

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

..... **The HOPE Bulletin**

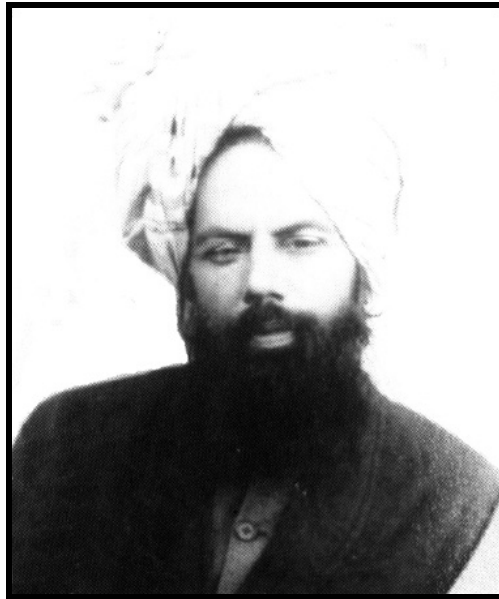
Hhealth, Ongoing Projects, Education



100th Death Anniversary

Special issue: May 2008

The Promised Messiah Memorial Room



Hazrat Mirza Ghulam Ahmad,
Mujaddid 14th century (*Hijrah*), The Promised Messiah (d. 1908)

PREFACE

[CONTRIBUTED]

Brief history of Ahmadiyya Buildings and Last days and Death of Hazrat Mirza Ghulam Ahmad in Lahore

Ahmadiyya Buildings

The foundations of the Ahmadiyya Buildings were laid in 1906. The land on which it is situated was owned by Chaudhry Allah Yar, who was the father of the respected elder of the Movement Chaudhry Zahur Ahmad. First Dr. Syed Muhammad Hussain Shah and Khwaja Kamal-ud-Din had their houses built by the main road side, and sometime after that Dr. Mirza Yakub Beg and Babu Manzur Ilahi had their houses built as well. In 1908 the Promised Messiah first stayed at Khwaja Kamal-ud-Din's house and after a few days went to stay with Dr. Syed Muhammad Husain Shah.

On 22 May 1908 Friday prayers (*Jumu'a*) were held for the first time at Ahmadiyya Buildings. Before that, the Friday prayers were held at Mian Chirag-ud-Din's house outside the Delhi Gate. After Friday prayers on 22 May, Hazrat Mirza Sahib made a speech which was published afterwards under the title of *Hujjat-ullah*. Hazrat Mirza Sahib also produced his last writing, *Paigham-i Sulh* (Message of Peace), while staying at Ahmadiyya Buildings. On 26 May 1908, the Promised Messiah breathed his last in the house of Dr. Syed Muhammad Husain Shah.

At that time the present mosque in Ahmadiyya Buildings had not been built. Some time later a terrace was built, upon which the daytime prayers were held, and sometimes lectures and classes were given. The Friday prayers were held in a large room in the house of Khwaja Kamal-ud-Din. Hazrat Maulana Nur-ud-Din visited Lahore two or three times while he was head of the Movement and stayed in Ahmadiyya Buildings. Once he addressed a large gathering on this terrace, where the mosque stands today. Later on Khwaja Kamal-ud-Din started a series of lectures every Sunday from the same spot. His delivery of speech was so attractive that the general public, members of the nobility, learned people and government officers used to come from far and wide to attend. After a short while, a mosque was built upon this terrace, though in the beginning it was very small.

After the death of Hazrat Maulana Nur-ud-Din, Maulana Muhammad Ali came to Lahore and settled in Ahmadiyya Buildings. The first consultative council (*Majlis-i Shura*) was held on 22 March 1914 on the courtyard of the upper storey of the house of Dr. Syed Muhammad Husain Shah; and when there remained no hope of a reconciliation with Mirza Mahmud Ahmad, as he violated the Will of the Promised Messiah by reducing the Sadr Anjuman Ahmadiyya to a powerless body, the foundation of the Ahmadiyya Anjuman Isha'at Islam was laid here on 3 May 1914.

Though the Anjuman had been founded in name, the position was that it had no funds, offices or assets. Missionaries and workers were all in the opposite camp. The founders of this Anjuman had used up their life earnings in Qadian by spending them on having buildings and property

built for the Anjuman of Qadian and had come to Lahore empty handed. Here there were very few houses. The offices of the Anjuman and the guest house were set up in the houses of various members. The construction of the house adjacent to the mosque, which was later Maulana Muhammad Ali's residence for a long time, was started at that time by Dr. Syed Muhammad Husain Shah for the offices of the Anjuman. Later, however, the offices were moved to the houses of Dr. Mirza Yaqub Baig, and that is where they were located till these were shifted to Darus Salaam Colony, New Garden Town, Lahore.

This is a brief history of the houses at Ahmadiyya Buildings, but the most important house is the one which became the House of God, from where sounds of *Allahu Akbar* rose and echoed as far as Europe and most parts of Asia, and which illuminated countless hearts with the light of faith. For 37 years Maulana Muhammad Ali delivered his spiritually uplifting sermons in this mosque, exhorting and urging the community to spread the name of God, the message of Islam, in the world. For years he taught here the meanings of the Holy Quran, and after him other elders continued this work. The Maulana lived for 22 years in the house adjacent to it and here he penned those renowned books which were published in large numbers, translated into many languages and spread throughout the world. Thus, not only was a wealth of invaluable knowledge created here for the Movement but also the name Ahmadiyya Buildings became famous all over the world.

Newspaper *Paigham Sulh*

The newspaper *Paigham Sulh* had been started before Maulana Muhammad Ali came to Lahore. In July 1913, by when much friction and disagreement had arisen within the Movement, and Mirza Mahmud Ahmad and his faction were spreading false propaganda against the members from Lahore. There was an urgent need to counter this propaganda. Also, Khwaja Kamal-ud-Din had gone to England a year earlier and issued from there a monthly magazine entitled *Islamic Review and Muslim India*, and there was a great need to publish in Urdu selected material from this English magazine for the benefit of Indian readership, as well as to inform people in India about the activities of the Working Muslim Mission founded by the Khwaja Sahib.

In view of these needs, Dr. Syed Muhammad Husain Shah floated a company by the name of the *Paigham Sulh* Society, and under its auspices the paper *Paigham Sulh* was started in July 1913. Maulana Nur-ud-Din approved of its publication and purchased a five Rupee share as a token of his blessing. Maulana Dost Muhammad was its editor for a considerable long time and single-handedly worked for it till his death. In the early days the persons who played a special role in the development of this newspaper were Dr. Syed Muhammad Husain Shah, Babu Manzur Ilahi, and Maulana Abdul Haq Vidyarthi.

When, following the death of Maulana Nur-ud-Din, the leadership in Qadian was taken over by Mirza Mahmud Ahmad, with pre-arranged help from his supporters, it became necessary to set up the Ahmadiyya Anjuman Isha'at Islam, and the *Paigham Sulh* became its official organ.

Establishment of Ahmadiyya Anjuman Isha'at-i Islam, Lahore

After the deplorable events in Qadian, Maulana Muhammad Ali called a meeting of Ahmadis at Lahore on 22 March 1914 at the house of Dr. Syed Muhammad Husain Shah and after giving

careful consideration several important and far-reaching decisions were taken. The following office-bearers were elected:

President: Maulana Muhammad Ali, editor *Review of Religions*.

Vice-Presidents: Maulvi Ghulam Hasan Khan of Peshawar, Shaikh Niaz Ahmad of Wazirabad, Khan Ajab Khan of North-West Frontier Province.

Secretary: Dr. Mirza Yaqub Baig.

Assistant Secretary: Hakim Muhammad Husain ('Marham-i Isa').

Treasurer: Shaikh Rahmatullah.

Publication of the *Review of Religions*

At first Maulana Muhammad Ali came to Qadian for a temporary stay but this stay kept on being extended. The object was that he should translate into English some of the submissions of Hazrat Mirza sahib addressed to the government and certain other writings, which included *Faryad-i Dard*. In the Announcement quoted above, Hazrat Mirza Sahib also wrote in a footnote:

“All those books of mine which are published after translation into English are translated by Maulvi Muhammad Ali, M.A.”

