

"His task was to sift all errors and misinterpretations which may have crept into an existing religious system owing to lapse of time; but he had a much higher mission to perform. He had to discover in it new and limitless treasures of eternal truths and hidden powers.

By pointing out this miracle of the Holy Quran, the Promised Messiah has effected a revolution in spiritual matters. The Muslims certainly believed that the Holy Quran was perfect, but during the last thirteen hundred years nobody had imagined that not only was it perfect but that it was an inexhaustible store house in which the needs of all future ages had been provided for, and that on investigation and research it would yield far richer treasures of spiritual knowledge than the material treasures which nature is capable of yielding. The Holy Founder of the Ahmadiyya Movement has, by presenting to the world this miraculous aspect of the Holy Quran, thrown open the door to a far wider field of discovery and research in spiritual matters, than any scientific discovery has ever done in the realm of physical science. He not only purified Islam of all extraneous errors and presented it to the world but also presented the Holy Quran to the world in a light which served at once to satisfy all the intellectual needs of mankind which the rapidly changing conditions of the world had brought into existence and to furnish a key to the solution of all future difficulties."

Now, Madam, I shall briefly say one or two things on this point, namely, that he discovered hidden treasures in the Holy Quran which for thirteen hundred years no other Muslim had been able to discover. Nobody doubts that the Holy Quran has a wealth of treasure that mankind will discover; nobody can deny that. It is full of wisdom. As man progresses, as we go deep into it, we find new meanings and new discoveries. But when I pointedly asked Mirza Nasir Ahmad as to what the discoveries were which except Mirza Sahib no Muslim knew before, apart from his interpretation of 'Khatim-un-Nabiyyeen', or about the life of Hazrat Essa whether he is alive or not, or directly query he pointed out that there was his commentary on "Surah Fateha" in which 70 per cent of his interpretation and commentary was new. That is for the learned Ulama of the House to judge and comment on. I have nothing to

say; but I know of only Allama Iqbal's opinion about his discoveries in the Holy Quran, namely:-

عصر من پیغمبرے ہم آفرید  
آں کہ در قرآن بجز از خود ندید

(our age has also produced a prophet, who in the Quran could see nothing but himself.)

And I think it is a very fair assessment. As far as we could understand, Mirza Sahib interpreted or re-interpreted those provisions which interested him.

Now, Madam, while dealing with his life and religious career, I will draw the attention of the House to three different stages in his life, and in this career, as already mentioned, the first stage was when he was a religious leader like other Muslim religious leaders having the same faith, the same views, the same notions, and he crossed swords with Christians and Arya Samajes. To indicate his view at this stage, say from 1875-76 to 1888-1889, I will first read a quotation. It is a translation from Arabic from 'Roohani Khazain', volume 7, page 220, by Mirza Ghulam Ahmad Qadiani, Here he says:-

”کیا تو نہیں جانتا کہ پروردگار رحیم و صاحب فضل نے ہمارے نبی صلی اللہ علیہ وسلم کا بغیر کسی استثناء کے خاتم النبیین نام رکھا اور ہمارے نبی نے اہل طلب کے لیے اس کی تفسیر اپنے قول لا نبی بعدی میں واضح طور پر فرمادی اور اگر ہم اپنے نبی کے بعد کسی نبی کا ظہور جائز قرار دیں تو گویا ہم باب وحی بند ہو جانے کے بعد اس کا کھلنا جائز قرار دیں گے اور یہ صحیح نہیں جیسا کہ مسلمانوں پر ظاہر ہے اور ہمارے رسول ﷺ کے بعد نبی کیونکر آ سکتا ہے درآن حالیکہ آپ کی وفات کے بعد وحی منقطع ہو گئی اور اللہ تعالیٰ نے آپ پر نبیوں کا خاتمہ فرمادیا۔“

This was in clear terms. He expressed his views on the subject of "Khatim-un-Nabiyyeen". Then he further said:



”آنحضرت ﷺ نے بار بار فرمایا کہ میرے بعد کوئی نبی نہیں آئے گا اور حدیث لا نبی بعدی ایسی مشہور تھی کہ کسی کو اس کی صحت پر کلام نہ تھا اور قرآن شریف کا ہر لفظ قطعی ہے۔ اپنی آیات ”ولکن رسول اللہ و خاتم النبیین“ اس بات کی تصدیق کرتا تھا کہ ہمارے نبی صلی اللہ علیہ وسلم پر نبوت ختم ہو چکی ہے۔“

This was from 'Kitabul Bariya', volume 13, Roohani Khazain, Hashia 217-218.

”روحانی“ appearing in ”ازالہ اوہام“ volume 3, page 412, I quote:

”ہر ایک دانا سمجھ سکتا ہے کہ اگر خدا تعالیٰ صادق الوعد ہے اور جو آیت خاتم النبیین میں وعدہ کیا گیا ہے جو جو حدیثوں میں بہ تصریح بیان کیا گیا ہے کہ اب جبرائیل بعد وفات رسول اللہ ﷺ ہمیشہ کے لیے وحی نبوت لانے سے منع کیا گیا ہے۔ یہ تمام باتیں سچ اور سچ ہیں تو پھر کوئی شخص بحیثیت رسالت ہمارے نبی کے بعد ہرگز نہیں آ سکتا۔“

Then there is quotation from an *ashthar* of Mirza Sahib published on the 20th of Shaban in *Tablig* of Mirza Sahib Resalat. Here he says and I quote:

”ہم مدعی نبوت پر لعنت بھیجتے ہیں۔ لا الہ الا اللہ محمد رسول اللہ کے قائل ہیں اور حضرت محمد رسول اللہ کے ختم نبوت پر ایمان رکھتے ہیں۔“

This was the first stage of his religious career.

The second stage starts somewhere 1888 when the oath of discipleship was taken from his followers. I will read about the oath of discipleship from the book of Mirza Bashiruddin Mahmud Ahmad, page 30. It says:

"In short the effect of the book began (he is talking of "براہین احمدیہ") gradually to spread and many a people wrote to the promised Messiah praying that he might accept from them the oath of discipleship. But he always declined and replied that all his actions depended upon Divine guidance till the month of December, 1888, when the revelation came to him that he should accept from people the oath of discipleship. Accordingly, the first oath took place in the year 1889 at Lodhiana (as I have already mentioned) in the house of one sincere follower named Mian Ahmad Jan and the first to take the oath was Maulana Moulavi Nooruddin (May God be pleased with him). The same day altogether 40 persons took the oath."

As already mentioned by him, at this stage he had not proclaimed that he was a promised Messiah or prophet. He had only mentioned that he was receiving divine revelation and was in communication with God.

Then, Madam, we go to the second stage of his career and how he starts the beginning. I may be wrong, but as far as I could understand, he moved very cautiously, very carefully, to change the position which he had taken before. The lecture in Sialkot, and 'Mubahsa' in Rawalpindi, at these places, he made some utterances which are interesting. He does not claim that he is a prophet. But he says, and I quote:

”تم بغیر نبیوں اور رسولوں کے ذریعے وہ نعمتیں کیوں کر پا سکتے ہو۔ لہذا ضروری ہوا کہ تمہیں یقین اور محبت کے مرتبہ پر پہنچانے کے لیے خدا کے انبیاء وقتاً فوقتاً آتے رہیں جن سے تم وہ نعمتیں پاؤ۔ اب کیا تم خدا تعالیٰ کا مقابلہ کرو گے اور ان کے قدیم قانون کو توڑ دو گے۔“

Then the next step we find is this which I have just read from his 'Roohani Khazain', volume 20, page 327. Then 'Tajaliat-i-Ilahia'. Again, I quote from 'Roohani Khazain', volume 20, page 412, Here he says: