh Mau'ood wrote the commentary on Surah Al-Fajr in 1945. Referring to the various calculations regarding the end of the last night after the coming of the Promised Messiah (a.s.), he says:

“Because this prophecy has not been fulfilled yet, we have to keep in mind all the possible calculations (using Lunar or Solar calendars) One way of calculations says there are only 8 years left in the end of this night. Other calculations give 34 years, 37 years or 46 years. Surely, In this period another manifestation of God will bring in the day of Furqan and Ahmadiyyat will find reinforcement from a Sign of God.” (*Tafseer Kabeer*, Vol. 8, p 529)

Thus, beginning with 1945, the notable years would be 1953; 1979; 1982; 1991. Now, 1953 was the year of the first anti-Ahmadiyya riots in Pakistan; In 1979, an important prophecy of the Promised Messiah was fulfilled when Bhutto met his death. The prophecy had clearly stated that he will reach the age of 51 but will not see his 52nd birthday and will die like a dog. He had boasted that by declaring Ahmadies as a non Muslim minority he had solved the 90 year old problem. He was exactly 51 years and 90 days old when he met his death.

The year 1982 was the year when our present beloved Imam, Hazrat Khalifatul Masih IV, was elected. It was during his term of office that the

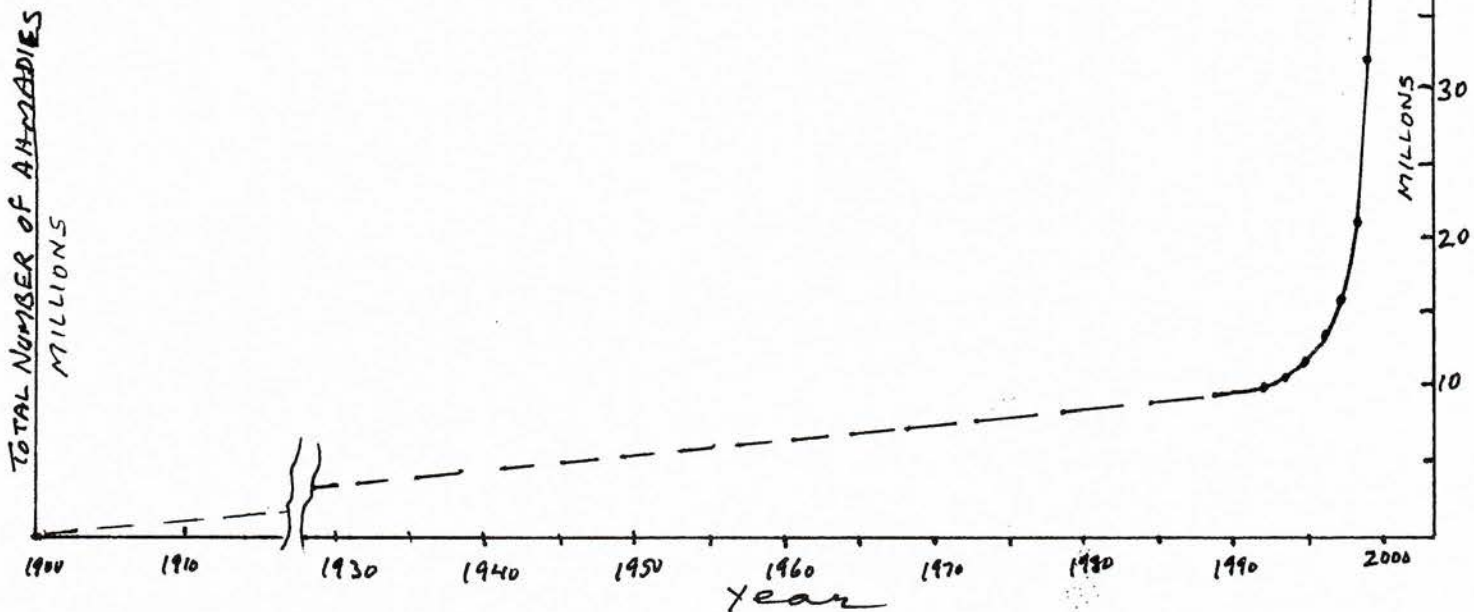
dawn of the final victory of Islam was to usher in.

1991 or thereabout was the birth of the MTA, and MTA has proved very effective in the phenomenal increase in new membership in the Ahmadiyya Muslim Jamaat. We may identify this year with the day of Furqan referred to by Hazrat Musleh Mau'ood, as quoted above. In this context, the MTA is a sign of God to aid Ahmadiyyat.

