

“He who dies in a condition that he has not recognised the *imām* of his age dies a death of ignorance” — The Holy Prophet.

Anecdotes

FROM THE LIFE OF THE
PROMISED MESSIAH

Compiled by

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To the Revered Memory of

My Father,

DR. BASHARAT AHMAD FARUQUI

*A gifted commentator of the Holy Qur'ân
and a learned writer on Religious sub-
jects, who gave to the world the most
complete, accurate and comprehensive
biography of the Promised Messiah.*

CONTENTS

FOREWORD (i)

PART-I

CHAPTER-I. THE PROMISED MESSIAH ... 6

The Second Coming of the *Mujaddid* — 6, The Bi'that (Appointment) of *Mujaddids* — 8, The *Mujaddid* of the Fourteenth Century of Hijrah — 11, Early Life of Mirzā Ghulām Aḥmad — 12, Reforms made by the *Mujaddid* of the 14th Century A.H. 15, — The Promised Messiah — 19, Why the name Promised Messiah was given to the *Mujaddid* of the 14th century — 20, Prophecies of the Holy Prophet about the Coming Messiah — 22, Mahdī — 27, A sign on the appearance of Mahdī — 30.

CHAPTER-II. ANTICHRIST, GOG AND MAGOG ... 32

The significance of the Dajjāl and Gog and Magog — 32, Gog and Magog in the light of the Bible — 34, The Dajjāl in Ḥadīth — 36, The Defeat of Dajjāl — 41, The fate of Gog and Magog — 43.

PART-II

CHAPTER-I MIRZĀ GHULĀM AḤMAD — THE MAN...45

Pen portrait of the Promised Messiah — 45, His trust and treatment of friends — 50.

CHAPTER-II THE FRIENDS THAT GATHERED ROUND

HADRAT MIRZĀ ṢĀḤIB ... 53

Ḥadrat Maulānā Noor al-Dīn — 54, Maulānā Muḥammad Alī — 57, Khwājah Kamāl al-Dīn — 60, Sāhibzāda 'Abdul Latīf Ṣāḥib of Khost — 63, Some other companions of the Promised Messiah — 66.

(vi)

CHAPTER-III IN THE SERVICE AND DEFENCE OF
ISLAM 69

Debates with Christian missionaries — 70, The challenge to Bishop Lefroy of Lahore — 72, A challenge to Dr. John Alexander Dowie — 74, Pandit Lekh Rām's death predicted — 75, The Great conference of Religions 1895 C.E. — 80, Significance of the name Ahmadiyyah — 81. Contribution to the Islamic Thought — 82.

CHAPTER-IV SOME PROPHECIES OF THE *MUJADDID*
OF THE AGE 86

The Rise of Japan — 87, A prophecy about Bengal — 88, The World-War 1914-18 — 89, The Turkish Empire, its disintegration and rising like pheonix from its ashes — 91, Shāstri's prophecy turned out to be false — 92.

CHAPTER-V EFFICACY OF PRAYER WITH SOME
MARACULOUS RESULTS 97

CHAP. ER-VI ANECDOTES ABOUT THE PROMISED
MESSIAH 104

CHAPTER-VII *MUṢLIḤ MAU'OOD* (THE PROMISED
REFORMER) 117

CHAPTER-VIII THE PASSING AWAY OF THE PRO-
MISED MESSIAH ... 121

What happened afterwards — 122, The split — 127.

FOREWORD

Reading long historical treatises is dry reading at best, but if the same subject could be put in story form, it holds the interest of the reader, especially young students. Thinking of that, many years ago, I had written a book entitled: *The Anecdotes from the Life of Prophet Muhammad*, along with some illustrations ; and the same was well-received.

As things have turned out, I feel that the most unjustly presented personality of this Age is that of Mirzā Ghulām Aḥmad of Qādiān, who claimed on Divine inspiration, to be the *Mujaddid* of the 14th Century A.H., the Promised Messiah and Mahdī. He was dubbed a liar, *kāfir* and Anti-Christ ; and his followers were persecuted. He tried to vindicate his position by speech and writings, but few listened or paid any attention to him. He pointed to the Signs of God attending his appearance, but most turned a blind eye to it. Such treatment was, no doubt, meted out to other similar 'warners' in the past, but that was no reason to sit idle and not preach the message which was to defend Islam and re-furbish its beauties and glory to the world. The *Mujaddid* did succeed in forming a body of dedicated followers to put religion above the world and serve Islam. He had received a Divine Message saying : "A warner was sent to this world which did not accept or listen to him, but God with powerful thrusts will prove the truth of his claims."

(ii) *Anecdotes from the Life of the Promised Messiah*

The personality and claims of Ḥaḍrat Mirzā Ghulām Aḥmad have been proclaimed in the sub-continent of India and Pakistan, but the literature is mostly in the Urdu language. Very few Muslims in the foreign countries have read about the Promised Messiah, although some efforts were made to publish some books or pamphlets in the English and Arabic languages, but the publicity was not pushed through. I thought then to write in English about the personality, habits, family and social life of the Promised Messiah, and his treatment of his friends, neighbours and other God's creatures, and his thoughts and actions under different conditions of life. Of course this has to be in the shape of anecdotes so as to attract the attention and interest of the younger generation. My efforts are being presented in the shape of this book which, I hope, will give a glimpse of the wonderful personality of that great man of this Age to the outside world.

In the course of reading this book, the reader will come across events where near miracles or miraculous cures have resulted at the hands of the Promised Messiah. Most people are puzzled about the nature of a miracle. As the Promised Messiah himself explained — a miracle is not the breaking of a law of God or something extraordinary and out of this world and its ken. This is actually not so, as miracle itself is based or governed by some one or other of God's rules or laws, only that those are not yet known to mankind whose knowledge about God's universe and powers, are at best limited. Further a manifestation of the powers of Nature though known to man, may be so timed as to

come at the most opportune and unexpected moment, so as to baffle the onlookers. A case in point is the story of *Joshua* (the successor to Prophet Moses) leading the Israelite hosts to the fortified town of Jericho (in Palestine). Under Divine instructions, the Jewish army was to surround the town, when Joshua would order the trumpets to be blown all together. At the full blast, he predicted, the walls of Jericho would fall so that Jewish armies can storm the city with ease. It happened as predicted. In recent times the ruins of old Jericho town were examined by archaeologists, and it was found that a terrible earthquake had visited this city, whose signs and indications could still be seen. So it was an earthquake that razed the walls of Jericho and not the blasts of the trumpets of Joshua. But *the Miracle* happened just the same — as Joshua was informed beforehand that the walls would be razed for him as his trumpets are blown. The Lord God had *timed* the earthquake to come just when the trumpets were being blown. The result was timely but entirely unexpected. It renewed the faith of Israelites and baffled their enemies.

Then again in the course of reading, mention is made again and again of the coming of angels bringing Divine information or revelation. A word about the angels, as explained by the Promised Messiah himself. Angels are means or agencies through which God's messages are conveyed. They are like a brush in the painter's hand; what the painter thinks or wants to carry out is conveyed through the brush to the canvas.

Of course angels have spiritual and luminary bodies which can only be seen by the mystic insight of those

(iv) *Anecdotes from the Life of the Promised Messiah*

so gifted by God Himself. There are two categories of angels — one that carry out the Divine orders about the material aspects of the universe, while the others are deputed to attend to the spiritual needs or aspects of life.

Allah makes known His will to human beings (chosen for this purpose) as mentioned in verse 51 of chapter 25 of the Holy Qur'ān : “And it is not vouchsafed to a mortal that Allah should speak to him, except by revelation or from behind a veil, or by sending a messenger and by revealing by His permission what He pleases”.

So the message from God comes as explained below :

(i) By revelation (*or Wahy*). It means the *inspired word*, which enters the hearts of the prophets and righteous. It is in this sense that revelation was given to the mother of Moses and to the apostles of Jesus Christ. Vivid and true dreams come under this category.

(ii) The second method is — of speaking from behind a veil, which means a scene is shown as in a *vision* carrying a deeper significance, or *words are heard* by the person spoken to, as from behind a veil.

(iii) The third form of revelation is that in which a messenger (angel) is chosen by the Almighty to deliver His message to the person to whom He wishes to speak. Message of this kind was brought by angel Gabriel to the Prophets.

The first two may also be granted to the righteous who are not raised to the dignity of prophethood. The

recipient of these messages are granted certain other spiritual blessings which others do not possess.

I have studied several books (mostly in Urdu) dealing with the life of the Promised Messiah, to collect the requisite material and I have quoted some passages from them verbatim. The book may be called a bouquet of flowers plucked from several trees in different gardens.

Islamabad/Lahore
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M. A. FARUQUI

PART I
THE PROMISED MESSIAH
CHAPTER 1

The Second Coming of the Messiah

This present age which synchronises with the 14th century of the Islamic era (Hijrah) has been so much held in dread on account of its spiritual darkness and atheistic activities that prophets and religious personages have made reference to it in their sacred scriptures and recorded a strong note of warning for the guidance of their peoples. But side by side with this grim picture, the scriptures also give the glad-tidings of the advent of a great Reformer who would warn the world of the coming of heavenly chastisement, and wean the erring people from their sinful activities and rehabilitate Truth and Righteousness on this earth. The scriptures of Hindus, Christians and Muslims have made a reference to this perverted age as well as to the coming of a great Reformer who will handle the situation with a firm hand. He has been called *Nishalank* or *Kalki Avatar* in the Hindu Shastras, and *Mahdī Mīr* in the scriptures of the Sikhs. The Christians call his advent as the *Second Coming of Christ* and the Muslims give him the name of *Imām Mahdī* and *Promised Messiah*.

We read a saying of Jesus Christ in the Gospel of St. John (14 : 3)—“*And if I go and prepare a place for you,*

I will come again and receive you unto myself ; that where I am, there ye may be also."

Incidentally Lord Krishna of the Hindus of India is also reported to have made a similar claim of re-appearance in the world : "Whenever there is decay of *dharma* (true religion) and predominance of unrighteousness, I myself come forth, for the protection of the good, and the destruction of the evil-doers ; and for the sake of firmly establishing righteousness and truth *I am born from age to age.*" (Bhagavada Gita, Ch. 4, verses 7, 8)

But these holy persons spoke under inspiration from heaven, and their words and promises could not be false. The trouble, however, arose from the fact that, whereas they spoke in the language of metaphor and figure of speech, the sticklers of the letter clung pertinaciously to the literal meaning of their words and failed to appreciate their true intent. For the *descent or second advent of a person*, mentioned in the previous scriptures, does not mean the coming of the same person *but only the appearance of another person in the power and the spirit of the person prophesied about.*

The above interpretation is corroborated by the Holy Bible itself. The Jews held the belief that Elijah was taken up alive to the heaven and that he would reappear before the advent of Christ. When Jesus claimed to be the Messiah, the Jews raised this objection against him ; but we learn from Matthew (17 : 10-13) and Luke (1 : 17) that Jesus explained to them that this only referred to a person who would go before him *in the spirit and power of Elias, and that such a person was John the Baptist.*

Now it has been an indisputable fact among the Muslim *Ummah* (nation) that God has brought *prophethood* to an end with the Holy Prophet Muḥammad (may peace and blessings of God be upon him). But as time affects everything it affects the religion of the people as well ; but this does not mean that the religion of the people keeps on changing. What actually happens is, that interested persons introduce such doctrines into it, by ignorance or mischief, which do not belong to the original Faith. It is these extraneous matters which bring about a change in its form. It is imperative that if the last, complete and universal religion of Islam was to keep its pristine purity and glory, then some reformer must appear from time to time to remove all alien conceptions that had crept in and reset the picture of Islam in its original splendour.

The Bi'that (Appointment) of Mujaddids

It was to accomplish the above-mentioned vital task that God had so ordained, as clearly mentioned by the Holy Prophet, that *mujaddids* (renovators) would be raised amongst Muslims from time to time. Accordingly *Abū Dāwūd*, the most authentic book of *ḥadīth*, after *Al-Bukhārī* and *Al-Muslim*, mentions (as translated): “*Most surely Allah will raise for this community at the head of every century (hijrah) one who shall revive for it its faith*” – (Abū Dāwūd Sulaimān (d. 275 A.H.) *Kitāb-al-Sunan*, Ch. *Al-Malāhim* (printed at Ansari Press, Delhi-India) Vol. 2, p. 241.

This *ḥadīth* has been accepted as authentic by all the preservers (*huffāz*) of *ḥadīth*, as mentioned by Imām Jalāl-ud-Dīn Suyūṭī (d. 911 A.H. or 1505 C.E.). Besides, a chain of Muslim holy men (*auliyā*) throughout the

centuries of the Muslim era, had proclaimed that they had been appointed by Allah as *mu'addid* of their respective centuries. In the writings of some of these *mujaddids* like Imām Aḥmad ibn Hanbal (2nd Century A.H.), Imām ibn Taimiyyah (7th Century A.H.), Imām Suyūti (10th Century A.H.), Shāikh Aḥmad Sirhindī, Mujaddid Alf-i-Thānī (11th Century A.H.) and Shāh Waliullāh, Muḥaddath Dehlvi (12th Century A.H.), it has been stated in so many words that, as mentioned in the famous ḥadīth of Abū Dāwūd, God had appointed them the *mujaddid* of their time.

It may also be borne in mind that more than one *mujaddid* may appear in the same century in different places according to the circumstances prevailing at the time. But all of them had one aim in view and that was to defend Islam and restore it in all its glory for the world to see. Some of them suffered trials and tribulations in the pursuance of their work and duty, but they bore them cheerfully.

When we turn to the Holy Qur'an, we find that it mentions the raising of khalīfahs (successors) of the Prophet Muḥammad from among this *ummah*. In the Chapter *The Light* we observe : "Allah has promised to those of you who believe and do good that He will most certainly make them successors in the earth as He made successors before them" (24 : 55).

Further it must be understood that in spite of the termination of prophethood, God will continue to speak with the honoured and chosen people of this *ummah*. And for the eradication of some serious errors, He

would Himself guide the followers of Muḥammad. Thus God's communication with non-prophets and granting of revelation to them is the basis of this report, and God's speaking with non-prophets has been repeatedly mentioned in the Holy Qur'ān ; for instance :

(1) *And We revealed to Moses' mother* (28 : 7), although she was not a prophetess.

And again — *When We revealed to thy mother that which was revealed* (20 : 38).

(2) The disciples of Jesus were not prophets, but they, too, are mentioned as having received God's revelation : *When I revealed to the disciples* (5 : 111).

(3) About the righteous servants (*auliyā'*) of this *ummah*, it has also been mentioned in the Qur'ān : *The angels descend upon them* (41 : 30)

Then again : “*For them is good news in this world's life*” (10 : 64).

(4) This has been corroborated in authentic reports (from the Holy Prophet : *There has remained nothing of prophethood except mubashsharāt* (good news). (Al-Bukhārī, 92 : 5)

(5) Moreover, in reports that have been unanimously agreed upon, it has been mentioned that as God spoke with the non-prophets from among other nations, so shall He communicate with the followers of the Holy Prophet (Al-Bukhārī, 62 : 6). Thus, if it is necessary for a *mujaddid* to have Divine Communication both the Qur'ān and the genuine 'reports' confirm that this *ummah* will be favoured with such communications.

The Mujaddid of the fourteenth century of the Hijrah

Thus, when it has been established from the Qur'ān, Hadīth, sayings and claims of other *mujaddids* that the coming of a *mujaddid* at the beginning of each century is essential, then who was the *mujaddid* of the Fourteenth Century of the Hijrah, as it is now almost coming to the close? A *mujaddid* must *proclaim himself to the Muslim Nation*, as he is so appointed by Allah to renovate the faith. For a person making a false claim to mislead the people, dire punishment is promised. "And if he had fabricated against Us certain sayings, We would certainly have seized him by the right hand, then cut off his heart's vein" (The Qur'ān, 69 : 44-48).

However, we do find that in 1885 C.E., a holy and learned man, Mirzā Ghulām Aḥmad of Qādiān (District Gurdaspur, Punjab-India) issued a manifesto in which after referring to the publication of *Barāhīn Aḥmadiyyah* (a book in which he established the truth of the teachings of Islam and refuted the objections raised against Islam, and emphasised the necessity of Divine Revelation, throwing light on its different aspects) he states: "This servant of Allah has been given a manifest proof by the grace of Allah the Almighty that many of the true inspirations and signs and wonders and news of the unseen and Divine secrets and visions and prayers that have been accepted, are a part of the religious experience of this servant of the faith, the truth of these being borne witness to by many of the religious opponents (the Aryas for instance). All these matters have been stated in this book, and the author has been given the knowledge that he is the *mujaddid* of this time and that

spiritually his excellences resemble those of Messiah, the son of Mary, and one of them bears a very strong resemblance and a close affinity to the other”.

The publication of *Barāhīn Aḥmadiyyah* made a deep impression on the Muslims. They loved its author for his righteousness and piety, for his services to the cause of Islam, for his scholarly writings and for his bold stand against the opponents of Islam.

Early Life of Mirzā Ghulām Aḥmad

Before we proceed to understand more of the message of life which Mirzā Ghulām Aḥmad brought, it would be worthwhile to know something about the man himself.

It was probably in the year 1835 C.E. that Mirzā Ghulām Aḥmad was born. He was the son of Mirzā Ghulām Murtaḍā, whose ancestors (descended from Hāji Birlās) had emigrated from Samarqand to India in 1530 C.E. during the reign of the Mughal Emperor Babar, and settled down in the Gurdāspūr district, Punjab, India. Here they founded the present town of Qādiān, which was originally named *Islāmpūr Qādī*. This was shortened to Qādī and then to Kādī and finally it became Qādiān. Mirzā Ghulām Aḥmad was from the Persian descent, and not from the Mughal stock. The title *Mirzā* is a Persian (or Iranian) appellation. The Tartars have *Khān* appended to their names, for example Chinghez Khan, Halaku Khan etc. The Holy Prophet had also said, while commenting on the Quranic verse : “And others from among them who have not yet joined them. And He is the Mighty, the Wise” (62 : 3), as

reported by Abū Hurairah : “. . . Salmān, the Persian, was sitting among us, and the Holy Prophet placed his hand on Salmān and said, ‘Even if faith were near the Pleiades, a man from among these would surely find it’” (Al-Bukhārī, 65 : lxii. I).

Mirzā Ghulam Aḥmad received his primary education in his own village and then in the town of Batāla, about ten miles away from Qādiān. In his youth, under the instructions of his father, he was occupied with the management of agricultural lands. In this connection he had to conduct law suits relating to his family estate which were quite repugnant to his nature. He did it only in obedience to his father’s advice. To fulfil his wishes, too, he accepted a Government job at Sialkot and remained there from 1864 C.E. to 1868 C.E. Besides his day’s work, during this period he would spend his spare time in solitude reading the Holy Qur’ān. Nevertheless he entered into many debates and discussion with Christian missionaries during his stay at Sialkot. In 1868 C.E. he was called back to Qādiān by his father to see to the cultivation of the family lands. But his heart was not in this work ; so he spent most of his time in studying the Holy Qur’ān. He loved solitude and disliked worldly pursuits. To this effect he wrote to his father once mentioning that he would like to spend the rest of his life in religious study and practices, away from all worldly pursuits.

His father died in 1886 C.E., and a new era dawned upon him. He related afterwards that when his father was on his deathbed, it gave him some alarm and anxiety as to how he would make a living after his father died.

Just then in a state of vision, he heard a mighty voice saying : "Isn't Allah sufficient for His servant ?" He at once felt heartened and cheerful ; and never in his lifetime had he any cause to doubt this statement.

Articles on religious subjects were published by Mirzā Ghulām Aḥmad in various papers in 1878 C.E. Some of them were in refutation of the beliefs of Arya Samāj, a virulent and aggressive Hindu sect founded by Swami Dayanand Sarasvati (1824-83 C.E.) in 1875 C.E. at Bombay, India.

As mentioned before, in 1884 C.E. the Mirzā published his monumental and comprehensive book—*Barāhīn Ahmadiyyah*, and afterwards announced his being appointed by Allah as the *Mujaddid* of the 14th century A.H. At that time there were those who expressed a desire to enter into his *bai'at* (pledge of fealty) but he refused it by saying that God Almighty had not permitted him to do so. At last on the first of December 1888 C.E. he announced that God had commanded him to accept *bai'at* and form a *Jamā'at*. He announced : "I have been commanded that those who seek after truth should enter my *bai'at* in order to give up dirty habits and slothful and disloyal ways of life and in order to imbibe faith and a truly pure life that springs from faith and to learn the ways of the love of God."

The main purpose of the *bai'at* was to defend and extend the cause of Islam and to place the service of Islam above all considerations. In short — *I will hold religion above the world*", was the motto.

Obviously the work of defence and propagation of Islam could not be carried on without the formation of a strong organisation¹ and this naturally could not be achieved without an adequate pledge, which was made by giving one's hand into the hand of the Founder. So this is the principal significance of *bai'at* in the Ahmadiyyah Movement. At this announcement many Muslims entered his *bai'at*.²

If Ḥaḍrat Mirzā Ghulām Aḥmad is the *Mujadlid*, then *Muslims must co-operate with him*. The Holy Qur'ān says : "O ye who believe keep your duty to Allah and be with the truthful" (9 : 119). The Holy Prophet is reported to have said : "He who dies in a condition that he has not recognized the *Imam* of his age, dies a death of ignorance (al-jāhiliyyah) (Ahmad ibn Hambal: *Musnad*, vol. iv, p. 96). A *mujadlid* is certainly the *Imam* of his age.

Reforms made by the Mujaddid of the 14th Century A.H.

1. The first task of the *Mujaddid* of this age was to establish the fact that God has been in communication with His righteous servants throughout the ages, as the modern materialistic civilization had shaken the very foundation of religion and made a complete denial of

1. "And from among you (*i.e.* Muslims) there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful" (The Qur'ān, 3 : 103)

2. For details, please refer to Māulānā Muḥammad Alī, *The Ahmadiyyah Movement*, translated by S. Muḥammad Tufail (Ahmadiyya Anjuman Isha'āt-i-Islām, Lahore-7, Pakistan).

Divine revelation. Mirzā Ghulām Aḥmad proved his point, not only theoretically from the source of Islamic Shari'ah, but also by evidence of his own experience and prophecies. He held the Qur'ān over everything else and placed the three sources of Islamic Shari'ah in the following order: (i) The Holy Qur'ān (ii) Ḥadīth (The sayings and actions of the Holy Prophet) (iii) Fiqh (Jurisprudence) (iv) Ijtihād (Exercise of Judgement). The last two are subordinate to the Qur'ān and the Ḥadīth. Islam is rational in its outlook; and its principles and other details of religion are in conformity with reason.

2. Muḥammad (may the peace and blessings of God be upon him) is the greatest and last of the prophets. No prophet, neither new nor old, shall appear after him. *Mujaddids* (renovators) will, however, be raised at the head of each century (Hijrah) for the removal of errors from among the Muslims and for guiding them to the right path.

3. *The religion should be held above the world.* One should spend a part of one's time and property for the defence and propagation of Islam.

4. *Islam was not spread with sword.* The Holy Qur'ān says: "There is no compulsion in religion—the right way is indeed clearly distinct from error." (2 : 256).

Historically it cannot be proved that the Holy Prophet compelled anybody to acknowledge Islam, or that he fought battles to force a nation or a tribe to come within the fold of Islam. It is a historic fact that when he conquered and occupied Mecca where his

enemies were located, the infidels, on surrendering themselves, were not forced to accept Islam, but were pardoned and allowed to go free. In fact it was this kind and generous treatment which won the hearts of the people and they by themselves came to accept Islam as their religion. Later on in the countries conquered by the Muslim forces, the non-Muslim subjects like Christians, Jews, fire-worshippers and others were allowed to attend their temples and churches and follow their own religions. (The Qur'ān, 22 : 39, 40). In the East-Indies like Sumatra, Java, Malaysia and Philippines no Muslim armies were sent to invade and conquer them. It were only the Muslim traders and tourists who went there and preached Islam and by the example set by them, induced the local people to become Muslims.

Islam believes neither in forced conversion nor keeping anybody in Islam at the point of sword. Hence apostasy is not punishable by death in Islam, as the Holy Qur'ān says : “.... And whoever of you turns back from his religion, then he *dies* while an unbeliever—these it is whose works go for nothing in this world and the hereafter” (2 : 217). In the past history of Islam if ever an apostate was put to death, he had either deserted Islam during battles or joined the hostile forces, or had committed a felony and committed murder before deserting.

5. *Conception of Jihād*. *Jihād* is unfortunately considered by most people to mean the spreading of Islam only with the sword. This is wrong. *Jihād* primarily signifies exerting oneself for a cause and sword is not always necessary for the cause of religion. Carrying the message

of the Holy Qur'ān to the world is also *Jihād* as is stated in the Qur'ān : "And strive against them a mighty striving with it (the Qur'ān)" (25 : 52). What Mirzā Ṣāhib said was that in this age and in this country, the conditions of *Jihād* by sword were not to be found. Pen can be mightier than the sword, so by speech and writing (literature) one can preach and spread the faith peacefully. The real source of guidance is the Holy Qur'ān and the sayings and traditions of the Holy Prophet ; so follow them and others will follow you.

If the performance of religious duties and the preaching of the faith are forcibly hindered and your life and honour is attacked and no peaceful means are left to avert the evil, then by all means take the sword in hand and God will surely grant victory, and peace and religious freedom shall be ultimately established.

6. *Revival of Islamic Brotherhood.* Islam is a religion of universal brotherhood. Distinction of race, colour or country do not exist among Muslims. However, prophets and sacred scriptures of other nations are to be respected, as God had sent warners with Divine directions to every nation and country from time to time before the final and last of the Prophets — Muḥammad, was sent for the guidance of the world.

For unity among Muslims, the Holy Qur'ān says : "Do not say to anyone who offers you (Islamic) salutation : you are not a believer" (4 : 94). It is reported from the Holy Prophet : "Anybody who faces the *Qibla* (the sacred mosque at Mecca) while praying should not be declared as *kāfir*". The Holy Prophet also said that difference of opinion amongst my followers is a blessing,

as by discussion many new and useful things come to light. This taught Muslims to tolerate difference among themselves, as long as the roots and essentials of the Islamic faith as verified by the Holy Qur'ān and the authentic sayings and traditions of the Holy Prophet, are not affected. Unfortunately quite a few of our mis-directed and selfish religious leaders rush to declare one another *Kāfir* (outside the pale of Islam) even on minor differences.

Mirzā Šāhib emphasised the fact that all the reciters of the *Kalima* are Muslims, and anybody who declares his faith in the unity of God and prophethood of Muḥammad (who was the last and best of the Prophets) cannot be turned outside the pale of Islam by any *mullah* however learned he may be.

The Promised Messiah

In the books of ḥadīth such as *Bukhārī* and *Muslim* there are prophecies of the second advent of 'Isā-ibn Maryam (Jesus Christ). In *Bukhārī* the report about the descent of Jesus Christ has been narrated by Abū Hurairah thrice, (1) *Kitāb al-Buyū'* : 34, (2) *Kitāb al-Mazālim* : 46, and (3) *Kitāb al-Ambiyā* : 60. One of it goes as follows : *What will be your condition when the son of Mary will descend among you and he will be your Imam from among you.* But Jesus having died a natural death cannot come back to this earth again. Many Muslims of note also believed in the final death of Jesus Christ. Imām Mālik believed in Jesus' death (See *Majmā Bihār al-Anwār*, vol. 1, p. 286). Professor Shaikh Maḥmūd Shalṭūt, Rector of the Great Al-Azhar University, Cairo, Egypt, also gave a

fatwa, comprising the final death of Jesus Christ (*Al-Risālah* of Cairo, vol. 10, No. 462 at p. 515). The Austrian Muslim scholar Muhammad Asad in the translation of the Qur'ān viz., *The Message of the Qur'ān* (vol. 1, pp. 177-178, Muslim League Mecca) also believes the same. So the coming of Jesus Christ would only mean the raising of a *mujaddid* amongst the Muslims, *who would come in the power and spirit of Jesus Christ*. This would be particularly so as he would be entrusted not only with the clearing up of the name of Islam and re-furbishing its teachings but also to prove with irrefutable arguments the falseness of the existing beliefs and doctrines of Christianity as established by Paul.

Among other attributes of the Promised Messiah are (i) he shall break the cross (*i.e.* false doctrines of the present day church), (ii) Kill the swine (*i.e.* silence the vituperators against God and true religion), (iii) Postpone the war (*i.e.* pen would be used to spread the religion). One point is clear in all these reports that the Promised Messiah will be raised *from among the Muslims*; and this only refers to his being a *Mujaddid*, who would be specially directed by God to overthrow the so-called supremacy of Christianity and counter their attacks; and establish the supremacy of Islam.

Why the name Promised Messiah was given to the Mujaddid of the 14th Century (Hijrah)

As mentioned before, many Muslims had flocked to take pledge with the Mirzā Ṣāhib and joined the Ahmadi-

yyah Movement. In 1893 C.E. Mirzā Ṣāḥib received a revelation from Allah informing him that Jesus son of Mary, being dead, and We have conferred this title on you (the Mirzā Ṣāḥib). An indication was given of this resemblance to Jesus (in his power and spirit) in a previous revelation also, but now it was confirmed. Mirzā Ṣāḥib proclaimed this through a printed Notice to the world on 26th March 1891. Since this went against the pre-conceived beliefs of the majority of the Muslim *ummah* led in religious matters by *Maulvis* and religious leaders with orthodox, stereotyped ideas and beliefs, so an unprecedented storm of opposition and vituperation arose. It gained momentum and before long a *fatwa* (a religious edict) declaring Mirzā Ṣāḥib as *kāfir* (unbeliever and outside the pale of Islam), *Liar* and *Dajjāl* (anti-Christ) was issued under the signatures of about 200 religious leaders. Mirzā Ṣāḥib through several publications tried to explain the true position and significance of his claim as the Promised Messiah.

A study of Ḥadīth reveals that :

(i) On the night of 'Ascension', the Holy Prophet met Īsā (Jesus, son of Mary) in the heavens, and found him to be a man with white complexion, curly hair and broad chest (Bukhārī, *Kitāb al-Mi'rāj*).

(ii) In a true dream, the Holy Prophet saw a person circumambulating the holy *Ka'bah*, who had fair wheatish complexion, with straight-flowing hair which rested on his shoulder below the ears. On enquiry he found him to be the *Messiah*, attended by *Dajjāl* (anti-Christ), who was also going around it. So it was the *Messiah* of this *Ummah* (Bukhārī, *Kitāb al-Ambiyā'* : 46).

So the two *Messiahs* are different persons. A common name has been given to both of them to show their spiritual resemblance and affinity.

Prophecies of the Holy Prophet about the coming of Messiah

The conditions that would be prevailing in the times when the Promised Messiah was to appear predicted by the Holy Prophet are given in the Ḥadīth. The Holy Qur'ān also mentions many prophecies relating to this age, for which please study verses 3 to 19 of Chapter 81 of the Holy Qur'ān.¹

The prophecies about the appearance of the *Anti-christ* and of the predominance of Gog and Magog as found in the Qur'ān and Ḥadīth represent an aspect of the conflict of the spiritual and material forces, of the struggle of truth against falsehood, in which the spiritual forces are represented as being subjugated only temporarily, but as a result of which there would be a general spiritual awakening in the world and truth will prevail. It is an open secret that there is a terrible struggle at the moment between western nations and the world of Islam, or to put it more correctly between the material and the spiritual forces. The religious sections in the West have declared it quite openly that whereas other religions are non-Christian, Islam is definitely anti-Christian; and their Christian missionaries are carrying on propaganda all over the world with this object in view. Certainly these are facts which no Muslim can afford to look on indifferently.

1. See English translation of the Holy Qur'ān, by Maulana Muhammad Ali (Ahmadiyyah Anjuman Ish'aat-i-Islam, Lahore-7, Pakistan).

Some Muslim Holy Men predicted about the coming of the Promised Messiah and supported his claim

'A saint recognises another saint' goes a saying. In the case of Ḥaḍraṭ Mirzā Ghulām Aḥmad Ṣāhib, the *mujaddid* of the 14th century A.H. it came to pass that many *auliyā* (holy men) in Islam had at one time or another predicted about the appearance of this great personality. A few of those are mentioned below :

(1) *Syed Amir, famous as Ḥaḍrat Mulla Ṣāhib of Kothā-wālā* (a place in Yusuf Zai area in North West Frontier Province) had predicted in 1892 C.E. some time before his death that Imām Mahdī has taken birth already and he is now in his youth. He would proclaim himself as such before long. (Report of Mullah Syed Ahmad of Data).

In his book, *Tuhfah Golarviya*, Ḥaḍraṭ Mirzā Ṣāhib has also mentioned about Pīr Kothā-wālā who died in 1294 A.H. He was such a great and perfect saint that even a great learned man like Maulvī 'Abdullāh Ghaznavī felt it an honour to hold his shoes. Maulvī Ḥakīm Muḥammad Yaḥyā of Debgaran (Hazara) having heard the report of Syed Ahmad of Data, made a journey to Kothā village to know more about him. He met there Ḥāfiz Noor Muḥammad who was great admirer of the late Pīr Kothā-wālā. Ḥāfiz Ṣāhib related that one day Pīr Kothā-wālā, was performing ablution before prayers, and addressing me exclaimed : "We are now in some body else's time". I didn't understand it and said that Pīr Ṣāhib was still healthy and in possession of his mind and senses, why should he say that his time was over ? On this Pīr Kothā-wālā exclaimed :

“You haven’t understood me. The *mujaddid* to be appointed by God for this age has been born. When he proclaims himself, he will be subjected to great hardships, but he will withstand them all manfully, and would put his faith in Allah alone.”

when Hāfiz Ṣāhib enquired as to who he is and where is he born ? but Pīr Kothā-wālā refused to tell him. Another follower of the Pīr Kothā-wālā, who was named Gulzār Khān of Topī village, stated on oath that one day Pīr Kothā-wālā was sitting in a gathering and was cheerful. He gave out : “Some of my friends will see the Mahdī with their own eyes before long, and would listen to his sayings”. When Gulzār Khān of Topī learnt from Hakīm Muḥammad Yaḥyā that Imām Mahdī has already proclaimed himself in Punjab, then he wept bitterly as he was then near-blind and could not travel; but he begged Hakīm Ṣāhib to convey his salams to the Mahdī. Similarly Maulvī Hāmid ‘Alī Ṣāhib, Mulla Sawat, wrote to Ḥaḍraṭ Mirzā Ṣāhib that one day Pīr Kothā-wālā had told him that the promised Mahdī has been born but has not yet proclaimed himself, and that he speaks Punjabi language.

(2) Ḥaḍrat Mirzā Ṣāhib in the supplement to his book *Anjām Ātham*, has mentioned about another holy man named *Syed Ashhād al-Dīn, Pīr Ṣāhib Al-alam (Jhande-wālā) of Sindh*, who on learning about the claim of Mirzā Ṣāhib, prayed to Allah for enlightenment. In a vision he saw the Holy Prophet and begged him to enlighten him if Ḥaḍrat Mirzā Ṣāhib had rightfully claimed to be the Promised Messiah. On which the Holy Prophet informed him that Mirzā Ṣāhib is truly and rightly the

Promised Messiah and God is with him. On this Pīr Ṣāhib Al-alam wrote to Mirzā Ṣāhib accepting him and offered his services to him.

(3) *Faqīr Ṣāhib Miān Mahmūd of Bhāḡ* (Baluchistan) was a great saint of about 100 years of age. Once Qāzī Nazīr Hussain, Tehsildar of the area, paid a visit to Faqīr Ṣāhib and greeted him. Faqīr Ṣāhib on learning that Qazī Nazīr Hussain was follower of Ḥaḍraṭ Mirzā Ṣāhib related an incident about his own great Pīr, the late Noor Aḥmad Sultān, which statement Abdul Ghafoor, the son of Faqīr Ṣāhib took down in writing. Faqīr Ṣāhib said that about four years ago he heard about the proclamation of Ḥaḍraṭ Mirzā Ṣāhib to be the Promised Messiah. "I didn't dare," and continued to seek a confirmation of this claim from the Holy Prophet (in a vision). But meanwhile I did see my master Noor Aḥmad Sultān who informed me that Mirzā Ghulām Aḥmad is truthful in his claim and Islam will gain through him ; and he enjoined on me to side with Mirzā Ṣāhib." Then Faqīr Ṣāhib saw Ḥaḍraṭ Mirzā Ṣāhib, the Promised Messiah, in the same vision and gave a description of him ; which tallied. This incident was written down on 15 July, 1903.

(4) Ḥaḍraṭ Mirzā Ghulām Aḥmad was in Ludhiana in the year 1891 C.E. There, in spite of opposition, one good man Miān Karīm Bakḥsh came to see Mirzā Ṣāhib and related the testimony of another great saint — *Sā'in Gulāb Shāh*, which Mirzā Ṣāhib has mentioned in his book *Izāla-i-Auhām*, (Part II). It is a written statement by Miān Karīm Bakḥsh in which he mentions about Sā'in Gulāb Shāh who had come from Lahore to Jamāl-pūr and spent his time mostly in prayers and meditations.

“Some thirty years ago”, writes Karīm Bakhsh, “this saint once told me (Karīm Bakhsh) that ‘Isā (the Promised Messiah) is now grown up and would one day come to Ludhiana and point out where the *maulvīs* have wrongly interpreted the Holy Qur’ān and Maulvīs will oppose him. He also said that Jesus Christ had died and so another man has come’. Asked as to where this man is, the Saint replied : “In Qādiān”.

(5) In his book, *Al-Tabligh*, Ḥaḍrat Mirzā Ṣāhib had challenged several Pirs and Sajjādah Naṣḥīns (successors of shrines) to come forth and debate the issue with him on pain of prayer for death to the liar. One such Pīr was—*Khwāja Ghulām Farīd of Chācharān*, who was the religious ‘head’ whom Nawab of Bahawalpur also owed allegiance. He was a truly holy and god-fearing man. On hearing from Mirzā Ṣāhib he prayed to Allah for guidance. He was informed in a vision about the truthfulness of the claim of Mirzā Ṣāhib, so he wrote a respectful letter in Arabic to Mirzā Ṣāhib, accepting his claim and offering his allegiance. He prayed for his success in his mission and begged him to pray for him, in return, for his graceful end.

Ḥaḍrat Mirzā Ṣāhib appreciated very much the good wishes expressed in the letter, and wrote an answer to his letter in a Persian poem. In that he praised him as a godly person of great faith, and called him a great personality in that age of the paucity of real good men. In that poem, Ḥaḍrat Mirzā Ṣāhib also declared his firm faith in one God, one Prophet and one Book—the Holy Qur’ān. He also declared the Holy Prophet Muḥammad as the last of the Prophets after whom *no other prophet would appear*.

Khwāja Ghulām Farīd was a great poet himself and his poems and couplets in praise of God and His Prophet and the religion of Islam, written in Sarāiki dialect of Punjab, are sung with relish in many a gatherings of Muslims all over Pakistan.

Mahdī

The title *Mahdī* means one who is guided and the heir to all truths and in whom the attribute "Guide" for God is fully represented and thus this word can be applied to every guided person. For instance the first four righteous successors of the Holy Prophet had also been called *Mahdīs*. Later on Ummayid Caliph, Umar bin 'Abd al-'Azīz, the first century *Mujaddid*, had also been called a *Mahdī*.

The gist of reports from the Holy Prophet Muḥammad about *Mahdī* found extant in some of the authentic collections of *Ṣiḥīh Sitta* is that: "A Mahdī will appear in this Ummah in the later Ages who will fill the earth with fairness and justice." In another: "I give you the glad tidings of *Mahdī* who will be raised in my Ummah at a time of digression and distress of people. He will fill the earth with equity and justice as it was filled with oppression and violence." (*Musnad* of Aḥmad ibn Ḥanbal, vol. 3, pp. 26, 27).

The report in *Ibn Mājah* that "There is no Mahdī except 'Īsā"¹ brings out clearly that the Promised Messiah and Mahdī are not two separate persons but two names for the same Reformer. He was to be the

1. *Sunan ibn Mājah*, ch. Al-Sharāt al-Sa'ah, p. 302.

Promised Messiah for the Christians and Mahdī for the Muslims. There was a profound reality hidden behind these two names. Accordingly the Mujaddid of this age was assigned two great tasks which entitled him to receive the names of Messiah and Mahdī. For shedding the light of Islam in the Christian world he was called Messiah and for illuminating the hearts of Muslims with the light of Islam he was called Mahdī.

The reports also mention about the Divine appointment (*bi'that*) of Mahdī. Such an appointment for human beings in Islamic terminology is either for prophets or for Mujaddids. But as prophethood has come to an end with the Holy Prophet Muḥammad (peace and blessings of Allah be upon him), therefore Mahdī can be raised in this Ummah only as a *Mujaddid*.

However the reports about the appearance of the Mahdī have been tempered with for various reasons by interested persons, so much so, that even those who believe in the coming of Mahdī only *accept* the fundamental fact of his advent. The attitude that if there is discrepancy in details the basic fact itself should be rejected does not only go against all the principles of accepting Ḥadīth but also of history. On the other hand, the difference in details show that there is somewhere a fundamental reality behind all this.

Strangely enough, a common misconception prevalent among Muslims about Mahdī, that he would spread Islam at the point of the sword, has not been mentioned in the reports at all. The *Ṣiḥāḥ Sittah* and the *Musnad* of Aḥmad ibn Ḥanbal which refer to the benevolence of Mahdī do not

mention any report to show that Mahdī will wage wars or conquer the whole world or convert unbelievers to Islam at the point of sword ; especially as it would be against the clear verdict of the Qur'ān that "There is no compulsion in religion" (2 : 256).

It was, however, destined that the sun of Islam should rise over Eastern countries first. Therefore, it was mostly in the East that the light of Islam spread in the beginning but then according to the law of nature this sun was going to shine over the Western countries as well. In a report of the Prophet this had been described as the rising of the sun in the West—the prophecy to be fulfilled at the hands of the *Mujaddid* of the 14th century Hijrah who was also called the promised Messiah and Mahdī.

Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān opened the eyes of Muslims and made them realize that the story which was forged by their enemies to stem the progress of Islam was unwittingly accepted by Muslims themselves. In his book, *Izālah-i-Au'iyām*, Part II (pages 518, 519, published 1891 C.E.), Mirzā Ṣāhib proclaimed the fact that he himself is the *Mahdī* of the age. So the 'report' that : *There no Mahdī but 'Īsā*, as reported by Ibn Mājāh, mentioned earlier, came out to be true in his person. Ḥaḍrat Mirzā Ṣāhib's interpretations concerning the prophecies about *Mahdī* do not seem to be the result of his intellectual investigations but were the work of Divine light given to him which helped him to discover the truth underlying these reports. This discovery consisted of two great facts — Firstly, it was wrong to associate the name of *Mahdī* with the sword ;

and to believe, as the opponents did, that Islam was spread at the point of the sword. Secondly, that the (Promised Messiah) and *Mahdī* were not two separate persons but two names of the same reformer. In a *ḥadīth* reported by Abū Hurairah, it is mentioned: "*Whoever lives from among you shall meet Jesus, son of Mary (i.e. the Promised Messiah) who is Imām Mahdī and arbiter (Musnad Aḥmad Ibn Ḥanbal, vol. 2, p. 411).*"

A 'Sign' on the Appearance of Mahdī

The prophecy about the advent of Mahdī is from among those prophecies which are related to this age. In the book of *Ḥadīth* — *Dār Qutnī* (as also in the collection of reports by Imām Baiḥaqī), it is reported on the authority of Imām Muḥammad Bāqir (on whom be peace) that: "Verily for our Mahdī two signs (from heaven) have been vouchsafed, which have not been shown for any person before in this world — and those are that in the month of *Ramaḍān* (lunar month) there will be a lunar eclipse on the *first night* and solar eclipse on the *middle day*." To explain this it may be mentioned that according to the astronomical calculations, a lunar eclipse occurs on *either of the three nights* i.e. 13th, 14th and 15th of the lunar month; while the solar eclipse occurs on either of the three days — 27th, 28th and 29th of the lunar month. In 1894 C.E., the month of Ramaḍān fell in the months of March and April. On the 13th night (the first of the three nights) of Ramaḍān a lunar eclipse occurred, and in the same month on the 28th day (the middle of the three days) a solar eclipse was witnessed. And to prove the prophecy fully, again

next year in 1894, in the month of Ramaḍān, on the same days as before, lunar and solar eclipses were witnessed in the American continent. Ḥaḍraṭ Mirzā Ṣāhib pointed to this final proof in support of his claim of being the Mahdī, and that the light of Islam, as preached by him, would illuminate both the old and the new worlds.

CHAPTER II

ANTICHRIST — GOG AND MAGOG

The Significance of the Dajjāl or Gog and Magog

The mention of Dajjāl occurs repeatedly in Ḥadīth whereas Gog and Magog are mentioned not only in Ḥadīth but also in the Qur'ān, and the appearance of both is connected with the advent of the Messiah.

Dajjāl. In the authentic Arabic lexicon *Lisān al-'Arab*, several views are given as to why Dajjāl is so called. One view is that he is so called on account of his being a liar and covering or concealing the truth with falsehood ; another that he will cover the earth with the largeness of his numbers ; a third that he will spread over the whole earth. Still another view is that Dajjāl is a community that will carry about its merchandise all over the world. Finally there is the view that he will say things which are contrary to what is in his mind, *i.e.* he will cover his real intentions with false words.

Yājūj (Gog) and *Mājūj* (Magog), according to the *Lexicon*, have been compared to the flaming fire and surging water because of their intense agitation.

The word Dajjāl does not occur in the Qur'ān. But it is mentioned in authentic Ḥadīth that the first and the last ten verses of the chapter 18, entitled —

The Cave, afford protection from the trials of Dajjāl. The Qur'ān, read in the light of these ḥadīth, thus gives the clue to what Dajjāl is. (Al-Muslim, 6 : 42 and Abū Dāwūd, 36 : 12). A study of the verses of the Qur'ān makes it clear as day-light that it is the Christian nations that are spoken of in both the places : "Praise be to Allah : Who revealed the Book to His servant...to give warning of severe punishment from Him...And warn those who say Allah has taken a son" (18 : 1-4). And again : "Do those who disbelieve think that they can take My servants to be friends besides Me ? ... Say : Shall We inform you of the greatest losers in respect of deeds ? Those whose effort goes astray in this world's life and they are making good manufactures" (18 : 102-104). This is a prophetic portraiture of the Western nations in the clearest words. Christian doctrine of sonship and the materialistic activities of the Christian nations are meant to be the trials of Dajjāl.

The wall that the great emperor Dhu-l-Qarnain (who has been identified as Darius I of Persia) built to ward off the attacks of Gog and Magog from the tribes of lower Caucasia, has been found to be the one (erroneously called Alexander's wall) located near Derbent or Durband, a town of Persia, Caucasia, in the province of Daghistan, on the Western Shore of the Caspian Sea. (*Encyclopaedia Biblica*). In verse 98, Dhu-l-Qarnain warns that the said wall will be of use up to a certain time and it will at last collapse. And then we are presented with another scene : "And on that day We shall let some of them (*i.e.* Gog and Magog) against others" (18 : 99). Immediately after these verses, the

Qur'ān starts speaking of the Christian nations, so identifying Dajjāl with Gog and Magog.

The second reference to Gog and Magog occurs in 21: 96 of the Qur'ān: "Even when Gog and Magog are let loose and they sally forth from every elevated place." *Sallying forth from every elevated place* evidently means that they will establish their supremacy all over the world. It also appears that they already existed at the time of the revelation of the Book, but that their movements were to remain checked until a certain time, after which they would wield uncontrolled authority in the whole world.

Gog and Magog in the light of the Bible

In the Bible, Gog and Magog are mentioned in very clear terms, and no doubt is left as to their identity: "And the word of the Lord came unto me saying, Son of man, set thy face against Gog, the land of Magog, the Chief Prince of Rosh, Meshech and Tubal, and prophecy against him: And say thus saith the Lord God, I am against thee, O Gog, the Chief Prince of Rosh, Meshech and Tubal: And I will turn thee back, and put hooks into thine jaws..." (Ezek., 38 : 1-4).

Here Gog is mentioned clearly, and this Gog is the same as *Yājūj* of the Qur'ān. He is spoken of as being the Chief of Russia, Moscow and Tubal. And as for Magog (*Mājūj*), only the land of Magog is spoken of. The three names mentioned in the Bible are Roshor, Russia (Rus) Meshech or Moscow, and Tubal or Tobalsk. While Russia is the name of the country, Omask and Tubal are the names of two rivers to

the north of mount Caucasus. On the former is situated Moscow, and on the latter Tobalsk, the noted cities in Russia.

Gog is thus clearly Russia, the habitat of the Slavonic people ; and this Gog is described as living in the land of Magog. Now the population of the land in which Russia is situated in Europe, consist of two main races Slavs and Teutons (and their akin Anglo-Saxons). The latter includes the British and the Germans. May be, Gog and Magog were the names or titles of the first ancestors of these two races. Evidence of this is found in the fact that from very ancient times the Statues of Gog and Magog are found installed in front of the famous Guildhall of London. One is reminded of Sir Winston Churchill's speech which he made at the Lord Mayor's Banquet at the Guildhall on Friday, 9th November, 1951, at the restoration of the effigies of Gog and Magog. During the course of his speech he said :

“ ... On the one side is Gog and on the other is Magog. But be careful, my Lord Mayor, when you put them back, to keep them from colliding with each other, for if that happens, both Gog and Magog would be smashed to pieces and we shall have to begin all over again — and begin from the bottom of the pit”. (*The Times*, London, 10th November, 1951, p. 6).

In view of these clear indications as to the identity of these people, only one meaning can be attached to the Quranic description of them, that the Christian nations of the Western World will wield supreme authority over the whole surface of the globe ; and this supremacy

will not only be in the physical but also in the intellectual sphere.

The Dajjāl in Ḥadīth

The prophecies of the Holy Prophet in connection with the appearance of Dajjāl (or Antichrist) are mostly based on his visions. Now, the experiences of vision are generally subject to interpretation, and there is a good deal of metaphor in them.

The Qur'ān does not mention the name of Dajjāl or Antichrist, it speaks of it as being the manifestation of the erroneous Christian doctrine of the sonship of God. The first thing that strikes us in this connection is that almost all the ḥadīth speaking of the coming of Jesus allot to him one special task, viz., that "he will break the Cross". It is only rarely that he is spoken of as killing the Dajjāl. But when the advent of the Messiah is spoken of, his great achievement is mentioned as breaking of the Cross, which shows clearly that the breaking of the Cross and the killing of Dajjāl carry one and the same significance.

The descriptions, as quoted by several reporters, vary slightly ; but could be summed up as follows :

- (i) Dajjāl is described as strongly built.
 - (ii) That his complexion will be white and sparkling,
 - (iii) And that the hair on his head will be short and curly.
 - (iv) Blind in his right eye, while his left eye is brilliant like a star.
 - (v) Between his two eyes is written *Kufr* or KFR.
- Since Dajjāl is a figure representative of a people, so in

items (iii) and (iv) above, his spiritual condition is described. The two eyes of man are these, with one of which he sees the spiritual or religious matters, and the other with which he sees the worldly or material things. So the spiritual eye (right) of Dajjāl will be devoid of all lustre, because all his energy will be exhausted in the material world (the left eye which shines forth). *Kufr* written on his forehead signifies the state of their *disbelief* which would be too obvious.

(vi) He (Dajjāl) is an inhabitant of some island, which is situated at a distance of one month's journey by boat from Syria.

Europe, no doubt, has other nations living in it, but the dwellers of the British Isles had attained a power and glory in the 14th century A.H. or the latter half of the 18th century C.E. (when the Promised Messiah appeared), which has not fallen to the lot of any other nation of that continent. It was said then that Britannia ruled the waves; and that sun never used to set on the British Empire. That is why the western island has been particularly spoken of as being the homeland of Dajjāl.

(vii) *The Religion of the Dajjāl*. In certain ḥadīth we are told the Jews will be found in the company of Dajjāl, who is already shown to be the Christian nations. It is a fact that Christian Governments depend on the support of the Jews, who possess money and wealth, and the Jews play a sinister part in shaping the policies of these Governments. After all the State of Israel was conceived and established in Palestine by the Christian

nations, now they, especially U.S.A. is backing them to the hilt.

(viii) The place of the appearance of the Dajjāl was given to be *in the East* by the Holy Prophet. This shows that the predominance of Dajjāl will harm the people of the East, whom he will try to enslave physically as well as morally, temporally as well as spiritually.

(ix) *The Signs of the Dajjāl* (a) He will come and with him will be something like garden (or paradise) and fire (or hell) then that which he will call garden, will be fire.

(b) With him will be water and fire. Then that which people think to be water will be fire that will burn ; and that which people think to be fire, will prove to be sweet cold water.

(c) With him will be mountains of bread and streams of water.

(d) The Holy Prophet was asked : ‘O Messenger of Allah, How swift will he travel on the Earth ? He said : As the cloud is carried by the wind. The earth will be rolled up for him, he will hold the cloud in his right hand and will over reach the sun at its setting place ; the sea will be ankle deep for him ; before him will be a mountain of smoke. He will be jumping about between heaven and earth.

(e) “And he will have an ass which he will ride, whose two ears will be forty yards apart. And between one leg of his ass and the other will be the distance of a day and night’s journey.” This obviously refers

to a railway train, its working and day and night journey.

(f) “And he will pass through a wilderness and will say to it : Bring forth thy treasures. So its treasures will follow him, as the bees follow their queen.”

(g) “The streams of the world and its fruits will be made subservient to him ; so whoever will follow him, he will give him to eat and make him an unbeliever, and whoever will disobey him, he will deprive him of his provisions and stop (his means of livelihood)”.

(h) “And with him will be mountains of bread and people will be in difficulty excepting those who follow him.

(i) “And with him will be raised devils who will speak to people”.

(j) “Most of those who follow him will be Jews and the women and illegitimate children.”

(k) “And the women will assume the appearance of men and the men will assume the appearance of women.”

(l) “And he will cure the blind and the lepers and will revive the dead.”

(m) “Whoever hears about the Dajjāl should keep away from him. By Allah : One will come to him and he will think that he is a believer, but will follow him (Dajjāl) on account of the doubts that he will raise in his mind.”

(n) “And there will be no part of the world left

which he will not dominate excepting the cities of Makkah and Madinah (in Arabia).¹

In the above, gardens, waters, mountains of bread etc., only signify that whoever will follow the Dajjāl will be able to lead a luxurious life, and whoever will be opposed to him will find worldly provisions withheld from him. The speed of the Dajjāl means his steam and gas driven conveyances (like railway trains, aeroplanes, rockets, satellites, steamships and submarines etc).

The treasures of the earth will follow Dajjāl. Wherever the European nations ruled, there agriculture, canals, gardens, roads, mines and transport flourished. Wherever they go, prostitution and illegitimate children multiply. They dabble in so-called "Spiritism" (contact with the dead). Curing the sick and crippled is their speciality.