Other reasons for prolonging his stay were that he would benefit from Hazrat Mirza Sahib's company and take lessons in the Quran from Maulana Nur-ud-Din. However, during this stay Hazrat Mirza Sahib was to take another important step in the fulfillment of his mission. He wrote:

“It was always a matter of sadness and anxiety for me that all those truths, the spiritual knowledge, the sound arguments in support of the religion of Islam, and the teachings giving satisfaction to the human soul, which have been disclosed to me and are still being made known to me, have not yet benefited the English-educated people of this country or the seekers-after-truth of Europe. This pain was so intense that it was no longer bearable. But God Almighty intends that before I pass away from this temporary abode all my aims should be fulfilled so that my last journey is not one of disappointment. So to fulfil this object, which is the real purpose of my life, there is a suggestion that ... a magazine in English be published for the fulfilment of the objectives mentioned above.”

(Announcement dated 15 January 1901; see *Majmu'a Ishiharat*, vol. 3, pp. 393-394, No. 234)

To edit this journal a very capable writer of English was needed. So Hazrat Mirza Sahib asked Maulana Muhammad Ali to remain in Qadian to do this service to the cause of the faith. The Maulana considered it his good fortune and cancelled all the arrangements to set up his legal practice. But the publication of the magazine was delayed. On 15 January 1901 Hazrat Mirza Sahib had made his first declaration about this magazine in the announcement entitled 'An Important Proposal', from which we have quoted above. At that time there was neither organisation nor any funds available for the publication of the magazine. At the invitation of Hazrat Mirza Sahib some friends gathered in Qadian and decided that the magazine should be financed by subscriptions, and to collect the subscriptions and manage the magazine an organisation by the name of Anjuman-i Isha'at-i Islam be created. The office bearers of the Anjuman were declared to be the following:

- | | |
|------------------------------------|---------------------|
| 1. Hazrat Mirza Ghulam Ahmad Sahib | Patron |
| 2. Maulana Nur-ud-Din | President |
| 3. Maulana Abdul Karim | Vice President |
| 4. Khwaja Kamal-ud-Din | Secretary |
| 5. Maulana Muhammad Ali | Assistant Secretary |

Maulana Muhammad Ali and Khwaja Kamal-ud-Din were to be the joint editors. Due to certain reasons the publication of the magazine was further delayed. During this period Maulana Muhammad Ali continued to prepare articles for the magazine and to translate Hazrat Mirza sahib's writings. In November 1901 it was decided that the office bearers of the Anjuman must be local residents, so Maulana Muhammad Ali was made Secretary and the magazine was to be published in Qadian.

From January 1902 this magazine started publication as a monthly under the editorship of Maulana Muhammad Ali, and its Urdu translation was also issued as a magazine. It may be pointed out that when a separate organization was set up in Lahore in 1914, the same name "Anjuman Ishaat-i Islam" was adopted but with the addition of word "Ahmadiyya". So in fact the Lahore Group adopted the name "Anjuman Isha'at-i Islam" originally proposed by the Promised Messiah. This was to indicate the intentions of the "Lahore Anjuman" that it was determined to continue the original mission of the Promised Messiah – the propagation of Islam.

His last days at Ahmadiyya Buildings, Lahore

In April 1908 the wife of Hazrat Mirza Ghulam Ahmad was not keeping good health, so she expressed her wish to go to Lahore for a change of climate. When the holy Imam sought Allah's guidance in this regard through *istikhara* prayer, the following Persian couplet was revealed to him on 26th April 1908: English translation: "Do not feel secure against the vagaries of fortune."

He became very worried on receiving this Divine warning. But since there was no specific interdiction but only a warning about some future danger, and his wife was insisting on visiting Lahore, so he left Qadian for Lahore on 27th April 1908. After arrival in Lahore on the 29th, he received still another revelation in Persian: English translation: "Do not count on this transitory life."

