

**An Account of
the Last Days and Death of
Hazrat Mirza Ghulam Ahmad
in Lahore**

**with a Brief History of
Ahmadiyya Buildings**

by

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Printed at:

HEM Enterprises, 93 Calcutta Road No. 4

Freeport

Trinidad

West Indies

First published in Urdu 2004

First published in English 2006

Compiler's Note

In compiling this brief account of the events of the last days and the demise of Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, at Ahmadiyya Buildings, Lahore, and a brief history of the Ahmadiyya Buildings, I have made extensive use of the two source books in Urdu: *Mujaddid-i 'Azam* (The Great Reformer of the Time), the biography of Hazrat Mirza Ghulam Ahmad by Dr. Basharat Ahmad, and *Mujahid-i Kabir* (The Great Striver for Islam), the biography of Maulana Muhammad Ali by Mr. Muhammad Ahmad and Mr. Mumtaz Ahmad Faruqi. This booklet was originally compiled in Urdu and published in 2004. I am also grateful to Sheikh Fazlur Rahman, Treasurer of the Central Ahmadiyya Anjuman Lahore (Pakistan) for providing useful information, to Capt. Abdus Salam of U.S.A. for producing the initial translation of the text of this booklet from Urdu into English, and to Dr. Zahid Aziz of Nottingham, England, for thoroughly revising the translation, formatting it for publication and making many valuable suggestions.

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Aylesbury, U.K.
October 2006

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Part 1

A brief history of Ahmadiyya Buildings, Lahore

Ahmadiyya Buildings is the name of a small locality comprising of residences and buildings belonging to Ahmadis in three streets that run off the famous Brandreth Road in Lahore. The land of this locality was originally owned by Chaudhary Allah Yar, a scion of Kambuh clan and father of Chaudhary Zahur Ahmad, one of the senior figures of the Lahore Ahmadiyya Movement. In 1906 this plot of land was taken on lease from the owner by Khwaja Kamal-ud-Din, Dr. Syed Muhammad Husain Shah and Dr. Mirza Yaqub Beg. Khwaja Kamal-ud-Din was the first to build his house on the eastern side of the plot, facing Brandreth Road, followed by Dr. Syed Muhammad Husain Shah also facing Brandreth Road, but across the same street. This latter house occupied the central portion of the plot. Khwaja Kamal-ud-Din's house stood at the head of the eastern-most street, and on its front at the top, in the early days, the name *Ahmadiyya Buildings* was written in large letters, visible from a long distance. This street was called Jami'a Street. The middle street was a private cul-de-sac and therefore had no name. The last of the three streets, the western-most, was called Ahmadiyya Street.

After some time, *Babu Manzur Ilahi* and Dr. Mirza Yaqub Beg also built their houses in Street No. 1 and Street No. 3 respectively. Up till that time there was no other house on this side of the road. However, on the other side of Brandreth Road, facing this plot, the grand building of Islamia College had already been constructed. In front of the College building there was a big playground of the College with two large gates opening on to Brandreth Road through which access could be had to the playground and the College building. These gates have been closed and there are now shops there. Over the gates there is a two-storey building. On its first floor are shops and on the second is the building of Tibbia College, Lahore. All this belongs to the *Anjuman Himayat-i Islam*, Lahore, the first Muslim organization in

Punjab in the pre-partition days, founded in the 1880s, which promoted education for Muslim boys and girls.

The layout of the houses of Ahmadis in the three streets, when fully developed, was as follows. Approaching from Lahore Railway Station and passing through Dalgiran Chowk, we come across the three streets on Brandreth Road on its right side.

The first street (Jami‘a Street)

Right side in order, the houses of:

- Khwaja Kamal-ud-Din
- Khwaja Jalal-ud-Din
- Khwaja Kamal-ud-Din
- Khwaja Abdul Ghani
- Khwaja Kamal-ud-Din. On the ground floor of this house was built the Bashir Badshah Reading Room, in memory of the early deaths of Khwaja Bashir Ahmad, eldest son of Khwaja Kamal-ud-Din and his daughter-in-law Badshah Begum. It later became the Central Library of the Ahmadiyya Anjuman Isha‘at Islam Lahore. The library was transferred to Darus Salam Ahmadiyya Colony in Garden Town in 1988.
- Khwaja Jalal-ud-Din
- *Babu Manzur Ilahi:*

*(Note: Babu Manzur Ilahi had received the title *Khan Sahib* from the government for his distinguished services in the railway. After retirement he worked in the Anjuman as in charge of the section for propagation overseas. His personal dedication and hard work in maintaining correspondence with other countries and sending literature abroad led to many branches of the Jama‘at being created by volunteers in various countries. He also wrote and compiled many books. His greatest literary accomplishment was the compilation in book form, for the very first time, of the daily talks of the Founder of the Ahmadiyya Movement taken from the reports published in Ahmadiyya newspapers at the time. The first volume of this *Malfuzat* was published under the title *Manzur Ilahi*. He published seven parts, covering the period up to 1902.)*

- Mian Taj-ud-Din. This was purchased by the Central Anjuman in 1958.

