Celebrating Hundred Years of Ahmadiyya Khilafat

Qadian

The Birthplace of Ahmadiyya Khilafat
Celebrating Hundred Years of Ahmadiyya Khilafat

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The *Al-Nahl* (pronounced annahl) is published quarterly by Majlis Ansarullah, USA, an auxiliary of the Ahmadiyya Movement in Islam, Inc., U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A.

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And thy Lord has inspired the bee, saying, ‘Make thou houses in the hills and in the trees and in the trellises which they build, ‘Then eat of every kind of fruit, and then pursue submissively the paths prescribed by your Lord.’ There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely, in that is a Sign for a people who reflect. (The Holy Qur’an, 16[Al-Nahl]:69-70)
Message of Hadrat Mirza Masroor Ahmad, Khalifatul-Masih V (May Allah be his support) at the completion of the hundred years of the Ahmadiyya Khilafat

My Dear Members of the Jama'at,
Assalamu Alaiukum Wa Rahmatullahi Wa Barakatuhu.

Today [the 27th May, 2008], one hundred years of Khilafat-i-Ahmadiyya have come to their completion. This day draws our thoughts to the history of the Ahmadiyya Muslim Jama'at, spread over a period of more than one hundred years, as well as of the time when according to the prophecy of the Holy Prophet (peace and blessings of Allah be on him), a chosen servant of Allah, by His command, made the announcement on March 1889 about the foundation of this Holy Community. The objectives of his mission and that of the establishment of the Jama'at were to establish the relationship between God and man, to teach mankind to submit to one God, to strive for establishing Tauhid (Unity of God) in the world, and, having united all the nations of the world into one Ummah (nation), gather the whole mankind under the banner of the Holy Prophet (peace and blessings of Allah be on him) and to draw the attention of mankind to recognizing and respecting the mutual rights of man.

The person whom God, having bestowed on him the titles of the Imam, the Messiah and the Mahdi, had sent to the world, successfully carried out his mission with the support and help of Allah for almost nineteen years—since the foundation of the Jama'at and the first Bai'at in 1889 until 1908 when he passed away—in spite of all kinds of opposition and unfavorable circumstances with such expeditiousness that every adversary who opposed this Champion of Allah suffered ignominy and disgrace.

According to the laws of Allah, everyone who comes to this world has at last to leave it—and that person, the chosen servant of Allah and the true lover of the Holy Prophet (peace and blessings of Allah be on him), always remained, in accordance with the Sunnah of his Master (peace and blessings of Allah be on him), eager to meet his most Exalted Friend. Almighty Allah who had sent this servant of His as Imam Akhiruzzman [the Promised Imam of the latter days], while indicating to him that the time of his death was approaching, consoled him by assuring him that though his end was near, yet [He would not let his mission remain unfulfilled], because in accordance with His proclamation He had Himself raised him as the Imam of the latter days: So my dear one, O you who are extremely anxious for the establishment of My Tauhid (Unity) in the world and the sovereignty of My beloved Prophet (peace and blessings of Allah be on him), do not worry about how your mission will be fulfilled after your death.

Remember that according to the prophecy of the Holy Prophet (peace and blessings of Allah be on him), which is endorsed by Me, Khilafat in the footsteps of Prophethood will be established and will last till the end of the world. Thus after you pass away, it is this very Institution of Khilafat by means of which I shall once again initiate the plan for the establishment and stability of My last Shari'ah in the world. Thus, after this reassurance by Almighty Allah, the Promised Messiah (peace be on him), addressing the Jama'at, wrote:
“This is the Way of God. And since He created man on the earth, He has always been demonstrating this Way by helping His Prophets and Messengers and granting them predominance, as He says: kataballahu la-aghlibanna ana wa rusul [58:22], that is, God has ordained that He and His Prophets shall prevail.

And by predominance is meant that, as Messengers and Prophets desire that God’s Ḥujjat (that is, His Will) is enforced on earth and no one is able to oppose it, so in turn God with His powerful signs brings to light their [of Prophets] Truth as well as the Truth which they [the Prophets] wish to propagate in the world and He lets them sow its seed with their own hands. However, He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And when they have done all they could do in the way of ridicule and reproach, then He reveals a Second Hand of His Power and creates such means by which the objectives which had to some extent remained incomplete are fully realized. Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second, at the time when, after the death of a Prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as far as the mission of the Prophet is concerned], and is convinced that it is the time when the community [of the followers of a Prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall.

Thus a person, who remains steadfast till the end, sees this miracle of God. As it happened at the time of Hadrat Abu Bakr Siddiq (may Allah be pleased with him) when the death of the Holy Prophet (peace and blessings of Allah be on him) was considered untimely and many ignorant Bedouins turned apostate.
The companions (may Allah be pleased with them) of the Holy Prophet (peace and blessings of Allah be on him), too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq (may Allah be pleased with him) and showed for the second time the manifestation of His Power and thus Islam, which was about to fall, was supported by Him and He fulfilled this promise of His which was given [in the verse]: wa lumakkinanna lahum dīnahumulladhirta ḍālahum wa layubaddilannahum minba’di khaufihim amnā [24:56], that is, after the fear we shall firmly re-establish them." (Risala Al-Wasiyyat, Ruhani Khaza’in, Vol. 20, pp. 304, 305)

Again, he wrote;

“So dear friends! since it is the Sunnatullah (the way of Allah), from times immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His old-established Sunnat (practice). So do not be grieved on what I have said to you; and nor your hearts should be distressed. For it is essential for you to see the second Manifestation, too, and its coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, then God will send this second Manifestation for you which shall always remain with you as it is promised by God in Barahin-i-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God says: ‘I shall make this Jama’at who are your followers, prevail over all others till the Day of Judgment.’ Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and He is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world, and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as Manifestation of His Power and I am the embodiment of God’s Power. And after I am gone there will be some other persons who will be the Manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying.” (Risala Al-Wasiyyat, Ruhani Khazain, Vol. 20, pp. 305, 306)

At last, as he (the Promised Messiah, peace be on him) had said, the time came when he passed away to rest in the Presence of Almighty Allah and the heart of each and every Ahmadi was filled with fear and grief. However, because of the prayers of the believers, the earth and the heaven once again witnessed the fulfillment of the promise wa layubaddilannahum minba’di khaufihim amnā (And that He will surely give them in exchange security and peace after their fear, (Chapter 24, Verse 56), as it had been witnessed many times earlier. The great revolution that he (the Promised Messiah, peace be on him) had brought about with his advent was willed by Almighty Allah to
continue and be sustained through the great Institution of Khilafat.

At the death of the Promised Messiah (peace be on him), Maulana Abul-Kalam Azad wrote in the paper Wakil:

“That man, a very great man whose pen was magic and speech enchanting, the man who was the embodiment of the marvels of the mind—whose glance would cast a spell and whose voice was the clarion call of resurrection; one whose fingers were entangled with the live wires of revolution and whose fists were two charged batteries of electricity, the man who, for thirty years, caused an earthquake and storm in the world of religion; who sounded like the trumpet of doom and continued to awaken those who were deep in the slumber of mortal existence... The death of Mirza Ghulam Ahmad Sahib Qadiani is not something from which one may not draw any lesson and consign it to the passage of time, and be content. The persons who bring about revolutions in the religious and intellectual world do not always appear. These great 'sons' of history, the pride of mankind, very rarely visit this world, and when they do so they depart from it only after having brought about a revolution in it.” (Wakil, Amritsar, Tarikh-i-Ahmadiyyat, Vol. 2, p. 560)

Thus, Almighty Allah, having made non-Ahmadis confess about this revolution with their tongues and pens, showed that he (the Promised Messiah, peace be on him) had the special support and help of Allah.

But they did not realize that the Being who has extraordinary powers and works wonders and is the Almighty had promised that He would, through the bounty of Khilafat, continue the revolution brought about by the one who had the support and help of Allah.

And the whole world witnessed the truth of this at the time of the election of Khilafat when Hadrat Maulana Nuruddin (may Allah be pleased with him) was elected as Khalifatul-Masih I. In spite of the fact that the opponents of the Promised Messiah (peace be on him) were witnessing an organized and well-knit community founded by the Promised Messiah (peace be on him), and in spite of the fact that they had witnessed the scene of the establishment of Khilafat, they tried, by an organized effort, to put an end to the Jama'at—the Jama'at which was established by God Almighty Himself and about which He had promised,

“Udhkur ni'matī. Gharastu laka biyādī ṭamātī wa qudratī.” Call to mind My bounty. I have planted for you (the tree of) My Mercy and My Power with My own Hand. (Tadhkirah, p. 428)

Thus, in accordance with this promise, they were defeated in their plan like always, even though they went so far in the ferocity of their enmity and opposition that one paper wrote:

“If anyone asks us, then we are ready to truly say that if it is at all possible for Muslims, they should throw the books of Mirza not into the oceans, but into a burning furnace. They should not end the matter here, but see to it that in the future no Muslim or non-Muslim historian mentions his name in the history of India or that of Islam.” (Wakil, Amritsar, June 3, 1908, Tarikh-i-Ahmadiyyat, Vol. 3, pp. 205, 206)

But today the history of Ahmadiyyat bears witness to the fact—and the whole world knows it—that no one remembers the erstwhile opponents of Ahmadiyyat. Yet by the blessing of Khilafat, Ahmadiyyat is flourishing in the world and millions of people devotedly profess Ahmadiyyat, or the
true Islam.

The enemies of Ahmadiyyat crossed the limits of their absurd talk so much so that one paper, Curzon Gazette, wrote the following to which Hadrat Khalifatul-Masih I (may Allah be pleased with him) referred in his first speech of Jalsa Salana:

“Now nothing is left in Mirzā’ees. Their head has been cut off. One man who has been elected as their Imam is not capable of doing anything except that he would teach you (the Ahmadis) the Quran in a mosque.”

(Tarikh-i-Ahmadiyyat, Vol. 3, p. 221)

Remarking on this, Hadrat Khalifatul-Masih I (may Allah be pleased with him) said:

‘Subhanallah (Glory belongs to Allah), this is the most important task and has priority over all. May Allah grant me the opportunity to carry it out.’

Unfortunately some prominent members of the Jama’at, too, did not appreciate the status of the office of Khilafat. Conspiracies continued to be hatched. But the tree planted by the hand of God continued to grow. According to the promise made by God to the Promised Messiah (peace be on him), the community, comprising small and devoted followers of the Promised Messiah (peace be on him), went on increasing and no effort to inflict loss on the Jama’at could succeed.

When the time of the second Khilafat came, some prominent members of the Anjuman (Governing Body) openly and resolutely opposed the Institution of Khilafat. But all such prominent people, overconfident and full of conceit as they were regarding their so-called knowledge, experienced and educated, could not match a young man of 25 years of age. Indeed such was his exalted station that no one could equal or surpass him with respect to his organizing the Jama’at, the organized expansion of its missionary work (Tabligh) by him, his moral and spiritual upbringing (Tarbiyat) of the Jama’at and the knowledge and deep insight of the Holy Quran he possessed.

Many a time the Jama’at had to face great suffering and severe opposition, yet, with the blessing of Khilafat, it continued to successfully move forward. A close look at the fifty years of the Khilafat of Hadrat Khalifatul-Masih II (may Allah be pleased with him) shows how remarkable and crowning were the achievements of this son of the Champion of Allah, the Promised Messiah (peace be on him).

After the death of Hadrat Muslih Mau’ūd (may Allah be pleased with him) the world of Ahmadiyyat was once again plunged into fear, but Allah, according to His promise, having replaced that fear with security and peace within a few hours, bestowed on the Jama’at the bright moon of the third manifestation of the Qudrat-i-Thāniyah (Second Manifestation, that is, Khilafat). In spite of the opposition of the then governments and in spite of the organized and united efforts of all Muslim sects (before and after the passing of a cruel law against Ahmadis [in Pakistan]) the caravan of Ahmadiyyat continued to advance, crossing the ever new landmarks of progress, one after the other, giving the message of love to the world, serving the poor of the impoverished nations, conveying to them the message of the Arab Prophet (peace and blessings of Allah be on him) and gathering them under his banner.

Then the time came when according to the Divine decree Hadrat Khalifatul-Masih III (may Allah’s mercy be on him), too, departed from this world to meet his Creator. Once again internal and external disorders and mischief arose. But, in accordance with the Divine Promise, the Ahmadiyya Muslim Jama’at was consolidated and strengthened through Khilafat-i-Rabi’ah (the fourth succession) and every mischief petered out of...
existence.

Allah, the Almighty, destroyed those who put constraints on the Jama'at under the provision of a cruel law and who claimed that they would once for all root out ‘the cancer of Ahmadiyyat.’

Because of this law, which had been passed by the government of Pakistan, the Khalifa of the time had to migrate. But this migration opened new vistas for the progress of Ahmadiyyat. Once again we saw the fulfillment of the promise made in gharastu laka biyadī... Avenues for the missionary work of the Jama'at were opened which had once looked like a remote possibility. During the time of the fourth Khilafat, Allah, through MTA (Muslim Television Ahmadiyya), fulfilled His promise to the Promised Messiah (peace be on him) that [Urdu] meñ terī tablígh ko zamīn ke kīnāroñ tak puhūchāōn gā, “I shall carry your message to the ends of the world,” confounding the reason of man. If we look at our limited means and the way in which this channel began, then the words of Tasbīḥ (Glorification) and Taḥmīd (Praise) of Almighty Allah naturally flow from our—believers’—lips. Today, this channel has, from east to west, from north to south, silenced every opponent of Ahmadiyyat. Thus God revealed, through the MTA the voice of the man spreading the message of Truth to the homes of those who had wished to totally incapacitate the Khalifa of the time. Today, through it, the spiritual food (Mā‘īdah) of the ‘Ilm-i-Kalām of the Promised Messiah (peace be on him) (that is, his teachings, his knowledge and his arguments in support of the truth of Islam and for the refutation of the tenets of other faiths and creeds) as well as that of the last Sharī’ah of God Almighty—the Noble Quran—has reached every home with the grace of Allah.

In accordance with the law mentioned in the verse kullu man ‘alaihā fān [All that is on it (earth) will pass away, Chapter 55, Verse 27] Hadrat Khalifatul-Masih IV (may Allah’s mercy be on him) passed away. And at the time of his death, the whole world witnessed that the eyes of the MTA cameras relayed a scene through satellite to every home around the world. The scene was amazing both for Ahmadis and non-Ahmadis.

Ahmadis rejoiced that Almighty God had replaced their fear with security and peace, and others wondered at how those people and that Jama'at, which they had been trying to destroy for hundred years, had continued to prosper and progress. One opponent openly admitted, “I do not believe you to be in the right. But after having seen this, I have to confess that God by His actions has testified that He is with you.”

I am a humble person and am not very knowledgeable, yet, Allah the Almighty has united at my hand the whole Jama'at. Everyday, the relationship between me and the community grows stronger and stronger. The world thought that perhaps I would not be able to look after the Jama'at and that they would see the end of it [the Jama'at] for which they had been waiting for the last 100 years. But they forgot that this tree has been planted by God Almighty. No human being is responsible for planting it and making it flourish. Rather whatever is happening is happening because of the Divine promises and support. And Almighty Allah is fulfilling the promise made to the Promised Messiah (peace be on him) in the revelation “I am with you and with those whom you love.”