In Lahore he stayed first at the house of Khwaja Kamal-ud-Din. After some days he decided to stay for a longer period. Therefore Hazrat Maulana Nur-ud-Din, Maulana Muhammad Ahsan Amrohi and some other friends also came to Lahore from Qadian. The staff and office of the newspaper *Badr* was also shifted to Lahore temporarily so that latest news about the Jama'at and reports about the activities of the holy Founder could be published. After some days, the holy Founder's wife visited the house of Dr. Syed Muhammad Husain Shah and she liked it very much. Due partly to her preference and partly to the insistence of Dr. Syed Muhammad Husain Shah that they stay at his house, the holy Founder along with his family shifted to this house.

Behaviour of opponents of the holy Founder

Ever since the holy Founder came to Lahore, the opponent mullahs had set up their camp in the lawns of Islamia College, which was opposite to Ahmadiyya Buildings, across Brandreth Road. Every evening they would gather there to voice their opposition and make foul-mouthed speeches against the holy Founder. It was a horrible scene of rowdiness, indecency and calumny. On the other hand, the small band of Ahmadi Muslims living across the road were busy holding congregational prayers and meetings where exposition of the Quran and plans to propagate the teachings of Islam were being discussed. Among the uproar of shouting and hooliganism by the mullahs and their crowd, Hazrat Maulana Nur-ud-Din would continue his evening exposition of the Holy Quran solemnly and seriously, full of jewels of knowledge and wisdom. He would not even hint at the misbehaviour of the opponents. In spite of all this opposition, people continued to join the movement in large numbers.

Speech to leaders of the Muslim community

It was the desire of the holy Imam that the message of the Ahmadiyya Movement be conveyed to the leaders of the Muslim community of Lahore. So Khwaja Kamal-ud-Din sent out invitations to all prominent Muslim citizens of Lahore to lunch on 17th May 1908. A big marquee was installed in the courtyard of the house of Dr. Syed Muhammad Husain Shah, where all the guests gathered. Such was their eagerness to meet the Founder that many of them arrived before time. Khwaja Kamal-ud-Din briefly introduced them to the Founder. By then people were impatient to listen to the Imam himself, so he started his speech at about 11 o'clock. What a speech! It was an ocean whose waves were surging with knowledge and wisdom, and like a huge cloud of faith and spirituality pouring down its rain of mercy. This was his last message, and was delivered at Ahmadiyya Buildings to the citizens of Lahore. This speech was reported in the newspaper *Badr* of 25 June 1908.

Writing of *Paigham-i Sulh* ('Message of Peace')

Hazrat Mirza Ghulam Ahmad intended to deliver a public speech on 31st May, in the open ground at Ahmadiyya Buildings, in which he wished to convey to the Hindu community a message of peace and reconciliation, explaining how the two major communities of the Indian subcontinent could live together in peace and harmony. With this in mind he started writing a lecture that was later published in the form of a booklet entitled *Paigham-i Sulh* or *Message of Peace*.

Evening walk

It being summer time, the holy Imam used to go out in a horse-drawn carriage for outing in the evening with his wife. On 25th May he went out in the evening as usual but he appeared to be sad. Someone said to him that he seemed to be in a sorrowful mood. He replied: "Yes, my feelings are like those of a mother whose child is still in its infancy and cannot look after

himself, but she is departing from him.” This was a clear reference to his death and the child that this spiritual mother was leaving behind was his community of followers.

Illness leading to his death

The holy Imam was busy day and night exerting himself in hard intellectual work. That was why for several years he was suffering from immense nervous strain. This illness always struck when he was engaged in some extremely hard mental work. Thus whenever he worked on some monumental book or lecture this illness would strike. Allah’s laws are immutable and no one can escape them whether he is a prophet or saint, except as Allah may protect him. The holy Imam was appointed by Allah to serve the cause of religion and therefore he was able to continue serving the cause with His grace inspite of his ill health. However, the strain of mental exertion shows its effect in the end.

Before coming to Lahore, the holy Imam was already engaged in intense intellectual work. During the last few months he was busy writing a voluminous book, containing profound insight and wisdom, entitled *Chashma-i Ma‘rifat* which was published on 15th May 1908. This effort affected his health greatly. Now he was in his seventies and less able to recover quickly. In Lahore his engagements became more strenuous. From morning till evening there was a constant stream of visitors asking all kinds of questions, to which he replied with amazing patience and kindness. At the same time he wanted to present to the public his views on how to bring reconciliation between Hindus and Muslims, and for this purpose he had started writing a booklet entitled *Paigham-i Sulh* (Message of Peace). As he would come inside from talking to people he would start writing, without a moment’s rest for the mind. Eventually this constant exertion caught up with him. During this stay in Lahore he had some mild incidents of illness but the attack he had on 25th May was very severe and proved fatal. On 25th May, after spending the whole day writing *Paigham-i Sulh*, he went out for a walk as usual in the evening. When he returned he fell ill and his digestive system was affected. Dr. Syed Muhammad Husain Shah was informed and he sent suitable medicine but it did not work. At about 11 o’clock, he had a bowel motion which made him very weak. Immediately both Dr. Syed Muhammad Husain Shah and Hazrat Maulana Nur-ud-Din were called. Some tonics were administered, and as it was believed that the illness was brought on due to intense work, and sleep would bring relief, the physicians retired to their residences. But between 2 and 3 a.m. he passed another big loose motion which caused so much weakness that no pulse could be detected. Immediately Dr. Syed Muhammad Husain Shah, Hazrat Maulana Nur-ud-Din and Khwaja Kamal-ud-Din were called. Dr. Mirza Yaqub Beg was also called in. When he came in, the holy Imam asked him to come near, and said to him: “I had a big loose motion so prescribe some medicine”, and he added: “The right medicine comes by the will of God. Please prescribe a medicine and also pray.”

Death of the holy Imam

Treatment was started immediately. As the condition was quite critical, everyone stayed on. But the pulse did not revive. Then Dr. Sutherland, a well-known physician who was also Principal of the Medical College, Lahore, was called. But there is no treatment for death. Hafiz Fazal Ahmad was sitting besides the holy Imam reciting the chapter *Yasin* of the Holy Quran. At last, at about

10.15 a.m. on Tuesday 26th May 1908, corresponding to 24th *Rabi'-uth-Thani* 1326 A.H., Hazrat Mirza Ghulam Ahmad of Qadian left this temporary world and went to his Beloved Creator — *Inna lillahi wa inna ilai-hi raji'un*. His last words were: “O my beloved Allah, O my Beloved, O my Beloved, O my Beloved Allah.” He was uttering these words lovingly and when he heard the call to the *Fajr* prayer, he asked: Is it *Fajr* time now? Then in spite of extreme weakness, he got ready and said his *Fajr* prayer. Then he breathed his last and went to his Beloved for the manifestation of Whose glory he exerted himself, day and night.

Preparations for burial

The rites of bathing the body and wrapping it in the funeral cloth were complete by 2.30 p.m. At about 3.00 p.m. a large gathering joined his *Janaza* prayer. Afterwards, groups of both his followers and non-members of the Movement came and paid their last respects to this holy personage. His face was radiating spiritual lustre as it did when he was alive. At about 4.00 p.m. his body was carried on shoulders by a large number of Ahmadis from Ahmadiyya Buildings to Lahore Railway Station where a train compartment had been reserved. It being summer time, as the body was to be taken to Qadian it was kept in a box with heavy blocks of ice around it to preserve it from the effects of the extreme heat.