- **Building of Muslim High School, Lahore:**

(*Note:* The Muslim High School was originally established in the house of Dr. Syed Muhammad Husain Shah at Abbot Road. Later an appeal was launched to construct a building for it. From the funds raised most of the land required was purchased from Chaudhary Zahur Ahmad. Then a house belonging to Baba Ahmad Din was added to this property. This house was located where the west entrance to Muslim High School and some rooms stand today. The owner bequeathed the house to the Anjuman. For some time this house was used to accommodate guests.)

- Mian Miraj-ud-Din, a respectable *Gujjar*.

Left side, houses of:

- Dr. Syed Muhammad Husain Shah. It was on the first floor of this house that the Promised Messiah breathed his last on 26 May 1908. This house extended upto the Ahmadiyya Mosque.
- The Ahmadiyya Buildings Mosque
- Master Niaz Ali. This was later converted into a Guest House. It was purchased by the Central Anjuman on 24 August 1926. Mr. Niaz Ali retired as Headmaster of the Muslim High School, Lahore.
- *Babu* Shaikh Ghulam Qadir:

(*Note:* Shaikh Ghulam Qadir was Telegraph Master in the railways. In that official capacity, he was the one who gave clearance to the train that was taking the body of Hazrat Mirza Ghulam Ahmad from Lahore to Qadian on 26 May 1908. After retirement he was in charge of the Anjuman's section for propagation overseas and to him belongs the credit for the outstanding success of the work of this section.)

- Maulana Aziz Bakhsh, elder brother of Maulana Muhammad Ali.

The middle street

Right side: As already mentioned, it was the house of Dr. Syed Muhammad Husain Shah.

Left side, houses of:

- Beli Ram, a Hindu businessman
- House of a non-Ahmadi. It later became property of the Central Anjuman in exchange for a house in Qadian.

- Syed Nadir Husain Shah, brother of Dr. Syed Muhammad Husain Shah. It was called Nadir Manzil after his name. It was in the 1970's that, due to the efforts of Lt. Col. Syed Bashir Husain, the Central Anjuman was able to purchase it.

The third street (Ahmadiyya Street)

Left side:

- House of a non-Ahmadi
- Dr. Mirza Yaqub Beg. It extended upto the end of the street. In its first part was the clinic of Dr. Mirza Yaqub Beg. In the next part was his residence, called Ahmad Manzil. Then there was a huge open space and towards the end were residential rooms which later became offices of the Central Anjuman. It was the centre of the world-wide activities of the Ahmadiyya Anjuman Isha'at Islam Lahore till 1970, when the offices of the Central Anjuman were shifted to a new building, adjacent to the Ahmadiyya Masjid, constructed over the old Nadir Manzil. But ultimately the Central Offices were shifted to the new Darus Salaam Colony in Garden Town, Lahore in 1983.

In April 1914, Maulana Muhammad Ali, due to the extremely dangerous situation that had developed in Qadian following the demise of Hazrat Maulana Nur-ud-Din, migrated to Lahore and took up residence at the house adjacent to the Ahmadiyya Mosque, owned by Dr. Syed Muhammad Husain Shah. It was still under completion. Later it was donated by Dr. Husain Shah to the Central Anjuman.

In the early days there were connecting wooden bridges, at the first floor level, between the houses of Khwaja Kamal-ud-Din, Dr. Muhammad Husain Shah and Dr. Mirza Yaqub Beg, by means of which ladies living in these houses could easily visit each other without passing through the streets. One such bridge existed till 1948 between the houses of Dr. Muhammad Husain Shah and Nadir Manzil, but it was not in use then.

Ahmadiyya Market No. 1 and flats have been constructed over the houses of Dr. Syed Muhammad Husain Shah. In this Market,

facing Brandreth Road, in place of the portion where the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, breathed his last, a memorial room has been specifically constructed, approximately to the first floor level of the previous old building. In this memorial room hand-drawn portraits of the holy Founder and his prominent companions have been displayed on the walls. This room in memory of Hazrat Mirza Ghulam Ahmad was constructed in 1965. Similarly Ahmadiyya Market No. 2 was constructed over the land of Nadir Manzil and the adjacent house. Construction of the two markets and flats was possible only due to the tireless efforts and supervision of Hazrat Ameer Maulana Sadr-ud-Din, second Head of the Lahore Ahmadiyya Movement, and generous contributions made by the members of the Jama'at. At several places in the Markets and flats names of prominent donors have been engraved on stones.

The Founder comes to Lahore

Hazrat Mirza Ghulam Ahmad came to Lahore in April 1908 and stayed in Ahmadiyya Buildings. On 1st May, the first *Jumu'ah* congregation was held at Ahmadiyya Buildings. Previously *Jumu'ah* congregations were held at the house of Mian Chiragh-ud-Din, outside Delhi Gate. After the Friday congregation, the Promised Messiah took his seat on a chair. Several persons took the pledge of allegiance (*bai'at*). Then Khalifa Rajab-ud-Din stood up and asked the Promised Messiah: Sir! Some people ask us this question: "Since we solemnly believe in Allah, His book the Holy Quran and His Messenger the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and perform Prayers, Fasting etc., why do we need to accept you as well?" In reply to this question, the Promised Messiah delivered a lecture which was later published under the title *Hujjat-ullah* (Proof from Allah).

Up till that time the present Mosque in Ahmadiyya Buildings had not been built. Afterwards a cemented terrace was constructed on the open land and daily congregational prayers were offered on it. Sometimes lectures and discourses in the Quran were also delivered there. But Friday congregations were held at a large room in the house of Khwaja Kamal-ud-Din. Hazrat Maulana

Hakim Nur-ud-Din, during his tenure as head of the Movement (May 1908 – March 1914), visited Lahore two or three times and stayed at the Ahmadiyya Buildings. Afterwards, upon that terrace, Khwaja Kamal-ud-Din delivered a series of lectures every Sunday. The title of one series of his lectures was: “What should Muslims do now?” His lectures contained such a wealth of knowledge and spiritual insight, and were so effective, that people in large numbers, some from quite afar, used to attend them with great interest. Among the audience were the general public, influential and leading figures of the city, educated and professional people and government officials. After some time a proper mosque was built over the terrace. The building of the mosque was further extended by installing steel pillars and an upper level gallery on the right side of the inner hall of the mosque was built for women.

Early days of the Lahore Ahmadiyya Movement

After the death of Hazrat Maulana Nur-ud-Din in March 1914, when circumstances in Qadian became intolerably hostile to Maulana Muhammad Ali and it became impossible for him to remain there any longer, he sent his family to Rawalpindi to stay with his father-in-law Dr. Basharat Ahmad, and he all alone migrated to Lahore and came to Ahmadiyya Buildings on 20th April 1914. He took up residence at the house adjacent to the Ahmadiyya Mosque which was still under construction and was owned by Dr. Syed Muhammad Husain Shah. Two rooms on the ground floor had already been constructed, but these were without proper flooring and plastering. Maulana Muhammad Ali, after getting a door fitted to one of the rooms, made it his office and the other room was used for guests. Two rooms on the upper storey were used for accommodating his family. These were still without any proper doors. Curtains of sack cloth were hung to be used as doors and the open courtyard on the first floor was used as kitchen by placing a cooker there. He called his family to this unfinished house, and began to live and continue his literary work in it despite the extremely cramped conditions.

The room on the ground floor, which was being used as the Maulana’s office, was later on extended. Wooden cupboards were

placed in it to house all those valuable, classical reference works which he consulted while writing his monumental books on Islam and the Ahmadiyya Movement, such as the English translation of the Holy Quran and *The Religion of Islam*, which earned acclaim and praise from Muslim and non-Muslim scholars and religious leaders. These scholarly contributions by the Maulana presented an enlightened interpretation of the religion of Islam to the West and removed misconceptions about it. In fact, through them hundreds of educated and learned Westerners entered the fold of Islam, and the sun of Islam began to rise in the West.

Regarding the basic difference between the Lahore and Qadian sections of the Ahmadiyya Movement, namely, whether those Muslims who do not accept the claims of Hazrat Mirza Ghulam Ahmad remain Muslims or become *kafir*, there is a clear statement by Maulana Abul Kalam Azad, a well-known Muslim scholar, in his newspaper *Al-Hilal* published at the time of the Split in 1914. He wrote:

“For some time, there had been two parties in this Movement over the question of *takfir*. One party believed that non-Ahmadis are Muslims even though they may not believe in Mirza Sahib’s claims. The other party, however, declared openly and clearly that those people who do not believe in Mirza Sahib are *kafir* absolutely — *inna lillahi wa inna ilai-hi raji’un*. The head of the latter party is Mirza Bashir-ud-Din Mahmud Ahmad, and this faction has now made him *khalifa* but the first group does not accept this. The writing published in this connection by Maulana Muhammad Ali, and the wonderful and admirable courage he has shown in expressing these views while staying in Qadian, where the head of the other party lives, is truly an event which shall always be regarded as a memorable event of this year.”

— *Al-Hilal*, 25 March 1914.