(viii) *Who is it who said : "This is the Dajjāl mentioned by the Holy Prophet"*. One ḥadīth says : "A person from among the believers would say : I will go up to this man and see whether or not he is the person against whom the Prophet of God has issued a warning."

It is really strange that all this mystery remained unsolved, until the dweller of a village, a recluse, who was destined to become the *Mujaddid* of 14th century A.H. and the Promised Messiah, was first granted by God the knowledge that Dajjāl and Gog and Magog were no other than these Christian nations of the West, one of whom ruled over India at the time. He first of all

1. For details please refer to *The Ahmadiyyah Movement* by Maulana Muhammad Ali.

announced this fact in his book *Izālah Auhām* published in 1891 C.E. The Christian missionaries, along with Ārya Samājists and the majority of Muslims influenced by the orthodox ulema raised a derisive shout against Mirzā Ṣāhib and ridiculed his statements about Dajjāl and Gog and Magog. But as time passed, the educated persons and the intelligentsia came to accept the truth of the great discovery made by Mirzā Ṣāhib. And to crown it all, the great national Muslim poet, the late Sir Muḥammad Iqbāl, immortalized this idea in his famous couplet, which translated reads :

“The forces of Gog and Magog have all been let loose, let the Muslim’s eye see the commentary on the Qur’anic verse *yansilūn*” (21 : 96).

The Defeat of Dajjāl!

The descent of the Messiah is originally linked up with the eradication of religious evils. Political or national sufferings would either be removed along with them, or, as it appears from certain reports, God will provide some other means for their remedy. Wherever European nations have gained political ascendancy, whether in Asia or Africa, it has been achieved through the agency of the Christian missionaries, who mixed their preachings and politics ; and on one pretext or another, flag and gun boats soon followed the Christian missions. The first duty of the Promised Messiah was to undo the mischief and wrong beliefs spread by the Christian missionaries. Jesus Christ was not given any political power along with his prophethood, so why would the Promised Messiah need any political or worldly power to make the truth prevail.

In fact the Holy Prophet is reported to have said : *If he (the Dajjāl) made his appearance and I am amidst you, I will overpower him with arguments.* So the Promised Messiah took the pen in his hand and through his forceful and convincing writing, defended Islam and proved its superiority over other religions. He proved from the Holy Qur'ān and the Ḥaḍīth and his own arguments, the natural birth of Jesus Christ, his being nothing but a human and chosen prophet of God, his escape from death on the Cross, his journey to Kashmir to preach to the "lost sheep" of Israelites and finally his natural death and burial in Srinagar, Kashmir. It also precluded the ascent of Jesus Christ to Heaven and staying there alive and his second advent to this world.¹ This checkmated the propaganda of the Christian missionaries, who soon were instructed not to debate with Ahmadi preachers or missionaries. Later on the followers of the Promised Messiah had the Holy Qur'ān translated into English with commentary, and wrote numerous books on Islam and its teachings and also on the living thoughts of Prophet Muḥammad. They have also paid special attention towards the propagation of Islam in Europe and America.

Islam is again on the steady march. The "Rising of the Sun (of Islam) from the West" is mentioned in the Ḥaḍīth along with the appearance of the Antichrist or Gog and Magog, and that *Islam will prevail* over other religions and

1. For details please see *The Crumbling of the Cross* by Mumtaz Ahmad Faruqi, (Ahmadiyya Anjuman Isha'at-Islam, Brandreth Road, Lahare-7—(Pakistan).

spread in the world through its truth and appeal to the human nature. It is a pity that the Muslims in general do not seem to recognize the necessity and importance of the propagation of Islam especially in the West.

The Fate of Gog and Magog

In *Al-Muslim* (an authentic collection of a ḥadīth) where the appearance of Gog and Magog has been mentioned, there the Holy Prophet is reported to have said : *Nobody will have the strength to fight with them.* So a prophecy and a warning has been given in the Holy Qur'ān : "And on that day We shall let some of them surge against others and the trumpet will be blown, then We shall gather them all together, and We shall bring forth hell, exposed to view, on that day before the disbelievers, whose eyes were under a cover from My Reminder, and they could not bear to hear" (18 : 99-101).

Here a mighty conflict of the nations is clearly spoken of, which the Gospels also predict : "For nation shall rise against nation and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24 : 7, 8).

The mischief and false religious propaganda carried out by Dajjāl through the instrumentality of their Christian missionaries, would adequately be taken care of by the Promised Messiah. But how to face the challenge of the worldly and political power of these nations who back the Christian propagandists ?

We find that one World War ends only to be followed by another. Another dreadful conflict between the

forces of Gog on one side and the forces of Magog on the other side, with all the paraphernalia of war and destruction, had also been hinted at by the Holy Prophet, and mentioned by the Promised Messiah — (*Tazkirah*, Third edition, p. 799) ; and is also supported by the predictions of the Bible (in connection with Gog and Magog). The venue of this armageddon would be in the area where Palestine and Syria are located ; though its repercussions may be felt all over the world.

It seems that as a result of these bloody and searing conflicts, the faith of the Christian nations in the efficacy of materialist power and wealth to solve their problems and satisfy their wishes and bring peace and happiness to their minds would be badly shaken. Then they would start to search for solace and inner peace, and would soon realise that it can only be found in the fold of Islam.

The Holy Prophet came as a “mercy unto the nations”, and Islam was destined to prevail over all the religions of the world. So the Prophet’s mercy will be manifested in a manner that the West which will rise to destroy Islam, will one day be illuminated with the light of the Sun of Islam.

PART II

MIRZA GHULAM AHMAD — THE MAN

CHAPTER I

Pen Portrait of the Promised Messiah and His Day-to-day Living

It is reported that whenever a seeker after truth came to visit the Promised Messiah and looked at his face, he felt in his heart that that face was not the face of a liar or cheat ; and he was greatly impressed. Some opponents said that Mirzā Şāhib knew how to hypnotise his visitors ; but that assumption was nonsensical, as an hypnotist uses his eyes and their concentration to do his work, but Ḥaḍraṭ Mirzā Şāhib from his very youth got into the habit of keeping his eyes half-closed and pointed downward. So much so that later on in a gathering he would ask for a particular friend to be called for, when that person was actually sitting nearby.

However, we give below an approximation of how he looked like :

He was about '5-8' tall and his body was neither fat nor slim but was well-filled and muscular. He was well-proportioned and his belly did not protrude. He was wide-shouldered and his back did not bend even when he was over seventy years of age. His complexion was light wheat colour with a touch of redness and the skin was smooth, and remained free of wrinkles even in old

age. His face was of rectangular shape with full cheeks so that cheek bones did not show. His eyes were big and darkish brown in colour ; but due to his habit of keeping them half-closed they looked smaller and longer in shape. He never used eye-glasses all his life. He had full and wide-apart eyebrows ; and his forehead was flat, full and high. His head was on the big side and his neck was moderately long and full. His ears were of moderate size and did not hang out. His hearing remained normal all his life. His mouth was medium size with full lips. His teeth were even and he always used a *miswāk* to clean them.

The hair on his head were thin in size and were straight, soft and shiny, but he kept them long enough to reach below his ear holes and up to his neck. He used to dye them with henna when they turned grey. He used a little hair oil before combing them into proper shape. His beard was full, but he had the stray lower ends trimmed so that the total length did not much exceed six inches. His moustache was full, but he kept its lower ends trimmed so as not to come before his mouth. In latter age he used to dye his beard with henna which gave it a reddish orange tinge.

People with mystic insight could see a halo round his head and face ; and his mere vision used to bring peace and solace to the troubled mind.

His dress was of the simplest—a loose and long shirt made from white cotton, and a *pyjāma* made from the same cloth. His turban was of white cotton muslin, a few yards in length. He used a waistcoat

and a coat when needed and carried a big handkerchief in his pocket. His clothes were clean, but sometimes got wrinkled which he did not mind. In winter he used to wear cotton socks and would perform *masah*) running the fingers of the hand over them after wetting them with water), when performing ablution before saying a prayer. After taking a bath and especially when going out to the mosque for *Jumu'a* prayers, he usually used a little scent or perfume on his clothes, as the Holy Prophet used to do.

He did use a watch which someone or another would present to him. However, when busy or absorbed in writing books, he would sometimes forget to wind it. His shoes were usually local made from leather and were of the Lāhorī or Salīm Shāhī design. He did not get a chance to wear a western style shoe or boot. He carried a staff in his hand when going out. The staff was of stout wood and about five feet or so in length ; but he did not lean on it when walking.

His food was of the simple ordinary kind. It usually consisted of unleavened wheat bread (called *chapātīs*) and a stew of meat and vegetables or lentils. He liked bird meat. Occasionally a sweet dish would be prepared but he usually preferred to eat the fruits of the season. He drank water or sometimes milk-curd and water whisked into a drink like yogurt. He also drank a cup of green tea in the morning at breakfast. He ate little but chewed his food thoroughly. He observed table manners and did not eat food making eating sounds, or sucked and chewed the bones or belched loudly. He did converse during eating food if an interesting topic

turned up. He never drank or used any intoxicants and did not smoke. Except for a very light breakfast he only ate twice a day — at noon and late evening. He always used to wash his hands before and after meal, and used to clean his teeth and gargle after taking a meal.

His life from day to day was quite simple and unostentatious. He used an ordinary cot with a simple bedding. His living and bed room was the same. It was usually devoid of curtains and carpets. There were no tables or chairs or cushions. He very often used his bed for sitting on and writing on papers with pen and inkstand to hand. If any one came to visit him, he would make room for him to sit on the bed.

Family Life : Ḥaḍraṭ Mirzā Ṣāḥib married twice. He was first married at the age of 19 years to a cousin of his. From her he had two sons. After Ḥaḍraṭ Mirzā Ṣāḥib proclaimed himself to be the *mujaddid* of the century, his own uncles and relatives turned against him and finally prevailed upon his wife to separate from him. After that Mirzā Ṣāḥib led virtually an enforced bachelor's life, and all his efforts to persuade his wife to come back and live with him failed. He did not want to divorce the mother of his two sons, who also did not want to take a divorce. When his followers increased and men and women came to visit him then he felt the need of a lady of the house to meet and entertain lady visitors. So reluctantly he decided to marry a second wife. He was then almost fifty years of age, but his reputation was so good that a gentleman Mir Nāsir Nawāb from the Sayyid families of Delhi, agreed

to marry his daughter Nuşrat Jahān Begum to Ḥaḍraṭ Mirzā Şāhib. Mir Şāhib knew about the household circumstances of Ḥaḍraṭ Mirzā Şāhib, that although married, he was leading a virtual bachelor's life which was free from blemishes. The first wife had severed all her connections and given up her marital rights and did not therefore mind Mirzā Şāhib marrying a second time. So in November, 1884 C.E. Mirzā Şāhib was married a second time. As the time passed, several children were born to this union, of whom three boys and two girls survived.

Ḥaḍraṭ Mirzā Şāhib was very courteous, kind and accommodating to his wife. He gave her all the money she needed to meet the household and other expenses, and never took any account of the same. He used to take her for walks, although enfolded in a *burqaḥ* (a covering for the body) her face and two hands were not hidden or veiled.