Thus, this is the Divine decree. This is the promise made by the very God Who does not make false promises—the promise that those dear ones of the Promised Messiah (peace be on him) who, in accordance with his injunction, have embraced the second Manifestation of the power of Allah, it is they who will gain supremacy over the world because God is with them. God is with us.

Today, 100 years of this second Manifestation of Allah’s Power (Khilafat)
have come to their completion. And everyday we experience the fulfillment of the above mentioned promise made by Allah to the Promised Messiah (peace be on him) with a renewed glory, as I have mentioned above in the short historical account of the Jama’at. Thus, it is the obligation of each and every Ahmadi that he and she by remaining attached to the second Manifestation of Allah should strive, mustering all his and her capacities, to fulfill the mission of the Promised Messiah (peace be on him). Today, we have to bring all of Christianity under the banner of the Holy Prophet (peace and blessings of Allah be on him); we also have to bring the Jews under his banner and we have to bring all the Hindus and the followers of other religions, too, under his banner. We have also to unite all the Muslims of the world through attachment to the Khilafat-i-Ahmadiyya at the hand of the Promised Messiah and Mahdi (peace be on him).

Ahmadis! who live in all parts of the world or in any country, hold fast to this fundamental objective which I have just mentioned above and fulfill the task which the Imam-uz-Zaman [the Promised Imam of the time], the Messiah and the Mahdi has entrusted to you by the command of Allah. He (the Promised Messiah (peace be on him), by stating that ‘this promise is about you,’ has placed on us this great responsibility. And promises are fulfilled only when the conditions which are attached to them are observed.

Believers of the Masih-i-Muhammadi [The Messiah of Muhammad (peace and blessings of Allah be on him)]]! dear ones of the Promised Messiah (peace be on him) and the flourishing branches of the tree of his being! rise up. Be ready to make any sacrifice required for the further strengthening of Khilafat-i-Ahmadiyya so that, by holding fast to the rope of Allah, you may spread, to the ends of the world, the message of the Holy Prophet (peace and blessings of Allah be on him), the Master and Mut‘a‘ (the obeyed one) of the Promised Messiah (peace be on him) with which Allah sent the Messiah of Muhammad (peace and blessings of Allah be on him).

Also convey the message to each and every person in the world that his or her survival depends on establishing a true relationship with the One and only God and that the peace of the world depends on joining the Jama’at of the Mahdi and the Messiah because today he alone is the standard-bearer of the true Islamic teachings regarding peace and security, the example of which is not found on the surface of the earth. Today to fulfill the mission of the Messiah of Muhammad (peace and blessings of Allah be on him) and to be united in faith in the Unity of God can only be achieved by remaining attached to Khilafat-i-Ahmadiyya. It is this by which men of God will bring about a spiritual revolution in the world.

May Allah enable each Ahmadi to convey with firm faith this beautiful Truth to every individual in the world.

Wassalam

Khaksar (Humble)
(Mirza Masroor Ahmad)
Khalifatul-Masih V

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**Color Salat Poster**

Arabic text, English transliteration and English translation are set in different colors for easy identification. Color pictures are included to identify different postures. Children, adults, and new Muslims, all can learn, revise and refresh their knowledge of salat. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances. This 18”x24” cardboard poster can be framed or displayed in mosques, homes, and in public buildings.

Please send $2 per copy to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905 with your mailing address and phone number. Majlis Ansharullah U.S.A. will pay the postage within the continental U.S.
Pledge at the Khilafat Centenary

*Taken by Hadrat Ameer-ul-Mu'minin on May 27, 2008*

Today, on completion of one hundred years of Khilafat-i-Ahmadiyya, we pledge on the oath of Allah the Exalted that we shall continue to try our utmost till the last breath of our lives to propagate Islam and Ahmadiyyat and to convey to the corners of the earth the name of the Holy Prophet Muhammad (peace and blessings of Allah be on him); and for the completion of this objective and this obligation we shall devote our lives for the sake of God and His messenger, and we shall offer the greatest possible sacrifices to keep the flag of Islam high in each and every country. We also pledge that we shall exert our best to safeguard and strengthen the institution of Khilafat till our deaths. And we shall exhort our coming generations to stay attached to Khilafat for ever to receive its blessings, so that Khilafat-i-Ahmadiyya remains safeguarded to the Last Day, and preaching of Islam constantly remains active, and that the banner of the Holy Prophet Muhammad (peace and blessings of Allah be on him) flies higher than all other flags! O our LORD GOD, grant us the ability to fulfill our pledge. Amin.
First Abode of the Ahmadiyya Khilafat—Qadian

Said the Messenger of Allah, peace and blessings of Allah be on him, Mahdi will rise from a town named Kar‘ah (Baharul-Anwar, Vol. 13, p. 33).

Foundations of Qadian were raised in 1530 during the reign of Babur (1483-1530), a Muslim ruler of India, when Mirza Hadi Beg, a chief of the Barlas Mughals coming from Samarqand, entered India with his family and 200 companions. After sojourn to Delhi, he settled in the uninhabited and desolate area of Majha in Punjab, about 70 miles east of Lahore (which is located at the eastern edge of today’s Pakistan). He was appointed as Qadi over a jurisdiction covering about 200 villages. Over the centuries which followed, the name of the town changed from Majha (related to majh, water buffalo) to Islampur, to Islampur Qadi Majhi, to Qadi Majhi, to Qadi, and finally to Qadian, town of Qadis (legalists/jurists).

The town served as the capital of the semi-state of about 200 villages. The mini-state weakened over time and was reduced to 80-85 villages under its jurisdiction by the time of Mirza Gul Muhammad, the great grandfather of Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him.

At one time, there was a wall around the town, about 20 feet high and wide enough for three bull-carriages. Four large structures over the wall housed around 1,000 mounted and foot-sentries. Guest house, the clinic of Hadrat Nuruddin, the Khalifatul-Masih I, may Allah be pleased with him, and press were built on the remains of this wall later. The wall had four doors to enter the town.

Ram Garhia Sikhs occupied the town in 1802. Among other buildings, the town library was destroyed. The family of the founders of the town was evicted of the town and sought refuge in a state in the Punjab.

Ranjit Singh defeated Ram Garhis and occupied the area some time after 1816. Ranjit Singh brought the exiles back around 1833-35 and restored some villages back to the family.

Hadrat Mirza Ghulam Ahmad, peace be on him, was born in the family in 1835, and grew up spending most of his time in the worship of Almighty Allah and self-learning of Islam.

At an early age he started defending Islam, authored his epic compilation of arguments for the sanctity of Islam, Barahin-i-Ahmadiyya, in this town and became known as a champion of Islam among the Muslims.

A map of the border area of Pakistan and northwest India appears on the opposite page. Green arrow in the middle points to the location of the town of Qadian where the Promised Messiah, peace be on him, was born and lived, and his body rests there in peace. Red arrows point to some other towns of importance to the history of Ahmadiyyat and Khilafat in the sub-continent.

Starting with north (top of the map), the tomb of Jesus (Hadrat Isa, peace be on him) is located in Srinagar. The Promised Messiah, peace be on him, for a short while lived in the town of Sialkot during his early youth. Hadrat Hafiz Nuruddin, may Allah be pleased with him, the first successor to the Promised Messiah, peace be on him, came from Bhera (upper half, left). Rabwah (upper half, left) is the new town built from ground up on a desolate tract of land by the Ahmadiyya Community as its worldwide headquarters after Khilafat moved to Pakistan in 1947. The Promised Messiah, peace be on him, was visiting Lahore (middle, left) when he expired. The Promised Messiah, peace be on him, spent 40 days in seclusion in Hoshiarpur (middle) leading the glad tidings of the birth of an illustrious son. Ahmadiyya Community was established with the first bai’at (pledge of allegiance) in Ludhiana (middle) on March 13, 1889. Delhi (bottom right) was a venue of debates, etc.
Hadrat

Mirza Ghulam Ahmad

The Promised Messiah and Mahdi
Peace be on him.

