



The Light — U.K. edition

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The Lahore Ahmadiyya monthly magazine from U.K.

Commemorative issue on

Centenary of the death of Hazrat Mirza Ghulam Ahmad

*From the unseen I have received the tidings that I am the man,
Who is the Mujaddid of this religion and the spiritual leader.*

رسید مژده ز غیوم که من ہاں مردم
کہ او مجد دایں دین و رہنما باشد



Hazrat Mirza Ghulam Ahmad
(d. 26 May 1908)

*Mujaddid of Islam,
Promised Messiah, and Mahdi*

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In Memoriam: Mirza Ghulam Ahmad

[Below is given, with some quotations omitted, the first report of the death of Hazrat Mirza Ghulam Ahmad that appeared in the *Review of Religions*. This was in the June 1908 issue, pages 222–230. As the author is unnamed, it must be the Editor, Maulana Muhammad Ali.]

MIRZA GHULAM AHMAD OF QADIAN, the founder of the Ahmadiyya movement, passed away peacefully at 10-15 A.M. on the 26th May 1908, at the Ahmadiyya Buildings, Lahore, to which city he had gone on a short visit. The approaching end had been foreseen by the great seer himself more than two years before the sad event, and revelations foretelling that the time of death was very near were published in December 1905 in his 'Will' which was published in this paper in January 1906.

Mirza Ghulam Ahmad was born in or about the year 1837 and his age at the time of his death was, therefore, 74 lunar years. This was in accordance with what he had written long before, saying that he had been informed by God that he would live for eighty years or a few years less than that. It is not possible within the limits of this short article to give even a brief review of the life of the Promised Messiah or to describe the important work which was done within the short space of a life of seventy-odd years. It was after he had attained his thirtieth year that the light of Divine revelation first dawned upon him. In the year 1868, so we are told in the *Barahin-i-Ahmadiyya*, his first and most important work, the word of God came to him revealing the great blessings that were in store for him. It said: "Thy God has been highly pleased with thee on account of this thy deed and

He will shower His numerous blessings upon thee so much so that kings will seek blessings from thy clothes" (page 520). The period of his revelations thus extended fully over forty years and this may be said to be the period of his ministry.

From the earliest notice that we have of him, Mirza Ghulam Ahmad figures as a great champion of Islam and defender of the principles of the Muslim faith. Between the years 1870 and 1880 he wrote important articles in defence of Islam in various vernacular papers, and his fame as an advocate of the Muslim faith soon spread in the whole country. Four parts of the *Barahin-i-Ahmadiyya* appeared during 1880–1884 and then followed a series of publications whose number almost exceeds the number of his years. These publications embrace a vast variety of subjects in the sphere of religion and deal with almost all the important religions of the world. His last work entitled the "Message of Peace" he had only finished literally on the very eve of his death.

On account of his writings against Christianity, the Christian missionaries had a grudge against him which sometimes found vent in a very unbecoming manner. On one occasion they tried to implicate him in a murder case, which was ultimately found by the Magistrate to be concocted by some native preachers of the Gospel of Christ. When unable to refute his arguments, they would pose to be ignoring him altogether, but they could not maintain permanently even this attitude. The Bishop of Lahore who in addition to his episcopal duties assumed the role of a preacher of Gospel to the Muslims was invited by him to a discussion on the respective merits of Christianity and Islam, but the great prelate judiciously refused to enter the lists against him, the chief reason of his denial being that his opponent claimed an equality with Jesus Christ by his claim to Messiahship. It was for this reason also that he was vilified by some unscrupulous Christian writers. The Arya Samaj also on account of religious differences assumed an attitude of hostility towards him, and in the murder case referred to above the Arya Samajists joined hands with the Christian Missionaries.

The Muhammadans¹ differed in their attitude towards him in the earlier and later periods of his life, the claim to be the Promised Mahdi and Messiah being the turning point. Up to the year 1889 he was universally admitted by the

1. This word was commonly used in Indian Muslim English writings of the time to mean Muslims. For example, Syed Ameer Ali wrote a book entitled *Muhammadan Law*, and Sir Syed Ahmad Khan founded the famous Mohammadan Anglo-Oriental College at Aligarh.

Muhammadans to be the best champion of Islam against hostile religions and the ablest exponent of its doctrines. In 1889 he found fault with certain beliefs of the Muhammadans with regard to the advent of the Mahdi and the Messiah. He stated that Jesus Christ whose personal second advent was expected by the Muhammadans had really died and that the Promised Messiah was to rise from among the followers of the Holy Prophet Muhammad. He further declared that the Muhammadan belief in the appearance of a Mahdi who should wage war with the non-Muslims to convert them to the faith of Islam was erroneous and contradictory to the Islamic teachings as contained in the Holy Quran. These declarations combined with the claim which he advanced on the basis of Divine revelation, *viz.*, that he himself was the Promised Mahdi and Messiah, led to the raising of an outcry against him which shook Muhammadan India from one end to the other. The more intelligent Muslims remained aloof, but the masses led by the Mullas were so infuriated against him that had it not been for the laws of the Government they would have torn him to pieces. The leading Mullas prepared a *fatwa* against him in which he as well as his followers were declared to be heretics deserving to be murdered. The hostile attitude that was thus assumed by the orthodox Muslims towards the new sect still exists, but of late it has softened in a marked degree.

The great work which Mirza Ghulam Ahmad has done in his forty years' ministry is that he has restored life to religion. Before he began to preach, all religions were considered as so many sets of doctrines that were established centuries ago by their founders by working mighty miracles. The different religions only vied with each other in relating wonderful stories of these miracles, the time for which, it was declared by all, had long passed. Thus had religion itself become a thing of the past, a conglomeration of stories, a mass of dead matter, so to say. The preaching of Ahmad was from the very first directed against this view of religion, and he strongly preached that religion was as much a life now as it was in the time past, that men could even now attain to the close union with God to which they attained in bygone ages as the lives of the prophets, sages and saints of all countries reveal to us, that God even now spoke to His righteous servants as He spoke when these religions first came into life, and that the same Divine laws even now governed the lives of men. He pointed out that just as according to every religion God saw the deeds of men, listened to their prayers and spoke to them in time past, so He even now saw their deeds, listened to their prayers

and spoke to them. God did not change because He was eternal and unchangeable, but men had changed because they quitted the paths of righteousness by walking in which they had at one time Divine blessings showered upon them. He showed the unreasonableness of the doctrine which holds that though God sees as He saw in the past and listens to the prayers of His servants as He listened to them in the past, yet He does not speak now as He spoke in the past. In proof of this teaching he offered himself as being the recipient of Divine revelation, as one whose prayers were listened to and answered by God and to whom deep secrets of the future were revealed. He further declared that by following in his footsteps anyone could attain to the same close union with the Divine Being and have the same blessings showered upon him. According to him, true and living religion produced a perceptible effect upon the life of the individual in this very world, and the promises of the next life were nothing if their fulfillment could not be witnessed in this life.

Mirza Ghulam Ahmad was a staunch supporter of the Government all his life. When he first advanced his claim to be the Mahdi and Messiah expected by the Muhammadans and the Christians, the Government must no doubt have naturally felt anxious on account of the trouble which every claimant to Mahdi-ism had given before his time, but his peaceful role and pronounced and unmistakable expressions of loyalty soon removed all suspicions. He was a firm believer in the justice, neutrality and good intentions of the Government, and strongly supported all its measures. In the recent agitation against Government he strongly adhered to his own principles of loyalty and confidence in the justice of the Government, and in obedience to his exhortations, his followers all kept aloof from the agitation.

It is impossible to dwell upon the many noble traits of his character in this brief article. What has been said above will suffice for the present. The great works of the secular and religious education of the Muslims and the propagation of Islam which he had commenced will now be conducted, as even they were conducted in his life-time since the publication of his will, by the Sadr Anjuman-i-Ahmadiyya,¹ while Maulvi Hakeem Noor-ud-Din has been selected as the successor of the Promised Messiah in the leadership of the movement. ■

1. This statement at the time of his death clearly shows that the work of the Ahmadiyya Movement had been placed by the Founder under the charge of the body *Sadr Anjuman Ahmadiyya* which he had created by his Will, *Al-Wasiyyat*, in December 1905. See further the article on page 16.

100 years later — his teachings still sorely needed

by Zahid Aziz

As we mark the passage of a complete century since the departure from this world of the Founder of the Ahmadiyya Movement, the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad of Qadian, events and circumstances around us plainly demonstrate that the key points of his teachings — his view of what Islam is and its role in the world and what Muslims ought to do — are all confirmed as absolutely correct and vitally needed. Let us consider some of these points

Throughout his writings, Hazrat Mirza sahib sought to dissociate Islam from any connection whatsoever with the teaching of violence, bloodshed and coercion in the name of religion. The *Jihad* taught by Islam was, according to him, not at all the waging of a war of aggression and conquest as the common perception of Muslims and non-Muslims held it to be. It had never been so, even in the time of the Holy Prophet Muhammad. The permanent meaning of *jihad* was the struggle against one's own self to do right and refrain from wrong, and also the striving to take and present the message of Islam to others, leaving it up to them whether to accept or reject it. In the time of the Holy Prophet Muhammad, *jihad* included the struggle waged by him and his followers to repel the armed attacks of their enemies so that Muslims could continue to practise and preach their religion in peace. Such a *jihad* was no longer required in these times. The army raised by Hazrat Mirza sahib was one of peace, as he wrote:

“Those who join my army, I order them to give up these ideas [of a *jihad* of war], and to purify their hearts, develop and nurture their feelings of mercy towards all human-kind and be helpers of those in distress and suffering. They should spread peace on the earth, as this is how their religion will spread.” (*Government Angrezi aur Jihad*, p. 15)

The evil fruits of acting upon the wrong concept of *jihad* are evident before the world now. Both non-Muslims and Muslims are suffering loss of innocent lives and injuries in the East and the West, and the world at large has developed a detestation and aversion towards the religion of Islam. Orthodox Muslim leaders are now starting to advocate exactly the same concept of *jihad* as that presented by Hazrat Mirza sahib. Moreover,

Muslims in the West are pledging to be loyal citizens of the non-Muslim rule under which they live, just as he did. But he is denounced as *kafir* and traitor to Islam for his similar declarations. It is Divine recompense that anti-Ahmadiyya *ulama* in Britain are now declaring themselves and their followers to be loyal citizens of the British state.

Hazrat Mirza sahib foresaw the world coming together and becoming more akin to one country and community due to modern inventions which accelerate the speed of communications and travel to hitherto unimaginable levels. This point is made by him in his books from the early work *Barahin Ahmadiyya* to the last published in his lifetime, *Chashma-i Ma'rifat*. According to him, Islam shall have its greatest success in such an age of fast communications between distant countries. To continue the quotation given above:

“...For just as God has created the modern inventions of the present times for the physical needs of man, similarly He will meet the spiritual needs of mankind by causing the light and the message of truth to spread widely and far by means of these very same ways of communication and transport.”

Therefore he presented Islam in a way which shows that only this religion provides guidance for such a situation. This is why he emphasised that Islam requires its followers to acknowledge and believe in the prophets and founding religious sages of each and every nation. This belief broadens a Muslim's sympathies, making him look upon human beings everywhere as equally the creation of God, and recipients of His guidance, mercy and favours. The strands of truth found in different nations and religions, he taught, meet at last in Islam as brought by the Holy Prophet Muhammad.

He also appealed to followers of other faiths, and in particular the Hindu religion, to return the Muslim acceptance of their religious scriptures and great figures by acknowledging that the Prophet Muhammad was at least a true person and to cease vituperations against him. The Muslims too, he offered in his *Message of Peace*, must avoid offending Hindu religious sentiments. To improve the relationship between Muslims and Hindus in India was critical to peace and harmony in the land. In his *Message of Peace* he appears to forewarn of the terrible communal catastrophe that befell in India some forty years later. He wrote that if either community, Muslim or Hindu, fails to follow the liberal teaching of God to show sympathy to its neighbours belonging to the other community, then the consequences will be that:

“...that nation shall soon be destroyed, and not only itself but will invite destruction upon its unborn generations as well.”

“Hindus and Muslims are two communities about whom it is impossible to imagine that either of them can, at any time, turn the other out of the country.”

This is just what happened at the partition of India in 1947. The Promised Messiah must have been informed by God of those inter-communal atrocities and the slaughter to come, and wrote this booklet to avert them. Even though the Hindus and a large part of the Muslims separated into two different countries, the mutual hatred, suspicion and prejudice then led to wars between these countries, as well as the ever-present threat of war. The principles laid down by Hazrat Mirza sahib in his *Message of Peace* can still be employed to lessen that hatred and replace war by peace.

Hazrat Mirza sahib proclaimed, on the basis of the real teachings of Islam, that everyone should be free to adopt whichever religion they wish. They should apply the test of reason and evidence to decide which creed is true. It is no good declaring your faith unless you believe it in your heart to be true. It is of no avail performing the formal duties of a religion unless these bring a change for the better in your character and behaviour that other people can recognise. More and more thinking people now agree with this, and those religious leaders who display a false piety and a show of religiousness no longer impress people.

Hazrat Mirza sahib informed the modern world that science and human discoveries in the physical world cannot lead man to the discovery of God nor to his moral reform. That has been confirmed in the past 100 years, as modern man has been unable to contain his base desires and has used the enormous power of technology for the greatest destruction ever seen. He informed the Muslim world that the solution of its underlying problems lay neither in secular politics, nor in setting up a so-called Islamic state, nor in the observance of empty religious rituals. It lay in bringing about a true change within the heart of man by a living contact with God, which should make man give up his lower desires and regard himself accountable before God. The history of Muslim countries over the past 100 years bears testimony that all systems tried in Muslim countries, whether capitalism, socialism, communism, or so-called Islamic, have failed because the people operating them were corrupt and self-seeking. In fact, establishing an “Islamic” system has been used

merely as a cover to gain political power and to manipulate the Muslim masses most cynically.

Vituperation and abusive writings against the Holy Prophet of Islam were at their notorious height and quite commonplace in the time of Hazrat Mirza sahib. He undertook to refute all the allegations, but he was opposed to Muslim calls for banning such publications. His view was as follows. Firstly, as such writings have already been circulated on a great scale it is impossible to suppress their contents. Secondly, if a book is banned we lose the right of replying to it. Thirdly, and perhaps most importantly, the objections against Islam that are expressed scurrilously in these books still remain within people’s hearts and they cause doubts even in the hearts of Muslims. He also proposed ways in which religious discussions and controversies could be conducted, and objections raised against any religion, in a civil and polite way without recourse to abusive or offensive language. In the light of recent events that occur with regularity, we need hardly say that his approach to this issue is more than ever relevant and required today.

Hazrat Mirza sahib greatly deplored that a person should show prejudice and bigotry against another on the basis of religion. He required his own followers to extend their sympathy to all human beings, regardless of their religion, and, when fulfilling their worldly contractual obligations, to regard everyone equally without distinction of belief or religion. In his time there was terrible religious bigotry all over the world, but in our time every decent person in the world rejects such narrow mindedness. When Dr Mirza Yaqub Baig qualified as a medical doctor, Hazrat Mirza sahib gave him this advice: “You are a physician of the body, not of the soul, so you must treat everyone equally, whether Muslim, Hindu or Christian. To you, the man who prays five times a day and the man who doesn’t believe in God should both be equal in your dealings”.

Lastly, there is the greatest gift of Hazrat Mirza sahib to the Muslim world, which is that he emphasised that the Holy Quran must be given precedence over all other authorities in Islam, such as Hadith reports and rulings of *fiqh*. This principle clears up several misinterpretations of Islamic teachings, particularly relating to subjects on which there is much criticism of Islam, such as *jihad*, freedom of religion, tolerance, punishments for apostasy and blasphemy, and the rights of women. Muslim scholars are increasingly accepting this principle. Applying it, we find that *jihad* is not at all the same as a battle with weapons, Islam

allows war only in self-defence, it grants complete freedom of religion, and it prescribes no punishment whatsoever for apostasy or for committing so-called blasphemy.

One hundred years ago, understanding the Quran was generally considered by Muslims as unnecessary since its blessings were obtained, they believed, by reciting it in Arabic or by honouring its printed pages and copies as sacred. For understanding it, they believed it was sufficient simply to look up its ancient commentaries, which were the final authority on the Quran. No pondering or reflection on the Quran itself was required. Many *ulama* had declared it an unlawful act in Islam to translate the Quran into other languages. The followers of Hazrat Mirza sahib undertook this task a hundred years ago, and after the publication of Maulana Muhammad Ali's English translation for the first time in 1917, the door seemed to have opened to further translations by others. It is unimaginable now that any Muslim could consider that translating the Quran is an unlawful act or that the knowledge of the Quran should be gained solely from reading the ancient commentaries.

According to the latest books of Hazrat Mirza sahib, God has given the world **one Prophet and one Book and one religion** and they are acknowledged by accepting **one kalima**:

“God used to send a separate prophet and messenger for each country, and did not regard just one book as sufficient. ... Then the time came to remove national divisiveness and to bring everyone under one book. Then God sent **only one Prophet for the whole world** that He may unite all nations on one faith...”¹

The words printed in bold above are in bold in the original Urdu book. In the same book he writes:

Then God sent **one Book** for all countries and He commanded in that Book that in whichever age this Book reaches various countries, it will be their duty to accept it and to believe in it, and:

that book is the Quran²

Again, in the original Urdu book the words printed in bold above are in bold and the words “that book is the Quran” are laid out, as above, in a large bold size on a separate line.

In *Haqiqat-ul-Wahy*, he wrote:

“If all the books of God the Most High are looked into closely, it will be found that **all prophets** have been teaching: believe God the Most High to be One without partner and along with it also believe in our *risalat* (messengership). It was for this reason that the **summary** of the teachings of Islam was taught to the entire *Umma* in these two sentences: *La ilaha ill-Allah, Muhammad-ur Rasul-ullah* (There is no god but Allah, Muhammad is the Messenger of Allah).”³

Clearly, according to this statement published in May 1907, every prophet who came required people to declare belief in him, along with belief in God. But with the coming of the Holy Prophet Muhammad, a permanent declaration in the form of the Islamic *Kalima* has been established, and thus no prophet can arise after him as he would necessarily introduce a new *kalima*. ■

Reminder of my beloved

Some eye-witness events of the Imam of the Age

by Dr Mirza Yaqub Baig

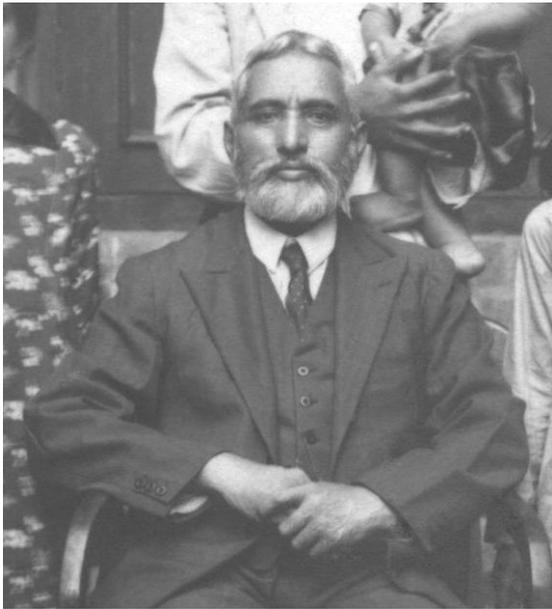
[*Editor's Note*: Dr Mirza Yaqub Baig (d. 1936) was a distinguished medical practitioner and one of the earliest Ahmadis. He was also doctor to Hazrat Mirza Ghulam Ahmad, his family members, and prominent Ahmadis. A leading member of several Muslim bodies, he was held in high regard by famous Muslim figures of his time. His death was mourned well beyond our *Jama'at* by other Muslims as well as non-Muslims. Below is translated an article by him in *Paigham Sulh*, 26 May 1923, with the title given above. For reasons of space, we have condensed it here. The full version is at: www.ahmadiyya.org/intro/pioneers/myb.htm]

ALTHOUGH FIFTEEN years have passed since the death of the Imam of the Age, Mirza Ghulam Ahmad sahib of Qadian, the Promised Messiah, but as I spent a period of almost sixteen years during my younger days in his company the events and conditions of that time are always fresh before my eyes and can never be forgotten. Today, leaving aside his claims and the exalted rank bestowed upon him by Allah the Most High, I put before the readers some events of his life which show the exalted status of his morals, and it appears even at a cursory glance that such a truth-

1. *Chashma-i Ma'rifat*, published May 1908, p. 136.

2. *Chashma-i Ma'rifat*, p. 67.

3. *Haqiqat-ul-Wahy*, published May 1907, p. 111.



Dr Mirza Yaqub Baig (d. 1936)

ful man cannot possibly be an impostor, and one who entertains so deep a love and adoration for the Holy Prophet Muhammad cannot present himself as a rival to him. On the contrary, he considers it his greatest honour to be his servant, as he writes:

*The glory of Ahmad is beyond all imagination and comprehension,
Whose servant, observe, is the Messiah of the age.*

His physical appearance

There are hundreds of people still alive from among the earliest followers of Hazrat Mirza sahib, who spent a long time in his company, and there are thousands who had the opportunity to see him. However, there are millions of people who never had the chance to see him, and for them I want to say that the description of the coming Messiah in Hadith — that his colour will be wheatish, his hair will be straight, and it would always look as if he had just had a bath — is exactly how Hazrat Mirza sahib would be described in brief. He was of a very handsome, wheat-like colour, with a brightly radiant face. He had a high forehead and a bushy beard, whose hair were slightly turned at the end. As his hair had turned grey at a young age, he used to apply henna to his hair. His face always appeared to have a smile on it, and his eyes always half open. He was of medium height. The hair on his head were not thick; he did not have any bald patches but his hair were spaced apart.

He wore a turban of a very simple form. Sometimes he would have a Turkish cap on his

head, and sometimes he would wear a turban over the cap. His [Indian style] coat, trousers and other garments were of the simplest kind, and most frequently he wore traditional Indian shoes.

There were no artificial airs about him, nor did he keep any special place or seat reserved for himself. In every way he behaved simply. He would take his seat wherever there was a vacant place. Sometimes he would be seated on the floor while some of his followers, due to lack of space, sat higher up on a couch.

He usually went for a walk in the early morning, accompanied by a crowd consisting of his own followers and visitors. During the walk many people, in order to listen to him, would pass him and walk ahead. As they passed him, dust raised by their feet would blow on him but he would not care in the least. Again and again someone would step on one of his shoes causing it to slip out of his foot, but he would never look to see who did it. Someone would step on his walking stick and knock it out of his hand to the ground, but his face would never show any sign of displeasure. In gatherings he would sit like an ordinary person and talk without assuming any artificial airs. If a humorous remark was made he laughed so heartily that his face turned red and his eyes streamed. Sometimes while laughing he covered his mouth with the end of his turban cloth.

Socialisation and hospitality

His food was utterly simple. Whatever was cooked in the house he would eat without any fuss. He ate very little. His hospitality was of the highest degree. He looked after his guests with the greatest care. Whenever a guest took his leave to depart, Hazrat Mirza sahib would clearly be grieved. In the early days, he served his guests personally and would go and bring a guest's meal to him. Quite often during the meal he would rise and go to bring some drink or pickles or something else for his guest.

Prayers

He said the five daily prayers in congregation. Sometimes he led the prayer, but usually a senior member of the community would be the imam. Maulana Abdul Karim of Sialkot led the five daily prayers and the Friday prayer till his death. After that, Allama Hakim Maulana Nur-ud-Din used to lead the prayers, although sometimes Maulana Sayyid Muhammad Ahsan or another senior member led the prayers.

After almost every prayer Hazrat Mirza sahib engaged in conversation about some religious

matter. Everyday there were new people in attendance who had come from distant places, and often a question asked by one of them would become the subject of a talk by him. He sometimes talked about family matters, or if he was writing a book at the time he would talk about the issues under discussion. After the morning prayer, followed by a short rest, he would come out and go for a walk of about two to three miles accompanied by his friends. All through the walk conversation continued. He walked so fast that most people had to run to keep up with him to listen to his talk. He would speak with a constant flow and at speed.

Between the *zuhr* and *asr* prayers he would usually stay in the mosque, and likewise between the *maghrib* and *'isha* prayers. Almost all this time was spent on talking about various religious topics, answering questions from people, and giving goodly preaching. Except for those days when he was engaged in writing some book, he spent most of his time with guests in conversations on religion. After *maghrib* he would usually have dinner with them and retire to his room after the *'isha* prayers.

Tahajjud prayers

Aside from praying in congregation for the five daily prayers, he was regular in his *tahajjud* prayer. Although his humility before Allah in every prayer was enviable, his *tahajjud* prayer was quite without equal. He would be in the state of prostration for hours, beseeching Allah from the bottom of his heart to grant success to Islam and the Muslims. While doing so, the thought of the moral plight and pitiable condition of the world would make him shed tears, so much so that his cries could sometimes be heard. In the early days the neighbourhood around his house was sparsely populated, and when he said his *tahajjud* prayers on the roof in the hot summer months, the sounds of his pleading and crying before the Almighty with a painful heart could be heard far outside the house.

His love and affection

While he had thousands of followers, most of them so devoted that they would give their all for him, he too was no less in showing love and devotion towards them. In fact, his devotion towards them was much greater, and it made each one of them feel as if Hazrat Mirza sahib loved him specially, more than he loved any other follower. He was in reality a model of the Holy Prophet Muhammad's quality of being a mercy to all. He shared in the grief or the joy of every one of his followers. If anyone was in distress or difficulty he would do

his best for him practically as well as by prayer, as if he were striving for his own success. He remembered all his sincere followers in his prayers and in his *tahajjud* prayers he went so far as to pray for everyone of them by name.

Not only for his friends but he also prayed for his opponents and the Maulvis who called him *kafir*, especially praying for them in his *tahajjud* prayers that they be guided aright. As he writes in a poetic verse:

*My soul is eaten away in sorrowing after
your faith, my friend,*

*The wonder is that you consider me to be a
kafir.*

Penmanship and writing

Apart from his walks outside, the Promised Messiah used to stroll within his house as well. He had a separate room where he sometimes sat down to write. However, he did most of his writing while walking. At both ends of the courtyard he would place an inkpot in a niche in the wall. With pen and paper in hand he would write while strolling from one end to the other.

It was not as if his courtyard was reserved for him. The women and children of the house would be moving about in it. He often likened his house to a railway train station due to the hustle bustle. It was in that tumultuous environment that he did his writing work, but the noise never distracted his attention from his writing. He would be as deeply absorbed and engrossed in his work as if he were in utter solitude and silence.

So absorbed would he be in his writing as to be entirely oblivious to what was going on around him. Once it so happened that Hazrat Mirza sahib wrote a long article and put the papers by his side. His son, Mirza Mahmud Ahmad, at present head of the Qadiani *Jama'at*, who was a child at the time, while sitting next to him and playing with a match box, set the papers alight. Hazrat Mirza sahib did not notice. When he needed to look up those papers, he found them burnt to ashes. All he said was: "There must be some Divine wisdom in why this happened". He rewrote the article, and it was better than the one burnt.