He was very lenient and kind towards the children even when they made mischief or broke things or created a disturbance or noise, he never punished them physically but only reprimanded them verbally. Even his servants, when they failed to do their duty or broke things or stole provisions, were only reprimanded verbally. His personal servant Ḥāmid 'Alī, once was given certain 'important' letters to be sent by registered post. He somehow misplaced them and forgot all about them. A few days later those letters were recovered from the refuse dump by one of the children playing thereabout. He brought them to Mirzā Şāhib who was quite upset about it. He, however, sent for Ḥāmid 'Alī and showing

him the letters said : "You should do something to improve your fault of forgetfulness and not to do such a thing again."

His Trust and Treatment of Friends

Ḥaḍrat Mirzā Ṣāḥib made it a point to entertain his guests and friends properly and to see that they were not put to any inconvenience. In fact he allowed a hubble-bubble (Indian tobacco smoking pipe) to be kept in the guest house, in case any of the guests was addicted to smoking. Once his father-in-law drew his attention to the fact that some of his followers shaved their beards. To which Mirzā Ṣāḥib replied : "Mīr Ṣāḥib, you are critical of their beard, while I am anxious about reviving and increasing their *faith*."

Many a time some friend of Mirzā Ṣāḥib would feel constrained to ask Mirzā Ṣāḥib for a temporary loan of money to tide over some difficulties. Mirzā Ṣāḥib never asked the why and wherefores of such a request, but would gladly offer the sum without any strings attached to it. There was no writing or witnesses. Later on when the said person came to pay back the loan, Ḥaḍrat Ṣāḥib smilingly would decline to take the money back. He always said : "I always consider my money as a common fund between myself and my friends ; so there is no loan, no debt and no payment".

Once a young man, in Qādiān, a follower of his, Syed Ghulām Ḥussain was always anxious to be of some service to his religious mentor. He was sent for by Mirzā Ṣāḥib and given a Railway Receipt and a sum of rupees five, and was asked to repair to Batāla (the Railway Station

was eleven miles away from Qādiān), to bring back a parcel of fruit sent by some friend. The young man, not finding a horse-conveyance ready, walked all the distance of eleven miles to Batāla. He took delivery of the parcel but night having intervened he stayed in a caravanserai, and next morning not again finding an horse-conveyance paid four annas (a quarter of a rupee) as wages to a coolie to carry the load, and both of them walked back to Qādiān. The young man knocked at the door of Mirzā Ṣāhib's house. As it happened Mirzā Ṣāhib opened the door, and on seeing him smiled and told him to wait. Mirzā Ṣāhib soon returned with a knife, slit the gunny-sack cloth on top, put both of his hands in and drew out a big bunch of nice green juicy grapes and gave those to the young man as his share. When the young man tried to return back five rupees (less four annas) to Mirzā Ṣāhib, after explaining the circumstances of his journey, Mirzā Ṣāhib only smiled and said : We don't ask an account of expenditure from friends, so you keep the balance."

Since there was no public hospital in Qādiān, so Ḥaḍrat Mirzā Ṣāhib, having learnt indigenous system of treating maladies in his younger days, used to keep handy a variety of such indigenous medicines, along with certain common well-known allopathy medicines and drugs like Quinine, Aspirin and Tincture Iodine. Usually a flock of village women and children and their menfolk would crowd round the door of Mirzā Ṣāhib's house every morning, and would clamour to be treated and given medicines. Ḥaḍrat Mirzā Ṣāhib would sometimes spend several hours to diagnose and give medicines to these poor and sick people, and all free of any charge.

It is said that no beggar who knocked at his door or raised a cry for alms, ever went away empty-handed. There was one Sā'in 'Abdur Raḥmān, a nephew of Ḥaḍrāt Maulānā Noor al-Dīn (a trusted and learned follower and friend of Mirzā Ṣāhib, who used to run a successful indigenous medical practice in Qādiān), came to Qādiān and begged some money from his uncle. But as he was an untrustworthy and ill-behaved fellow, so Maulānā Ṣāhib did not oblige him that time. But Sā'in 'Abdur Raḥmān wrote a letter to Ḥaḍraṭ Mirzā Ṣāhib and told him who he was and asked for the monetary help denied to him by his own uncle. The people were sceptical that he would ever succeed in it. But Mirzā Ṣāhib gave him the money, and he departed saying : "God's appointed holy men are like the *rain from heaven*. If it falls on gardens and flowers, it also falls on refuse dumps (like himself)".

CHAPTER II

THE FRIENDS THAT GATHERED ROUND ḤADRAT MIRZĀ ṢĀḤĪB

After Ḥadrāt Mirzā Ghulām Aḥmad Ṣāḥib proclaimed himself as the *Mujaddid*, the Promised Messiah and Mahdī of this Age, then as enjoined by Allah and the Holy Prophet, the sensible, thoughtful and religiously inclined people were attracted towards him and entered his *bai'at* (pledge of fealty), after repenting for their past misdeeds and promising to lead a godly life by keeping religion above the world. They were expected to pay a subscription or donation, however small it may have been, regularly every month, for the propagation of Islam, for the management and running of Schools and training institutions and last but not the least — the Guest House where all the visitors were housed and fed. Mirzā Ṣāḥib had his own gardens and agricultural lands from where he got his household and living expenses. His followers and visitors used to bring him presents which he gratefully accepted but seldom used them for his own person. Ḥadrāt Mirzā Ṣāḥib later on had appointed an executive committee (called the Sadr Anjuman-i-Ahmadiyyah) consisting of fourteen members from his trusted and learned followers, to look after the funds and affairs of the Ahmadiyyah Community. As to their duties and rights, he had given a sort of charter which runs as follows :

“My opinion is that any matter about which Anjuman comes to a decision that it should be thus, such decision having been taken by a majority of votes, the same should be considered to be the right decision, and the same should be the final decision. Nevertheless, I would add this much that in certain religious matters which are related to the object of my advent, I should be informed. I am fully confident that this Anjuman will not do anything against my wishes. This is written only by way of precaution, for it may be that the matter is one which is ordained by God in a special manner. This rule is to be observed only during my life-time. *After that, the decision of this Anjuman in all matters shall be final.*”¹

Signed Mirzā Ghulām Aḥmad

27th October — 1907

Of the fourteen members of the Anjuman, a brief description would be given of a few, to show what kind of men they were and what services they rendered to the cause of Islam, having been inspired and guided by the *Mujaddid of the Age*. Besides these, there were many others who came in the category of — *tried and true* followers of the Promised Messiah. They left their mark also in the annals of this Ahmadiyyah Muslim Community, and many of them have since left this world. May their souls rest in peace !

Ḥaḍrat Maulānā Noor al-Dīn

Ḥaḍrat Mirzā Ghulām Aḥmad had already indicated in his monumental work — *Barāhīn Ahmadiyyah* published

1. A facsimile of this writing is given on page 29 of the book — *The Ahmadiyyah Movement*.

in 1882 C.E., in four volumes that he had been receiving *ilhām* (visions and revelations) from God and had been informed that he was the *Mujaddid* of the 14th century A.H.

Maulānā Noor al-Dīn of Bhera had travelled in his youth in search of knowledge — educational, religious and medical — to many centres of knowledge like Delhi, Rāmpūr, Lucknow and Bhopāl. In addition to gaining religious education, he also studied to be a physician of indigenous medicines and their application in the treatment of human ailments. He led a poor but contented wandering life, specially favoured by Providence ; till he found himself in a position to go on pilgrimage to Mecca. He performed *Hajj* and then stayed in Saudi Arabia — visiting Mecca and Medina ; and gained religious knowledge from the study of the Holy Qur’ān and Ḥadīth under the guidance of learned men. After over six years of stay he finally returned home. His fame as a learned physician (ḥakīm) spread far and wide, as almost miraculous cures resulted at his hands, so the Mahārājah of Jammu and Kashmir State offered him the position of the Royal Physician ; which Maulānā Noor al-Dīn accepted. He spent several years there and finally came to his native town — Bhera, where he planned to build a clinic and start a practice of his own.

Just then he had once a debate with an Ārya Samājist who denied that God speaks with His chosen people in all ages. “Show me a person today”, he challenged, “who could demonstrate to me that God speaks”. Maulānā Ṣāhib failed to convince him. He went to bazaar and bought some medicinal herbs which

were wrapped in a piece of paper which turned out to be the notice issued by Ḥaḍraṭ Mirzā Ghulam Aḥmad Ṣāhib, in which he had claimed that God speaks with him. Maulānā Noor al-Dīn straightaway went to see the Ārya Samājist and asked him to accompany him to Qadian and to meet Mirzā Ṣāhib, and test his claim. But the Ārya Samājist declined to go, so Maulānā Noor al-Dīn himself went to Qādiān. From the Batāla Railway Station the crude horse-conveyance brought him by mistake to the house of Mirzā Nizām al-Dīn — an uncle of Mirzā Ghulam Aḥmad Ṣāhib. The confusion arose as Maulānā Noor al-Dīn had directed the carriage driver to take him to Mirzā Ṣāhib's house and the said uncle was also known as 'Mirzā Ṣāhib'. What Maulānā Noor al-Dīn saw gave him a shock, as the so-called 'Mirzā Ṣāhib' was smoking a hubble-bubble and cracking lewd jokes with his companions with loud guffaws. Maulānā Noor al-Dīn, much shocked and grieved, was on the point of returning when his mistake was put right and he heaved a sigh of relief.

He did then meet the *real* Mirzā Ṣāhib and instantly recognized him as a man of God. What they talked about is a long story ; but Maulānā Noor al-Dīn was convinced of the truthfulness of Mirzā Ṣāhib's claim to be the *Mujaddid*. He wanted to enter his *bai'at*, but Mirzā Ṣāhib said that he had not yet been permitted by God to do so. However, when the permission did come (in the beginning of 1889 c.e.) at Ludhiana, Maulānā Noor al-Dīn was the *first* to enter the *bai'at* of Ḥaḍraṭ Mirzā Ghulam Aḥmad Ṣāhib. Maulānā Noor al-Dīn later on emigrated to Qādiān and started his medical practice

there. Not only that but being a great scholar of theology, he started giving discourses on the Holy Qur'ān and Ḥaḍīth. He proved to be a pillar of the community and was the first President of the Sadr Anjuman Ahmadiyyah, Qādiān. However, Mirzā Ṣāhib praised Maulānā Noor al-Dīn in a Persian couplet, which translated means : "How nice it would be if every follower of mine belongs to the category of Noor al-Dīn ; this could happen, if all of them have the same faith and spiritual light." After the demise of Ḥaḍrat Mirzā Ṣāhib on 26th May, 1908, Maulānā Noor al-Dīn was elected to be his first successor to head the Ahmadiyya Community. He successfully served the community for almost six years till his death in March, 1914.

Maulānā Muḥammad 'Alī

Another religiously stalwart follower and friend of Ḥaḍrat Mirzā Ṣāhib, was Maulānā Muḥammad 'Alī. Born at Murār, District Kapurthala (Punjab) in a rural family and educated in school at Kapurthala, Muḥammad 'Alī was a studious and religiously inclined man. He joined Government College at Lahore and got his Master of Arts degree in English. Thereafter he joined Law College and got his degree of LL.B. In 1891 C.E. Muḥammad 'Alī happened to read and study Ḥaḍrat Mirzā Ṣāhib's book — *Izāla-i-Auhām*, which made him realise that Ḥaḍrat Mirzā Ṣāhib was truthful in his claim to be the *Mujaddid* and the Promised Messiah. But he did not come forward to enter the *bai'at* of Mirzā Ṣāhib until the year 1897 C.E., when he accompanied by his friend and colleague Khwājah Kamāl al-Dīn went to Qādiān.

