



The Promised Son



by

Rashid Ahmad Chaudhry

ISLAM INTERNATIONAL PUBLICATIONS LTD.

The Promised Son

Written by Rashid Ahmad Chaudhry

First published in the UK, 2017

© Islam International Publications Ltd.

Published by:

Islam International Publications Ltd.

Islamabad, Sheephatch Lane

Tilford, Surrey GU10 2AQ, UK

For further information please visit www.alislam.org.

ISBN 978-1-84880-887-4

10 9 8 7 6 5 4 3 2 1

CONTENTS

<i>Preface</i>	<i>v</i>
The Promised Son	1
His Parents	1
The Prophecy.....	7
The Early Years	8
Mian Mahmud's Devotion to Khalifatul- Masih Ira.....	12
Family Life	14
Majlis Khuddam-ul-Ahmadiyya	18
Rabwah	22
Ahmadiyyat in the UK	27
Quranic Wisdom.....	31
The Statesman.....	34
Kashmir	36
The Fulfilment of the Prophecy.....	43
 <i>Questions</i>	 <i>47</i>
<i>Activities</i>	<i>53</i>

<i>Answers To Activities</i>	65
<i>Glossary</i>	67
<i>Publisher's Note</i>	69

PREFACE

This book was prepared under the guidance of Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV^{ra} by Rashid Ahmad Chaudhry with the help of the Children's Book Committee. The script was acquired by Additional Wakalat-e-Tasneef a few years after the demise of Rashid Ahmad Chaudhry from his children. Some slight modifications have been made to the original text for the sake of historical accuracy and style.

These books for children are being prepared to provide an appreciation for some of the most revered personalities in the history of our Jama'at. They commemorate the profound faith and immense sacrifices of these people, the reading of which will naturally nurture a love and appreciation for them in the hearts of our children and future generations. It is also hoped that the examples of righteousness found in these pages will inspire children to cultivate a personal relationship with Allah, our Creator, Sustainer, and Guide.

This particular book is a brief look into the life of Khalifatul-Masih II, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. The *Khilafat* of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was full of great achievements and his birth fulfilled the Promised Messiah's^{as} prophecy concerning the 'Promised Son'.

The team that worked in the preparation of this book includes Munawar Ahmed Saeed, Naser-ud-Din Shams, Rashida Kalim Rana, Faraz Hussain, Abdul-Wahab Mirza, and Ata-ul-Aziz. We are also grateful to Haallah Ahmad (Shams) for preparing the activities for the children towards the end of the book. May Allah the Almighty reward them for their hard work and bless them in this world and in the Hereafter. *Aameen.*

Munir-ud-Din Shams
Additional Wakeelut-Tasneef
London, February 2017

THE PROMISED SON

His Parents

The year 1835 occupies a unique place in the present era of human history for in that year a child, who was to be appointed by God as the Messiah and Mahdi, was born in a small village in northern India. The name of the child was Mirza Ghulam Ahmad^{as}. He was Persian by ethnic descent and belonged to a noble Mughal family of the Punjab. The family had emigrated from Samarkand, in Central Asia, to India, during the reign of Babur, the founder of the Mughal Empire in India. The family settled at a place which they called Islampur and it came to be known as 'Islampur Qaazi'. This was the resident town of the first ancestor of Ahmad who came to India and was appointed as the *Qaazi* or Magistrate over 70 villages around Islampur. Later, the town came to be known as 'Qadian'.

For several generations the family held offices of respectability and honour under the Government, but when the Sikhs came into power, the family estate was reduced to a few villages. During the British Regime the properties were again confiscated. The family was left with rights over Qadian and a small number of villages in its vicinity.

It was an age of ignorance. Not many people in that part of India were fond of learning. Only a few could read and write. There was no post office in Qadian nor link with other parts of the country by rail or road. The nearest town was Batala, about 12 miles away. It was in this remote village that Hazrat Mirza Ghulam Ahmad^{as} grew up as a young boy.

As he belonged to a well-to-do family, tutors were engaged for his education. They taught him to read the Holy Quran and gave him the elementary instruction in Arabic and Persian. He was also taught logic, philosophy, and grammar. His father, Hazrat Mirza Ghulam Murtaza, was a renowned physician, and had his own library. Young Ahmad would often go into the library and spend most of his time reading books. He loved reading books in seclusion. He loved the Holy Quran and the mosque. He would remain absorbed for hours in the Holy Book and passed most of his time in the mosque walking up and down, engaged in deep thought and contemplation, praying that Allah grant him a true understanding of the Holy Quran.

He learned to swim and ride at an early age, but his principal form of exercise was brisk walking. He continued to do it throughout his life.

Observing his seclusion, his father grew increasingly concerned about him. He was afraid that if his son was not interested in managing the family estate or getting a good paying government job, he would not be able to provide for himself in the future. Out of this concern, he urged his son

to take up either of these occupations, but young Ahmad did not like these jobs. However, out of regard for his father's wishes, he occupied himself with the management of the family estate and often visited Batala for legal court issues. Later, he also got a government job in the city of Sialkot. While at Sialkot, he came in contact with Christian missionaries and often engaged in religious discussions with them. Those who came in contact with him admired him very much for his sincerity, scholarship, and moral excellence.

Hazrat Ahmad^{as} married twice. The first marriage was not successful. He married Nusrat Jehan Begum^{ra} (also known as Hazrat Amma Jaan), a respectable lady from the family of Nawab Mir Dard, who once had a vision that his family would become related to the Mahdi.

Hazrat Sayyidah Nusrat Jahaan Begum^{ra} was born in Delhi in 1865. The literal translation of the name *Nusrat-Jahaan* is 'Help from God for the whole world'. This is exactly what she proved to be: a great blessing and bounty for the world. She was a direct descendent of the Holy Prophet Muhammad^{sa} through his daughter Hazrat Fatima^{ra}. The family of Hazrat Sayyidah Nusrat Jahaan^{ra} was acquainted with the elder brother of the Promised Messiah, Mirza Ghulam Qadir. Her father, Mir Naasir Nawab^{ra}, was very fond of the Promised Messiah's family and considered them a very pious family. He once wrote to the Promised Messiah^{as} to pray that God grant him a pious son-in-law. The Promised Messiah^{as} wrote back to Mir Naasir Nawab Sahib^{ra} and

requested the hand of Sayyidah Nusrat Jahaan^{ra} in marriage. Mir Sahib consulted with his wife, and they both agreed to the marriage proposal. However, the extended family members of Mir Naasir Nawab Sahib^{ra} were outraged. They thought that the age difference between the two was far too great. The Promised Messiah^{as} was around 49 years old and his bride to be was only 18, but the parents of Sayyidah Nusrat Jahaan^{ra} still approved to marry her to the Promised Messiah^{as}. The marriage ceremony was held in 1884 and was a very simple affair. The *nikah* [marriage] was performed by Maulavi Nazeer Husain and the *haq mehar* [dowry] was fixed at 1,100 rupees.

The Promised Messiah^{as} always treated his wife with the greatest love and respect. He had a very high regard for her feelings. On a few occasions, Hazrat Nusrat Jahaan^{ra} would remark with pride that her arrival into the home of the Promised Messiah^{as} had started the period of blessings in his life. The Promised Messiah^{as} agreed with these remarks.

She was a very pious lady. The most important thing in her life was observance of the five daily prayers. It was this reliance on prayer which helped her through the troubled times when the enemies of the Promised Messiah^{as} were ferocious in their abuse. Under these trying circumstances, Hazrat Nusrat Jahaan^{ra} proved to be an unwavering source of support and solace to the Promised Messiah^{as}.

Her complete devotion to Allah was the reason for her forbearance. What greater emotional trial can a mother face

than the death of a young child? Hazrat Nusrat Jahaan^{ra} experienced this tragedy five times.

It was due to this forbearance that in one revelation God spoke to the Promised Messiah^{as} and said 'I am with you and your wife.'

God had revealed to Promised Messiah^{as} that he was the Messiah who had been promised to the world. This claim was supported by various verses of the Holy Quran, traditions of the Holy Prophet^{sa} of Islam, and visions and revelations of many great Muslim saints, as well as the religious and historical records of the past.

God also revealed to him that he had been raised in the spirit of past prophets. God made him announce that he was the Messiah for Christians, Mahdi for Muslims, Krishna for Hindus, Buddha for Buddhists and a counterpart of all the previous prophets. He was a Redeemer for the whole of humanity.

His claim to be the Messiah and Mahdi brought a huge storm of opposition from Muslims, Christians, and others. The so-called learned among the Muslims issued *fatwas* [decrees], declaring him as a *kaafir* [infidel]. In fact, all the enemies joined hands to oppose the Promised Messiah^{as} and to destroy his cause. They used similar tactics as used by the opponents of the Holy Prophet^{sa}. Life was made significantly harder for his followers. They were intimidated, ex-communicated, and families were forcibly separated from

each others. The Promised Messiah^{as} was drawn into litigation and falsely charged with heinous crimes.

The Promised Messiah^{as}, on the other hand, intensified his efforts in proclaiming the truth of Islam and removing the doubts and clarifying the accusations made against him and Islam. His writings gained momentum and he entered into many debates in defence of Islam with his opponents.

God Almighty had assured him of his final victory and gave him the glad tidings that the whole world would enter the fold of Islam through his Movement.

On 22 January 1886 the Promised Messiah^{as}, Hazrat Mirza Ghulam Ahmad^{as}, went to Hoshiarpur to spend forty days praying to Allah. He stayed on the upper floor of Sheikh Mehr Ali's house. The Promised Messiah^{as} spent the entire time in solitude. He devoted his time to the remembrance of Allah. It was in this period of prayer that he received the prophecy of a son being born to him. The prophecy described in great detail the characteristics that the child would have. The child would be extremely intelligent yet meek. He would be filled with both secular and religious knowledge. He would grow rapidly in stature and his fame would spread all over the world.

On 12 January 1889, the Promised Messiah^{as} established the Ahmadiyya Movement in Islam. This was also the date when that Promised Son, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, was born.

The Prophecy

On 20 February 1886 the Promised Messiah^{as} made a remarkable prophecy. This prophecy related to the birth of a son who would have grand spiritual attributes. The prophecy described in detail many of the characteristics that the son would have.

The Promised Messiah^{as} mentioned that he had been told by Allah that his son would be a sign of Allah's mercy and an answer to the prayers of the Promised Messiah^{as}. His son would be a key to the success and victory of the Promised Messiah's^{as} Jama'at. The Promised Messiah^{as} foretold that his son would be handsome and pure. He would be blessed with a great intellect. He would be invested with the spirit of God and would be free from all impurity.

He also mentioned that his son would have a tremendous presence and grace. He would be blessed with greatness and wealth. With the blessings from Allah, his purpose of life was to heal many of the disorders that were prevalent in society. The Promised Son would grow to be extremely intelligent and brilliant. He would be humble yet majestic. His birth would be greatly blessed and he would enjoy the protection of Allah throughout his life. He would play a key role in releasing those held in bondage, be it spiritual or physical, and his fame would spread to the corners of the earth.

The Early Years

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was born on 12 January 1889 around 10 o'clock in the evening. He was lovingly nicknamed *Mian* by his parents. In those times it was customary for a maid to be employed to look after a child. The maid who was appointed to look after him had been very ill but she had not told anyone. Eight of her children had already passed away due to an illness they contracted through her breast milk. The maid, without seeking permission from the parents, gave some of her milk to Mian Mahmud^{ra}. This led to the illnesses infecting the blood of Mian Mahmud^{ra}. From the age of 2 to 12 Mian Mahmud^{ra} remained very ill. Sometimes he would get a fever, while at other times he would suffer from coughing fits. The doctors said that it was unlikely that he would survive very long, but the doctors were not aware of Allah's promise. Allah had promised that the chosen one would live for a long time and his fame would spread all over the world.

Mian Mahmud^{ra} was a favourite of his parents, but they took his upbringing and discipline very seriously. The Promised Messiah^{as} and his wife continuously strived to make him a model Muslim. They were forever observant of anything that could harm his upbringing. One day Mian Mahmud^{ra} shot a parrot whilst out hunting. The Promised Messiah^{as} told Mian Mahmud^{ra} that a Muslim is not forbidden to eat a parrot, but there are some animals that are



Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} in his early age

beautiful to look at. In other words, he was taught at an early age that even though certain things were not forbidden, the Holy Prophet^{sa} did not prefer to eat them.

On one occasion Mian Mahmud^{ra} asked one of his little brothers whether he preferred to gain knowledge or wealth. The Promised Messiah^{as} was standing close by and overheard the question. He immediately said to his children that neither wealth nor knowledge would be of any use unless one was blessed by Allah.

In 1895, Haafiz Ahmadullah Nagpuri started teaching Mian Mahmud^{ra} the Holy Quran and on 7 June 1897 he had his *Aameen* ceremony. The Promised Messiah^{as} was very grateful to Allah that his young son was beginning to benefit from the treasures contained in the Holy Quran despite his illnesses.

Mian Mahmud^{ra} went to the local district school in Qadian. In 1898 he transferred into the Ahmadiyya Talim-ul-Islam School, which was recently set up. The school and its hostel were both located in the town of Qadian and were built of simple sun-baked bricks. An area of 50 acres had been purchased to house a mosque, school, and hostel. The mosque was named Masjid Noor and was built with funds acquired largely by the efforts of Mir Naasir Nawab^{ra}. Amongst others Mian Mahmud^{ra} was taught by Hazrat Sayyad Muhummad Sarwar Shah^{ra}. One day this teacher asked Mian Mahmud^{ra} whether he, like his father the Promised Messiah^{as}, also had dreams and revelations

from Allah. Mian Mahmud^{ra} replied that he did see many dreams, but one recurring dream was that he was commanding a large army. The teacher understood this to mean that one day Mian Mahmud^{ra} would lead the Jama'at started by his father, the Promised Messiah^{as}.

Mian Mahmud^{ra} was married at the tender age of 14 to Hazrat Sayyidah Mahmudah^{ra}. She was the daughter of the eminent Hazrat Dr. Khalifah Rasheed-ud-Din^{ra}.

During the lifetime of the Promised Messiah^{as} he had developed a strong desire for religious services. When the Promised Messiah^{as} appealed to the youth to come forward to serve Islam, Mian Mahmud Ahmad^{ra} was one of the first volunteers. He formed Anjuman Tash'heezul-Azhaan and started a magazine by the same name. Even at this early age, highly convincing and silencing replies to the criticism against Ahmadiyyat flowed from his pen. The Jama'at in those days had very little funds so Mian Mahmud's wife donated her jewellery to the Jama'at so that the magazine could be published.

In 1908, when Mian Mahmud^{ra} was only 19 years old, tragedy struck and he lost his dear father, the Promised Messiah^{as}. Mian Mahmud^{ra} understood the true importance of his father's death. The Promised Messiah^{as} had accomplished so much during his lifetime for the sake of Islam but there was a lot of work that still needed to be completed. He stood by the body of his father and made a pledge:

Even if all the people abandon you, I will stand alone against the whole world, without care for any opposition or enmity.

He pledged that he would carry on the Promised Messiah's^{as} work regardless of any sacrifice or harsh realities that he would have to face in fulfilling this task.

Mian Mahmud's Devotion to Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra}, Khalifatul Masih I

Hazrat Mirza Ghulam Ahmad, the Promised Messiah^{as} and Mahdi died after a short illness in Lahore on 26 May 1908. He had received repeated visions from God informing him that his death was near, and he had informed the Jama'at of the details of these visions. Even with this prior knowledge his death was shattering for the Jama'at.

Before the funeral prayer of the Promised Messiah^{as} all members of the Jama'at present in Qadian, unanimously elected Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} as a *Khalifah* and took the oath of allegiance at his hands. This was in accordance with the will laid out by the Promised Messiah^{as}. This prompt acceptance of the wishes of the Promised Messiah^{as} ensured that the Jama'at remained under steady and wise stewardship.

Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} was considered to be the closest friend and confidant of the Promised Messiah^{as}. He was an eminent physician and was a wise counsellor.

Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} used to say that there was no one who obeyed him as much as the sons of the Promised Messiah^{as}. Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} had a deep love and affection for Mian Mahmud^{ra}. He considered him to be the future of the Jama'at. He personally taught Mian Mahmud^{ra} the meaning of the Holy Quran. He took great interest in his upbringing. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} once related:

Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} would not let me read the text of the Holy Quran out aloud as I had a delicate throat. He would read it himself and then translate it while I just listened. He would then give a commentary on certain points. He also taught me the Hadith, and Haafiz Raushan Ali^{ra} would join us in that lesson. Haafiz Sahib was very intelligent and would ask a lot of questions to which Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} would give full explanations. On one or two occasions I also asked a question and received an explanation from Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra}. On the third occasion that I asked

a question Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} replied Mian, Haafiz Sahib is a *maulavi* type of person, he asks questions, and I answer him whatever I know. You are a servant of God and so am I. The defence of Islam is your responsibility as well as mine. You should reflect and find the answers.

This episode shows just how highly Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} regarded Mian Mahmud^{ra}. Even though Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} was very learned and wise he felt that only God could teach Mian Mahmud^{ra}.

In 1912 Mian Mahmud^{ra} went to Egypt and then onto Saudi Arabia where he performed the Hajj. He met the leader of Makkah and asked him to pay particular attention to the cleanliness around the Ka'bah.

On Friday 13 March 1914, Hazrat Khalifatul Masih I^{ra} passed away. The next day Mian Mahmud^{ra} was elected *Khalifah*. He thus became the Second Successor to the Promised Messiah^{as}.

Family Life

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} would go through the house of Hazrat Amma Jaan^{ra} (his mother) on to Masjid Mubarak to lead prayers. On his return from

the mosque he would spend some time with Hazrat Amma Jaan^{ra}.

He always showed utmost respect and affection for Hazrat Amma Jaan^{ra}. He would, in most of his travels, take her with him. She would be extremely worried if he was late in coming home from a journey. On one occasion when he was late Hazrat Amma Jaan^{ra} took up a soft twig and as he entered she softly touched the young Khalifah with the twig saying, 'Don't be late again. It worries me to death.' This was a natural outburst of a worried mother and showed her love for him.

When, some years later, Hazrat Amma Jaan^{ra} died in Rabwah, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad's^{ra} desire was to bury her in Qadian next to her husband the Promised Messiah^{as}. A request was made to the Indian embassy for her funeral procession to be allowed to bury her in Qadian. It was a very rare case that a Pakistani citizen would be allowed to be buried in India if the death did not occur there. The Indian authorities informed the Jama'at that special permission had been granted and that the Government of India had agreed to issue visas for 20 people to accompany the body for burial in Qadian. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} did not accept this offer, and he told the Jama'at that in view of Hazrat Amma Jaan's status and position some 10,000 Ahmadis were needed to accompany her for burial in Qadian.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad's^{ra} time

was in great demand by all around him. For this reason his children generally did not disturb him. However, there were many occasions where they managed to share moments with him. These moments were mainly centred around the few holidays that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} took with his family. A number of these trips were to the beautiful Indian countryside and to Kulu Valley in particular. The Kulu Valley is situated very close to the River Beas. This valley was a haven for birds and they used to gather there in the thousands.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} naturally had an immense love for all of Allah's creations. He would often take two or three of his children at a time on a boat as close as possible to the birds without disturbing them. These boat trips often took many hours because Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} did not want to disturb the birds. They would stay close to the birds for a long time observing them in their natural habitat. Hazrat Mirza Tahir Ahmad^{rta} was one of his children who was fortunate enough to go on these trips. He commented that on these trips he felt truly close to his father.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} would also take his children for shooting and hunting. He himself was a skilful marksman and a proficient hunter. He would hunt only for the food his party needed and would then, on many occasions, set about cooking some of his prize for the family.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} had a very refined taste in food. He preferred eating fresh bread that was crispy on the outside but very soft in the middle. He had an acute sense of smell and if for any reason he disliked the aroma or taste of anything he was eating he would stop immediately. He would not voice any displeasure nor would he ever reprimand his cook. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, despite the pressure upon him, was not a perfectionist. He was very careful not to demand too much from his children nor his workers.

He accepted that everyone made mistakes and rarely was annoyed. In fact, there were very few things that would upset him. One of these was when people tried to cover up their mistakes with lies; he could not tolerate falsehood. He never intruded on his children and was not overly strict with them, but he would be very angry with his children if they missed any of the daily payers.

The children of the Khalifah were treated with great respect by the majority of the Jama'at. There were some people who tried to show their love by showering them with gifts. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was very particular on this matter. One instance that highlights this was when Hazrat Mirza Tahir Ahmad^{ra} brought home a new bike. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was aware that young Tahir did not have enough money to buy a new bike. He asked him if the shopkeeper had given the bike to him for free. If so, the bike should be returned or

paid for in full. Hazrat Mirza Tahir Ahmad^{ra} explained to his father that he had bought the bike in instalments from the shop and the shopkeeper had advertised in the newspaper highlighting these instalment packages.

Despite his extraordinarily busy life, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} would find time to spend with his own children and the children of his close family. He would collect children in a room and narrate stories. The stories were not from any book. He used to make them up as he spoke. These stories had some lessons which were woven in. He understood that every second of his time with the children was very precious and so always tried to impart some knowledge to these children whilst entertaining them. He believed that lecturing a child continuously was not the correct way to bring up a child. It was far better to get the child's attention through other means and then slowly teach the child the difference between good and bad. The session ended with mothers or servants carrying some children who had dozed off and were fast asleep.

Majlis Khuddam-ul-Ahmadiyya

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} always had a special place in his heart for the youth of the Movement. It was this concern for the youth that led him, as early as

the age of 14, to start an organisation for youngsters called *Tash'heezul-Azhaan*.

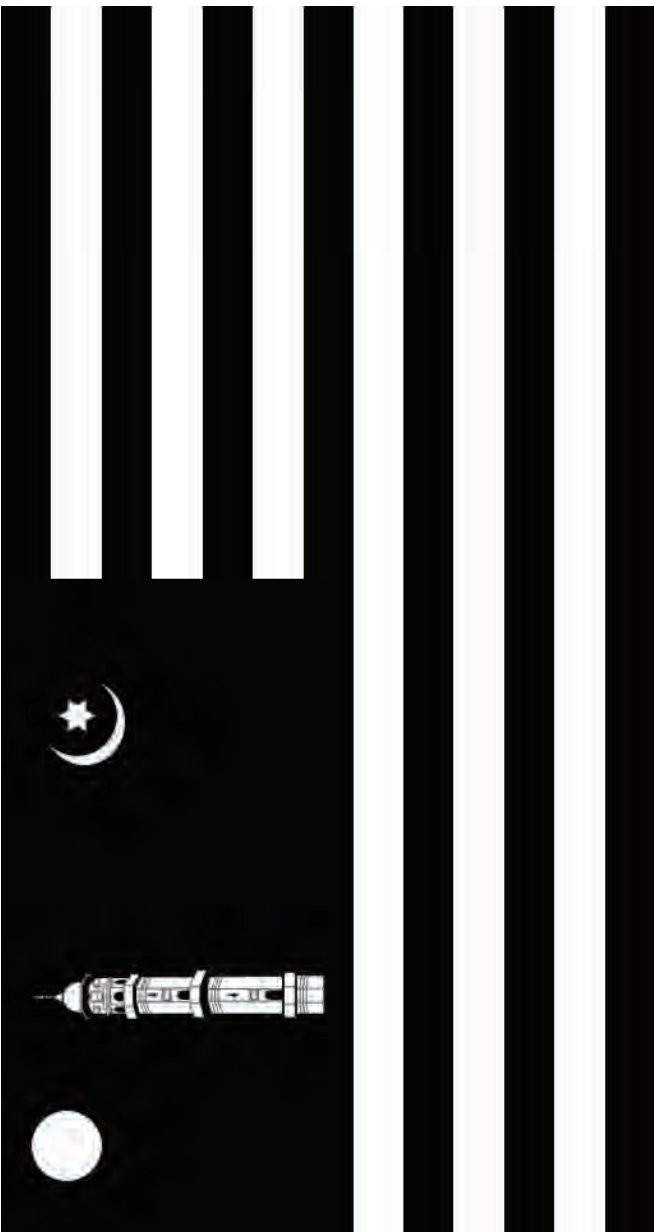
In 1938, ten young men approached Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} and asked his permission to set up a youth organisation within the Jama'at. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} thought it was a great idea and readily agreed to it. This group met at the house of Sheikh Mahboob Alam Sahib on 31 January 1938. Here they elected Maulavi Qamar Deen as Chairman and Sheikh Mahboob Sahib as Secretary. Four days later, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} officially named this organisation Majlis Khuddam-ul-Ahmadiyya and approved the list of office bearers. Initially, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} viewed this organisation as a halfway house for those young men who were not fully immersed in Jama'at activities. At first it was not compulsory for all young men to join the organisation, but in February 1940, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} decreed that all young men between the ages of 15 and 40 must sign up to Majlis Khuddam-ul-Ahmadiyya. The first *Ijtemaa* that was held by Majlis Khuddam-ul-Ahmadiyya was in 1938 on the occasion of the annual Jalsah Saalaanah in Qadian. This *Ijtemaa* had one item on its agenda, it was a speech by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} in which he said:

The success of a nation is dependent on its youth. If

the youth of a nation become true custodians of its traditions then that nation can survive for centuries upon centuries. However, if the generations of the future are negligent then a nation can never achieve success.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} took a very keen interest in the running of Majlis Khuddam-ul-Ahmadiyya. He instructed his staff that if, on any occasion, an official of Majlis Khuddam-ul-Ahmadiyya came to his office to seek his guidance on matters, then Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} would stop his work and attend to the needs of the official. After the Second World War and traumatic events of partition between India and Pakistan in 1948, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} assumed the presidency of Majlis Khuddam-ul-Ahmadiyya. He felt that the youth had been through so much pain and anguish due to the World War and the subsequent partition of Pakistan from India that his guiding hand was needed at the grass roots level to help rebuild the foundation. Many of the office bearers had sought his permission to stay on as *darvesh* [devotees] in Qadian and, as such, were not fully able to communicate with the new headquarters in Rabwah. He kept this title of President for six years.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} did not just offer advice to Majlis Khuddam-ul-Ahmadiyya, he led by example. There were many occasions where he would



Majlis Khuddam-ul-Ahmadiyya Flag

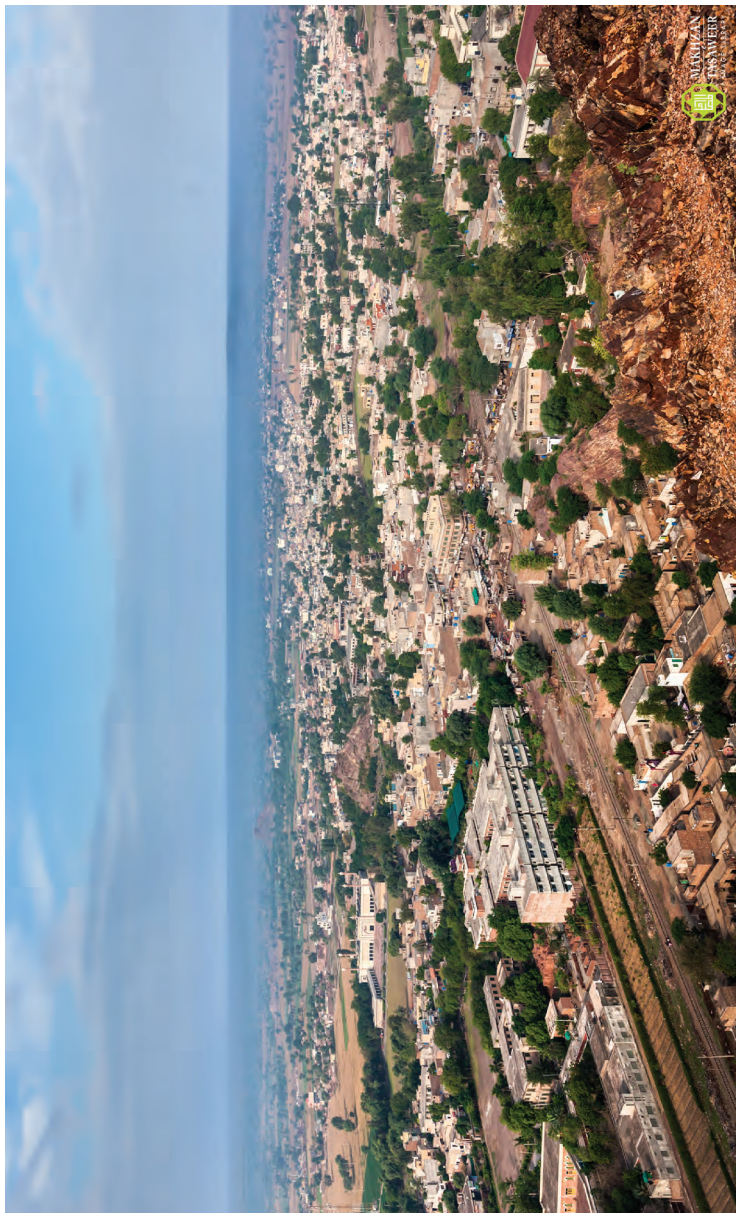
fully participate in *Waqaar-e-Amal* [Dignity of Labour] activities.

Rabwah

Rabwah is a town built on a track of barren land devoid of water and vegetation of any kind. Yet it has emerged as a flourishing centre of culture, learning, industry, and commerce over a very short period. This is a testament to the determination and discipline of the settlers of this lovely peaceful town.

It lies on the Lahore-Sargodha road six miles from Chiniot across the River Chenab towards Sargodha. It is the famous river around which Punjabi consciousness revolves. The Chenab River is formed by the confluence of the Chandra and Bhaga Rivers at Tandi located in the upper Himalayas in India. It flows through the Jammu region of Jammu and Kashmir into the plains of the Punjab. The total length of the Chenab is approximately 960 kilometres. The Chenab River holds the same significance for the people of the Punjab as the Rhine holds for the Germans, or the Thames for the English.

The railway track passes through the centre of town cutting the town into two halves. Initially it comprised an area of just over 1,000 acres. It has grown rapidly since then as



Rabwah

more and more people have settled in the town. The town now stretches over 8 square miles.

The foundation of Rabwah was laid by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} on 20 September 1948. In 1941, whilst in Qadian, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} saw a dream in which the town of Qadian was under attack. The enemy occupied the town, forcing the local inhabitants to flee and take refuge on an elevated ground somewhere under the sun. The dream was published in December 1941 in the Jama'at's daily newspaper the *Al-Fazl*.

After the migration to Pakistan Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} started to look for a suitable place for the community to settle down. He consulted Chaudhry Aziz Ahmad, an Ahmadi who was a judge in the town of Sargodha and was familiar with the surrounding areas. He recommended to Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} that the Jama'at should purchase an area of land, which was the property of the government. The area of land was approximately 1,000 acres and it lay between Sargodha and Chiniot.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} asked two people to go and visit the site and report back on its suitability and feasibility to be the next centre for the Jama'at headquarters. The two were Nawab Muhammad Din, a retired Deputy Commissioner and Chaudhry Asadullah Khan, an advocate from Lahore. Chaudhry Asadullah Khan

was the son of an eminent Lawyer, Chaudhry Nasrullah Khan, who had devoted his life to the Jama'at. Asadullah was the younger brother of Sir Chaudhry Muhammad Zafrulla Khan, the first Foreign Minister of Pakistan, President of the United Nations, and Chief Justice at the International Court of Justice at the Hague.

The two visited the site and reported back to Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} that the site was feasible and recommended that if Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} agreed, then the Jama'at should look to purchase it. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} then requested Nawab Muhummad Din to acquire the lease from the government. Nawab Sahib worked tirelessly and eventually succeeded in concluding negotiations with the government to purchase the lease. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was so pleased with Nawab Sahib's efforts that he remarked:

The credit for establishing a new centre in Pakistan goes to the Nawab Sahib. So long as the Jama'at exists the Ahmadis will continue to pray for Nawab Sahib and his achievement will ever remain fresh in their hearts.

Towards the end of 1947 Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} visited the site and remarked:

The place of refuge which I saw in my dream... is studded with rocky hillocks. This location is desolate, whereas the place I saw was lush and green. Maybe it will become so through our efforts.

On 6 September in a meeting to recommend a name for the new place, Hazrat Maulana Jalal-ud-Din Shams^{ra}, who was later the Imam of the Fazl Mosque London and the Missionary in Charge of the UK, mentioned that 'Rabwah' was mentioned in the Holy Quran as the place of refuge granted by Allah to Hazrat Isa^{as} (Jesus) and his mother Mary^{ra}. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} approved the name *Rabwah* and formally announced it to the Jama'at on 20 September 1948.

The plans of the town were approved by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} and he proceeded to lay the foundation stone of the first mosque on 3 October 1949. This mosque now stands within the confines of the Fazl-e-Umar hospital.

The lack of water was a major problem, but subsequent explorations did locate water in the lower lying areas of Rabwah and, over time, all the facilities required by a growing town were sourced and implemented.

All the necessities of life were also made available. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} himself said of Rabwah:

I am astonished and wonder what was the force that led us to you and rehabilitate you, a place even the government failed to inhabit. Seeing Rabwah, one is reminded of the time when Allah the Almighty commanded Prophet Abraham^{as} to rebuild Ka'abah with the help of his son Ishmael.

Ahmadiyyat in the UK

In 1891 the Promised Messiah^{as} wrote a book entitled *Izaala-e-Auhaam* ['The Removal of Misconceptions']. In it he wrote:

We believe in the rising of the sun from the West, but it has been disclosed to me in a vision that the meaning of the rising of the sun from the West is that the Western countries, which from ancient times have been shrouded by the darkness because of their disbelief in Islam, will be illuminated by the sun of truth and will partake of Islam.

These words signified that the West was destined to embrace the message of the Promised Messiah^{as}. The Promised Messiah^{as} wrote to many prominent members of British society to invite them to the fold of Ahmadiyyat and Islam. He also sent a special treatise entitled *Tohfa-e-Qaisariyyah*

[A Gift to the Queen] to Queen Victoria on the occasion of her golden jubilee. These efforts by the Promised Messiah^{as} soon bore fruit. In 1913, the first dedicated missionary to the UK, Maulana Chaudhry Fateh Muhammad Sayyal, arrived and rented an apartment at 4 Star Street in London. One of the first achievements under the Khilafat of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was the purchase of a house and grounds in 1914 at 63 Melrose Road in London. This was the first Ahmadiyya Muslim Mission outside of the Indo-Pakistan Subcontinent.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} first came to the UK in August 1924. His mission was twofold, firstly to address the Great Conference of Living Religions held at Wembley in September 1924 and secondly, to lay the foundation of the Fazl Mosque (also known as the London Mosque).

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} accepted the invitation by the organisers of the conference to attend and began preparations for the long journey by road, sea, and rail from Qadian to London. He decided to take 12 of his companions with him on the journey. He also requested Sir Chaudhry Zafrulla Khan^{ra} who was already in England to meet him.

The journey was a long and arduous affair through many different countries. He met the Prime Minister of Italy, Benito Mussolini enroute.

His arrival in London was greeted with great fanfare by

A GIFT FOR THE QUEEN



An English Translation of the Book, Tobja-e-Qaisariyyah, by
HADRAT MIRZA GHULAM AHMAD
THE PROMISED MESSIAH & MAHDI

A GIFT FOR THE QUEEN

HADRAT MIRZA GHULAM AHMAD

A GIFT FOR THE QUEEN

THE DIAMOND JUBILEE of Her Majesty Queen Victoria was celebrated with great pomp and show in June 1897 throughout British India. Since the purpose of the advent of the Promised Messiah¹ was to propagate the Unity of God and His message, He had to appear in the world to give His message to the world. He appeared in the world, *Tobja-e-Qaisariyyah*, on Mar. 25, 1892. In addition to celebrating Her Majesty, the Promised Messiah² made the following points with great subtlety and wisdom:

- Truthfulness of the Holy Prophet Muhammad³.
- A proposal for Her Majesty to organise a conference of great religions.
- A proposal for Her Majesty to clear Hadrat 'Isa' (Jesus) of the accusation of having been cursed.
- A strong plea for Her Majesty to clear Hadrat 'Isa' (Jesus) of the accusation of having been cursed.
- An undertaking to show a sign of his own truthfulness, provided that Her Majesty would agree to accept his message in case of fulfilment—adding that he would accept death penalty if he is unable to show a convincing sign.

We are honoured to publish the English translation of the booklet on the auspicious occasion of the Diamond Jubilee of Her Majesty Queen Elizabeth II.

NO ISLAM SPECIAL EDITION



AHMADIYA MEDIA CENTER

the London and national press; many articles and photographs were printed.

The house in which the party was staying became a hive of interest and activity. Visitors arrived at all hours and many interviews were granted by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. Sir Chaudhry Zafrulla Khan^{ra} acted as an interpreter for Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. Though Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} possessed a good knowledge of English and had no difficulty following conversations, he was still quite shy of expressing himself in English.

The session of the conference that included the address of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was scheduled for 23 September, Chaudhry Zafrulla Khan^{ra} read the address of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} in the Great Hall of the Imperial Institute in South Kensington. The hall was filled to capacity. The address made a tremendous impact and received a standing ovation lasting for several minutes. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was then requested to address the final session of the conference. He delivered an address in Urdu for approximately half an hour after which Maulavi Muhammad-Din translated to English.

During his stay in England, he laid the foundation stone of the Fazl Mosque. On this occasion, in addition to the British elite, prominent citizens and officials including ministers, ambassadors, diplomats, and other dignitaries from

Japan, Syria, Czechoslovakia, Ethiopia, Egypt, America, Italy, Australia, and Hungary participated. After an absence of 4 months he returned home with unique and tremendous success.

The Fazl Mosque stands on a one acre site in London. This site was purchased for the sum of £2,223. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} initiated the funding of the London Mosque on 7 February 1920, when he called upon the Jama'at to contribute towards the building of a mosque. The majority of the money needed was raised by the ladies of the Jama'at in India. Many of them sold their wedding jewellery and other precious items that they owned. This sacrifice was given even though the vast majority of these women knew that they would never be able to see the mosque that their donations were helping to build on foreign soil. Yet their sheer devotion to the Jama'at made them sacrifice to the highest degree. The mosque was opened on 3 October 1926 by Sir Abdul Qadir.

Quranic Wisdom

Allah had granted Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} a deep knowledge and understanding of the Holy Quran. He had said that there were hundreds and thousands of truthful realities of the Holy Quran which Allah

has disclosed to him with His special grace through intuition and revelation.

He had also declared that he was bestowed with such a meaningful wisdom of the Holy Quran that, if anyone criticised the Holy Quran, he would convincingly silence and satisfy him through the Quran alone. He had many a time challenged others who wrote commentaries on Quranic wisdom.

In a public gathering in Delhi in 1944 he reiterated his challenge about the interpretation of the truths and wisdom of the Holy Quran and declared:

I do claim now again, and again, that even if thousands of scholars assembled to compete with me in writing commentaries of the Holy Quran, the world would accept and acknowledge that my commentary was unique in wisdom of divine and profound insights.