Love of friends

His relationship with his devoted followers was that of a close friend. He addressed everyone of them with respect. When I and my late brother Mirza Ayub Baig took the *bai'at* we were the youngest people in the Movement, yet whenever he wrote us a letter he addressed us as: "My dear

brothers". He found it difficult to accept a complaint against a friend. Once when Maulvi Abdul Karim, Khwaja Kamal-ud-Din and some others made a complaint about a friend from the town of Gujranwala, Hazrat Mirza sahib told them: I cannot believe that he could have done such a thing, you must make enquiries again.

When friends came from other places to see him he would not let them go quickly. When he did bid them farewell, he would walk with them for a long distance to see them off. Sometimes when seeing off us two brothers he would accompany us for two miles outside Qadian.

Unequaled forbearance and tolerance

I and my late brother Mirza Ayub Baig entered into the *bai'at* of Hazrat Mirza sahib in 1892. He had come to Lahore after having been to Delhi. The *ulama* had just then issued the declaration against him denouncing him as a *kafir*. He was staying at the house of Mehboob in Lahore where afterwards the Railway Station Dispensary was located for a long time. Opposition to him was so fierce that the main gate of the house was kept locked, and only a narrow, side entrance was open for those going in and out. However, some malicious persons used to slip inside even through there. One day Hazrat Mirza sahib was sitting in a room on the first storey with many people who had come to see him. Some Hindus were present as well. A man came and started hurling abuse at him. Hazrat Mirza sahib simply hung his head down and kept on listening. When the man got tired of insulting him, Hazrat Mirza sahib said to him: Brother, if you have any more to say, then say it also. The man was deeply embarrassed and regretful and asked for pardon. There was a Hindu sitting there who saw it all. He commented about Hazrat Mirza sahib: "This man will be successful" and then added: "In the Gospels we read about the forbearance and tolerance of Jesus, but we had not seen any person practising it till now".

In those days he used to go to the mosques of the general Muslims and pray behind their imams. He was returning home after prayer from a mosque when he was assaulted by a lunatic who claimed to be the Mahdi. Accompanying Hazrat Mirza sahib were Sayyid Amir Ali Shah, sub-Inspector Police, his brother Sayyid Fazilat Ali Shah, Inspector Police, and many other friends, who could have dealt a blow to that man. But Hazrat Mirza sahib said: Let him go, he is an helpless man. So no one did anything to him.

Apart from the *fatwas* of *kufir* he frequently used to receive abusive mail from his opponents.

He used to say that he had two chests full of such letters. But they made no impression on him. One day he said: "If my opponents knew that this sort of obscenity does not upset me in the least, they would kill themselves with disappointment". He refers to this evil behaviour of these people in a poetic verse as follows:

*The foul stench produced by the jealous
opponents cannot harm me,
As I am kept fragrant all the time by the
musk of the remembrance of God.*

Qadian in his time

I first visited Qadian in 1893. After that, during my student days I used to go to Qadian almost every day that was a holiday. During the summer holidays also most of my time was spent in his company. After finishing my education I became house surgeon in the medical college [Lahore]. Later on I also spent most of my employment as a lecturer in the medical college. In those days whenever anyone in Qadian fell ill the Promised Messiah used to send for me. In addition to that, being a member of the Sadr Anjuman Ahmadiyya I had occasion to visit Qadian once or twice a month in that connection as well.

Whenever I went to see him in Qadian, my faith in the existence of God was refreshed. I would see the truth of Hazrat Mirza sahib and the truth of the Holy Prophet Muhammad appear in a new glory. The reason why this place had such an effect was that the Qadian of that time was entirely different from the outside world. I said to my friends several times that the very earth and sky of Qadian was godly. No worldly business or concern or fire of worldly ambition was at all in evidence there. On the contrary, it was a habitation populated by godly persons who had been attracted there, to that true servant of the Holy Prophet, by nothing other than spiritual aims and love of the Holy Prophet Muhammad. Being in his company really cleansed you of sin, and all worldly cares and anxieties disappeared by going to him. His love and affection for his followers was so great that in no physical relationship, whether of father, mother or any other kith or kin, was such an example to be found of a heart-felt connection and passion for the sake of Allah. Nor could such contentment of mind be found in any friendship.

Besides this, his love and devotion for the Holy Prophet Muhammad and his engrossment in matters of faith was so thorough that when you went to meet him there was no other talk except about the teachings of the religion. Moreover, his talk was entirely different in nature from that of

the *ulama*. Every single word he spoke entered into your heart, his speech melted most people's hearts and breathed the spirit of sacrifice into them. Being in his company created within you the strength to withstand difficulties and trials in the way of Allah, and it produced within you such unshakeable faith in his truth and in the truth of Islam that no declarations of *kufr* or opposition by the Maulvis could scare you, nor could the attacks upon Islam by its detractors make the least impression upon you. He established the whole of his *Jama'at* upon such a firm rock of faith that no power could shake them.

His power of attraction

Before Hazrat Mirza sahib's mission, no one in the world knew of Qadian. Even in the Punjab very few people had heard of it. But since he began his mission, there is no part of the world from where people have not come to Qadian. Similarly, there is no worldly blessing or comfort which has not reached there. His presence brought people to Qadian from all over the world. This is an evidence of his truth because at the time when no one in the world had heard of Qadian Hazrat Mirza sahib told of a revelation, which he also published in *Barahin Ahmadiyya* in 1882, that "people will come to you from every remote path". Events proved the truth of this revelation, and today its veracity is evident.

His victories witnessed

Being with him we always saw the hand of Allah the Most High acting in his support. He had a revelation: "I will help him who intends to help you and I will disgrace him who intends to disgrace you". His helpers, despite facing widespread opposition, were always made victorious by Allah and by His grace we progressed and prospered. Each and every one of us can compare his past and present conditions and testify to that. Those who tried to disgrace him, as they were really opponents of the truth, were always brought down low.

Debate with Abdullah Atham

I was present at the debate between Hazrat Mirza sahib and the Christian preacher Deputy Abdullah Atham which took place in Amritsar in 1893. Details of the proceedings of the debate have been published. One point is worthy of special mention, and that is that for each of the two parties, i.e. Abdullah Atham and Hazrat Mirza sahib, four helpers had been appointed. Abdullah Atham used to seek assistance from his helpers when preparing his replies but Hazrat Mirza sahib required no

help. He had only the Holy Quran in his hand and consulted it on every issue. Whenever he spoke, a river of knowledge flowed forth. Someone asked Hazrat Mirza sahib how he could locate verses in the Quran without help. He replied: When I thumb through the pages of the Quran to look for a particular verse, that verse comes before me as if it were highlighted. "This is Allah's grace which He grants to whom He pleases", as the Quran says.

After the debate was concluded he told us: It is a fact that although I was engaged in a debate with Abdullah Atham for fifteen days yet my self-respect could not tolerate that I look at the face of such a dark hearted opponent of the Holy Prophet Muhammad. All thinking persons should ponder on this, and also those who today make Hazrat Mirza sahib equal to the Holy Prophet Muhammad as well as those who call him a *kafir* should both take a lesson from this, and they should realize the depth of love that Hazrat Mirza sahib entertained in his heart for the Holy Prophet Muhammad and his closeness to and affinity for his master.

We too are witness to the fact that in reality Hazrat Mirza sahib never cast a glance towards the face of Abdullah Atham during the debate. He used to be keeping his attention turned towards the Holy Quran, and when he spoke his eyes would be cast downwards.

If someone abused Hazrat Mirza sahib and used bad language about him he never became angry, but he could not tolerate abuse directed against the Holy Prophet Muhammad. He never prayed for punishment for anyone who abused him but he used to get very roused against those who vilified the Holy Prophet Muhammad.

Mubahila

During the debate in Amritsar with Abdullah Atham in 1893, Hazrat Mirza sahib held a *mubahila* (invoking curse of God on whoever is the liar) with his opponent Maulvis — the two parties stood in the same open ground confronting one another and prayed to Allah to send His verdict against the liar and to make the truthful one steadfast and show in his support a clear evidence from heaven.

The *mubahila* took place at the Eid prayer ground in Amritsar. On one side was Hazrat Mirza sahib with a group of his followers, their hands raised in prayer, and on the other side was Maulvi Abdul Haq Ghaznavi with his supporters. It is noteworthy about this *mubahila* that while Maulvi Abdul Haq Ghaznavi prayed for punishment to befall Hazrat Mirza sahib, but Hazrat Mirza sahib did not pray for punishment to befall Maulvi

Abdul Haq Ghaznavi or any other opponent. In fact, he prayed for punishment for himself, saying:

“O Allah, if I am the impostor and not from You, then destroy me and save the world from my mischief; and if I am from You then grant me aid and help, and support me openly so that my truthfulness may be clear to the world.”

He prayed aloud and his followers who were standing behind him in rows said *Amin*. I was one of them.

At the time of the *mubahila* his devoted followers numbered 313. Hence in writing about this incident he has recorded their names and likened this encounter to the battle of Badr. Consequently, Allah the Most High bestowed upon him progress day after day following this *mubahila*. His Movement, from being in the hundreds, reached thousands, and hundreds of thousands. Today the services of this *Jama'at* to Islam and its work of the propagation of Islam have set the seal upon the truth of its founder, the Promised Messiah. As against this, the opponent Maulvis, particularly those who took part in the *mubahila*, were not blessed with any progress; on the contrary, today those who call Muslims as *kafir* are denounced and reviled by everyone.

The awe of truth

It was because of the awe and fear of the power of truth that Maulvi Muhammad Husain Batalvi, despite being the staunchest adversary of Hazrat Mirza sahib and the originator of the *fatwa* against him declaring him as *kafir*, did not come forward for the *mubahila*. He was actually present at that time in that very Eid prayer ground and was attempting to ensnare people into opposing Hazrat Mirza sahib but he did not come forward for the *mubahila* himself. Likewise, Maulvi Sanaullah openly refused to engage in *mubahila* with Hazrat Mirza sahib.

The illness and death of Maulvi Abdul Karim

When Maulvi Abdul Karim, his beloved and devoted follower, fell fatally ill I was in Qadian on three months' leave. I spent almost all my leave in attending to the late Maulvi sahib. Hazrat Mirza sahib showed his deepest love for his disciple by procuring every kind of necessity for the treatment of the Maulvi sahib to an out of the way place like Qadian. Let alone other things, when the Maulvi sahib died there was a huge stock of ice in his room, a provision which in those days was very difficult to transport from the railway station to a distant place.

Everyday Hazrat Mirza sahib used to wait restlessly for the latest news about the Maulvi sahib's health. He prayed for him day and night and made all possible arrangements to obtain medicines. When he died, some of us, including Maulvi Muhammad Ali sahib, myself and other friends, could not contain our grief and some screams emerged from our mouths spontaneously. Hearing this, Hazrat Mirza sahib came and called us together, and exhorted us to accept the will of Allah the Most High. Despite the fact that his connection with the deceased was the closest of all of us, and he should have been more grief stricken than anyone else, yet he not only showed the most perfect example of patient acceptance of the Divine decree but imbued others with the spirit of resignation as well.

The Promised Messiah's migration and death

The Promised Messiah had received the revelation *dagh-i hijrat* ('Shock of Separation'). He had been informed by many other revelations that his death was approaching. This last time that he left Qadian, to go to Lahore, he felt as if he would not return alive to Qadian, where he expressed regret on this separation. However, it was necessary for destiny to be fulfilled.

He stayed first at the house of Khwaja Kamal-ud-Din in Ahmadiyya Buildings. Here he received the revelation from Allah: 'I will safeguard everyone who is in this house', the same revelation he had received about his own house in Qadian. As Hazrat Mirza sahib preferred to stay on an upper storey he moved to the house of Dr Sayyid Muhammad Husain [Shah], which adjoined the Khwaja sahib's house. Here he penned his last writing, *Paigham Sulh* ('Message of Peace'), whose object was to create harmony between Hindus and Muslims. While writing this message he had a severe attack of diarrhoea. Although he had previously had attacks of diarrhoea, this time he succumbed to it.

In those days I lived in the inner city area of Lahore. It was at two o'clock at night [on 26 May 1908] that Hazrat Mirza sahib sent for me in this state of illness. When I arrived, he was sitting on the toilet seat. He said to me: "Mirza sahib, recommend a medicine for me". Then he said: "Also pray for me", and he added: "In truth, the medicine is by decree from heaven".

When he died he was remembering his True Master, Allah, in the words: "O my beloved, O my beloved". It was with the love of Allah that he was entirely intoxicated and it was to Him that he went in the end. ■

Words of advice for my followers

by Hazrat Mirza Ghulam Ahmad

MY FRIENDS, who have taken the *bai'at* (pledge) into my Movement, may God grant us all to do the things which please Him. Today you are few, and are looked down upon with contempt. A time of trial has come upon you. In accordance with the law of God which has always been in operation, there will be attempts from every direction to make you stumble. You will be persecuted in every way, and you will have to hear all sorts of hurtful things. Everyone who injures you with his tongue or hands will think that he is doing a service to Islam. Some tribulations from heaven will also come upon you, so that you may be tried in every way.

So hear this now: the path to your victory and triumph is not that you use your dry logic, or return mockery with mockery, or return abuse with abuse. For if you adopt these ways, your hearts will harden, and you will only have mere talk which God abhors and looks upon with revulsion. Do not collect two curses upon yourselves: one from people and one from God.

Remember it well that a curse from people is nothing if it is not accompanied by a curse from God. If God does not wish to destroy us, we cannot be destroyed by anyone. But if He becomes our enemy, none can give us protection. How can we please God and how can He be with us? The answer He has given me again and again to this is: by righteousness. So, my dear brothers, try to become righteous. Without actions all talk is in vain, and without sincerity no action is accepted. Righteousness is just this, that you protect yourselves from all these evils and take steps towards God; and follow the finer, more subtle ways of piety.

First of all, produce in your hearts humility, purity and sincerity; and be truly lowly, pure and poor of heart, because the seed of every good and evil first arises in the heart. If your heart is free of evil, so will your tongue be free of evil, and so will your eye and all your limbs. It is in the heart that every light or darkness first arises, and then it gradually spreads over the entire body. So search your hearts every moment. Keep on checking the secret thoughts, habits, feelings and tendencies that are within your hearts. Whichever thought or habit or tendency you find to be like rubbish and trash,

cut it off and throw it out, lest it corrupt your entire heart and then you yourself are cut off.

After this, make efforts and also ask God for strength and resolve, so that the good and noble intentions, thoughts, feelings and desires of your hearts may find manifestation and fulfilment through the use of your limbs and other powers, and that your virtues reach the stage of completion. For, if the thing which arises in the heart stays confined to the heart, it cannot take you to any high rank. Fix within your hearts the greatness of God, and have His glory before your eyes. Remember that in the Holy Quran there are nearly five hundred commands. God has prepared a spiritual feast for you, for each limb of yours, for each power, condition and time of life; and with regard to every level of understanding, type of nature and path of development; and as regards your individual position and as a community. Accept this invitation with gratitude, and eat of all the foods that have been prepared for you, and derive benefit from all of them. ...

God is a great treasure: to find Him, be ready to accept hardships. It is a great goal: to attain it, give your lives. Dear friends, do not devalue the commands of God the Most High. Let not the poison of the philosophy of modern times affect you. Walk in His commandments as if you are a child. Pray the *Salaat*, pray the *salaat*, for it is the key to all good achievements. When you stand up for *salaat*, let it not be as if you are performing a ritual. But before the *salaat*, just as you perform an external ablution, also perform an internal ablution and wash off ungodly thoughts from your limbs. Then, with both these ablutions, stand up and say many prayers during your *salaat*. And make it your habit to cry and plead, so that mercy may be shown to you. (*Izala Auham*, p. 825–829) ■

What his spiritual soldiers say about him

Below we quote extracts from the writings of three spiritual soldiers of the Lahore Ahmadiyya Movement, in which they describe how Hazrat Mirza Ghulam Ahmad influenced and changed the course of their lives. The importance of their views lies in the fact that their services to Islam, as well as their personal spiritual qualities, are acknowledged by almost an entire world of Muslims outside the Ahmadiyya Movement. As Maulana Muhammad Ali poses the question in the extract below: *Can an imposter produce such men?*

A revelation of the Promised Messiah:

لاہور میں ہمارے پاک ممبر موجود ہیں
لاہور میں ہمارے پاک محبت ہیں

*In Lahore, our pure members are to be found.
In Lahore, are our true devotees.*

Maulana Muhammad Ali (d. 1951)

Maulana Muhammad Ali's unique literary services to the cause of Islam have been acclaimed by eminent Muslim leaders and intellectuals all over the world, some of whom have confessed to finding the light of Islam through his books. In an Urdu booklet whose title means *A Moment's Reflection for every Muslim and every Qadiani*, published in 1949, the Maulana traces the factors and events which led him to devote his life for the service of Islam. He writes:

“ All I can say about myself is that if Almighty God had not guided me towards this work, I would, like my fellow-students, have become at best a successful lawyer or judge. But the man who directed me to this work, then set me

on this path, and guided me aright is the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian. At a time when I had gone into a worldly path, he not only pulled me out of the mire of this world but also created within me a light of faith that has stayed with me throughout this struggle. I declare it openly that if the Imam and *Mujaddid* of this age had not guided me, I was not capable of doing this work. I received a spark of the light which filled his breast.

The nineteenth century of the Christian era had drawn to a close. In exactly the year 1900, when I was on my way to Gurdaspur to start my law practice, with all arrangements completed, the premises rented, and my belongings and books moved there, my Guide took me by the hand and said: You have other work to do, I want to start an English periodical for the propagation of Islam to the West, you will edit it. What great fortune that, on hearing this voice, I did not hesitate for a moment as to whether I should start this work or the work for which I had prepared myself.

This periodical was issued on 1 January 1902 under the title the *Review of Religions*. In 1909 I began the English translation of the Holy Quran. When I look back today, after half a century, I fall before God in gratitude that He gave me such long respite and enabled me to do so much work.

In reality, this is not my work. It is the work of the one who took my hand and set me on this road. And not only myself, but whoever went to him he put a spark of the fire of the love of God in the heart of that disciple. Just like me, the late Khwaja Kamal-ud-Din too, by sitting at the feet of the Imam of the age, was blessed with opening the first Islamic mission to Europe at Woking, shedding such light on the teachings of Islam and the life of the Holy Prophet Muhammad that the entire attitude of Europeans towards Islam changed. Not only this, but that *Mujaddid* also produced thousands of people whose hearts ached with the urge to spread Islam, and who gave their lives and wealth to spread the Divine faith in the world.

To those people who harbour ill-feeling against the honoured *Mujaddid*, or who fail to give him the respect and love due to such a servant of the faith, I say: Has there ever been in the world a liar and imposter who filled the hearts of his followers with such an urge for the propagation of Islam, and to whom Almighty Allah gave so much help as to continue fulfilling his dreams and aspirations long after his death? In the beginning we did not have the longing that Islam should spread in the world. It was the yearning of the Imam of the age who set us on this work, and set

us on it so firmly that the longing which was in his heart was disseminated to thousands of other hearts. ...

Whatever work of the propagation of Islam we have done up to today, whether it is little or much, it is all the outcome of his inner urge which Allah had strengthened with the power of His own Will. And Allah caused the foundations of the propagation of Islam in English-speaking countries to be laid by the hands of a man who himself was a complete stranger to the English language. ”

Khwaja Kamal-ud-Din (d. 1932)



Lord Headley

Khwaja Kamal-ud-Din

Khwaja Kamal-ud-Din (d. December 1932) was the famous founder of the Woking Muslim Mission in England, the first regular Muslim mission in the modern West. Some of the most prominent Muslims of the world, during the time that the mission operated, patronised that mission and held Khwaja Kamal-ud-Din in the highest regard as a Muslim missionary. One such Muslim writer, Shaikh Mushir Hosain Kidwai, wrote in a booklet, *Islam in England*, published in 1929:

“I am far from being a follower of Mirza Ghulam Ahmad of Qadian, but I cannot but give him credit for having fired English educated Muslims with a missionary zeal for Islam. Khwaja Kamal-ud-Din is one of those men who were, so to say, reclaimed to Islam by the Mirza sahib, and that to this extent that he gave up his flourishing practice at the Bar and voluntarily accepted to be an exile and came to England with the sole object of preaching Islam.”

Khwaja Kamal-ud-Din, in an Urdu booklet whose title means *Causes of the Split in the Ahmadiyya Movement*, published in 1914, paid the following tribute to Hazrat Mirza Ghulam Ahmad:

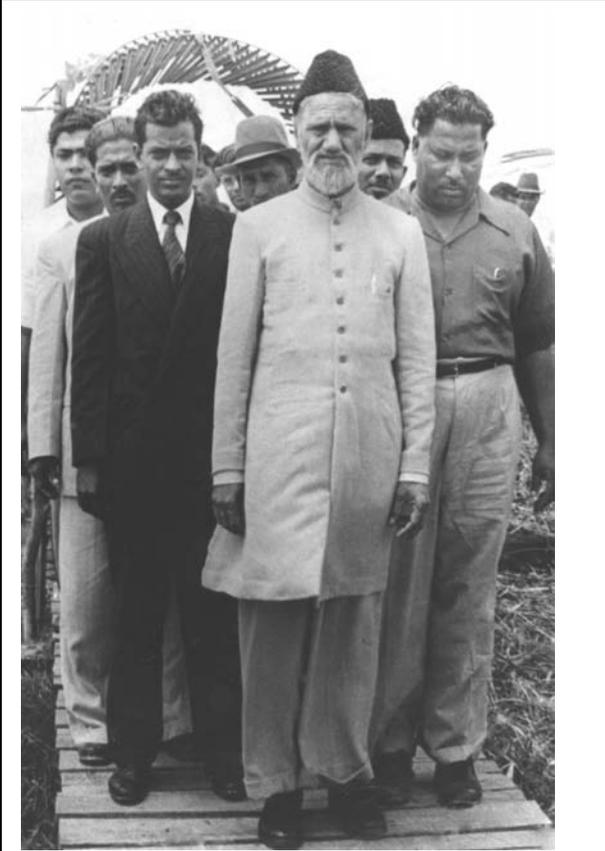
“ It was the most auspicious and blessed day of my life in 1893 when I took the pledge, at the hand of the Messiah sent by God, to hold religion above the world. I would give anything for those times which I spent in the company and service of this spiritually perfect man, which enabled me to fulfil my pledge as best as I could. How can I forget those favours and that love which he bestowed on me, especially on me! Even if I spent my whole life working for the aims and objects of the Divine mission of this Muslim Messiah, it would be little recompense for the continuous prayers he said for me.” (p. 4)

“Hazrat Mirza sahib bestowed special favours upon me. He was affectionate to me as one is to a dear child. He prayed for me, and said quite unique prayers. Purely through the grace of God and the kindness of Hazrat Mirza towards me, I was able to be of service to him in difficult times, as few in the Movement had the chance to do. I was his adviser in the most delicate matters. He sought my advice regarding the future of the members of his family and what would happen after him, and he acted on my recommendations. On my insistence, he prayed to God in certain matters, and informed me of God’s decision.” (p. 58–59)

Maulana Abdul Haq Vidyarthi (d. 1977)

Maulana Abdul Haq Vidyarthi, best known for his voluminous work *Muhammad in World Scriptures*, was one of the greatest missionaries of Islam and scholars of comparative religion of this age. He entered into the *bai‘at* of Hazrat Mirza Ghulam Ahmad in 1907 at the age of 19 and worked for the Central Ahmadiyya Anjuman Isha‘at Islam Lahore since its foundation in 1914. His successful debates in India with Hindu pandits and Christian missionaries, his world-wide work as a Muslim missionary, and his literary services to Islam, have been acclaimed by many prominent Muslims outside this Movement.

Once a Christian churchman in Pakistan raised an objection against a statement by Hazrat Mirza Ghulam Ahmad which referred to “72 emissaries of Jesus”, arguing that this was incorrect since the



Maulana Abdul Haq Vidyarthi in Suriname with local members behind him

number given in the Gospels is 70. Maulana Abdul Haq Vidyarthi wrote as follows in his reply: ¹

“ In reply, we admit that in Luke 10:1 seventy followers are indeed mentioned. But learned people know that in Divine scriptures the numbers *seventy* and *seventy-two* stand for a large number. This was not such a serious matter that you should have accused a respectable Imam of a community of exaggeration and fabrication. However, God intended that you should be utterly vanquished in your combat with His champion (i.e. Hazrat Mirza), and therefore He caused you to issue the challenge that the number of these followers was 70 and not 72.

The mention of 72 instead of 70 from the pen of the Promised Messiah is a miracle. Hazrat Mirza did not know Greek, nor was he well-versed in English. In the Urdu and English translations of the Gospels, designated as authentic, the number of these preachers is given as 70. And in the Greek text published by the Church of England, their number is also *Ebdom* or seventy, *but in the margin it is noted that in some Greek manuscripts the number is Ebdom duo, or seventy-two.*

It was God, the Knower of the unseen, Who caused the Imam of the time to write these words, because he was taught by the Holy Spirit. The Christian missionary did not know it despite studying and teaching the Gospels all his life, and this humble writer Abdul Haq would never have known it if he had not consulted that Greek text to reply to the missionary's objection about the number 72. My faith in the Promised Messiah has increased. Certainly it was God Who caused Hazrat Mirza to write these words, and today we can even show this self-styled Christian 'conqueror of Qadian' the word *seventy-two*, not in the margin, but in the main text itself.

It is perfectly true that in the Gospels published till the time of the Imam of the age, in Urdu, Persian, Arabic and English, which were called the Authorised Versions, the number of disciples is given as 70 and not 72. However, when this Christian missionary issued what he firmly believed was an unassailable challenge, and accused Hazrat Mirza of fabrication, then God, the Defender of the honour of His own Imam, manifested a miracle. A humble servant of the Imam set out to look through the Greek texts of the Gospels, and discovered the reference to 72 in the marginal notes of the Greek edition of this same authorised version, saying that in some manuscripts the number is given as 72. But after this, I received a Greek edition of the Gospels published in the U.S.A., in which not in the margin *but in the main text* the number of these followers is stated to be 72.

This is a miracle of the Imam of the age. I received this edition only two weeks ago, exactly at the time of need when I had to reply to this allegation. Although the Imam of the age did not know languages such as Greek and Sanskrit, but the Imam of the age is after all the Imam of the age. He is the Imam appointed by God, and it is not possible for the theologians of the world, be they eastern or western, to find faults with him.”

لو اے ماہینہ ہر سعید خواہد بود
ندائے فتح نمایاں بنام ما باشد

Under my banner every auspicious soul finds refuge,

The call of the clear victory (of Islam) will be in my name.

**Verse from a poem by
Hazrat Mirza Ghulam Ahmad**

1. *Paigham Sulh*, 26 August and 2 September, 1964.

Will of the Promised Messiah

In his booklet entitled *Al-Wasiyya* (The Will), published at the end of 1905, Hazrat Mirza Ghulam Ahmad declared that his death was approaching and he gave instructions on how the Movement would be managed after him. He announced the creation of a body, the *Sadr Anjuman Ahmadiyya*, to continue the work of the Movement. He wrote:

“If Allah pleases, this system will continue to function after the death of us all. For this purpose, an Anjuman is required which shall spend, as it determines fit, the funds which shall accumulate from this income, coming in from time to time, on proclaiming the teachings of Islam and propagating the message of the Oneness of God.”¹

The income referred to here was to come from bequests from members, which he strongly urged them to make. In an Appendix to *Al-Wasiyya*, the Promised Messiah published some rules and regulations of the Anjuman, which show the position he gave to this body. We quote from them below:

“9. The Anjuman, which is to hold these funds, shall not be entitled to spend the monies for any purpose except the objects of the Ahmadiyya Movement, and among these objects the propagation of Islam shall have the highest priority.