One thing is certain. The nights for Islam are over and now we are beginning a new day of the progress and supremacy of Islam. The Promised

Messiah (a.s.) Had predicted a complete victory in three centuries. One century after the beginning of Ahmadiyyat, the final day of victory has already dawned.

Let us pray that Allah gives us the chance to be a helper in this march towards victory. If we do not come forward and take our responsibilities seriously, Allah may get another peoples to bear this yoke. Let us grab this opportunity and become the muscle needed to make Ahmadiyyat march forward with ever increasing speed. Ameen.



...Persian Monarchy

(continued from page 39)

Rise And Fall Of The Pahlvi Dynasty

In 1921, three years after the WWI, Raza Khan, a colonel, seized power in Iran. By 1926, he made up his mind to declare himself a King and founded the Pahlvi Dynasty replacing the Qajar Dynasty.

It is noteworthy that after the above mentioned revelation of the Promised Messiah (a.s.) any sovereign, who ascended the Persian throne, was not only dethroned but had to spend the remaining days of his life in exile. It happened to Muhammad Ali and then to his son the Sultan, the last King of

the Qajar Dynasty. History repeated itself with Raza Khan, who died in exile in South Africa. His son Muhammad Raza Shah, had to flee Iran as a result of the 1979 Revolution. He died in Egypt and was laid to rest in a small mosque. That was the end of the time-honored Persian Monarchy. Cyrus, a righteous King, founded it. Cyrus is referred to as "Zul-Qarnain" in religious literature. Allah revealed to another Zul-Qarnain, the Promised Messiah (a.s.), the prophecy concerning the termination of monarchy – initiated by the first Zul-Qarnain, so that the great change should serve as a sign of the truthfulness of the prophetic mission of the second Zul-Qarnain.

THE OBJECTIVES OF THE HAJJ OF BA'ITULLAH

(Translated from Al-Fazl International, March 10, 2000 by Dr. Khalid Atta, MD.)

Blessed are the days of *Zil-Hajj* when hundreds upon thousands of God's servants gather in Hijaz from all over the world to go circuit round the *Ba'itullah* (House of Allah) and offer rites of *Hajj*. *Hajj* is one of the five fundamental pillars of Islam, and is obligatory upon each Muslim who has the strength to come to *Ba'itullah*. Hadhrat Abu Huraira (r.a.) Relates that the Holy Prophet Mohammad (s.a.w.) Once addressed, "O' People! Allah has ordained *Hajj* as obligatory upon you; therefore you **must** perform the *Hajj*".

Hajj is one of the most important worships in Islam. Love and devotion are its overwhelming features. All the rites of *Hajj* in reality are symbolic from Almighty Allah. The Promised Messiah Hadhrat Mirza Ghulam Ahmad Qadiani (a.s.), briefly but comprehensively, described the philosophy of *Hajj* in the following words, "If God Almighty had so wished He would have neither made the *Ba'itullah* nor placed the *Hajr-e-Aswad* (black stone) in it. Nevertheless this is His tradition that He creates physical things as models matching the spiritual to reflect upon the latter; in accordance with the same tradition *therefore* foundations of the House of Allah were laid.

Mankind, as a matter of fact, has been created for the sake of worship. Worship is of two types (i) humbleness and modesty, and (ii) love and devotion. Corresponding to humbleness and modesty was ordained a prayer that physically places each part of the human body in a state of humility and lowliness; thus in lieu of prostration of the heart a prostration of the body was included in the *Salaat* so that both body and soul unite in this type of worship.

Let it be known that prostration of body is not a vain pursuit. This is an established fact, in the first place, that God as Creator of the soul is also the Creator of the body, and has the right of creativity over both. Besides, both body and soul accept mutual influences. At times, prostration of the body becomes instrumental in the prostration of the soul; *and* on another occasion prostration of the soul produces an effect similar to physical prostration inasmuch as both body and soul are like two opposing mirrors. For instance, if a person pretends to laugh even though formally, then at times true laughter, which is related to spiritual delight, eventually begins to prevail. Similarly when a person

pretends *physically* to cry *i.e.* from his eyes, then at times actual crying, which is related to pain and tenderness of the soul, sets in. This now stands proved that in this type of worship, which is humility and lowliness, physical acts influence the soul and vice versa. In the other type of worship also, which is love and devotion, these influences interact with the soul and the body in a similar fashion.