Teaching the meanings of the Quran

As soon as he came to Lahore in April 1914, Maulana Muhammad Ali started daily classes at Ahmadiyya Buildings in explaining the meanings of the Quran (*Dars-i Quran*). When he lived in Qadian, the Maulana had for many years listened to Maulana Nur-ud-Din's teaching of the Quran and gained knowledge of the Holy Book from there. Then he had also read out to Maulana Nur-ud-Din his own English translation and commentary of the Quran. Now the time had come for him to impart this knowledge so that others could benefit by it. Therefore, he made it a rule for himself to give regular classes in the Quran. His teaching had such an attraction that a large number of educated people of Lahore, both Ahmadis and other Muslims, used to attend. Maulana Zafar Ali Khan, editor of the newspaper *Zamindar*, who used to attend these meetings, wrote on one occasion:

“Respected Maulvi Muhammad Ali Sahib, M.A., is one of those esteemed persons who devote every single moment of their scholarly lives, without exception, in serving Islam. Daily he holds classes in the Quran, and in explaining each and every verse he lets flow rivers of knowledge and fine and deep points. Recently he himself has written and published the most important extracts from his teaching. This commentary (*tafsir*) is of such high merit that one may not be able to find similar precious gems anywhere within the treasure of Urdu literature even after making the hardest search.”

— *Zamindar*, 15 April 1915.

Claims of the Founder of the Ahmadiyya Movement

In order to understand the claims of the Founder of the Ahmadiyya Movement in Islam, it is essential to know some basic facts and principles. In the Holy Quran the term *khalifa* and in the Hadith the term *Mujaddid* have been used for persons who are raised for the reformation of the Muslim *Ummah* since the closure and finality of Prophethood with the Holy Prophet Muhammad. It is a fact which is accepted by scholars of the *Ahl-i Sunna* as well as by the

Founder of the Ahmadiyya Movement that after the ending of prophethood upon the Holy Prophet Muhammad, its blessings have continued in the form of communion and communication with Allah and granting of news of the unseen or making of prophecies. As this form of the blessings of prophethood is equally granted to prophets as well as to non-prophets, it has been called as “the forty-sixth part of prophethood” in the Hadith. Such persons having communication from Allah are called in the Quran and Hadith by the term *auliya*, and in the Hadith they are also called by the term *muhaddas*. The institution of *Mujaddidiyyat* and *Wilayat* has been in vogue throughout the history of Islam. According to reports mentioned in Hadith, the *Mujaddid* of the fourteenth century *Hijrah* was destined to perform two unique tasks: to eradicate the mischief of the Anti-Christ (*Dajjal*) and to break the Cross. Details and signs about the time and consequences of the efforts of the promised *Mujaddid* are also mentioned in the Hadith.

Sufis, or mystic scholars of Islam, in the later centuries coined their own terminology to refer to the same exalted persons who are called in the Quran and Hadith as *khalifa*, *auliya*, *mujaddid* and *muhaddas*. The Sufi terms for the same concept of communion with and communication from Allah, and granting of knowledge by Him about future events, are: *juz’i nubuwwah* (partial prophethood), *buruzi nubuwwah* (manifestation of prophethood), *ummati nubuwwah* (prophethood within the *ummah*), *zilli nubuwwah* (reflection of prophethood) and *nubuwwah naqisah* (imperfect, incomplete prophethood). But the occurrence of the word ‘prophethood’ in these mystic terms does not refer to real prophethood and if someone uses these terms for his spiritual experiences it does not mean that he is claiming to be a prophet in the real sense of the term. As Hazrat Mirza Ghulam Ahmad was addressing a variety of Muslim religious groups and schools, he used the terms with which they were conversant to explain the nature of certain spiritual stations and experiences which are attained by true followers of the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

Unfortunately, his opponents purposely mix up terms of the Quran and Hadith with the terminologies of the mystics and thereby maliciously ascribe to him a claim to real prophethood because of his use of Sufi terms such as *ummati nubuwwah* and *buruzi nubuwwah*. But the fact is that these terms have been frequently used by *Mujaddids* and classical Muslim scholars and spiritual leaders in the past in their writings and discourses. We are giving below some quotations from the writings of Hazrat Mirza Ghulam Ahmad to show what he really meant by using terms like *juz'i nubuwwah*, *buruzi nubuwwah*, *ummati nubuwwah* and *ghair tashri'i nubuwwah*. These quotations clarify the meaning of these terms and prove that they do not mean real prophethood. He declared:

“*Question:* In the booklet *Fath-i Islam* you have made a claim to prophethood.

Answer: There is no claim of prophethood. On the contrary, the claim is of sainthood (*muhaddasiyyat*) which has been advanced by the command of God.”

— *Izala Auham*, p. 421–422.

“Those people have fabricated a lie against me who say that this man claims to be a prophet.”

— *Hamamat-ul-Bushra*, p. 8.

“Before I conclude, I wish to make it clear again to the general public that I declare it in the name of God Almighty that I am not an unbeliever (*kafir*). *La ilaha illallahu Muhammadur Rasul-ullah* (There is no god except Allah, Muhammad is His Messenger) is my creed and regarding the Holy Prophet Muhammad my belief is (the verse) ‘he is the Messenger of Allah and the *Khatam-un-Nabiyyin*’. And upon the veracity of my above statement, I swear in the name of the Most High God as many times as is the number of His sacred names, as many times as is the number of letters in the Holy Quran, and as many times as is the number of excellences of the Holy Prophet in the sight of

God. None of my beliefs are against the commandments of God and of His Messenger.”

— *Karamat-us-Sadiqin*, p. 25.

In his well-known book *Haqiqat-ul-Wahy*, which was published one year before his death, discussing at one point how the name *Allah* is defined in the Holy Quran, Hazrat Mirza Ghulam Ahmad wrote:

“God the Most High has defined the name *Allah* in the Holy Quran as follows. Allah is the Being Who is *Rabb-ul-‘alamin*, *Rahman* and *Rahim*, Who created the earth and the heaven in six days, and made Adam, and sent messengers, and sent scriptures, and **at the end of all of them** sent Muhammad, may peace and the blessings of Allah be upon him, who is the *Khatam-ul-anbiya* and the best of messengers.” (p. 141; bolding is ours)

In the same book, referring to some of his own prophecies, he writes:

“This news was given only by that God Who sent our Holy Prophet, peace and blessings of Allah be upon him, **after all the prophets**, in order to gather all the nations under his banner.” (*Haqiqat-ul-Wahy*, appendix, p. 44; bolding ours)

Again in the same book, while enumerating signs of his truthfulness, the first sign that he mentioned is his claim to be a *Mujaddid* (Reformer) in accordance with the hadith about the coming of *Mujaddids*, and then replying to an objection regarding the authenticity of this hadith, he wrote:

“So until, as against my claim, another claimant can be presented fulfilling the same characteristics, my claim stands proved that the Promised Messiah who is the *Mujaddid* of the Last Days is none other than myself.” (p. 194).

In the Arabic appendix to *Haqiqat-ul-Wahy*, he wrote:

“Prophethood has been cut off after our Prophet Muhammad, peace and blessings of Allah be upon him ... With the advent of our Prophet, the *Khatam-un-Nabiyyin*, the institution of messengership has been cut off. ... I have been named as prophet by way of metaphor and not by way of reality”. (pp. 64, 65)

The above book was published in May 1907. He had written exactly the same in 1891 when he first claimed to be Promised Messiah. For example, he wrote:

“It is to be carefully remembered that the type of prophethood which is to continue forever is not perfect prophethood but, as I have just mentioned, it is only a partial prophethood (*juz’i nubuwwah*), which in other words is termed *muhaddasiyya*, attainable by following the greatest and most perfect of all human beings, i.e., the Holy Prophet Muhammad, the embodiment of all the excellences of perfect prophethood.” (*Tauzih Maram*, pp. 9, 10)

Many years later he stated in a talk:

“Muhy-ud-Din Ibn-i Arabi has written that *tashri’i nubuwwah* (prophethood with Shariah) is not allowed but the other is allowed. But my own belief is that the door of every kind of prophethood is closed. Only that prophethood is allowed which is a reflection of the prophethood of Muhammad, peace and blessings of Allah be upon him.”

— Newspaper *Badr*, no. 13, vol. 2, dated 7 April 1903.

On 3rd February 1892 Hazrat Mirza Ghulam Ahmad issued a written public declaration at the end of a debate with a Muslim opponent, Maulvi Abdul Hakim. He clarified in it his use of the word ‘prophet’ as follows:

“Let it be known to all Muslims that all such words as occur in my writings *Fath-i Islam*, *Tauzih Maram* and *Izala Auham*, to the effect that a *muhaddas* is in one sense a prophet, or that being a *muhaddas* is partial prophethood or imperfect prophethood, are not to be taken in their real

sense, but have been used according to their root meaning in a straight-forward way; otherwise, I lay no claim whatsoever to actual prophethood. On the other hand, as I have written in my book *Izala Auham*, page 137, my belief is that our leader and master Muhammad *mustafa* — may peace and the blessings of God be upon him — is the *Khatam-ul-anbiya*.

So I wish to make it clear to all Muslim brothers that, if they are displeased with these words and if these words hurt their feelings, they may regard all such words as amended, and instead consider me to have used the word *muhaddas*. For I do not like to create dissension and discord among the Muslims.

From the beginning, as God knows best, my intention has never been to use this word *nabi* as meaning actually a prophet, but only as signifying *muhaddas*, which the Holy Prophet has explained as meaning ‘one who is spoken to by God’.

Therefore, I have not the least hesitation in stating my meaning in another form for the conciliation of my Muslim brethren, and that other form is that in every place instead of the word *nabi* the word *muhaddas* should be understood, and the word *nabi* should be regarded as having been deleted.”

— *Majmu‘a Ishtiharat*, vol. 1, pp. 312–314.

So why did the opponents fall into the misconception that he claimed to be a prophet? The answer to it can be found in a report by a prominent scholar of the Qadiani Jama‘at, Mufti Muhammad Sadiq, editor of newspaper *Badr*, of his meeting with Maulana Shibli Naumani, the famous Muslim scholar and author. The report was published on p. 9 of the issue dated 27th October 1910:

“We reached the house of Maulana Shibli to meet him... He asked if we believe the late Mirza Sahib to be a prophet. I replied that our belief in this respect was the same as that

of other Muslims, namely, that the Holy Prophet Muhammad (*sas*) is the *Khatam-un-Nabiyyin*. After him, no other prophet can come, neither new nor old. However, the phenomenon of Divine revelation still continues, but even that is through the agency of the Holy Prophet. By receiving spiritual benefit from him, there have been men among the Muslims who had the privilege of receiving Divine revelation, and in future too there shall be such. As Hazrat Mirza Sahib was also privileged with Divine revelation, and in his revelations God gave him many news of the future as prophecies, which were fulfilled, for this reason Mirza Sahib was one who made prophecies. Such a one is called *nabi* in Arabic lexicology, and in Hadith too the coming Promised Messiah is called *nabi*.

To this, Shibli replied that certainly according to the dictionary meanings this can be so, and in the Arabic language this word does have this meaning, but the ordinary people become perturbed because they do not know this significance, and they raise objections. I responded that, with us, the question of Mirza Sahib's prophethood is not such that it is included in the conditions of the pledge (*bai'at*), nor is it required to be acknowledged when taking the pledge, nor do we go about preaching it. Our belief is what we have explained above."

— *Badr*, 27 October 1910, p. 9.

Part 2

Last days of Hazrat Mirza Ghulam Ahmad at Ahmadiyya Buildings, Lahore

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

“Do not feel secure against the vagaries of fortune.”

He became very worried on receiving this Divine warning. But since there was no specific interdiction but only a warning about some future danger, and his wife was insisting on visiting Lahore, so he left Qadian for Lahore on 27th April 1908. After arrival in Lahore on the 29th, he received still another revelation in Persian:

“Do not count on this transitory life.”

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

Friday congregational prayers

For holding congregational prayers, the arrangement at that time was that these were held at the open space on which the present Ahmadiyya Mosque is now situated. A marquee was installed there and thick cotton carpets with white sheets over them were spread

on the ground. No one could have known at that time that the place where the Promised Messiah and Mahdi of Allah was offering his Friday prayers would one day be the Central Mosque of the Lahore Ahmadiyya Movement which would be a centre for the propagation and dissemination of the teachings of Islam in the world.

Mian Sir Fazl-i Husain, Bar-at-Law, meets the holy Founder

On 15th May at 10.00 a.m. two Barristers-at-Law came to see Hazrat Mirza Ghulam Ahmad, one of them being Mian Fazl-i Husain (d. 1936), who later became an eminent and highly-regarded Muslim national leader in India and was awarded a knighthood (the title Sir) by the British Government. The holy Founder gave very fine replies to the questions asked by Mian Fazl-i Husain, which were published at that time in the Ahmadiyya newspaper *Badr*. We quote from those reports below.

Mian Fazl-i Husain, Bar-at-Law, submitted: “If all non-Ahmadis are called as *kafir* (unbelievers), then nothing will remain of Islam.”

The Founder replied: “We do not expel anyone from Islam who accepts the *Kalima* unless he calls us *kafir*, thereby making himself a *kafir*. Perhaps you don’t know that when I claimed to have been sent by God, then Maulana Muhammad Husain of Batala took great pains in obtaining a religious edict stating that I am a *kafir*, *Dajjal* (anti-Christ) and misguided; that no funeral prayer should be held for me, and that whoever accosts me with the Islamic greetings *Assalamu Alaikum*, or shakes hands with me, or considers me a Muslim, shall also become a *kafir*. Now it is an agreed principle that anyone who calls a believer as a *kafir* becomes a *kafir* himself. How can we deny this principle? You should tell us what way is left for us in these circumstances? We did not issue any edict against them first. Now that they are called *kafir*, it is only the result of their declaring us as *kafir*. Once a man challenged me to enter into a *mubahila* (to invoke curse of Allah on one who is the liar). I replied that a *mubahila* between two Muslims

was not permitted. He replied: We consider you as a full-fledged *kafir*.”

Mian Fazl-i Husain submitted: “If they call you *kafir*, let them do it. What is the harm if you do not call them *kafir*? The holy Founder said: “He who does not brand us as *kafir* we never call him *kafir*.”

— *Badr*, 24th May 1908; *Malfuzat*, vol. 10, pp. 376, 377.

Dr. Syed Muhammad Husain Shah related that he was present at the meeting. Mian Fazl-i Husain also enquired: “If a Muslim is walking on the street, about whom it is not known whether he considers you Muslim or *kafir*, what will you consider him, a *kafir* or a Muslim?” The holy Founder replied: “A Muslim.”

***Dars-i Quran* by Hazrat Maulana Nur-ud-Din**

At the same open ground in the centre of the Ahmadiyya Buildings, where now stands the Ahmadiyya Mosque, Hazrat Maulana Nur-ud-Din used to deliver *Dars-i Quran* every evening. As was his practice, he would start his exposition right from the beginning of the Quran and continue it till its end.

Behaviour of opponents of the holy Founder

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

opposition, people continued to join the movement in large numbers.

