

OPPONENTS BLOCK THE WAY TO THE *MUBARAK MOSQUE* AND THE SUIT TO DEMOLISH THE BLOCKING WALL

The malicious behavior of *Hazrat Mirza's* relatives

It had earlier been mentioned in Chapter 22 that Imam-ud-Din and Nizam-ud-Din, *Hazrat Mirza's* paternal cousins who shared property rights with him in their common inheritance, were his bitter opponents and extremely envious and jealous of him. They were the polar opposites of *Hazrat Mirza*. *Hazrat Mirza* excelled in all things religious while they excelled in things irreligious. Imam-ud-Din, in particular, was a confirmed atheist. *Hazrat Mirza* had two kinds of ownership rights in his landed property in Qadian. He was the sole proprietor of some land, and also joint owner in some common property. All the joint owners of a common property had the right to enjoy its use, but Imam-ud-Din and Nizam-ud-Din always created hindrances to prevent *Hazrat Mirza* from exercising his rights over the common property. Whenever there was any occasion for *Hazrat Mirza* to derive some benefit from the use of the common land, Imam-ud-Din and Nizam-ud-Din did their best to frustrate his attempt and to torment him in all possible ways.

For example, there was a well in the common property from which all the owners had the right to draw water, but whenever *Hazrat Mirza's* men, or members of his Movement, drew water from it, Imam-ud-Din and

Nizam-ud-Din would jeer and abuse them, and would get their hired thugs to initiate fights with those drawing the water. Another example was the forcible prevention of the right to use the moat surrounding the town of Qadian, which was common property, and from which everyone was allowed to excavate earth. *Hazrat* Mirza's following was growing rapidly and many of his disciples decided to take up residence in Qadian to be near him. *Hazrat* Mirza generously gave them a piece of land from his exclusively owned property to make a house. However, when it came to getting earth from the moat for construction, there was trouble. Imam-ud-Din, Nizam-ud-Din and their hoodlums would immediately reach the scene, start a confrontation and confiscate the pickaxes and shovels of the excavating party. If the matter was reported to the police, Imam-ud-Din and Nizam-ud-Din would apologize to *Hazrat* Mirza, and he would drop the charges. *Hazrat* Mirza was a very forgiving and merciful person, and whenever someone apologized, he would back down out of modesty and kindness, and forgave his transgressor.

A wall is constructed to block the way to the mosque

It so happened once that earth was excavated from the moat while Imam-ud-Din and Nizam-ud-Din were out of town. When they returned and found out what had happened, they were very angry. Oppression and harassment was their second nature, and after much reflection, they crafted a new plan to harass *Hazrat* Mirza. On January 7, 1900, they constructed a wall across the narrow alley that led to the Mubarak mosque. Their contention was that the alley crossed their land and they would not let anyone pass on it. The Mubarak mosque was, in fact, a part of *Hazrat* Mirza's residential quarters, and the blocked alley was its access route from the place where the horse carriages dropped off passengers who were visiting *Hazrat* Mirza, and also from the guesthouse and the part of Qadian where the members of the party resided. Those who wanted to come to the mosque now were greatly inconvenienced because they had to travel a very circuitous, stony and treacherous route that ultimately passed through the bazaar before reaching *Hazrat* Mirza's quarters and the mosque. *Hazrat* Mirza did not like confrontations and he first tried to settle the matter amicably through negotiation using some mediators.

The following details of this incident are narrated in the words of Chaudry Hakim Ali:¹

1 Taken from *Serat-ul-Mahdi* volume 1.



The alley between the houses of Hazrat Mirza and Mirza Imam-ud-Din that was blocked. The people in the picture are going to the stairs that lead up to Mubarak Mosque.