13. As the Anjuman is the successor to the *Khalifa* appointed by God, it must remain absolutely free of any kind of worldly taint.”

Thus he declared that this body which he had created was his successor, he himself being “the *Khalifa* appointed by God”.

In February 1906, more comprehensive rules and regulations of the Sadr Anjuman Ahmadiyya, as approved by the Promised Messiah, were published. Below we quote from the opening of these rules:²

“Regulations of the Sadr Anjuman Ahmadiyya, Qadian

Approved by Hazrat Mirza Ghulam Ahmad, the Promised Messiah.

1. The objective of this Anjuman is the propagation of Islam, to devise and put into action

plans for the propagation of Islam, and to produce people who can preach Islam.

2. Every member of the Ahmadiyya movement who supports this movement in any way shall be a member of this Anjuman.

3. All the Ahmadiyya Anjumans established anywhere by members of the Ahmadiyya movement shall be branches of this Anjuman.

4. The control of the affairs of this Anjuman shall be in the charge of a Council of Trustees (*Majlis-i Mu'timiddin*).”

The Promised Messiah appointed 14 men to this Council of Trustees. The rules went on to say:

“All the property which the Sadr Anjuman Ahmadiyya or any branch of it may acquire anywhere shall be in the ownership of the Council of Trustees.... In future all the income of the Ahmadiyya movement, whether by wills, gifts, *zakat*, or under other heads, shall be in the name of the Council.”³

This shows that the Promised Messiah created the Sadr Anjuman Ahmadiyya as the supreme executive body to manage all the affairs of the Ahmadiyya Movement.

The following year, when a disagreement occurred as to the powers of the Anjuman, the Promised Messiah gave, in his own handwriting, a verdict about the authority of the Anjuman. It is translated below:

“My view is that when the Anjuman reaches a decision in any matter, doing so by majority of opinion, that must be considered as right, and as absolute and binding. I would, however, like to add that in certain religious matters, which are connected with the particular objects of my advent, I should be kept informed. I am sure that this Anjuman would never act against my wishes, but this is written only by way of precaution, in case there is a matter in which God Almighty has some special purpose. This proviso applies only during my life. After that, the decision of the Anjuman in any matter shall be final.

Was-salaam. Mirza Ghulam Ahmad, 27 October 1907.”

This clear verdict of the Promised Messiah confirmed that after his lifetime the Anjuman

1. *Al-Wasiyya* in *Ruhani Khaza'in*, v. 20, p. 318.

2. *Badr*, 16 February and 23 February 1906.

3. *Badr*, 16 February 1906, p. 5.

would be the supreme authority of the Ahmadiyya Movement, its decisions being final and binding over the Movement. No individual head or *khalifa* was to have autocratic, personal power to rule over the Movement.

In his *Al-Wasiyya* Hazrat Mirza sahib has made **no** mention of any system of *khilafat* to be established after him, like the system prevailing in the Qadiani *Jama'at*. One of the rules regulating the Sadr Anjuman Ahmadiyya was as follows:

“In every matter, for the Sadr Anjuman Ahmadiyya, all the committees under it, and all its branches, the order of the Promised Messiah shall be final and binding...”

This remained unchanged after the death of the Promised Messiah during the period of headship of Hazrat Maulana Nur-ud-Din. However, in 1914 when Mirza Bashir-ud-Din Mahmud Ahmad, son of the Founder, became head and started establishing what eventually became the present-day Qadiani *Khilafat*, he had this rule amended by his supporters as follows:

“...in place of the words ‘Promised Messiah’ the words ‘Hazrat Khalifat-ul-Masih Mirza Bashir-ud-Din Mahmud Ahmad the second Khalifa’ shall be entered. Therefore, Rule no. 18 shall now be as follows:

In every matter, for the *Majlis-i Mu'timiddin* and its subordinate branches if any, and for the Sadr Anjuman and all its branches, the order of Hazrat Khalifat-ul-Masih Mirza Bashir-ud-Din Mahmud Ahmad the second Khalifa shall be absolute and final.”¹

Thus he replaced the system established by the Promised Messiah with personal, autocratic rule by a *khalifa*, and violated the will of his father.

Eleven years later, in October 1925, when Mirza Mahmud Ahmad took a further step in consolidating his absolute *khilafat* system, he had to make the following admission in a speech:

“The founding principle of the Council of Trustees (*Majlis-i Mu'timiddin*) did not include the existence of the *khalifa* of the time, which is the very fundamental issue in Islam. A resolution has been passed during the second *khilafat* to the effect that the Council must accept whatever the

khalifa says. But this is not a matter of principle. What it means is that a body of members says that it would do so. However, the body which is entitled to say this, can also say that it shall not do so. For, the Anjuman which can pass the resolution that it shall obey the *khalifa* in everything, if ten years later it says that it shall not obey him, it is entitled to do so according to the rules of the Anjuman.”²

He goes on to say:

“...the movement still remains insecure, that is, it is at the mercy of a few men who can, if they so wish, allow the system of *khilafat* to continue in existence, and if they do not so wish, it cannot remain in existence...”

Thus, when trying to entrench his *khilafat* system, Mirza Mahmud Ahmad was forced to admit that there was no mention at all of a *khalifa* in the system created by the Promised Messiah. And when, at the same time, divesting the Anjuman of its powers, he had to admit that the Anjuman still possessed those powers on paper, and that his “resolution” passed in 1914 had not done the complete job of removing its powers.

The Qadiani *Jama'at* is commemorating this May the first century of its “ever-lasting *khilafat*”. Yet we learn from Mirza Mahmud Ahmad’s speech that this *khilafat* had no existence in 1908, it gained a partial existence in April 1914 through the resolution that he mentions, and till October 1925 it still faced the danger that it could be removed at any time by members of Mirza Mahmud Ahmad’s own *Jama'at* if they so wished.

Promised Messiah’s dismay at his *Jama'at*

The Qadiani *Jama'at* holds, as its most basic doctrine, that immediately upon the death of Hazrat Mirza sahib an ever-lasting system of *khilafat* was established in his Movement by God, and this was a reward bestowed upon his followers for the high level of faith and good deeds shown by them. And on this basis it continues till today, they believe. To quote Mirza Masroor Ahmad:

“The promise of the establishment of the *khilafat* is with those people who are strong in faith and do good deeds. When the believers are setting such high standards then will Allah institute the system of *khilafat* according to His

1. *Review of Religions*, Urdu edition, April 1914, inside of front cover.

2. *Al-Fazl*, 3 November 1925, p. 3. See the collection *Anwar-ul-'Ulum*, v. 9, number 9, pp. 125 to 146.

promise. By means of a *khalifa* after a prophet's death, and by means of the next *khalifa* after every *khalifa's* death, the state of fear will change into a state of security. This is exactly what we have been witnessing for the past 100 years."¹

However, Hazrat Mirza sahib, about one week after writing *Al-Wasiyya*, gave a talk in which he expressed great dismay at the state of the *Jama'at* at the time. If the Qadiani view were right, then he should have been expressing great satisfaction, indeed jubilation, that upon his death a system of *khalifat* would be instituted by God as a reward for the members' high faith. As opposed to this, Hazrat Mirza sahib said:

"To sum up, I am distressed when I see the *Jama'at*, that it is incapable of bearing even a small tribulation. The reason is that it does not yet have the strength of faith that it ought to have. The praise that is received up to now [for the *Jama'at*] is only due to God covering the shortcomings. ...

If I look at the present condition of the *Jama'at*, I grieve very much at the fact that the [spiritual] condition is very weak and it has yet to progress through many stages. But when I look at the promises made to me by God, my grief turns into hope. ...

It seems that God has destined for me a *Jama'at* that will obey me thoroughly and entirely. ... My anxiety is not that such a *Jama'at* will not come into existence... my worry is that at this time the *Jama'at* is in its infancy and my death is approaching. It is as if the *Jama'at* is like a baby who has taken milk for only a couple of days and its mother dies."²

There is a footnote at this point stating:

"As these words were uttered by the Promised Messiah, they were full of such deep pain and emotion that the audience could not control themselves and many men, unable to restrain themselves, burst out crying."

This deep worry and distress expressed by the Promised Messiah at the poor state of his community is entirely contrary to the scenario presented

by the Qadiani *Jama'at*, namely, that in his Will he was giving his followers the joyous news of the establishment of a *khalifat* to rescue the Movement just in the nick of time as he left this world. He is, in fact, overwhelmed by the concern that it is as if he is leaving behind his helpless, two day old infant in the world. If the Qadiani doctrine were true, he would be expressing his joy and happiness to be handing over the baby into the loving arms of the chain of *khalifas* to come after him who would protect the child forever.