Speech to leaders of the Muslim community

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

“Our God is the same as He was in the past. If there is any one who prefers a lifeless religion and a dead God, let him do so. If he does not believe in the truth of the prophecies of the Holy Prophet Muhammad, peace and blessings of Allah be on him, let him not believe it. What kind of a Muslim is he? When Allah has chosen the nation of Muslims for Himself and has promised to take them to their destined goal, then does it behove Him or is it worthy of His glory that He should leave them half way along the road? ... Man is like a blind person as regards finding God, and it is with God's guidance only that he can reach the destination, and (for this purpose) God will continue sending guides till the Day of Judgement. This is why the Holy Quran says: “He will surely make them successors (*khalifas*)” (24:55), which proves that Allah will raise successors to the Holy Prophet Muhammad, peace and blessings of Allah be on him, till the Day of Judgment.

It is alleged that I have laid claim to prophethood and that I am anxious to set up my own separate *Qiblah* and invent a new Shari‘ah. In reply to these calumnies I can only say: May the curse of Allah be on the liars! My claim is only that as our religion is a living faith, therefore in response to the corruption prevailing at the beginning of every century (of *Hijrah*) a Reformer is raised with whom Allah communicates. When Allah communicates with a person frequently and discloses to him His secrets abundantly, this is called ‘prophethood’ but it is not real prophethood.

Now I conclude my speech and wish to say only this, that Allah has raised me for the reformation of the religion so that with fresh signs I should infuse life into the religion. If Allah had not sent me then this religion too would have become a religion of tales of the past, like other religions. Rest assured that the one who is sent by Allah can never be annihilated. I am sorry but what is the harm I have done to these people (i.e., the mullahs calling him *kafir*)? I have only said that our Holy Prophet Muhammad, peace and blessings of Allah be on him, is the Living Prophet and that his blessings shall continue till the Day of Judgement.”

Writing of *Paigham-i Sulh* (‘Message of Peace’)

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

Evening walk

It being summer time, the holy Imam used to go out in a horse-drawn carriage for outing in the evening with his wife. On 25th May he went out in the evening as usual but he appeared to be sad.

Someone said to him that he seemed to be in a sorrowful mood. He replied: “Yes, my feelings are like those of a mother whose child is still in its infancy and cannot look after himself, but she is departing from him.” This was a clear reference to his death and the child that this spiritual mother was leaving behind was his community of followers.

Revelations regarding his death

The holy Imam had been receiving revelations about his approaching death which he had already mentioned in his *Will*. These clearly informed him that his death was approaching and that very few days were left; for instance, “On that day sadness will envelope everyone”, etc. It was due to these revelations that he wrote his booklet entitled *Al-Wasiyyat* or *The Will*, published in December 1905 C.E.

His illness

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

Illness leading to his death

Before coming to Lahore, the holy Imam was already engaged in intense intellectual work. During the last few months he was busy writing a voluminous book, containing profound insight and wisdom, entitled *Chashma-i Ma‘rifat* which was published on 15th May 1908. This effort affected his health greatly. Now he was in his seventies and less able to recover quickly. In Lahore his engagements became more strenuous. From morning till evening there was a constant stream of visitors asking all kinds of

questions, to which he replied with amazing patience and kindness. At the same time he wanted to present to the public his views on how to bring reconciliation between Hindus and Muslims, and for this purpose he had started writing a booklet entitled *Paigham-i Sulh* (Message of Peace). As he would come inside from talking to people he would start writing, without a moment's rest for the mind. Eventually this constant exertion caught up with him. During this stay in Lahore he had some mild incidents of illness but the attack he had on 25th May was very severe and proved fatal.

On 25th May, after spending the whole day writing *Paigham-i Sulh*, he went out for a walk as usual in the evening. When he returned he fell ill and his digestive system was affected. Dr. Syed Muhammad Husain Shah was informed and he sent suitable medicine but it did not work. At about 11 o'clock, he had a bowel motion which made him very weak. Immediately both Dr. Syed Muhammad Husain Shah and Hazrat Maulana Nur-ud-Din were called. Some tonics were administered, and as it was believed that the illness was brought on due to intense work, and sleep would bring relief, the physicians retired to their residences. But between 2 and 3 a.m. he passed another big loose motion which caused so much weakness that no pulse could be detected. Immediately Dr. Syed Muhammad Husain Shah, Hazrat Maulana Nur-ud-Din and Khwaja Kamal-ud-Din were called. Dr. Mirza Yaqub Beg was also called in. When he came in, the holy Imam asked him to come near, and said to him: "I had a big loose motion so prescribe some medicine", and he added: "The right medicine comes by the will of God. Please prescribe a medicine and also pray."