When Mirza Imam-ud-Din and Mirza Nizam-ud-Din started constructing a wall to block the alley leading to the Mubarak mosque, *Hazrat Mirza* asked a few persons, including me, to go and, “request them very politely not to block this alley because it would greatly inconvenience my guests; if they desire, they can find and take possession of some other part of my property.” *Hazrat Mirza* insisted that no harsh words be used. When we went to visit them, the two Mirzas were sitting together in the company of some other people and smoking the hookah. We gave them *Hazrat Mirza*’s message, conversing with them very politely, but as soon as we finished, Mirza Imam-ud-Din retorted angrily, “Why did he (meaning *Hazrat Mirza*) not come himself? I don’t care two hoots for you.” Then he remarked cynically, “It is unfathomable what has happened to him since he started receiving revelation from the Heaven,” and passed some more similar comments. We returned back unsuccessfully.

Then *Hazrat Mirza* requested some of his visiting guests to join our delegation and instructed us to go and explain the situation to the Deputy Commissioner, and to tell him, “We come here from distant places for the sake of religion, and we would be seriously inconvenienced by the action that is being taken because the way to the mosque will be blocked.” During those days, a serious crime had been committed in a village near Qadian and the Deputy Commissioner and the Superintendent of Police had come to the village. Accordingly, we went there, and after stopping our carriages at a little distance, got down and proceeded on foot. The Deputy Commissioner was standing outside on open ground and conversing with the Superintendent of Police. One of us stepped forward and said that we had come from Qadian and began to explain our situation. The Deputy Commissioner responded in a very angry tone, “You have come together as a large crowd to frighten me. I know you people well, and I understand fully why this party is being formed. I am not unaware of your affairs, and I will be taking you to task very soon, and then you will come to know what happens when such a party is formed,” etc. etc. We returned back helpless and unsuccessful, and narrated the events to *Hazrat Mirza*.

The opposition (to *Hazrat Mirza*) in those days was very strong, and even the British rulers were very suspicious of his organiza-

tion, and thought that a political party was being formed for some intrigue. The police officers in Batala also were very hostile and antagonistic, and did everything in their power to make things difficult. Within Qadian itself, Mirza Imam-ud-Din, Mirza Nizam-ud-Din and company, and at their instigation the Hindus, Sikhs and non-Ahmadys of Qadian were bent upon causing harm. Thus, the Ahmadys in Qadian had to live under difficult and undignified circumstances. The number of Ahmadys in Qadian was also very small, and consisted, other than the members of *Hazrat Mirza's* family, almost exclusively of outsiders who had migrated to Qadian for the sake of religion or were guests.

When *Hazrat Mirza* assessed this situation and saw the difficulties being faced by the party, he gathered the male members of his Movement and sought their counsel. He said, "The situation here has become such that it has become difficult to live here. We have to work; if not here, then somewhere else, and migration is a tradition of prophets. Hence, it is my intention that we migrate outside somewhere." On hearing this, *Hazrat Khalifa Awwal* (The First Caliph i.e. *Maulana Nur-ud-Din*) stated, "Sir! Migrate to Bhera; my houses are at your disposal, and there will be no inconvenience of any type." *Maulvi Abdul Karim* extended an invitation for Sialkot and Sheikh Rahmatullah said, "Please come and reside with me in Lahore."...Finally, I also said, "Sir! Migrate to my village. The whole village belongs to us and there is no interference from anyone. Our houses are present ..." *Hazrat Mirza* asked, "Are the necessities of life available there?" I replied, "We produce enough rations for ourselves but there is a town at a short distance from where all necessities can be obtained." *Hazrat Mirza* said, "Very well, we shall see when the time comes; wherever Allah takes us, thither we shall go."

Mian Bashir Ahmad too has mentioned *Hazrat Mirza's* intention to migrate:

This humble person states that once in 1887, too, *Hazrat Mirza* had expressed an intention to leave Qadian and migrate somewhere else as mentioned in his book, *Shehnahey Haq* (Chief Constable of Truth).²

2 See following page.

In short, when Imam-ud-Din refused to negotiate, and the Deputy Commissioner not only offered no assistance but also tried to browbeat the Ahmady delegation, a civil suit was filed in the court of Sheikh Khuda Baksh, District Judge, Gurdaspur. Considerable time had already been expended in trying to find a negotiated settlement before the suit was filed. In addition, remedy from a civil suit traditionally takes a long time. The result was that the entire year 1900 passed and eight months of the year 1901, before the final judgment was rendered on August 12, 1901. On August 20, 1901, the wall was pulled down by order of the court and the same cruel hands that had constructed the wall had to tear it down.