Shameful behaviour by the opponents

Some inveterate opponents acted in an extremely shameful and disgraceful manner rarely seen on such sad occasions. This went so far that when the Ahmadis left for the railway station, carrying the body of the holy Imam on their shoulders, these crude and heartless people staged a mock funeral procession of their own behind them. It is evident that at such a time of pain and grief for Ahmadis, this ridicule and derision was extremely shocking. But Ahmadis showed remarkable restraint and self control. Not content with this display of jubilation at his death, these opponents maliciously reported to the railway authorities, in secret, that Hazrat Mirza Ghulam Ahmad had died of cholera, a contagious disease, as it was prohibited to transport the body of such a deceased by rail to another area. When information about this reached Ahmadis, Shaikh Rahmatullah, a leading businessman of Lahore and devoted follower of the Promised Messiah, hastened to Dr. Sutherland, principal of the Medical College, Lahore, who had attended the holy Founder close to the end, and obtained from him a medical certificate to the effect that the death was due to diarrhoea brought on by mental exertion, and not cholera as alleged by the opponents. When the funeral procession reached the railway station, the officials raised the objection that it had been reported to them that the deceased had died of cholera and unless a medical certificate to the contrary could be produced the body could not board the train. Thereupon, Shaikh Rahmatullah forthwith produced Dr. Sutherland's certificate. The officials gave permission and the coffin was placed in the second-class railway compartment reserved for this purpose.

Coffin taken to Qadian

The train left Lahore at 5.45 p.m. and reached Batala at 10 p.m. The compartment carrying his body was detached from the train and the coffin remained within it. At 2.00 a.m. the body was taken out of the coffin and placed on a bier, which was then carried on the shoulders of his devotees to Qadian. For security reasons they followed a lesser known route to Qadian, and arrived there at about 8.00 a.m. on 27th May 1908.

Burial

The body was placed in the garden. At that very place, before the burial, the whole Ahmadiyya community accepted Hazrat Maulana Nur-ud-Din as their next leader and then Hazrat Maulana led the funeral prayer before *Asr* prayer. It was joined by a great number of Ahmadis from Sialkot, Wazirabad, Kapurthala and other parts of Punjab. After the *Janaza* prayer, Hazrat Maulana delivered a brief sermon and the *Asr* prayer was offered in congregation. Afterwards the body was placed in the middle of the garden so that all the people could see the face of their departed Imam and pay their last respects. Approximately 1200 men and women had gathered on that occasion. At last the body was taken to the *Bahishti* graveyard and laid to rest in the ground — *Inna lillahi wa inna ilai-hi raji'un* (We belong to Allah and to Him we shall eventually return).

Tombstone

The grave was not cemented but a tombstone was erected, upon which his office was described as *Mujaddid* of the fourteenth century and his title *Promised Messiah* was also stated. The wording of the original tombstone was as follows:

Janab Mirza Ghulam Ahmad Sahib Qadiani
Ra'is-i Qadian. Masih-i Mau'ud. Mahdi-i Mas'ud.
Mujaddid Sad Chahaar Dahum.
'alaihi wa 'alaa mutaa-'i-hi Muhammad,
as-Salaatu was-Salaam
Tareekh-i Wafaat, 26 Mai 1908

It may be translated as:

Respected Mirza Ghulam Ahmad of Qadian
Chief of Qadian, Promised Messiah, Auspicious Mahdi.
Mujaddid of the 14th Century.
Upon him and upon his Master, Muhammad,
be blessings and peace.
Date of death, 26th May 1908.

It is reported in the book *Seerat-ul-Mahdi*, compiled by Mirza Bashir Ahmad and published in 1939, that the wording for the tombstone was composed by Mir Nasir Nawab, father-in-law of the Promised Messiah, and then presented to Hazrat Maulana Nur-ud-Din for approval, then head of the Ahmadiyya Community. The prayer on it only stated: *'alaihi Salaatu was-Salaam*,

meaning “upon him be blessings and peace”, referring to the Promised Messiah. Hazrat Maulana Nur-ud-Din added to it the words: *wa ‘alaa mutaa-‘i-hi Muhammad*, meaning “and upon his Master Muhammad”. (See *Seerat-ul-Mahdi*, vol. 3, pp. 33-34.)