Death of the holy Imam

Treatment was started immediately. As the condition was quite critical, everyone stayed on. But the pulse did not revive. Then Dr. Sutherland, a well-known physician who was also Principal of the Medical College, Lahore, was called. But there is no treatment for death. Hafiz Fazal Ahmad was sitting besides the holy Imam reciting the chapter *Yasin* of the Holy Quran. At last, at about 10.15 a.m. on Tuesday 26th May 1908, corresponding to 24th

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

Preparations for burial

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

Shameful behaviour by opponents

Some inveterate opponents acted in an extremely shameful and disgraceful manner rarely seen on such sad occasions. On hearing the news of his death these people went wild and marched in procession on the house of Dr. Syed Muhammad Husain Shah while shouting abusive and obscene slogans. If the latter had not contacted the police and had the house guarded by them in order to disperse this mob, there is little doubt that they would have forced their way into the house and desecrated the body. When the agitated mob could not do anything due to the presence of the police, they gathered in the grounds of Islamia College across the road and went on raising a storm of abuses, curses and foul language from there. Throughout the day they were wild with jubilation and indulged in such degrading acts that cannot be described in words. Their spiritual leaders and religious scholars

were enjoying the whole scene, and instead of stopping them from this vulgar behaviour they were actually encouraging them from behind the scenes to continue it.

This went so far that when the Ahmadis left for the railway station, carrying the body of the holy Imam on their shoulders, these crude and heartless people staged a mock funeral procession of their own behind them. They laid down one of their own fellows on a cot, his face blackened to symbolise a disgraced person, and carried the cot like a funeral bier, with most of their crowd following this mock coffin pretending to be Ahmadi mourners grieving at their loss. It is evident that at such a time of pain and grief for Ahmadis, this ridicule and derision would have been extremely shocking for them, and would have considerably exacerbated their sorrow and anguish. Nonetheless, Ahmadis showed remarkable restraint and self-control, otherwise at such an occasion if they had lost patience in the slightest there would have been a riot and probably bloodshed.

Not content with this display of jubilation at his death, these opponents maliciously reported to the railway authorities, in secret, that Hazrat Mirza Ghulam Ahmad had died of cholera, a contagious disease, as it was prohibited to transport the body of such a deceased by rail to another area. When information about this reached Ahmadis, Shaikh Rahmatullah, a leading businessman of Lahore and devoted follower of the Promised Messiah, hastened to Dr. Sutherland, principal of the Medical College, Lahore, who had attended the holy Founder close to the end, and obtained from him a medical certificate to the effect that the death was due to diarrhoea brought on by mental exertion, and not cholera as alleged by the opponents. When the funeral procession reached the railway station, the officials raised the objection that it had been reported to them that the deceased had died of cholera and unless a medical certificate to the contrary could be produced the body could not board the train. Thereupon, Shaikh Rahmatullah forthwith produced Dr. Sutherland's certificate. The officials gave permission and the coffin was placed in the second-class railway compartment reserved for this purpose.

Coffin taken to Qadian

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

Burial

The body was placed in the garden. At that very place, before the burial, the whole Ahmadiyya community accepted Hazrat Maulana Nur-ud-Din as their next leader and then Hazrat Maulana led the funeral prayer before *Asr* prayer. It was joined by a great number of Ahmadis from Sialkot, Wazirabad, Kapurthala and other parts of Punjab. After the *Janaza* prayer, Hazrat Maulana delivered a brief sermon and the *Asr* prayer was offered in congregation. Afterwards the body was placed in the middle of the garden so that all the people could see the face of their departed Imam and pay their last respects. Approximately 1200 men and women had gathered on that occasion.

At last the body was taken to the *Bahishti* graveyard and laid to rest in the ground — *Inna lillahi wa inna ilai-hi raji'un* (We belong to Allah and to Him we shall eventually return). The grave was not cemented but a tombstone was erected, upon which his office was described as *Mujaddid* of the fourteenth century and his title *Promised Messiah* was also stated. The wording of the original tombstone was as follows:

Janab Mirza Ghulam Ahmad Sahib Qadiani
Ra'is-i Qadian. Masih-i Mau'ud. Mujaddid Sad Chahaar Dahum
Tareekh-i Wafaat, 26 Mai 1908

which may be translated as:

Respected Mirza Ghulam Ahmad of Qadian
Chief of Qadian. Promised Messiah. Mujaddid of the 14th Century.
Date of death, 26th May 1908 C.E.

After more than 25 years, during the 1930s, this tombstone was removed during the Headship of Mirza Mahmud Ahmad and the wording was changed to drop the title “*Mujaddid* of the 14th Century”. The wording now reads:

*Bis-milla-hir rahman-ir raheem
Mazaar-i Mubarak Hazrat Aqdas
Mirza Ghulam Ahmad Sahib Qadiani
Masih-i Mau‘ud wa Mahdi. ‘alaihi wa ‘alaa mutaa-i’-hi
Muhammad as-Salaatu was-Salaam.*

which may be translated as:

*In the name of Allah, the Beneficent, the Merciful.
Blessed grave of the holy personage
Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mahdi, on whom and on whose Master
Muhammad be blessings and peace.*