Journey to Gurdaspur

During the course of this litigation, the court moved to Gurdaspur and *Hazrat Mirza* had to travel there for a court appearance. Details of this trip follow:

Hazrat Mirza left Qadian on the morning of July 15, 1901, and reached Gurdaspur by 3:00 p.m. the same day. On the suggestion of *Maulvi Muhammad Ali*, he stayed as a guest in the palatial house of *Munshi Nabi Baksh*, a noble of Gurdaspur. The conversation during this stay turned to the civil suit, and someone remarked that people of all other religions had banded together to assist the respondents and this unholy alliance was planning a very vicious cross-examination. *Hazrat Mirza* replied:

I do not care about this thing at all. The believer always has the upper hand, "The hand of Allah is above their hands" (48:10).

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- 2 The fact is that *Hazrat Mirza* had received a revelation, "The calamity of migration." For this reason, the thought repeatedly crossed his mind that at any time, he may have to leave Qadian. Hence, whenever he saw his party persecuted, he thought that perhaps the time had come to migrate from Qadian. However, in the knowledge of Allah, this time was destined to arrive, in a spiritual sense, six years after his death, when his mission of propagation and service of Islam would migrate from Qadian to Lahore. This prophecy came to fruition in the same way as the vision of the Holy Prophet where he had seen the keys to the treasures of Cesar and Chosroes in his hands but they actually came into the hands of Caliph Omar. In a like manner, the prophecy of, "The calamity of migration," was fulfilled through *Maulana Muhammad Ali* when he migrated from Qadian to Lahore. In fact, the meaning of this revelation was just this that the migration of *Hazrat Mirza* would be spiritual, i.e. his mission of propagation and publication of Islamic literature will migrate from Qadian to Lahore. This is how it actually happened and *Hazrat Mirza's* work of propagation of Islam and publication of Islamic literature was transferred from Qadian to Lahore.

The plan of the unbelievers always recoils back at them, “And (they) planned and Allah (also) planned. And Allah is the best of planners” (3:54). I am fully aware that these people have a personal enmity and grudge against me, and the reason is that I have been appointed to refute and destroy the creed of the followers of false faiths. I know, and I am certainly not exaggerating, that the passion given to me to reject the false creeds is so great that my heart testifies, that if the desire for the refutation and falsification of the false creeds of all the Muslims of the world is put on one side of the scale, and mine alone on the other side of the scale, then my side of the scale will be more weighty. When my passion is so great against the false creeds of *Arya* Hindus and Christians, then who else but me will these people have a grudge against?

In the evening, *Hazrat* Mirza went for a walk. Many members of his party had come from other cities; Khawaja Kamal-ud-Din, who was *Hazrat* Mirza’s lawyer in this case, also arrived in the evening from Peshawar. Later in the evening, *Hazrat* Mirza developed a slight fever and suffered an attack of diarrhea. Despite his indisposition, he instructed the members of his party to retire and go to sleep. In compliance with these instructions, everyone repaired to the houses where they were lodged and went to sleep, but *Munshi* Abdul Aziz and two or three other friends stayed back in the house where *Hazrat* Mirza was residing. *Hazrat* Mirza had a very restless night and was not able to sleep a wink because of the high fever and the need to use the restroom frequently. Later, *Hazrat* Mirza commended the care *Munshi* Abdul Aziz gave him during his indisposition with the comment: “I am amazed at *Munshi* Abdul Aziz. Either he did not sleep the whole night or he slept so lightly that as soon as I lifted my head from the pillow, he would get up and in no time be present with a jug of water. In short, this good fellow was up that whole night and also the following night.” He then remarked: “In fact, respect and service of the religious mentor creates a deep bond between the mentor and the disciple that results in nearness to God and assists in the achievement of the objective.”

***Hazrat* Mirza’s court appearance**

Hazrat Mirza had to appear in court on July 16, 1901. Despite the indisposition of the previous night, he sat with his disciples, counseling and advising them, from the end of the Morning Prayer till 10:00 a.m. At 10 o’clock, he went to the court and a rug was spread on the ground near the southeastern corner of the lined water pond in front of the courthouse for

Hazrat Mirza to sit on. Hardly had he sat down when the multitude that normally mills around the premises of the court got wind of his arrival, and began to gather around him. In no time there was a human wall around the rug and the crowd of onlookers kept increasing by the minute. However, soon thereafter the suit was called for hearing, and Khawaja Kamal-ud-Din and *Maulvi* Muhammad Ali went inside the court to plead in the suit.

The statement of two witnesses, Burh Singh and Sant Singh, were recorded first before *Hazrat* Mirza was called to the witness stand. By this time, the courtroom was packed, and among those present were three extra-assistant commissioners of Gurdaspur, Gunga Ram, Mirza Zafarullah Khan and *Munshi* Abdul Shakoor, who had adjourned hearings in their courts for the opportunity to sit in the court of the District Judge to hear *Hazrat* Mirza's evidence. *Hazrat* Mirza's statement was very precise, and after recording his testimony, he came out of the courtroom very happy and satisfied. The afternoon and late-afternoon prayers were combined and offered together, and then he returned to his place of residence. When he went for a walk later in the evening as was his wont, Dr. Faiz Qadir asked: "Sir, *Tehsildar* Mahdi Hassan and some of his friends want to ask you something; if you give permission, may I bring them to you in the evening?" *Hazrat* Mirza replied: "Yes; by all means call them." On return from the walk, the evening and night prayers were offered together. Later, *Mahdi* Hassan *Tehsildar*, Mirza, Reader of the District Judge, and Faiz ur Rahman, Treasury Clerk, and others, arrived. *Hazrat* Mirza conversed with them, and explained his claims to them in great detail.

Judgment in the suit for the demolition of the wall

The next hearing was set for August 10, 1901, and on this date, the witnesses of the respondents recorded their statements, and the counsels for both sides presented their closing arguments. The decision was rendered on August 12, 1901. The District Judge ordered the demolition of the wall, and barred any new construction in Safayd Maidan (the disputed area) ever. He also ordered the respondent to pay one hundred rupees in punitive damages to the plaintiff, and the cost of the suit. When news of the decision reached *Hazrat* Mirza on the evening of August 12, 1901, he remarked: "It is as if there was *Ramzan* (fasting) for one year and eight months and today is the day of *Eid* (festivity)."

The wall is demolished

On August 20, 1901, around 4:00 p.m., the same persons who had constructed the wall demolished it. Imam-ud-Din and Nizam-ud-Din had

to demolish the wall in compliance with the court order, but then they shamelessly requested *Hazrat* Mirza to forgive them the punitive damage and court costs. Despite being seriously inconvenienced for close to two years, *Hazrat* Mirza, in a gesture of great magnanimity and generosity, forgave them the monetary considerations.

Heavenly sign manifested in the suit

Hazrat Mirza has recorded in his book *Haqiqat-ul-Wahy* (The Reality of Revelation) the Heavenly sign manifested in this suit. The following narration is taken from this book:³