His peers and, amongst them, his worst enemies became convinced of the superiority of his Quranic knowledge. Maulavi Zafar Ali Khan, Editor of the *Daily Zamindar* Lahore, an eminent Muslim leader, writer, and a bitter opponent of Ahmadiyyat, while addressing other opponent groups mentioned:

Listen with your ears wide open! You and your



The Holy Quran

accomplices could never compete with Mirza Mahmud till the Day of Resurrection. Mirza Mahmud has the Quran with him and a deep knowledge of it. What do you have? You have never read the Quran even in your dreams.

Another one of his peers wrote the following about him:

May Allah reward the Imam Jama'at-e-Ahmadiyya's effort towards worldwide publication of the Holy Quran and its wisdom and also for the propagation of Islam in all corners of the Earth. In lieu of this let us overlook all other matters. The learned manner in which he has interpreted in detail the truth and wisdom of the Holy Quran is really unique.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} wrote many books but perhaps his greatest books were his *Tafseer-e-Sagheer* and *Tafseer-e-Kabeer*. These are commentaries on the Holy Quran spread across several volumes. They are precious monuments of his love and labour to explain the unmatched beauties of the Holy Quran and its abiding message. A great part of this work was done when he was not well. He spent many long hours working at Jabba to escape the unbearable heat of the plains in the scorching summer months.

The Statesman

As early as 1917, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was involved in international affairs. In those days India was still a British colony and as such was ruled by the British Government. In a session of the British Parliament on 20 August 1917 it was announced that the transfer of some of the responsibilities for the government of India will be passed to the Indians. In this regard a delegation of officials from the British Government came to Delhi for further discussions on how to move the process forward.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was invited by the British delegation to present the views of the Jama'at that he led. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} had prepared an address but despite being conversant in English he asked Chaudhry Muhammad Zafrulla Khan^{ra} to present the address to the delegation. The address was very warmly received by the British and they fully supported many of the points contained within it. The senior members of the delegation, the Secretary of State for India, and the Viceroy, then held separate meetings with Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} where he expounded his views. All parties were fully satisfied with the discussions.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} followed in the Promised Messiah's^{as} footsteps and was very strict in making sure that the Jama'at complied with the laws

established by the government of the time. He generally had no complaint against the authorities but on certain occasions where he felt the Jama'at was being unfairly treated he would get upset. One such occasion was when he felt that the security and growth of the Jama'at was under threat; this led him to set up the Tahreek-e-Jadeed Scheme.

Through this important scheme many Ahmadiyya Muslim Missions were established throughout the world. This scheme was based on twenty-seven demands and contained comprehensive provisions in order to: establish the Oneness of God, restore the dignity of the Holy Prophet^{sa}, prove the truth of Islam, and establish a righteous society.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} started the campaign by asking for funds of 27,500 rupees from the Jama'at. The Jama'at in one and a half months made the full contribution and in the first year 103,000 rupees were collected for this cause.

Initially, this scheme was optional and for three years only. It was later made into a permanent scheme and the preaching activities were extended to many other countries.

Kashmir

The history of Kashmir is long and littered with injustice and pain.

During the 1920s there were many protest marches



Tahreek-e-Jadeed Offices in Rabwah

conducted by the people of Kashmir. These demonstrations were held to protest the harsh and cruel treatment they were subjected to. The ruler of Kashmir was then a young man called Hari Singh. He had just been crowned ruler of the state after the death of his father and was thirty years old. Hari was advised to respond with a heavy hand to the protests and this resulted in the loss of many lives. The Muslims in other parts of India had great sympathy for their brothers in Kashmir but had no idea what to do about the situation until Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} decided to enter the fray.

In 1931, he wrote a series of articles outlining the plight of the Kashmiri Muslims and exhorted all Muslims in India to help their brothers. He also warned the rulers that their unjust treatment would lead to their downfall.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} called on the leaders of all Muslim parties and groups to convene a conference in which the problems in Kashmir could be discussed.

The leaders convened a conference in Simla and established the All India Kashmir Committee. The purpose of this committee was to support the rights of the people of Kashmir. The leaders, which included such famous names as Allaamah Iqbal, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} as the first President. In the years to come, Allaamah Iqbal was to be recognised as a great poet and philosopher of the East.



Hazrat Khalifatul-Masih II with members of Kashmir Committee Sialkot (1931)

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was very reluctant to take this position because of the doctrinal differences between Jama'at-e-Ahmadiyya and the rest of the Muslims of India. He thought it better that someone who would be more acceptable to the mullahs of India, as well as the political leaders, should be elected as President. Allaamah Iqbal made a forceful and passionate speech at the conference. He stated that there was only one person in India who was capable of initiating any change in the Kashmiri situation and that was Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}. He argued that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} had a dedicated and honest Jama'at behind him who would answer any calls by their Imam with great enthusiasm and complete integrity. Only Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} and his Ahmadiyya Jama'at had the required resources in terms of being able to raise a volunteer group along with legal and financial resources.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} accepted the position and galvanised the Jama'at for the task ahead. They first looked to provide immediate relief for the poorest people in Kashmir and provide legal assistance for the many people who had been unfairly imprisoned. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} then set about forming political representation for the Muslims of Kashmir.

The work of the All India Kashmir Committee under his Presidency made a direct impact on the British who were

the ultimate rulers of India. The Viceroy commissioned a report to look into the points raised by the Committee. The report and its recommendations were limited to what the British thought they could persuade the Kashmiri rulers to accept. Some of these recommendations were accepted by the rulers of Kashmir and for the first time in many years the people of Kashmir had a little relief and, more importantly, there seemed to be light at the end of the tunnel.

But unfortunately for the people of Kashmir this ray of light was about to be stubbed out. Even though Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} was re-elected to the position of president unanimously and unopposed, at the next year's election there was an undercurrent of discord. There were members whose hatred for the Ahmadiyya Community was greater than their love for the Muslims of Kashmir. These members requested that the post of president should be held by a non-Ahmadi. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} again stated to the committee that this discord between them would undo the good work of the Committee thus far and offered his resignation to try and reunite the parties.

Maulana Sayyid Habeeb, a member of the committee made the following comment on the resignation:

In my opinion, the resignation of Mirza Sahib amounts to the death warrant of the Kashmir Committee.

Allaamah Iqbal, one of the main perpetrators of the discord, was elected President. His Presidency lasted for one meeting!

The situation remained the same for the people of Kashmir for the next few years, but as partition of India loomed, the Kashmir problem took on another dimension. The government of Pakistan asked for volunteers to assist the Pakistani army in the defence of Kashmir.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} and the Ahmadiyya Community made a substantial contribution in terms of both men and money towards its defence. Most of the other Muslim groups stood aside and did not offer the Muslims of Kashmir any assistance. In fact, groups such as Jama'at-e-Islami publicly voiced their opposition to any help being provided to the Kashmiri people.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} initially dispatched fifty Ahmadis under the command of his own son Mirza Mubarak Ahmad to defend certain positions.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} then raised a battalion size force at the request of the Pakistani Government. This force was sent to the Kashmir border. The force was three thousand strong and included Hazrat Mirza Bashir-ud-Din Mahmud Ahmad's^{ra} sons and nephews. The force was named the 'Furqan Force' and it established a very high reputation for discipline, courage, bravery, and the spirit of sacrifice. The Commander-in-Chief of the Pakistan Army, General Sir Douglas Gracy, wrote a letter to Hazrat

Mirza Bashir-ud-Din Mahmud Ahmad^{ra} to express his appreciation of the Jama'at's sacrifice. In the letter he stated:

Your battalion was composed entirely of volunteers who came from all walks of life, young peasants, students, teachers, and men in business. They were all enthused with the spirit of service for Pakistan. You accepted no pay or publicity for the self sacrifice for which you volunteered. Yours was a noble cause.

In Kashmir you were all allotted an important sector, and very soon you justified the reliance on you and you nobly acquitted yourself in battle against heavy enemy ground and air attacks, without losing a single inch of ground.

The Fulfilment of the Prophecy

In 1944, Allah the Almighty informed Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} that he indeed was the Promised Son. He was granted this glad tiding in a dream whilst he was staying in Lahore with a friend, Sheikh Bashir Ahmad. The contents of the dream left him in no doubt that he had to declare this fulfilment of the prophecy to the Jama'at. So, on 28 January 1944, he related his dream to the Jama'at in detail. He again made the announcement in Hoshiarpur on 20 February 1944.



Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul-Masih II^{ra}

Not only was the prophecy remarkable in its detail but its fulfilment was equally awe-inspiring. As a young child he suffered great illnesses. Medical facilities in Qadian were very basic and it was only Allah's grace that enabled this young child to live a healthy and long life as prophesized. His early health problems had put a great strain on him and, as a consequence, he did not have much academic success in school. Yet his achievements in writing and speaking in defence of Islam and other secular matters pushed him onto the international stage. Even his fiercest enemies conceded his wisdom and understanding of the Holy Quran and other matters. This again was part of the promise that Allah had made.

His unparalleled intelligence and intellectual ability was fully exhibited throughout his Khilafat. Everyone who met him was awestruck by his humility and deep love of Islam and humanity. People joined the fold of Islam and Ahmadiyyat in droves under his Khilafat.

His fame has spread to all corners of the earth in line with the prophecy. He also enjoyed Allah's protection throughout his long and illustrious life.

The fulfilment of every aspect of this prophecy has proved conclusively the truth of the Promised Messiah^{as}. The fulfilment of the prophecy was impossible without the guiding hand of Allah. There were many detailed aspects of the prophecy and if even one of them had not been fulfilled,

then the prophecy would have been declared false as would the entire claim of the Promised Messiah^{as}.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} had many outstanding qualities. His achievements have marked him out as a guiding light in the renaissance of Islam, and will continue to shine as one of the greatest divine bounties bestowed upon the international Ahmadiyya Muslim Community by the hand of God Almighty Himself.

QUESTIONS

QUESTION 1: Describe aspects of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad's^{ra} early family background.

YOUR REPLY: _____

QUESTION 2: Instead of answering Mian Mahmud's questions, why do you think Hazrat Haaji Hakeem Maulavi Noor-ud-Din^{ra} replied that 'the defence of Islam is your responsibility as well as mine'?

YOUR REPLY: _____

QUESTION 3: Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} said that 'the success of a nation is dependent on its youth'. What do you think this means?

YOUR REPLY: _____

QUESTION 4: Why was a new Ahmadiyya Jama'at centre established in Rabwah and how was the land obtained?

YOUR REPLY: _____

QUESTION 5: Describe the dream of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} had about Rabwah prior to its establishment.

YOUR REPLY: _____

QUESTION 6: Describe two of the objectives achieved during Hazrat Mirza Bashir-ud-Din Mahmud Ahmad's^{ra} visit to London in 1924.

YOUR REPLY: _____

QUESTION 7: What role did Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} play in fighting the injustices in Kashmir and what was the outcome?

YOUR REPLY: _____

QUESTION 8: Name the two commentaries of the Holy Quran written by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}.

YOUR REPLY: _____

QUESTION 9: Throughout the life of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} name a few examples of how he established his love for the Holy Quran.

YOUR REPLY: _____

QUESTION 10: Describe the grand prophecy fulfilled in the person of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}.

YOUR REPLY: _____

ACTIVITIES

ACTIVITY NUMBER ONE

S	A	S	G	R	L	W	B	R	I	S	K	T	T	L
Y	L	C	I	R	A	U	Z	C	S	C	P	H	O	W
U	B	D	O	L	A	A	R	O	V	A	O	P	K	A
K	E	P	K	I	V	M	G	I	P	L	E	M	L	L
T	T	I	E	I	G	H	M	H	Y	R	I	S	A	A
N	N	G	P	G	I	P	I	A	S	P	N	S	I	T
G	O	T	H	V	A	L	A	I	R	X	D	M	S	A
Y	U	R	Z	U	O	L	A	Z	Z	Q	I	U	R	B
B	Q	V	T	S	X	N	L	P	Q	A	A	G	H	H
E	X	Q	O	H	D	L	W	I	P	D	T	H	C	T
Q	W	P	I	H	P	Q	C	O	V	I	O	A	H	H
J	H	A	R	A	B	I	C	I	C	A	S	L	C	T
Y	Q	N	A	R	U	Q	L	Q	G	N	X	W	G	O
W	P	J	Y	O	I	W	O	T	W	O	D	J	I	P
N	U	Z	M	Z	F	L	H	K	P	K	L	B	O	M

GOOD LUCK finding the words in the word search puzzle!

Mughal

Arabic

Quran

Village

Persian

Swim

North

Logic

Ride

India

philosophy

Brisk

Qadian

Grammar

Walking

Batala

Holy

Sialkot

ACTIVITY NUMBER TWO

One of the unique qualities of the Promised Son^{ra} mentioned in this book was his deep love for understanding the meaning of the Holy Quran. Choose any *Surah* from the Holy Quran to study in depth. You can do this by reading the translation and the commentary. The links below might prove useful for you:

1. English Translation with Short Commentary:
www.alislam.org/quran/tafseer/guide.htm
2. English Translation with Five Volume Commentary:
www.alislam.org/quran/tafseer/guide.htm

Chosen Surah: _____

Write down some of the key points from your chosen Surah: _____

ACTIVITY NUMBER THREE

Imagine you are being interviewed by a journalist about the prophecy regarding the Promised Son. Below are the questions the journalist is asking, write down how you would respond to them:

Journalist: If I understand correctly, Hazrat Mirza Ghulam Ahmad^{as} spent a number of days praying in solitude. Could you tell me in which year this took place. Please provide some details of this event, including the prophecy that he received?

Your reply: _____

Journalist: What were the characteristics of the child?

Your reply: _____

Journalist: Can you tell me the name of the Promised Son and any nicknames that he was given?

Your reply: _____

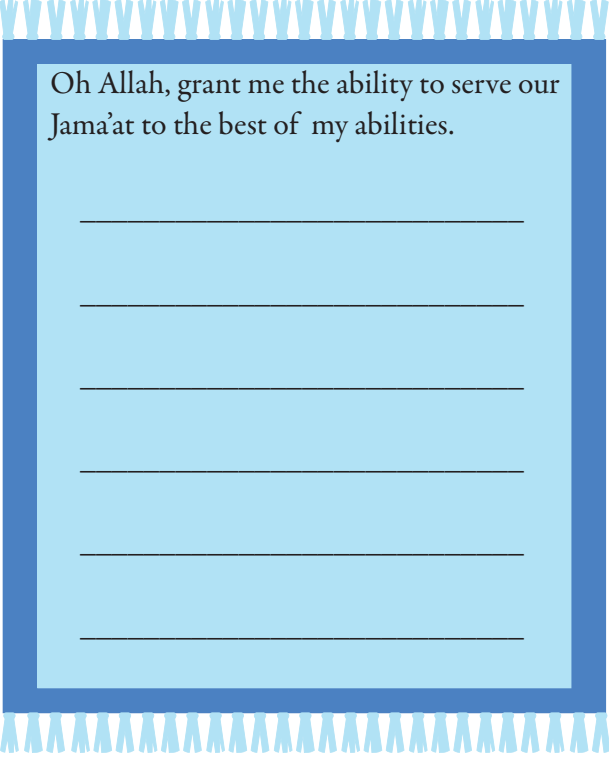
ACTIVITY NUMBER FOUR

An example is given in the book of Mian Mahmud (The Promised Son's nickname) shooting a parrot when he was younger. He was taught by his father that although certain things were not forbidden, the Holy Prophet^{sa} did not prefer to eat them. Can you think of some other animals that may not be forbidden for us to eat, but are preferred not to be eaten? Either write their names in the box below, or draw them:



ACTIVITY NUMBER FIVE

The Promised Messiah^{as} taught all of his children that neither wealth nor knowledge was of any use, unless one was blessed by Allah. Fill the prayer mat below with things you could pray for that may help you gain Allah's blessings. An example has been given to help you get you started:



Oh Allah, grant me the ability to serve our
Jama'at to the best of my abilities.