After almost three decades, during the late 1930s, this tombstone was removed during the Headship of Mirza Mahmud Ahmad Sahib and the wording was changed to drop the title “*Mujaddid* of the 14th Century”. The wording now reads:

*Bis-millaa-hir rahmaa-nir raheem
Mazaar-i Mubaarak Hazrat Aqdas
Mirza Ghulam Ahmad Sahib Qadiani
Masih-i Mau‘ud wa Mahdi-i Mas‘ud.
‘alaihi wa ‘alaa mutaa-‘i-hi Muhammad,
as-Salaatu was-Salaam.*

It may be translated as:
*In the name of Allah, the Beneficent, the Merciful.
Blessed grave of the holy personage,
Mirza Ghulam Ahmad Sahib of Qadian,
Promised Messiah and Auspicious Mahdi.
Upon him and upon his Master, Muhammad,
be blessings and peace.*

PHOTOGRAPHIC PRESENTATION



Left to right: Dr. Allah Bakhsh, Mr. Nasir Ahmad, Mr. Dawood Sydow (South Africa), Hazrat Maulana Sadr-ud-Din Ameer-II, Hakim Abdul Aziz (In-charge Buildings), Khan Abdul Aziz Khan of Zaida, Mr. Jaffar Khan (Nowshera)



Promised Messiah Memorial Room, in December 2005
when the original decorative hardboard was replaced by glazed tiles with blinds on the windows



Ahmadiyya Mosque at Brandreth Road, Lahore where the Promised Messiah offered prayers and spent his last days in the adjacent house of Dr. Syed Muhammad Hussain Shah and breathed his last on 26th May, 1908



Portraits of Hazrat Mirza Ghulam Ahmad, with Hazrat Maulana Hakim Nur-ud-Din (centre), Hazrat Maulana Muhammad Ali (right) and Hazrat Maulana Sadr-ud-Din (left)



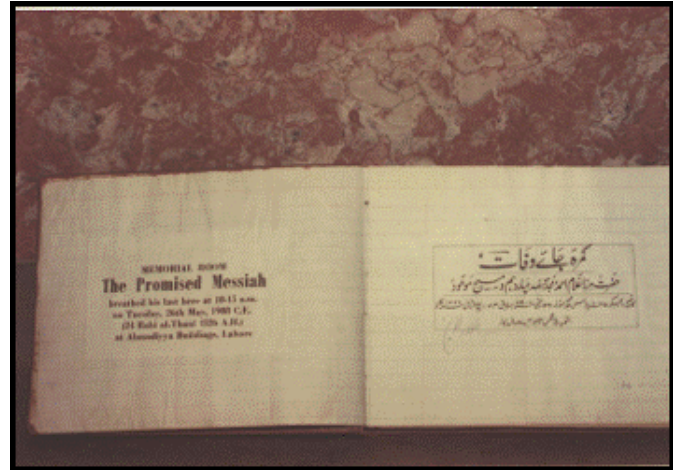
Portraits of the Promised Messiah (centre) and Hazrat Maulana Abdul Karim (left) and Hazrat Maulana Hakim Nur-ud-Din (right)



The Promised Messiah Memorial Room with decorative hardboard and portraits of the Promised Messiah and his companions on the walls



In 1963, stone-laying ceremony of the Promised Messiah Hall, was held at Ahmadiyya Buildings, Lahore. Hazrat Maulana Sadr-ud-Din, Ameer-II was standing on the stage of the Jalsa Salana 1963 in the Ahmadiyya Mosque. Sh. Mian Farooq Ahmad on his behalf laid the foundation stone.



Opening pages of the first visitor's book with signature of Hazrat Maulana Sadr-ud-Din Ameer II.

ACKNOWLEDGEMENT

Alhamdollillah! We express our thanks to Br. Syed Nasir Ahmad of the United Kingdom who was kind enough to provide us with these inspirational and historical photographs displayed in this supplement dedicated to the 100th death anniversary of Hazrat Mirza Ghulam Ahmad, *Mujaddid* of the 14th century and the Promised Messiah.

The Promised Messiah Memorial Room was constructed at the front of the building of Hazrat Dr. Syed Muhammad Hussain Shah where the Promised Messiah breathed his last, a century ago, on 26 May, 1908.

We are also grateful to our energetic young colleague Dr. Mujahid Ahmad Saeed for providing us a link from the official site of Central Anjuman's website [www.aaail.org]. Readers may click on the link given below to access additional photographs of the Memorial Room for their viewing pleasure. - *Editor*.

<http://aaail.org/text/pic/places/mgaroom26may1908/index.shtml>

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