In 1900, it so happened that one of my paternal cousins, Imam-ud-Din, was my ardent opponent. In a mischievous act, he constructed a wall in front of our house and located the wall at a site so that it blocked the way into and out of the mosque. It also blocked the way of my guests who wanted to come and see me in my sitting room or who wanted to go to the mosque. Members of my Movement and I were greatly inconvenienced, and it was as if we were besieged. Perforce, a civil law suit was filed in the court of District Judge Khuda Baksh. After the suit had been filed, it was discovered that the suit was not winnable. The problem was that the file of a previous suit established that the respondent, Imam-ud-Din, had for a long time been in possession of the land on which the wall was constructed. This land, in fact, belonged to another partner (in the joint ownership) named Ghulam Gillani, but (somehow) he lost its physical possession. Ghulam Gillani then filed a civil suit in Gurdaspur against Imam-ud-Din since the land was now in Imam-ud-Din's possession. However, due to proof of adverse possession, the suit was dismissed, and since then, the land had been in the possession of Imam-ud-Din. Now Imam-ud-Din had constructed a wall on this land claiming, "This is my land." Thus, after the suit had been filed, the examination of this old file revealed an insoluble difficulty that made it certain that our suit would be dismissed because, as I have mentioned, an old file proved that the land was in the possession of Imam-ud-Din.

In the face of this severe difficulty, even our lawyer, Khawaja Kamal-ud-Din, advised us that it would be better to seek a nego-

3 *Haqiqat-ul-Wahy*. Page 266.

tiated settlement in this suit, i.e. to placate Imam-ud-Din by paying him some money. Perforce I agreed to this suggestion, but he was not the kind of person to be placated. He had personal animosity with me, and in fact with the religion of Islam, and he had become aware that the door to pursuing a successful suit was completely barred to us. This further increased him in his perverseness. Finally, we left this matter to God. But as far as my lawyer and I could conceive, there was no chance of success because the old file did prove the possession of the land by Imam-ud-Din.

And Imam-ud-Din was so malicious that he took every opportunity to resist the passage of, and hurl abuses at the members of the Movement when their carriages stopped in the open space in front of our house. And this was not all, for he had also planned, as soon as the suit was dismissed, to build a long wall in front of the doors of our house to incarcerate us like prisoners, unable to emerge from the house or to go outside. These were days of great anxiety, and our situation was aptly described by, “Until the earth, vast as it is, became strait to them” (9:118).

This adversity overtook us most unexpectedly, and so we prayed to God and sought His help. Then after the supplication, the following revelation was received, and this revelation did not come piecemeal but was revealed all together. I remember that at the time (of the revelation) Syed Fazal Shah of Lahore (was with me), and Brother Syed Nasir Shah, overseer posted at Baramula, Kashmir, was massaging my feet. And the time was past noon when I began to receive a series of revelations about the wall. I told Syed *sahib* that, “this revelation is about the suit pertaining to the wall; write down the revelation as it comes.” Accordingly, he got hold of a pen, an inkpot and paper. So it happened that a condition of drowsiness occurred every time, and one sentence of revelation from God, as is the tradition of Allah, came down on my tongue, and when one sentence was revealed and written down, the drowsiness returned and the second sentence of Divine revelation would issue forth from my tongue. This continued until the entire Divine revelation was received and written down by the pen of Syed Fazal Shah. I was given to understand that this revelation pertained to the wall built by Imam-ud-Din about which

there was a pending suit in the court. And I was (further) given to understand that eventually, there would be victory in the suit. Accordingly, I narrated this Divine revelation to a large section of my party and informed them of its meaning and the circumstances of its revelation. I had it published in the newspaper *Al-Hakam* and told everybody that although the present situation of the suit was critical and the situation hopeless, but God will create certain conditions that will make us victorious, for such was the gist of the revelation.

After this, *Hazrat* Mirza reproduced the entire Divine revelation in Arabic, which started with the following sentences:

The millstone will turn and the Divine decree will be revealed. Certainly it is a blessing from Allah and none has the power to refute it. Say: I swear by my God that this matter is the truth. There will neither be any change in this affair nor will it be kept secret. And what will be revealed in it will amaze you. A revelation from the Lord of the Worlds, the Most High; certainly my Lord deviates not nor does He forget. A clear victory, but it may be held back till an appointed term.