The Ahmadiyyah Khilafat is based on the prophethood of the Promised Messiah, peace be on him. The Holy Prophet Muhammad, peace and blessings of Allah be on him, prophesied reestablishment of Khilafat in Islam. The Promised Messiah, peace be on him, prophesied that his demise will be followed by Khilafat which will last for ever.

The Promised Messiah, peace be on him was born in Qadian and lived there most of his life except for brief periods of employment in Sialkot and short travels he undertook during his life. He took his last breath when he was on a trip to Lahore on May 26, 1908 and his body was brought to Qadian overnight.

He lived during a time when not only Muslims but all the great religions of the world were looking towards the heaven for the advent of a great savior promised to them centuries ago. Muslims were waiting for the return of Hadrat Isa, peace be on him, and Mahdi to join their hands to uplift Islam and bring to it the lost glory of yesteryear. The followers of the most populous and politically most powerful religion of that time, Christianity, were waiting for the return of Jesus to lift the believers up in a rapture and destroy the non-believers. So were Hindus waiting for their Krishna. Surprisingly, all these opposing religions had determined the same time for the advent of their saviors from their respective scriptures.

Allah the Almighty fulfilled His promise. He had made in the major known scriptures by selecting a devoted servant of the Holy Prophet Muhammad, peace and blessings of Allah be on him, to lead the world spiritually through the last millennia of world history.

Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, laid the foundations of the Ahmadiyya Khilafat during his lifetime by establishing his heavenly community in 1889. Before his demise, in his writing, The Will, he clearly indicated the establishment of Khilafat after him to continue his work and mission. He also prophesied that Ahmadiyya Khilafat will exist for ever. Thus, before his burial, the Ahmadis who had gathered in Qadian hearing the sad news of his demise, selected Hadrat Nuruddin, may Allah be pleased with him, as his successor and pledged allegiance to him unanimously. Thus was initiated the ever-living blessed institution of the Ahmadiyya Khilafat a hundred years ago in 1908 destined to flourish and progress through the vast future leading to the spread of Islam all over the world.
A view of Qadian (above). An example of architecture (left), Bait-ud-Du’a, room designated by the Promised Messiah, peace be on him, for supplications (below right). Gole Kamra (the round room) used for meeting with visitors and other purposes by the Promised Messiah, peace be on him (below, left).
Dar-ul-Masih

Residence of the Messiah

The Promised Messiah, peace be on him, had been informed in advance when the plague spread all around and wiped out many families and neighborhoods. The Promised Messiah, peace be on him, was given the promise of safety from the plague by Allah the Almighty, inni uthāfīzū kulla man ād-dār, that is, I will protect everyone in the house (Ad-Dār). This promise became a proof of the truthfulness of the Promised Messiah, peace be on him. This revelation also made his property known as Al-Dār (Addār), the house, or Dār-ul-Masīh (Dār al-Masīh), the house of the Messiah. A revelation in Persian said about his house, amn ast dar makān-i-muhābbat sarā-i-mā, there is peace in our abode of love (Translation from Tadhkirah, Muhammad Zafrullah Khan, The London Mosque, 1976, p. 294).

Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, was born in Qadian, in a room on the ground floor, in the ancestral family property, which came to be known as Al-Dār (Ad-Dār), the house, or Dār-ul-Masīh (Dār al-Masīh), the house of the Messiah, due especially to a revelation mentioned above. It is essentially the portion of the ancestral property owned by his father. It had numerous rooms and courtyards which served various functions. The buildings in the House of the Messiah were built with high quality bricks and materials, and still stand mostly in their original shape and condition, except for minor upgrade, repair and upkeep.

A large part of the early history of the Ahmadiyya Community, the trials and tribulations, the memories of the moments of joys and jubilations, and the truth of the Promised Messiah, peace be on him, revolves around these buildings.

During the time of the Promised Messiah, peace be on him, water was pulled out of wells, manually or using the labor of cattle. As the persecution mounted after his claim that he was the Promised Messiah, his access to the two nearby wells was curtailed. The Promised Messiah, peace be on him, made an appeal to his followers for funds for a well. The well was dug in the open space to the south of the room in which the Promised Messiah, peace be on him, was born. This well still exists though it is not used to draw water from it.

The room where the Promised Messiah, peace be on him, spent his youth in worship and remembrance of the Almighty has come to be known as Dār-ur-Riyādat, Abode of Worship. It is located to the east of the room he was born in, but on the second floor. He used to pull his food up through a window to the west of the room and used to give away most of it secretly to orphans, who had been advised to be present at the appointed time, by lowering it down to the street level through the window to the east of the same room. His worship, fasting and sacrifice resulted in the blessings of dreams and visions shown to him.

Each room in the compound has a special memory of the Messiah of this age. He used Bait-ul-Fikr (room to ponder) as his study and penned Barahin-i-Ahmadiyya in this room. It is to the north of Masjid Mubarak.

The Promised Messiah, peace be on him, laid the foundation of Bait-ud-Du’a, the house of prayers, on March 13, 1903. It is a small room, less than seven feet long and less than five feet wide. He used this room just for Prayers and supplications for the success and supremacy of Islam.

Gol Kamra (the round room) was used as guest house and meeting room in his early days.
Dar-ul-Masih entrance (left). Window to the room where the Promised Messiah spent his youth (top). His food was hoisted to this window most of which he gave away to orphans through the window on the other side. The well built after access to other wells in Qadian was curtailed (below).
During the latter part of his life, Mirza Ghulam Murtada, father of Hadrat Mirza Ghulam Ahmad, built Masjid Aqsa. Its construction started in 1875 and it was completed in June 1876. Mirza Ghulam Murtada expired on June 2, 1876.

The mosque was built on an elevated platform with small bricks, three doors, minarets on all four corners, a large dome flanked by two domes on its sides. Entrance was to the north. Inside covered about 425 square feet while outside about 1350 square feet. This original structure still exists. According to his wish, he was buried in a corner of the mosque which was identified by him before his demise. This mosque had a capacity of about 200 people.

Hadrat Mirza Ghulam Ahmad, the Promised Messiah, delivered the revealed sermon on April 11, 1900 (Khutbah Ilhamiyah) in this mosque.

With increase in the membership of the community of Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, the courtyard of the mosque was extended to the east enough to enclose the grave of his father, which originally was outside the courtyard, increasing the courtyard by 3,000 square feet, providing room for 2,000 additional worshippers. Minarutul-Masih was housed in the same extension later. The extension is distinguished by the white-flowered bricks. Water for ablution was provided from a well to the north built outside the mosque. The
extension enclosed the well also. Another entrance was added to the east.

The last annual convention during the life of the Promised Messiah was held in this mosque in 1907.

The second extension was carried out during the Khilafat of Hadrat Hakim Nuruddin, may Allah be pleased with him, during 1910 extending the building of the mosque and its courtyard to the south, more than doubling its size. Extension in the enclosed area required the addition of five doors. A room was built behind the mosque. Three rooms were built in the lower part of the mosque. Members volunteered and Khalifatul-Masih himself participated in the construction by carrying baskets full of building materials.

The courtyard was strengthened in 1934 and the tin from the verandah was used to cover the ablution area in the north.

Khalifatul-Masih II, may Allah be pleased with him, used a loud speaker for the very first time to deliver khutbah on Jan 7, 1938 in this mosque.

To accommodate the ever increasing needs of the community, three homes to the south were acquired, and the mosque was extended to the south in 1938. As the original structure was on an elevation, some rooms were built in the shallower area and the mosque was extended over them, and over a street.

Various improvements were made to the mosque in 1974, 1978 and 1979 during the third Khilafat.
Masjid Mubarak

The foundation of the Masjid Mubarak (Blessed Mosque) was laid in 1882/1883 by Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, before he established the Ahmadiyya Community. The initial main structure of the mosque was completed in 1883. The mosque has also been called Bait-udh-Dhikr (House of Remembrance [of Allah]).

The Promised Messiah, peace be on him, built the mosque under guidance from a revelation. It was built over a narrow street next to the room Bait-ul-Fikr which the Promised Messiah, peace be on him, used as his study where he carried out most of his writing activity. The street below led to Masjid Aqsa.

Inside, the building was divided into sections. Facing the Ka'bah, front section could hold two worshippers. Middle section could hold a couple of rows of a few worshippers each, six comfortably. The third section behind the second was similar to the second section. The last section was below the front sections and needed a couple of stairs to access. In the early days of the mosque, it was used to store ablution artifacts, later it saw other uses. This is the section where the sign of the splashes of red ink took place on July 10, 1885 in the presence of Maulawi ‘Abdullah Sanauri. In a vision of the Promised Messiah, peace be on him, Allah the Almighty shook His pen to get rid of extra ink from the tip of the pen which ended up in the physical world as red spots on clothes. This mosque also is a witness to another unique incident when a hypnotist, using his powers and training, focused his attention on the Promised Messiah, peace be on him, tried to scare him in an effort to
make a fool of him before his followers, but rather the hypnotist was himself frightened when he saw a lion leaping on him, and ran from the meeting.

After building Masjid Mubarak, the Promised Messiah, peace be on him, started offering all his Prayers in this mosque and offered his Prayers there the rest of his life. Thousands of people repented on his hands in this mosque and joined his heavenly Community.

During summer when the inside of the mosque was too hot, prayers were offered on its roof. The Promised Messiah, peace be on him used to take a seat on an elevated platform to the west and engage in discourses with the worshippers.

The Promised Messiah, peace be on him, received many revelations about the blessings of this mosque and received many revelations while in this mosque.

In the early days of the mosque, the Promised Messiah, peace be on him, himself made the call for Prayer (adhan) and led the Prayers. As the number of his followers increased, he delegated these chores.

The collaterals of the Promised Messiah, peace be on him, blocked the access to the mosque by building a wall in 1900 which caused great difficulties for the Promised Messiah, peace be on him, and his early followers. The case was taken to court and
the court decided on August 20, 1901 that the perpetrators demolish the wall with their own hands and pay monetary penalties. On the pleadings of his collaterals, Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, most graciously forgave the fiscal penalties imposed by the court on his collaterals with respect to the costs of the case and fines.

As the number of his followers increased, overflow of worshippers spilled into adjacent room and verandas. The Promised Messiah, peace be on him, expanded the mosque in 1907 towards south to provide additional space for worshippers.

During the Khilafat of Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (1889-1965), may Allah be pleased with him, the mosque was further expanded in June 1944 doubling the area to accommodate around 400 worshippers.

During the Khilafat of Hadrat Mirza Nasir Ahmad (1909-1982), may Allah's mercy be on him, repairs were undertaken during 1980-82.

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Mminaratul-Masih towers over the town of Qadian.

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Hadrat Hafiz Al-Hajj Hakim Maulawi

Nur-ud-Din

May Allah be pleased with him
The First Khalifah to the Promised Messiah, peace be on him

Hadrat Nuruddin, may Allah be pleased with him, was born around 1841 in Bhera (see map on page 5) and grew up there. His parents were Hafiz Ghulam Rasul and Nur Bakht. He was from the descendants of Hadrat 'Umar, may Allah be pleased with him, the second Khalifah to the Holy Prophet Muhammad, peace and blessings of Allah be on him, 34th in lineage, to be exact. He was the youngest of seven brothers and two sisters.

Bhera is an old town in the north of Pakistan near the river Jhelum.

He first visited Mecca when he was 24-25. He went to Mecca again during 1868-69 when he was about 30. He traveled extensively in search of knowledge, loved books, and had a large library. He was the royal physician to the maharaja of Jammu and Kashmir for many years (1877-1892).

He made his first visit to Qadian in 1885. He was one of the 75 attendees of the first annual convention (jalsa salana) held in Qadian on December 27, 1891. He was the first to make the pledge of allegiance with Hadrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him, on March 23, 1889. He settled in Qadian in 1893 at the direction of his spiritual leader, Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, and made Qadian his home permanently.

After the demise of Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, members of the Ahmadiyya Community, who had gathered in Qadian at the time, unanimously agreed to elect him as the first successor to the Promised Messiah, peace be on him, and pledged allegiance (Bai'at) to him on May 27, 1908 on the grounds of the Bahishti Maqbarah.

After becoming the Khalifah, he donated his property to the Ahmadiyya Community.

"His knowledge of Quran and Hadith is said to be unmatched by any other Islamic scholar of his time. His lectures on Quranic exegesis and Hadith were one of main attractions for visitors to Qadian. He also wrote rebuttals to Christian and Arya Samaj allegations on Islam." (Wikipedia, under Bhera)

During his period of Khilafat, the buildings of Masjid Nur, Ta'limul-Islam High School and its dormitories were erected.

He passed away on March 14, 1914 and was buried at Qadian in the Bahishti Maqbarah (celestial graveyard) next to his spiritual leader, Hadrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him.
Masjid Nur

Residence of Hadrat Nuruddin
Mirza Bashiruddin Mahmud Ahmad

May Allah be pleased with him

Second Successor to the Promised Messiah

The Promised Messiah, peace be on him, spent forty days in seclusion in the town of Hoshiarpur (see map on page 5). He spent these days in prayer and supplication. During this spiritual exercise, he was given the glad tidings of the birth of an illustrious son. This prophecy was fulfilled with the birth of Hadrat Mirza Bashirud-Din Mahmud Ahmad at Qadian in 1889.

The young Mirza Mahmud Ahmad lived with his father and grew up in Qadian. At the demise of the first Khalifah, he was elected as the second successor to the Promised Messiah, peace be on him, in 1914, by about 2,000 members who had gathered in Qadian hearing the news of the demise of Hadrat Hakim Nur-ud-Din, may Allah be pleased with him.

Hadrat Mirza Bashirud-Din Mahmud Ahmad, Khalifatul-Masih II, may Allah be pleased with him, left this temporary abode in 1965. He was Khalifah for more than half a century. The Ahmadiyya Community continued growing by leaps and bounds during this period as promised by the Almighty. The Indian sub-continent was partitioned into India and Pakistan in 1947. He decided to move the Khilafat headquarters to Pakistan and moved to Pakistan in 1947. Here we will mention only the addition in the building portfolio of the Community during his stay in Qadian. The rest will be mentioned, In-Sha-Allah, in the next issue on Rabwah.

The Promised Messiah, peace be on him, had started the construction of the landmark Minaratul-Masih (the Minaret of the Messiah) but it had not been completed. On 27 Nov 1914, during the very first year of his Khilafat, construction work started again under his direction. A special kiln was constructed in the garden of the Promised Messiah, peace be on him, to provide bricks for the construction of the minaret. The minaret was completed in 1916. Sides were plastered with marble from Ajmer.

In accordance with the wishes of Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, large clocks were added on four of its sides during 1931-32 that chimed every hour. Original gas lights were replaced with electric lights in 1935. In 1938-39, white marble plaster was applied.

During the Khilafat of Hadrat Mirza Bashir-ud-Din Mahmud Ahmad (1889-1965), may Allah be pleased with him, Masjid Mubarak (the blessed mosque) was further expanded in June 1944 doubling the area to accommodate around 400 worshippers.

In 1916, Dar-ul-Bai‘at, the building in the
Nur Hospital (above) and initial offices of Sadr Anjuman Ahmadiyya (below).
town of Ludhiana (see the map on page 5) where the Promised Messiah, peace be on him, laid the foundation of the Ahmadiyya Community on March 13, 1889 by conducting the first bai’at (pledge of allegiance), was repaired under the direction of Hadrat Mirza Bashirud-Din Mahmud Ahmad, Khalifatul-Masih II, may Allah be pleased with him. In 1939, under his direction, the room was further fortified.

Hadrat Khalifatul-Masih II, may Allah be pleased with him, laid the foundation of the Nur Hospital in Qadian on June 21, 1917.

On January 6, 1920, Hadrat Mirza Bashirud-Din Mahmud Ahmad, may Allah be pleased with him, asked the members to contribute funds to build a mosque in London, which now exists as the Fazl Mosque.

Hadrat Mirza Bashirud-Din Mahmud Ahmad, Khalifatul-Masih II, may Allah be pleased with him, laid the foundation stone of Ahmadiyya Hall in Sialkot (see map on page 5) on April 10, 1920. Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him had stayed in Sialkot during his youth.

In Dharamsala, on September 9, 1920, the Khalifatul-Masih II, may Allah be pleased with him, celebrated the acquisition of land for the proposed mosque in London.

August 1, 1923, Hadrat Nusrat Jahan Begum, Ummul-Mu’minin (Mother of the Faithful), wife of the Promised Messiah, peace be on him, laid the foundation stone of the ladies’ ward of the Nur Hospital in Qadian.

Hadrat Mirza Bashirud-Din Mahmud Ahmad, may Allah be pleased with him, stayed in Damascus from August 4 to August 9, 1924, to the east of the white minaret of Masjid Manjiqdar in Damascus fulfilling the prophecy of the Holy Prophet Muhammad, peace and blessings of Allah be on him, that Messiah will descend to the east of the white minaret in Damascus, and additionally fulfilled the prophecy of the Promised Messiah, peace be on him that the Promised Messiah or one of his Khalifahs will travel to the land of Damascus.

On October 19, 1924, Hadrat Mirza Bashirud-Din Maḥmūd Ahmad, Khalifatul-Masih II, may Allah be pleased with him, laid the foundation stone of the London Mosque (Masjid Fazl).

On March 17, 1925, Hadrat Mirza Bashirud-Din Maḥmūd Ahmad, may Allah be pleased with him, laid the foundation of Madrasatul-Khawatin (women’s school).

In 1925, a solid wall was erected around the grave of the Promised Messiah, peace be on him.

Telegraph office opened in Qadian in January 1926 opening communications to the rest of the world.

On May 22 1926, Hadrat Khalifatul-Masih II, may Allah be pleased with him, laid the foundation of Qasr-i-Khilafat (Khilafat House). The building was completed by October the same year.

On October 3, 1926, Sir Abdul-Qadir opened Fazl Mosque in London, UK.

During the annual convention held Dec 26 -28 1926, motorized vehicles were arranged first time to bring attendees from Batala to Qadian.

Hadrat Mirza Bashirud-Din Maḥmūd Ahmad, Khalifatul-Masih II, may Allah be pleased with him, opened Jami’ah Ahmadiyya in Qadian on May 20, 1928.

In 1930, Amatul-Hayy Library was opened in the Gol Kamra (the round room) in Qadian.

Hadrat Mirza Bashirud-Din Maḥmūd Ahmad, may Allah be pleased with him, laid the foundation of a new development, Dar-ul-Anwar, in Qadian on April 4, 1932.

Hadrat Khalifatul-Masih II, may Allah be pleased with him, laid the foundation of his own residence in Qadian, Dar-ul-Hamid, on 25 April 1932. The building was completed in December, the same year.
Masjid Fazl London (above). Ta’limul-Islam College, Qadian (below).
Hadrat Mirza Bashirud-Din Mahmūd Ahmad, Khalifatul-Masih II, may Allah be pleased with him, opened the new offices of Sadr Anjuman Ahmadiyya in Qadian on April 25, 1932.

The first Ahmadiyya mosque in Palestine, Masjid Sayyidina Mahmud, opened on December 3, 1933.

Hadrat Mirza Bashirud-Din Mahmūd Ahmad, may Allah be pleased with him, opened Dar-us-Sana’at (House of Industries) in Qadian on March 2, 1935.

Loud speakers were used for the first time at the annual convention (Jalsa Salana) in Qadian, December 26-28, 1937.

Hadrat Khalifatul-Masih II, may Allah be pleased with him, prophesied as the loud speakers were used for a Friday Sermon on January 7, 1938, in Masjid Aqsa that time will come when the proceedings in Qadian will be heard all over the world.

Hadrat Mirza Bashirud-Din Mahmūd Ahmad, Khalifatul-Masih II, may Allah be pleased with him, laid the foundation for the extension of Masjid Aqsa on April 12, 1938.

In August 1940, Hadrat Mirza Bashir Ahmad, may Allah be pleased with him, published map of Qadian and the environments ten miles around it.

Hadrat Mirza Bashirud-Din Mahmūd Ahmad, Khalifatul-Masih II, may Allah be pleased with him, saw a dream on December 12, 1941 that he will have to make a new center for the Community among mountains, which was fulfilled on 20 September 1948 with the opening ceremony for the new headquarters of the Ahmadiyya Community at Rabwah in Pakistan.

Loud speakers were fixed on Minaratul-Masih on January 7, 1944 spreading the word of peace all around it.

Hadrat Khalifatul-Masih II, may Allah be pleased with him, announced on January 28, 1944, in Masjid Aqsa in Qadian that the prophecy of the Promised Messiah, peace be on him, about the Promised Reformer (Muslih Mau’ud) was fulfilled in his person.

Hadrat Khalifatul-Masih II, may Allah be pleased with him, opened Ta’lim-ul-Islam College on June 4, 1944 and laid the foundation of Research Institute, both in Qadian.

Hadrat Khalifatul-Masih II, may Allah be pleased with him, opened the Extension to the Masjid Mubarak.

Hadrat Khalifatul-Masih II, may Allah be pleased with him, laid the foundation of Physics Laboratory in Ta’lim-ul-Islam College on April 15, 1946.

A mud wall was erected around the Bahishti Maqbarah (heavenly graveyard) on July 28, 1947 for security purposes.

Hadrat Mirza Bashirud-Din Mahmūd Ahmad, Khalifatul-Masih II, may Allah be pleased with him, delivered his last Friday sermon in Qadian on August 29, 1947 in Masjid Mubarak.

Hadrat Mirza Bashirud-Din Mahmūd Ahmad, Khalifatul-Masih II, may Allah be pleased with him, left Qadian on August 31, 1947 for Lahore, Pakistan, where a new city, Rabwah, was built ground up to be next worldwide headquarters for the Ahmadiyya Khilafat.

Next Page: Minaratul-Masih standing tall above the minarets of the Aqsa Mosque.

Acknowledgements/References:
Minaratul-Masih

Minaret of the Messiah

Said the Holy Prophet Muhammad, peace and blessings of Allah be on him, When Allah will raise the Messiah, son of Mary, then he will descend at the white minaret to the east of Damascus. (Muslim, Kitab al-Fitn, Chapter Relating to the Mention of Dajjal)

Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, proposed on 28 May 1900 to build a minaret to the north of Masjid Aqsa in Qadian. As the design and a batch of bricks became available to start construction, the Promised Messiah laid the foundation stone on March 13, 1903. After filling a deep foundation, the structure was raised 6 feet above ground during the life of Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him.

On 27 Nov 1914, construction work started again under the direction of Hadrat Mirza Bashirud-Din Mahmud Ahmad, Khalifatul-Masih II, may Allah be pleased with him. A special kiln was constructed in the garden of the Promised Messiah, peace be on him, to provide bricks of the construction of the minaret. The minaret was completed in 1916. Sides were plastered with marble from Ajmer.

The minaret has eight sides and is 105 feet high. It has three stories with 92 stairs. In accordance with the wishes of Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, large clocks were added on four of its sides during 1931-32 that chimed every hour. Original gas lights were replaced with electric lights in 1935. In 1938-39, white marble plaster was applied.

During the Khilafat of Hadrat Mirza Nasir Ahmad, the third successor to Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him, in 1980-82 white marble slabs were applied to bring back the whiteness and shine lost over time.

Since its construction, the minaret continues to fulfill three of its primary objectives as envisaged by Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him. Call for prayer invites people to the worship of the One God, the lamps serve to enhance human vision and the clocks chime at the hour so people recognize what time it is and use their time wisely.
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THE HELLISH LIFE

Let the people understand what the Hell is. One Hell is that which God has promised (to the wrongdoers) and the other one is this life itself, if it is not lived for God's sake. God does not take upon Himself the Guardianship of such a person and He does not act to save him from difficulties and provide him with comforts. Do not think that wealth, position, honor, and large number of children can provide anyone with real comfort, contentment and the peace of mind, nor these things can give a life of paradise. The contentment, satisfaction and peace of mind which are a bliss of the paradise cannot be had through these things; they can be had only through living and dying in God. This was the Will of all the Prophets, especially Hazrat Ibrahim and Hazrat Yaqub (Jacob), peace be on them.

Their Will was:

lā tamūṭunna illā wa antum Muslimūn, “You should die in the state of being Muslims.”

The worldly pleasures produce impure greed and add to the thirst for more of it. It is like the person who is a victim of the disease of thirst; the thirst does not get quenched and the disease eventually proves fatal.

Thus the fire of desires, ambitions and regret is also connected with the fire of the Hell; it does not let the man rest, rather gives him a sort of confusion and excitement.

Let my friends never lose sight of the fact that one should not be so engrossed in the love of wealth and wives and children that he may be excited, overjoyed and maniac to the extent that it becomes a curtain between himself and God the Almighty. It is for this reason that wealth and children are said to be a trial. They also prepare a Hell for the man and when he is removed away from them, he is very much perturbed and that is how:


The fire that burns away the heart of the man as roasted meat and makes it darker than the burnt charcoal is nothing but the love of some one other than God Almighty.

(Malfūzāt, Vol. II, p. 101)

HOW TO PREACH

There is no doubt about it that the people who can tell the truth are few—so few that it can be said literally that they do not exist.

Usually the preachers preach (the word of God) to obtain something from the people. And when the objective of preaching is so mixed up then Truthfulness and Divine attachment are covered under the darkness of the worldly objective, and the pleasantness that could have been produced by the sweet smell of the word of God is pressed down by stinking smell of worldliness. There and then the people begin to say that the preacher is doing (or saying) all these things for his personal worldly gains.

There is no doubt about it that most of the preachers are after their worldly gains, but everyone is not like that. There are people with very pure hearts and they tell others about the commands of God and the instructions of the Holy Prophet, sallallahu ‘alaihi wa sallam, simply because they think that they have been commissioned by God to do so and therefore, it is, a duty of theirs. By doing so, they seek after the pleasure of God.

Preaching is a very great thing. It has a sort of glory of prophethood, but of course, if it is carried out with the fear of God in one’s heart. The preacher gets an opportunity to
reform himself, for, it is necessary to show to the people that he acts on what he says.
(Malfūzāt, Vol. II, p. 104)

**PICK NO HOLES**

It is very true that one should look to what is said and not to who has said it. If a man looks to who has said it, he might be deprived of the acceptance of the truth, and more than that, the seed of pride would begin to generate within him. If he is the seeker after the truth why should he pick holes in others. The preacher might pick any point for himself; what have you to do with it. Your object is to find out the truth. Of course, sometimes; the preachers talk of irrelevant things and while preaching, they do not restrain themselves to what is expedient nor to what can cure the disease (moral or religious disease) of the listeners. They continue talking about their point from various angles.

If they had looked at the Holy Prophet, ṣallallāhu 'alaihi wa ṣallam, they would have learnt a very good method of Preaching. A man would come to the Holy Prophet ṣallallāhu 'alaihi wa ṣallam, and ask as to what was the best virtue. The Holy Prophet would answer him: Charity. Another would come and ask him the same question and he would answer: to serve the parents. A third person would come and ask him the same question and he would tell him of something else. The question would be the same but the answer differed. Some people have stumbled at this point. The Christians have raised a lot of objections about these things. But the ignorant people have not pondered over the blessed method of the Holy Prophet, ṣallallāhu ‘alaihi wa ṣallam.

The point underlying this method is that the answer used to be relevant to the condition of the questioner. The best virtue for the person who is niggardly is that he should get rid of these habits and the best virtue for the one who was not serving his parents was to serve his parents. He needed this kind of teaching to make him a better person— to serve his parents.

Just as it is very essential that the physician should make a good diagnosis of his patient so also it is necessary for a preacher to study the people well. But the pity of it is that insight and the knowledge is not given to anyone except to the divine preachers. That is why in spite of the fact that there are thousands of preachers going about, the morals of the country are going down. All sorts of weaknesses—moral and those connected with the faith—are penetrating into the people.
(Malfūzāt, Vol. II, p. 105)

**HE GUARDS THE RIGHTEOUS**

My Jamaat who has recognized me should not let the signs of God become stale. To keep them fresh adds to the powers of certainty. And for that reason, our Jamaat should not
hide these Signs. Those who have seen them should relate to those who have not seen them; that will save them from evil deeds and refresh their faith. The Signs should be narrated to the people in a very beautiful manner.

You should remember that those who do not ponder over proofs supplied by God are blind and they cannot see the truth. They do not have the ears. They are like animals, even worse than the animals. God is not their Guardian. He is the Guardian of the true believers and the Muttaqī.

_Howa yatawallaṣ-sāliḥīn_ (He is the Guardian of the righteous people).

He is not the Guardian of the people who have gone far away from the path of God and have thus likened themselves to the animals. Tell me, have you seen the people crying over the goats being slaughtered. And, those who have gone even beyond the goats, who would care for their life.

Look at the animals. They are made to work and they are slaughtered. A person who cuts himself off from God cannot be given any guarantee.

_Qul mà ya’ba’u bi-kum rabbī lau lā du’ā’u-kum_ (that is, if you do not call upon God, what does my God care for you.)

You should remember that those who worship God for the sake of this world or do not care for Him, God also does not care for them. (Malfūzāt Vol. II, p. 113)

**TRIALS—A BLESSING**

I am praying for him very fervently for this trial of his. It has afforded me very great pleasure. The fact is that the trials are a very good cause of Mercy. On the one hand the man—in his service to God—gets himself cut off from all else and directs the whole of his attention towards Him and on the other hand the Divinity moves towards him with hosts of Bounties, to console him. I could see that that has been the practice of the Prophets, peace be on all of them, and also the practice of God, that as the kindness and Mercy of God is vouchsafed at the time of trials, it does not happen in the times of comfort and security. (Malfūzāt, Vol. II, p. 117)

**WEAPON OF HOLY QURAN**

Had we not possessed the Holy Quran and only the Ḥadīth collections had been there to base our faith and belief on them, we would not have been able to face the people of other faiths and we would have been very much ashamed of it. When I pondered over the word ‘Quran’ it dawned on me that this blessed word was very prophetic. The prophecy is that the only book worth reading is the Holy Quran, and a time will come when other books will also be there but still this will be the only book worth reading and it is only through this book that the honor of Islam will be retrieved and the falsehood will be eradicated; all other books will deserve to be put aside.