The human soul revolves around its beloved in the state of love, and kisses its threshold. In the same manner *Ba'itullah* has been made a physical symbol for true lovers. *And God Almighty* said, "Lo! This is My house, and this black stone is the stone of My threshold". And this was ordained to enable man to physically express his fervor, passion and love. Hence pilgrims go circuit round it *physically* during *Hajj* disguising like the insane, inebriated with God's love; *they* take away their beauties, shave their heads; *and* impersonating those absorbed in divine meditation *they* go circuit round His House passionately, and kiss this stone taking it as the stone of God's threshold. *And* this physical ardor generates spiritual warmth and love; the body goes circuit round this House and kisses the stone of *divine* threshold; *and* the soul goes circuit round the true beloved and kisses its spiritual threshold; *and* there is no idolatry in this practice. A friend on receipt of a letter from a dear friend kisses the same. No Muslim worships the *Ka'aba* nor does he seek favors from the Black Stone. Instead it is believed to be a divinely proclaimed physical representation of *God's threshold*. That is all. As we prostrate on the earth, *though* that prostration is not for the earth, likewise we kiss the Black Stone save the kiss is not for the Stone. A stone is merely a stone that can neither benefit nor harm someone; however, it is

the Hand of that beloved *God* who has made it to reflect His threshold". (*Chashma-e-Ma'arifat; Roohaani Khazaaen*, Vol. 22, pp 99-100)

Shedding light on the purpose of sacrifice on the occasion of *Hajj* and the wisdom behind it, the Promised Messiah (a.s.) says, "God Almighty has set forth examples for many important teachings. Man has therefore been ordained to present *himself* for sacrifice with *his* complete self and all capabilities. Physical sacrifices have thus been made to symbolize this state. Nevertheless the real purpose is 'this sacrifice' inasmuch as Allah Almighty says, "*their flesh reaches not Allah nor does their blood but it is your righteousness that reaches Him*" (22:38). That is to say, fear Him much, as if you are *almost* dead in His cause. And as you slaughter the offerings with your own hands, likewise slay your own selves too in the way of Allah. If *an act of* righteousness is less than this, *then* it is still imperfect". (*Chashma-e-Ma'arifat, Roohaani Khazaaen*, Vol. 22, pp 99, marginal note).

It derives from the Holy Quran and the Hadith that if one's *Hajj* is granted acceptance by Almighty Allah then such a person is favored with a new spiritual birth. He gains purity from all types of sins and worldly corruptions, and becomes clean and innocent like a newborn child.

On the occasion of *Hajjatul - Wida'a*, the Holy Prophet (s.a.w.) said, "O' people! What day is today"? "It is a holy day of the *Arfa*", replied the people. He then said, "What city is this"? The people replied, 'this is the venerable city of Mecca'. The Holy Prophet (s.a.w.) then said, "What month is this"? The people replied, "this is the venerable month of *Zil-Hajj*". After these questions and answers, the Prophet of Islam said, "Hearken! Your wealth, your blood and your honor are as venerable and worthy of protection and respect, the contempt of whom is forbidden to you, as is the veneration and respect of this day, city and month, the disdain of which is forbidden to you". He repeated this several times. He then raised his head towards the sky and said, "O' my Allah, I have conveyed thy message". Then he also repeatedly said, '*Hal*

Ballaghto' (Have I conveyed?). Later, the Holy Prophet (s.a.w.) continued, "Those present here should convey this message to those not present on this occasion". Further, he said, "Remember! Do not turn as infidels after me, resorting to internecine and bloodletting". (Musnad Ahmad).

The pilgrimage of *Hajj* is indeed immensely propitious. Nonetheless mere formal observance of *Hajj* rites is of no avail if the truth of soul and sincerity of heart do not accompany it. We witness that tens of thousands of Muslims gather in the Holy City of Mecca during the holy days of *Zil-Hajj* every year. How many of them, however, actually show a real and everlasting revolution in their later lives that would bear witness to their innocence, innocuousness and harmlessness? Had such a change been an actuality the unfortunate situation prevailing in Islamic countries would not be seen.

Scores of Muslim politicians, scholars, elite as well as commoners assemble for the *Hajj* occasion every year. Nevertheless upon return from the pilgrimage many of these pilgrims instigate their followers to kill their opponents, rob their wealth and humiliate them for trivial differences. Of them are also those who by way of dishonesty, falsehood, bribery, misappropriation, oppression, deception, calumny, slander, and absurdity harm others' lives, properties and esteems. Rather than laying their own necks under the sword of God's pleasure they shed blood of the innocent, and fill their bellies with the fire of hell by unlawfully snatching others' wealth. Alas! They fail to benefit from the Holy Prophet's (s.a.w.) plain admonition made on the occasion of *Hajjatul Wida'a*, "Remember! Do not turn as infidels after me, resorting to internecine and bloodletting".

Would it be that Muslims worldwide always bear these motives and objectives, and the call for pilgrimage of the *Ba'itullah* in their minds; and *while* saving themselves from all kinds of mischief, bloodshed and disruption *would they* tread upon the path of peace, security, reconciliation, righteousness and truthfulness. May this be granted by God. *Amen.*

MATRIMONIAL AFFAIRS HAVE BEEN IMMENSELY NEGLECTED

Very Little Attention Has Been Paid to Unemployed Young Men and to Provide Help in Finding Work. Now, Inshallah, I Shall Organize Programs to Ensure That Both These Issues Are Addressed under My Supervision

(Friday sermon delivered by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (*Ayyadah Taala Benasirehilaziz*) on December 15, 2000 at Fazal Mosque, London, UK. Translated from *Al-Fazal International*, Pages 5-6, January 19-25, 2001 by Wajeeh Bajwa and A. Bushra Salam Bajwa of Research Triangle, NC. This translation is being presented at the responsibility of the Editor)

After reciting *Tahasshud and Ta'hwuz*, Huzoor recited Chapter 1 (Sura *Al-Fatihah*), Verses 1-7. The translation of these verses is:

"In the name of Allah, Most Gracious, Ever Merciful. All praise belongs to Allah, lord of all the worlds, Most Gracious, Ever Merciful, Master of the day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us on the right path -The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred displeasure, and those who have not gone astray."

I have not prepared any notes for today's brief sermon for two reasons. Firstly, I cannot stand for a long period; my legs start to feel weak. I do not feel this weakness however, when I am walking. I am not used to standing for a long time anymore. Secondly, I wanted to relate a recent dream in which Allah has answered two questions for me. I think this narrative is sufficient for today's sermon.

I was contemplating the idea of increasing my work load and fell asleep thinking how best to achieve this. I saw Mian Ghulam Ahmad Sahib in my dream, who is the younger brother of Mian Khursheed Ahmad Sahib. His advice has always been invaluable. It was he who suggested doing a new Urdu translation of the Holy Quran rather than inserting new explanatory notes in the short commentary (*Tafseer-e-Saghir*). *Alhamdulillah*

Allah granted me the ability to complete this translation and many issues of interpretation have thus been resolved.

I saw Mian Ahmad in my dream and he told me I was urgently needed for two more tasks. When I asked what they were, he said that the first is matrimonial affairs, an area that has been seriously neglected. Many young women are therefore left unmarried; many young men cannot find a good match. There are many suitable young men in Pakistan who are capable of adopting a good profession and who have a simple outlook on life. If the young women of the United Kingdom Jama'at would lower their expectations and agree to such a match then both parties would benefit. These are the kinds of things he said in my dream.

He also said it is imperative that we find work for the unemployed youth. Not enough attention is being paid to this either. There are many well-educated young men who are idle and no effort is being made to provide work for them, or else they live in the kind of country (*Pakistan*) where adverse circumstances cause them to be treated unjustly. Consequently, marriage outside of their own country takes care of both these problems for such people. If they marry someone in another country it solves the problem for that country as well as for Pakistan. The department responsible for securing work for them should become very active.

These are the two things which I wanted to say

to you. Allah Almighty Himself has answered my questions.

Let me mention that Amir Sahib, UK, is very actively involved in this work. *Mashallah*, and he is fulfilling his obligations efficiently. I shall seek both

is advice and that of other wise people in order to develop a program through which both these areas will be re-activated. I shall need help through your prayers, *Jazakhumallah*.

FROM THE DESK OF THE AMEER, USA

ANNOUNCEMENT

Huzoor in his recent Friday Sermon of December 15, 2000 (given above) referred to his vision stressing more attention to **Rishta Nata** work and **Unemployment problems** faced by the Jama'at. Huzoor plans to give these matters his personal attention and wishes all Jama'ats to do the same. In the circumstances following administrative changes are intimated:

- In each Jama'at with at least 100 members of age 15 and above, an official will be designated as Incharge Rishta Nata and the work will be performed and supervised jointly by the President Jama'at and Regional Missionary and a quarterly report submitted to the Ameer.
- For smaller Jama'ats with less than 100 members of age 15 and above, the work of Rishta Nata will be performed by the President concerned and Regional Missionary who will report to the Ameer through Aftab Ahmad Bismil Sahib.
- At NHQ the work will be supervised by the Ameer assisted by Aftab Ahmad Bismil Sahib, National Secretary Rishta Nata.
- The attached form will be used to obtain information for search of Rishtas.
- A Register will be maintained by each Jama'at for Rishta Nata cases.
- A quarterly report on 10th of April, July, October and January be submitted to the Ameer. This report should indicate total applications pending in each Jama'at and Rishtas finalized during the period under report.
- The work relating to Employment be handled by President/Secretary Amoor Ama in each Jama'at with quarterly report to the Ameer.