He then paraphrased the revelation in Urdu:

“The millstone will turn and the Divine decree will be revealed,” that is, the condition of the suit will change like the revolving millstone whose front part moves out of sight and the part that was out of sight comes to the forefront. This means that the current status of the case that presents injurious and detrimental facts about us before the judge, will not persist and a new and beneficial situation will emerge ... In a like manner, secret and hidden facts will become visible by coming to the forefront, and that which is visible now will be deemed unworthy of attention, and will disappear. And after this, it was stated that this promise is a blessing of God that will certainly come to pass and none has the power to refute it...And then it was stated: Say, I swear by my God that this matter is the truth; there will neither be any change in this affair nor will this affair be kept secret, and a new issue will emerge that will amaze you. This is the revelation of that God Who is the Lord of the High Heavens. My Lord digresses not

from the straight path in respect of promises made to His holy persons, and He forgets not His slaves who are deserving of help. So you will be granted a clear victory in this case, but this decision is held in abeyance till the time decreed by God.

Further on he wrote:

This prophecy was made when the opponents were stating categorically: "For sure the suit would be dismissed," and said about me: "We will make a wall before every door of his house, and cause him great suffering for he would be in a veritable jail." And as I have just written, God informed me through this prophecy that He would manifest an affair that will make the defeated into the victorious and the victorious into the defeated...

Then the day of decision arrived. Our opponents were very happy, fully expecting the suit to be dismissed on that day, and were remarking: "From today we will be able to torment (him) as we please." This was also the day when the secret affair was to be revealed at the very last moment, as mentioned in the prophetic statement, and provide a turning point in the suit. Accordingly, it so happened that our attorney, Khawaja Kamal-ud-Din, got the idea to check the index of the file pertaining to the old suit, i.e. the index containing a summary of the important orders. A most unexpected discovery was made on examining the index; namely, an attested order of the judge was found stating that this land was in the possession of not only Imam-ud-Din but also Mirza Ghulam Murtaza, i.e. my father. On seeing this, my attorney knew that we had won the suit. The judge was apprised of this fact and he immediately sent for the index. On examining it, he became convinced of the real facts, and had no hesitation in passing a decree about the land against Imam-ud-Din with cost. If those papers had not been presented, the judge had no choice but to dismiss the suit, and we would have been left to suffer at the hands of a malicious enemy. These are the works of God; He does what He pleases.

This prophecy was, in fact, not one but two prophecies because there was first a promise of victory and second, there was a promise to reveal a secret affair hidden from everyone's eyes...Despite

several hearings, our attorney did not present this irrefutable argument. It was only in the last stages of the case that this knot was unraveled solely through the grace of God. Accordingly, anyone who looks at the judgment of Sheikh Khuda Baksh will realize immediately that for an extended period, our attorney relied solely on verbal evidence that carries little weight against a judicial judgment. This was so because the file that the respondent, Imam-ud-Din, had presented to show his exclusive possession contained only his name, and had no mention of my father's name. The secret here was that Ghulam Jillani, the real owner of the land, had filed a suit only against Imam-ud-Din, who was listed as the sole respondent in the complaint of the plaintiff. On learning about the pendency of this suit, my father, acting through his attorney, had his name included as a respondent and this implied that the land was in the joint possession of both the respondents. These papers had been lost, and only the name of Imam-ud-Din was left as a respondent as given in the original petition of the plaintiff. This created the misunderstanding that Imam-ud-Din was in sole possession of the land.

So this was the hidden secret not known to us that became apparent through the index at a time decreed by God, and it made the millstone, as stated in the prophecy, turn in an instant. It is obvious that the circular motion of the mill causes the part of the mill that is hidden from the eyes to come in front of the eyes, and that in the front to disappear behind. That is what came to pass with this suit. The reasons that were previously in the sight of the judge, namely, that the plaintiff Ghulam Jillani had shown only Imam-ud-Din as the sole possessor of the land in his plaint became invisible with the production of the index, and like the hidden side of the mill, a new set of facts came to the forefront. Thus, the secret matter God had promised to reveal at the very end, as stated in the prophecy, was revealed. The point is that Ghulam Jillani's suit was very old, a period of almost forty years had passed since then, and the litigation had taken place during the time of my father and I had no knowledge of it.