The word ‘Furqan’ also denotes the same thing. That is a book that makes distinction between the truth and falsehood. No book of Ḥadīth or any other book is of the same standard of excellence as the Holy Quran is. That being the case, you should leave all other books and study the Holy Quran day and night. Faithless is the person who does not pay heed to the Holy Quran while he continues pouring on other books. The members of my Jamaat should study the Holy Quran intensively and they should ponder over it very sincerely; they should abandon being engrossed with the Ḥadīth collections. It is very sad that people do not pay as much heed to the Holy Quran as they do to the Ḥadīth. Now, you should take the weapon of the Holy Quran in your hand; victory will be yours. No darkness can face this Light. (Malfūzāt, Vol. II, p. 122)

**THE TRUE RELIGION**

My humble self has been sent to this world to deliver the Message of God to the effect that from among all present religions the one that is true and according to the will of God is the one that the Holy Quran has presented
RAHMĀNIYYAT AND RAḤĪMIYYAT

The Holy Prophet, ṣallallāhu ‘alaihi wa ṣallam, is a perfect manifestation of Raḥmāniyyat, for, Mohammad means the one who is very greatly praised. Raḥmān means the one who gives without any efforts having been made and without having asked and who gives to everybody without any distinction of the believer and the non-believer. And it is quite clear that whoever gives without being asked for something, will necessarily be praised. Thus, Mohammad had the manifestation of Raḥmāniyyat in his person. So far as his name Ahmad is concerned, therein was a manifestation of Raḥīmiyyat, for, Raḥīm means the one who does not let the efforts go waste and Ahmad also means the one who praises. This also is quite clear that whoever does something good for some one, he, the latter person, is highly pleased with him and rewards him for the effort that he has made, and, moreover, he praises him. That is how Raḥīmiyyat got itself manifested in Ahmad. Thus, Allah is Mohammad (Raḥmān) Ahmad (Raḥīm). In other words it can be said that the Holy Prophet Mohammad, ṣallallāhu ‘alaihi wa ṣallam, was a true manifestation of these two grand attributes of God: Raḥmāniyyat and Raḥīmiyyat.

(Certainty of Revelation, Vol. II, p. 135)

CERTAINTY OF REVELATION

I am prepared to swear in the precincts of the Ka’aba that the revelation that I receive from God is definitely from Him: I am prepared to take oath of any kind that you ask me to take. I am full of certainty that if I deny this fact or have any suspicion about it (its being from God) I would instantaneously become a Kafir (non-believer).

(Certainty of Revelation, Vol. II, p. 143)

HUMILITY WHILE PRAYING

One of the meanings of Fatiha is to conquer. It proves a believer to be a believer and a non-believer to be a non-believer. That is, it makes a distinction between the two. It opens the heart and grants an understanding. That is why Sura Fatiha should be recited very often and one should ponder over this prayer very deeply. It behoves a man to become like a complete beggar and like the one having dire needs. Just as a beggar humbles himself and attracts the mercy by either posing to be in great need or by his change of tone, (he should be utterly humble and then ask God for the fulfillment of his needs. Unless a man humbles himself during the prayer and unless he makes the Salat a means of his supplications, the Salat cannot be enjoyed to its full extent.

Welcome Khilâfat Centenary with Praises and Prayers
Program Announced by Hadrat Mirza Masroor Ahmad, Khalifatul-Masih V, ayyadahullah

Keep a supererogatory (optional, non-obligatory) fast in the last week of every month.

Offer two raka’āt supererogatory ṣalāt before dawn or after Žuhur or after ‘Ishā.

Recite Sūrah al-Fāṭiḥah seven times a day.

Recite eleven times a day the supplicatio:

Recite 33 times a day the prayer:

[1:1] In the name of Allah, the Gracious, the Merciful
[1:2] All praise belongs to Allah, Lord of all the worlds,
[1:3] The Gracious, the Merciful,

[1:5] Thee alone do we worship and Thee alone do we implore for help.


[1:7] The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

[2:251] ‘O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.’

[3:9] ‘Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely Thou art the Great Bestower.
Repeat 11 times a day the prayer:

اَلَّذِينَ يُحَلِّكُونَ فِي نَفْسِهِمْ وَتَعْوُدُونَ مِنْ مَكَّةَ فَلَسَاءٌ

If you are not getting Al-Nahl...

O Allah, we make Thee our shield against them and take refuge in Thee from their mischief.

Repeat 33 times a day the prayer:

بَشَّارُ اللَّهِ ﻭَيَحْمَدُهُ ﻣَرَاغُ ﻣَنْ ﺑُتْنَبْ ﺑِنِّي أَذْرُكُ ﺑِنِّي

Repeat 33 times a day the prayer:

اسْتَفْقَرِ ﷺ ﺑِنِّي مِنْ كَلِّ ذَقْنِ ﻭَالْنوُبِ ﷺ

Repeat 33 times a day the prayer:

بَشَّارُ اللَّهِ ﻭَيَحْمَدُهُ ﻭَيَأْمُرُ ﻓِي بِرَاءَةٍ ﻭَيَأْمُرُ ﻓِي ﺧَلْقِ ﷺ

Bless, O Allah, Muhammad and his people as Thou didst bless Abraham and his people. Thou art indeed Praised, the Exalted.

Prosper, O Allah, Muhammad and his people as Thou didst prosper Abraham and his people. Thou art indeed Praised, the Exalted.
No one knew which way Qadian was...

Urdu couplet of Hadrat Mirza Ghulam Ahmad, the Promised Messiah, peace be on him

His grace turned a drop into a river
I was dust, He exalted it to be Pleiades
I was indigent, helpless, unknown and unskilled
Now one knew which way Qadian was
Peoples eyes were not in this direction at all
No one knew about my existence at all
Now you see how the world has inclined towards me
This Qadian has become the focus of the elite
But yet the ones whose eye is shut due to prejudice
My condition in their view is unacceptable

The text of the Urdu couplets appears above along with the English translation of the couplets. The transliteration below is broken into syllables according to the rhythm of the poem. The marks / and ^ above the transliteration indicate the meter (or the rhythm) of the poem in English notation. The / mark indicates a long syllable while ^ indicates a short syllable.

Note that sometimes two short syllables combine to make one long syllable. Also note that the writer of the poem may set the same word (or a part of it) as a short syllable at one place and as a long syllable at another place. This latter practice can only apply to certain type of syllables.
Majlis Anṣarullāh, U.S.A.

Majlis Anṣārullāh, U.S.A., is an auxiliary of the Ahmadiyya Movement in Islam, Inc. U.S.A., 15000 Good Hope Road, Silver Spring, MD 20905, U.S.A. It consists of Ahmadi Muslim men above the age of 40.

The Arabic expression anṣārullāh literally means helpers of God,
and is taken from the Holy Qurān (61[Al-Ṣaff]:15, 3[Āl ʿImrān]:53).

Anṣār Pledge
Ash-hadu allā ìlāhā illallāhu wahdahū lā sharika labū wi ash-hadu anna muḥammadan ʿabdulhū wa rasūlūh (I bear witness that there is no god except Allah, He is One, without partner, and Muḥammad is His servant and His Messenger.)

I solemnly promise that I shall endeavor, till the end of my life, for the consolidation and propagation of Islām and Ahmadiyyat, and for upholding the institution of Khilāfat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilāfat-i-Ahmadiyya. In-Shā-Allāh.

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