ACTIVITY NUMBER SIX

At a young age the Promised Son^{ra} was already writing replies to allegations against the Jama'at in a very convincing manner. Try to write a reply to the following criticism using our Jama'at literature in your response. Make sure you include what was said at the very first Khuddam *Ijtemaa*:

Allegation: It is obvious that these days Islam preaches nothing but hatred. The Muslim youth are so corrupt!

Your response: _____

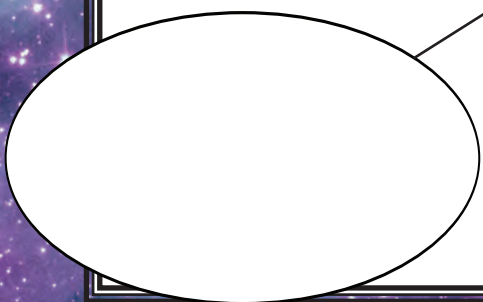
Why not forward your reply to your local Tabligh Secretary or the Media Department to see if it can be printed?

EXTENSION ACTIVITY

Once a week, scan a newspaper or the news online and see if there are any negative comments made about Islam. Try to write a reply and forward it to your local Tabligh Secretary or Media Department. Make sure you write to Huzoor^{aba} for prayers and update Huzoor^{aba}!

ACTIVITY NUMBER SEVEN

The majority of the funds raised for the Fazl Mosque in London, UK were due to the financial sacrifices of Ahmadi women. The property that was purchased is where our beloved Khalifah currently resides. Research financial sacrifices in the Jama'at by asking members of your family, your local Imam Sahib, using Jama'at books and www.alislam.org etc. Add your findings to the mind map below:



The Promised Messiah^{as} has said: 'No one is asked to lay down his life. This is not the time for offering the ultimate sacrifice, rather it is the time to spend out of one's means.'

ACTIVITY NUMBER EIGHT

Are the following statements True or False:

1. The Tahreek-e-Jadeed Scheme was based on ten demands. TRUE / FALSE
2. Allaamah Iqbal was elected the first President of the All India Kashmir Committee. TRUE / FALSE
3. The Ahmadiyya Muslim Community assisted the Pakistani Army in defending Kashmir. TRUE / FALSE
4. The Furqan Force consisted of 3,000 men. TRUE / FALSE
5. The Promised Son's fame spread to a few countries. TRUE / FALSE
6. In 1944 Hazrat Mirza Bashir-ud-Din Mahmud Ahmad related a dream to the Jama'at. TRUE / FALSE

ACTIVITY NUMBER NINE

‘In my opinion, the resignation of Mirza Sahib amounts to the death warrant of the Kashmir Committee.’

Explain in your own words who said the above and what it refers to:

ACTIVITY NUMBER TEN

As Ahmadi Muslims we are enjoined to have allegiance to the country we live in. Write a poem, or a short motivational speech, about the importance of pledging allegiance to one's country using examples from the life of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}.

ANSWERS TO ACTIVITIES

ACTIVITY NUMBER ONE

S	A	S	G	R	L	W	B	R	I	S	K	T	T	L
Y	L	C	I	R	A	U	Z	C	S	C	P	H	O	W
U	B	D	O	L	A	A	R	O	V	A	O	P	K	A
K	E	P	K	I	V	M	G	I	P	L	E	M	L	L
T	T	I	E	I	G	H	M	H	Y	R	I	S	A	A
N	N	G	P	G	I	P	I	A	S	P	N	S	I	T
G	O	T	H	V	A	L	A	I	R	X	D	M	S	A
Y	U	R	Z	U	O	L	A	Z	Z	Q	I	U	R	B
B	Q	V	T	S	X	N	L	P	Q	A	A	G	H	H
E	X	Q	O	H	D	L	W	I	P	D	T	H	C	T
Q	W	P	I	H	P	Q	C	O	V	I	O	A	H	H
J	H	A	R	A	B	I	C	I	C	A	S	L	C	T
Y	Q	N	A	R	U	Q	L	Q	G	N	X	W	G	O
W	P	J	Y	O	I	W	O	T	W	O	D	J	I	P
N	U	Z	M	Z	F	L	H	K	P	K	L	B	O	M

ACTIVITY NUMBER EIGHT

1. The Tahreek-e-Jadeed Scheme was based on ten demands. FALSE
2. Allaamah Iqbal was elected the first President of the All India Kashmir Committee. FALSE
3. The Ahmadiyya Muslim Community assisted the Pakistani Army in defending Kashmir. TRUE
4. The Furqan Force consisted of 3,000 men. TRUE
5. The Promised Son's fame spread to a few countries. FALSE
6. In 1944 Hazrat Mirza Bashir-ud-Din Mahmud Ahmad related a dream to the Jama'at. TRUE

GLOSSARY

Aameen A term which literally means, 'so let it be' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen'.

Darvesh Title for each of the 313 Ahmadi Muslims who stayed behind in Qadian, India to safeguard Ahmadiyya properties after partition, when most of the Community's members migrated to Rabwah, Pakistan. (Pl. Darveshaan) Refers also to Sufi order ('whirling dervishes').

Fatwas A ruling on a point of Islamic law or belief given by an recognized authority.

Hadith A saying of the Holy Prophet Muhammad^{sa}. The plural is *ahaadeeth*.

Haq Mehar Settlement by the husband on his wife in marriage.

Hazrat/Huzoor Terms of respect

used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: his/her Holiness, Worship, Eminence, etc.

It is also used for God in the superlative sense.

Ijtemaa A gathering of members of an auxiliary of the Ahmadiyya Muslim Community, such as Majlis Khuddamul Ahmadiyya, in which educational and sports competitions are held.

Jalsah Saalaanah Annual Gathering. A yearly convention of all Ahmadi Muslims generally at the national level.

Jama'at 'Community'. Refers here to the Ahmadiyya Muslim Community.

Ka'aba The holiest site in Islam, the mosque in Makkah.

Kaafir Disbeliever. Refers to those who do not believe in the fundamental tenets of Islam.

Khalifah Caliph is derived from the Arabic word *khalifah*, which means 'successor'. In Islamic terminology, the word righteous *khalifah* is applied to one of the four *khulafaa'* who continued the mission of Hazrat Muhammad^{sa}, the Holy Prophet of Islam. Ahmadi Muslims refer to a successor of the Promised Messiah^{as} as Khalifatul-Masih. *Khulafaa'* is the plural of *khalifah*.

Khilafat The institution of successorship in Islam.

Mahdi Literally means 'Guided'.

Majlis Organization; refers to an auxiliary of the Community, generally Ansarullah, Khuddamul Ahmadiyya, or Atfalul Ahmadiyya.

Makkah Birthplace of the Holy Prophet Muhammad^{sa}, site of the Holy Ka'abah, and location of the Hajj pilgrimage. It is the holiest city in Islam.

Maulavi 'My master'. Used for Muslim religious clerics.

Naazir-e-Aalaa Chief Director. Title given to the head of the Sadr Anjuman Ahmadiyya, which is the central executive body of the worldwide Ahmadiyya Muslim Community.

Nikah Pronouncement of marriage.

Qaazi Judge. May refer to a judge in general, or one appointed to arbitrate within the Ahmadiyya Muslim Community's Qazaa department.

Surah A chapter of the Holy Qur'an.

Tabligh Proselytization (verb). Also, title of a department entrusted to convey the message of Islam and Ahmadiyyat.

Tafseer A commentary of the Holy Qur'an.

PUBLISHER'S NOTE

Salutations are recited out of respect when mentioning the names of Prophets and holy personages. These salutations have been abbreviated and inserted into the text where applicable. Readers are urged to recite the full salutations for the following abbreviations:

- sa *sallallaahu 'alaihi wa sallam*, meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{sa}.
- as *'alaihis-salaam*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{sa}.
- ra *raziyallaahu 'anhū/'anhaa/'anhum*, meaning 'Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiah^{as}.
- rta *rahmatullaah 'alaihi/'alaihāa/'alaihim*, meaning 'Allah shower His mercy upon him/her/them', is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{saw} or of the Promised Messiah^{as}.