In the name of Allah, The Beneficent, The Merciful

**Ahmadiyya Muslim Foreign Missions Office
Rabwah (Pakistan)**

Matrimonial Particulars

Jamaat: _____

1. Name: _____ Telephone: () _____

Address: _____

2. Father's Name: _____

3. Date of Birth: _____

4. Education: _____

5. Height: _____ 6. Complexion: _____

7. Profession: _____ 8. Nationality: _____

9. Any Office in Jamaat: _____

10. Financial Status: _____
(Income, Property etc.)

11. Father/ Guardian's
Financial Status: _____

12. Family Background: _____

13. Miscellaneous: _____
(Never Married/Widowed/Divorced etc.)

14. Preference Regarding Match If Any? _____

Applicant's Signature _____ Father/Guardian
Signature: _____

President/Missionary Signature: _____

Amir/Missionary Incharge's Signature: _____

MAJLIS KHUDDAM-UL-AHMADIYYA USA FLU SHOT DRIVE, 2000-2001

(by Naeem A. Lughmani, MD Mohtamim I. Khidmat-e-Khalq)

By the Grace of Allah six Majalis conducted Flu-shot drives this year. A total of 260 flu vaccine injections were given, mostly to Jama'at members. New York's drive was the first flu shot drive conducted by any US MKA Majalis. Details of each drive are as follows:

1. **New York** (Coordinated by Faheem Younus, MD and Rizwan Alladin, Qaid Queens). The flu shot drive was conducted by MKA in collaboration with Lajna Amaullah on 2nd and 3rd of December 2000.

Due to a nationwide shortage of flu vaccine this year, the price of vaccine had gone up by 200-250%. Fortunately, by the Grace of Almighty Allah, we were able to get 60 doses of the flu vaccine from a local University Hospital. The MKA team also provided other supplies. An informed consent form was drafted and signed by each participant.

On December 2nd and 3rd after the *Ifta'ar* dinner, the vaccinations were performed. Khuddam team consisted of Doctors Mahmood Qureshi, Khalid Mahmood, Nasir Mahmood and Dr. Naeem Lughmani. Dr. Aasilah Faheem and Dr. Shahla, along with sisters Faiqa and Ayesha helped us from the Lajna. We vaccinated approximately 40 gentlemen and 20 Lajna of various age groups. Each vaccine was provided with an information handout after the shot.

An effort was made to maintain the highest standards of quality control during the flu shot drive. The signed consent forms were handed over to MKA for record keeping. Feedback was encouraged and so far we have not encountered any reported side effects from the vaccine.

2. **Maryland** (Coordinated by Mahfuz Ali, Qaid Maryland). The flu-shot drive was started on Sunday January 7th at 10 a.m. and finished at 2 p.m.. 80 shots were given to members from MD, DC, and VA. Volunteers were: Hadi Ahmad, Dr. Nasir Bhatti, Dr. Omar Khan, and Mahfuz Ali. We sincerely appreciate Dr. Nasir Bhatti for demonstrating remarkable leadership in this drive.

3. **Detroit** (Coordinated by Naeem Lughmani, National Mohtamim Khidmat-e-Khlaq I) The flu-shot drive was conducted on January 7th from 11 a.m. to 4 p.m. 30 flu shots were given. Two shots were given to non-Ahmadis. Volunteers: Fareed Ahmad, Parvez Khan, Dr. Naeem Lughmani, Mr. and Mrs. Dr. Rizwan Qadir.

4. **South New Jersey-Willingboro** (Coordinated by Munawar Saqib, Regional Qaid). 23 flu shots were administered on January 14th, 2001. Volunteers: Dr. and Mrs. Farooq Padder.

5. **Chicago** (Coordinated by Muhammed Munawar Arian, Regional Qaid). 23 flu shots were administered on January 14th, 2001. Volunteers: Dr. and Mrs. Faheem Ahmad.

6. **Central New Jersey** (Naseem Waseem). On February 4th, 2001 Central Jersey Majlis conducted a successful flu shot drive. 18 shots were given. One shot was given to a non-Jamaat member as well.

We are planning to do a countrywide drive next year. Majlis-e-Khuddam-ul-Ahmadiyya greatly appreciates the efforts of several