The only consolation for him, and a great one, is that Allah has promised him that his *Jama'at* will in the end be victorious. ■

On the concept of God and the status of the Holy Prophet Muhammad

Explaining the sublime concept of God in Islam Hazrat Mirza Ghulam Ahmad wrote as follows:

"ACCORDING TO the Holy Quran, God the Most High is one and without any partner in His excellences, and He is eternally free from every defect. In Him are found all the perfect attributes and by Him are displayed all the mighty powers. From Him the whole creation comes into existence and to Him all the affairs return. He is the fountain source of all blessings and the Judge of retribution. Being remote, He is very near, and being near, He is still far off. He is above all but still it cannot be said that beneath Him there is anything else, and He is the most hidden of all things, but it cannot be said of any thing that it is more manifest than He. He is Himself living and everything has its life from Him. He is His own support and everything finds support from Him. He bears everything and there is nothing that bears Him. Nothing has come into existence independently of Him and nothing can exist without Him. He comprehends all, but the manner in which He does so, cannot be described. He is the light of everything that is in earth and heavens, and every light has shone forth from His hand and is a reflection of His person. He is the Lord of all the worlds and there is no soul which has not been brought forth by Him and has come into existence by itself. Nor is there any faculty of a soul which has not been brought into existence by Him."³

1. *Al-Fazl International*, 10–16 June 2005, p. 5, col. 2.

2. Talk on 26 December 1905. *Malfuzat*, 1984 edition, v. 8, p. 298–299.

3. *Lecture Lahore; Ruhani Khaza'in*, v. 20, p. 152–153.

In his Will (*Al-Wasiyya*) he wrote:

“LISTEN, ALL THOSE WHO WILL LISTEN, what it is that God desires of you? It is just that you become entirely His, and take no one to be a partner with Him, neither in heaven nor on earth. Our God is that God Who is alive even now as He was alive before, Who speaks even now as He spoke before, and Who hears even now as He used to hear before. It is a baseless notion that He hears in this age but does not speak. Nay, He hears and He also speaks. All His attributes are eternal; none has ceased, nor shall any ever cease.

“He is the One, without any partner, Who has no son nor wife. He is the unique Who has no equal, like Whom there is none having unique attributes. There is no one of equal rank with Him, and no one sharing the same attributes. There is no power which He lacks. He is near despite being far, and He is far despite being near. He can show Himself to persons of spiritual vision as a likeness, but He has neither body nor form. He is above all, but we cannot say that anything else is below Him. He is on the Divine Throne, but we cannot say that He is not on earth.

“He combines in Himself all the perfect attributes, and displays all that is truly praiseworthy. He is the source of all virtues, the possessor of all the powers, the origin of all grace, the One to Whom all things return, the King of all realms, Who has every perfection and is free from every defect and weakness. Only to Him is due the worship of those on earth and those in heaven. Nothing is impossible for Him; all the souls and their powers, and all the particles of matter and their powers, are but His creation, and nothing can come into existence without Him.

“He shows Himself by means of His power and might and signs; only through these can we find Him. He is ever manifesting Himself to the righteous, and shows them the wonders of His power. It is from this that He is recognised, and the path approved of by Him is known. He sees, but without eyes; He hears, but without ears; and He speaks, but without a tongue. Likewise, to create something out of nothing is also His work. Just as you see that in a scene in a dream He creates a whole world without any matter, and shows non-existent things to be existent. Thus such are all the wonders of His power. Unwise is the one who denies His power, and blind is the one who is ignorant of His subtle might. He does, and can do, anything except that which is against His dignity or contrary to His promises. He is the only One in His person, in His attributes, in His works, and in His power.

“To reach Him, all doors are closed but the door which the Holy Quran has opened. There remains no need to follow separately all the prophethoods and all the books which have gone before, because the prophethood of the Holy Prophet Muhammad includes and encompasses them all, and other than it all paths are closed. All truths which lead to God are contained within it. Neither shall any new truth come after it, nor was there any previous truth which is not to be found in it. Therefore, with this prophethood have all prophethoods ended, and so it ought to have been, because whatever has a beginning has also an end.”¹ ♦

It is clearly stated here that prophethood has ended with the Holy Prophet Muhammad.

Function of prophets

In a section of his book *Haqiqat-ul-Wahy*, Hazrat Mirza Ghulam Ahmad has discussed in detail the essential functions that a prophet performs, which, he says, is why people are required to believe in a prophet. Throughout this section he lays stress on and mentions *only* belief in the Holy Prophet Muhammad and its utmost necessity. According to the definition of a prophet's mission as given by Hazrat Mirza here, it is clear that from the time the Holy Prophet Muhammad started his mission as prophet, up to now, and till the Day of Judgment, he is the *only one* to perform the functions of a prophet. This plainly shows that Hazrat Mirza strongly believed the Holy Prophet Muhammad to be the Last Prophet, after whom no prophet would come. He writes:²

“IT MUST BE REMEMBERED that knowledge of the existence of God, and of His oneness without any partners, is taught to people only by the prophets, may peace be upon them. If these holy persons had not come into the world it would have been impossible for anyone to find the right path with full certainty. Although by pondering on the physical universe and by seeing its perfect and wise arrangement, a man of a just mind and sound intellect can discover that this wisely-designed machinery *ought to* have a Maker, yet between the words *there ought to be* and the words *there actually exists* there is a vast difference. The knowledge of His actual existence is given only by the prophets who, by thousands of signs and miracles, proved to the world that the Being Who is more hidden than the hidden, and Who combines all powers in Himself, *actually exists*....

1. *Al-Wasiyya; Ruhani Khaza'in*, v. 20, p. 309–311.

2. *Haqiqat-ul-Wahy; Ruhani Khaza'in*, v. 22, p. 114–119.

“The fact is that, on the one hand, God is entirely above all wants and needs, and is not affected by whether someone is rightly guided or is going astray. On the other hand, His attributes require that He be known and that people derive benefit from His mercy. So He manifests Himself to a heart which, of all the hearts of the people of the world, has perfect natural ability to develop love for, nearness to, and glorification of, God; and also has in its nature the highest degree of sympathy for fellow-man. God reveals to him His Person and His eternal attributes in full splendence, and thus is this man of a special and exalted nature — who is known in other words as *NABI* — drawn towards Him.

“Then, because he passionately feels sympathy towards mankind, this prophet, through his spiritual exertions and humble supplications, wants others to find the God Who has been manifested to him, and to obtain salvation. Out of his heart’s desire he offers his own self for sacrifice before God, and from his wish that people be quickened to life he accepts death of many a kind upon himself, and puts himself to great struggles, as is indicated in the verse: “Perhaps you (O Muhammad) will kill yourself with grief because the people do not believe” (26:3). ...

“Thus the prophets are foremost in sacrificing in the way of God. Everyone strives for himself but the prophets strive for others. While people sleep, the prophets stay awake for them; while people laugh the prophets shed tears for them, and, for the salvation of the world, willingly accept for themselves all tribulations....

“There is, thus, no doubt that God and His uniqueness are made known to the world only through a prophet; certainly not otherwise. In this respect, the best example was that shown by our Holy Prophet Muhammad, may peace and the blessings of God be upon him. He took a people who were lying in filth and lifted them up from there to a beautiful rose garden. He put before those who were dying of spiritual starvation and thirst the most nutritious foods and the most delicious drinks. From savages he made them into men, then from ordinary men into civilised men, and then from civilised men into spiritually perfect men. He showed them so many signs that they saw God, and he produced in them such a moral transformation that they walked with the angels. No other prophet demonstrated such power for reforming his people, their disciples remaining spiritually deficient.

“So I have always looked with wonder that this Arabian Prophet called Muhammad, on whom

be thousands of blessings — **what a supreme rank does this Prophet have!**

“The full extent of his exalted status cannot be gauged, nor is it humanly possible to appraise his spiritually purifying power. Regrettably, his status has not been recognised as it justly ought to have been. He is the one champion who restored to the world true belief in the oneness of God which had perished from the earth. He loved God most passionately, and his soul melted in its deep sympathy for mankind. Therefore God, Who knew this secret of his heart, made him superior to all other prophets, and to all the righteous of early or later times, and granted him all his pious hopes within his lifetime.

“He is the fountainhead of every grace, and if anyone claims for himself any spiritual merit without acknowledging benefit from the Holy Prophet, such a person is not human but progeny of the devil. For the key to every virtue and the treasure of every bit of spiritual knowledge has been granted to the Holy Prophet. He who does not receive through him, ever remains deprived.

“What are we, and what is our value and worth? I would be ungrateful if I do not admit that it is through this Prophet that I attained true belief in the oneness of God, and through him and his light did I find the living God. The privilege of communication from God, by which we see God, I also obtained through this venerable Prophet. The rays of this Sun of Guidance bathe us like sunlight, and we can remain illuminated only as long as we stand under it.” ♦

Thus, Hazrat Mirza did not attain his “true belief in the oneness of God” in the way that a prophet does from God and then passes it on to his followers. Rather, he attained it through the Holy Prophet, as all followers of the Holy Prophet can do by following him truly.

A little later in this discussion, he writes:

“I have explained that what is called *tauheed*, which is the basis of salvation... cannot be attained except through belief in the prophet of the time (*waqt kay nabi*), namely, the Holy Prophet Muhammad, and obedience to him.” (pp. 127–128)

Here he has declared that **the Holy Prophet Muhammad is the prophet of the time**, the time of writing the above lines. So when Hazrat Mirza Ghulam Ahmad was carrying on his mission, he regarded the Holy Prophet Muhammad as still the prophet of the time, and no one else. ■