Maulānā Muḥammad 'Alī had at first decided to start

legal practice at Gurdāspūr, which was the headquarter of the district in which Qādiān was located. However, he was summoned to Qādiān by Ḥaḍrat Mirzā Ṣāhib to render into English language several articles and memorials prepared by Mirzā Ṣāhib. One thing led to another and before long Maulānā Muḥammad ‘Alī felt that Ḥaḍrat Mirzā Ṣāhib required his services in more than one way so that his stay in Qādiān would have to be uninterrupted. He dropped the idea of any legal practice. Hazrat Mirzā Ṣāhib gave him a room in his own house to stay in.

Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāhib was so favourably impressed by the piety, honesty and good work of Maulānā Muḥammad ‘Alī that he made a remarkable observation :

“And I am very glad to state that another young and righteous man has, by the grace of God, joined our community, and by that I mean Maulānā Muḥammad ‘Alī, M.A., Advocate. I am expecting much good to come out of him. He has, at the expense of his worldly affairs, settled down in Qādiān to serve his religion. He is also learning the beauties and wonders of the Holy Qur’ān from Maulānā Noor al-Dīn Ṣāhib. And I am confident that my intelligent forecast will not go amiss in this case that this young man will make great progress in the way of Allah ; and I am sure that, with the grace of Allah, he will, remaining steadfast in righteousness and in the love of his religion (Islam), set such an excellent example for his colleagues and fellow workers that they could very well imitate him. O Lord, grant my prayer. Amen !”
(*Majmū‘a Ishṭihārāt*, Vol. VIII, 4 October 1899, p. 68).

Ḥaḍrat Mirzā Ṣāhib, with a view to propagate Islam

and the beauties of its doctrines to the educated people, especially the English knowing people of the West, decided to publish a monthly journal. This monthly magazine called *The Review of Religions*, started issuing from April 1901, and Maulānā Muḥammad ‘Alī became its first editor. He was appointed to be the Secretary of the Sadr Anjuman Ahmadiyyah ; both of which works he did admirably well.

In addition to the propagation of Islam through a periodical, Ḥaḍrat Mirzā Ṣāhib had two other desires which he wanted to be fulfilled. One was the English translation of the Holy Qur’ān with commentary, and the other was a comprehensive book in English on the doctrines of Islam. So he writes on page 773 of his book *Izāla-i-Auhām* : “So it is my proposal that, instead of sending missionaries, we should prepare suitable literature to be sent to foreign countries. If my community helps me heartily in this scheme, I wish that an English translation and commentary of the Holy Qur’ān may be prepared and sent there. However, I cannot help but express it clearly that *this is my work. Nobody else would be able to do it as I could do it, or someone who is like ‘branch’ of mine and so belongs to me.*”

In a vision Ḥaḍrat Mirzā Ṣāhib was given a fountain-pen to be given to Maulānā Muḥammad ‘Alī Ṣāhib, and in another vision he was given a book — a *tafsīr* (translation and commentary) of the Holy Qur’ān, rendered by ‘Alī. And so it came to pass that it was from the pen of Maulānā Muḥammad ‘Alī that the well-known English translation of the Holy Qur’ān with commentary came out in 1917 C.E. In later years, Maulānā Muḥammad

‘Alī became the author of some 25 books, in English and Urdu, bearing on the beauties of the Holy Qur’ān, Ḥadīth, the life of the Holy Prophet and on the Religion of Islam.

Maulānā Muḥammad ‘Alī and his devoted and learned friends were instrumental in preserving the *true spirit* of the Promised Messiah when the ‘split’ came in the Ahmadiyya Community in 1914 (as explained later); and Ahmadiyyah Anjuman Iṣḥā‘at-i-Islām, Lahore came into being with Maulānā Muḥammad Alī as its founder-president.

Maulānā Muḥammad ‘Alī became a champion missionary of Islam, and became a world famous figure. His health failed in later years, and it was on 13th October, 1951 that he passed away, while sojourning in Karachi (Pakistan). His body was brought to Lahore and buried there.¹

Khawājah Kamāl al-Dīn

Khawājah Ṣāhib was a member of a respectable Kashmīrī family of Lahore. He took his B.A. degree from the Forman Christian College, Lahore, with Dr. Ewing as its Principal. Christian Missionary propaganda was at its highest at that time. Khawājah Kamāl al-Dīn, not knowing any better then, came under the influence of a Christian Missionary, and almost decided to take baptism. But fate decreed otherwise. He happened to come across the famous book — *Barahīn-i-Ahmadiyya* by

1. For details on his life and work, please refer to — “Muḥammad ‘Alī — The Great Missionary of Islam”. (Ahmadiyyah Anjuman Iṣḥā‘āt-i-Islam, Lahore-7, Pakistan).

Ḥaḍraṭ Mirzā Ghulām Aḥmad Ṣāhib. It opened his eyes and he became convinced of the beauties of Islam and the hollow and false doctrines of Christianity. He entered the *Bai'at* of Ḥaḍraṭ Mirzā Ṣāhib in 1893. In 1897, when both he and Maulānā Muḥammad 'Alī were acting as lecturers in Islamia College, Lahore, he was instrumental in taking Maulānā Muḥammad 'Alī to Qādiān.

Khwājah Kamāl al-Dīn was a good lawyer. He served Ḥaḍraṭ Mirzā Ṣāhib in some of the law suits that were brought against him by his opponents and enemies. Ultimately Khwājah Ṣāhib decided to forsake his legal practice in order to serve the cause of Islam and Ḥaḍraṭ Mirzā Ṣāhib. Things came to such a pass that his funds ran short, as he took no fee or compensation for his services to Mirzā Ṣāhib. His wife had to sell her gold ornaments to make the ends meet. His young daughter fell ill when he was very busy with the Mirzā Ṣāhib's cases. He could not even go to see his daughter who later died. Ḥaḍraṭ Mirzā Ṣāhib, on coming to know about the financial troubles of Khwājah Ṣāhib, felt very sorry and did help him with money (through a friend); but Khwājah Ṣāhib had proved his devotion and self-sacrifice.

Ḥaḍraṭ Mirzā Ṣāhib had seen in a vision that Khwājah Ṣāhib had been given the title of *Husn-i Bayān* (one who speaks eloquently). So it proved to be in later years when Khwājah Ṣāhib went on a tour of the principal cities of India, Burma and South Africa. His speeches drew big crowds and were listened to with rapt attention and cheered. In 1912 C.E., he went on a visit to the United Kingdom to plead a case before the Privy Council.

During that stay he came to know of a small mosque, with an adjoining house and property at Woking (Surrey, England). It was built by an orientalist — Dr. Lietner but financed by the Lady Muslim Ruler, Begum of Bhopal State (India). Through influential friends, Khwājah Ṣāhib managed to take temporary possession of the Mosque in 1912 C.E. He and a companion of his, Noor Aḥmad by name, swept and cleaned the Mosque, and were the first to sound the call to prayer (Āzān) and say their prayers there. Thus was laid the foundation of the Muslim Mission at Woking, and also the issue of the monthly journal — *The Islamic Review*. As the result of noble preaching and propaganda carried out from there, many a British people — men and women, accepted Islam as Christian religion and its dogmas no longer satisfied them. Lord Headley Farooq, a British peer also accepted Islam, and he along with Khwājah Ṣāhib went to Mecca to perform the Pilgrimage.

Thus was proved true a vision of Ḥaḍraṭ Mirzā Ghulām Aḥmad which he saw as long ago as 1891 C.E. Ḥaḍraṭ Mirzā Ṣāhib saw in a vision that he was standing on a pulpit in the city of London, and was giving a lecture in the English language about the truth of Islam. Then he saw many white birds (of the size of a partridge) sitting perched on small trees all around him. He caught many of these birds. He gave an explanation of this by saying that even if I don't go to United Kingdom, my literature will spread there, and many a right-minded Britishers will accept the truth of Islam.

Khwājah Kamāl al-Dīn, sided with Maulānā Muḥammad 'Alī, when 'the Split' in the Community

occurred. He was one of the co-founders of the new Ahmadiyyah Anjuman Iṣḥā'at-i-Islam at Lahore, which carried on the defence and propagation of Islam, especially in the foreign countries like U.K., U.S.A., West Indies, Germany, Holland, West Africa, Indonesia and Fiji Islands. The Holy Qur'ān was translated into German and Dutch languages also.

Khwājah Kamāl al-Dīn finally came back from England and settled in Lahore, as he was not then keeping good health. The Muslim Mission and the Mosque at Woking were looked after and run by the members of the Ahmadiyyah Anjuman Iṣḥā'at-i-Islam, Lahore.

Khwājah Kamāl al-Dīn died in December, 1932 and was buried in the Ahmadiyyah cemetery in the Miānī Ṣāhib graveyard at Lahore.

Ṣāhibzāda Abdul Laṭīf Ṣāhib of Khost (Afghanistan)

In Khost (Afghanistan) there lived a very learned and righteous man Ṣāhibzāda Abdul Latīf who belonged to a well-to-do family of landowners. He lived a virtuous life of prayer and meditation and experienced visions and received Divine communications. He was respected far and wide and even the Amīr (ruler) of Afghanistan honoured him. As it happened some books of Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāhib reached his hands, and being a wise and learned man he felt that it was time for a *Mujaddid* to appear and he could very well be the Promised Messiah and Mahdī as well. He planned to go on Pilgrimage to Mecca via India, and thought that he could also pay a fleeting visit to Qādiān to see Ḥaḍrat Mirzā Ṣāhib.

He came to Qādiān, saw Mirzā Ṣāhib and talked to him. He was convinced of the truth of his claim and entered his *bai'at*. He was so absorbed in his love and pleasure in the company of Ḥaḍrat Mirzā Ṣāhib that he missed the last boat connection to go by sea to perform *Hajj* at Mecca. So he stayed on in Qādiān for several months and benefited a lot in gaining knowledge and inspiration for his soul. Then, according to his companion, Aḥmad Noor by name, he received an *ilhām* (Divine Communication) saying: "Sacrifice your head in the way of the Lord, and don't hesitate, as God has willed it so, for the betterment of the land of Kabul (capital of Afghanistan)". He at last resolved to return home and sought permission of the Promised Messiah. He reluctantly gave it, and accompanied Ṣāhibzāda Ṣāhib for some miles on his way out from Qādiān. At last the time of parting came and Ṣāhibzāda Ṣāhib fell at the feet of the master, saying that the reason for his sadness and restlessness was that he was sure that he would not see the master again in this world's life. With tearful eyes he at last bade goodbye and went away. Before entering the boundary of Afghanistan, he waited and sent a letter to Amīr Ḥabīb Ullāh *Khān* at Kabul, asking permission to enter. The Amīr had already been poisoned by the orthodox Mullahs against Ṣāhibzādā Ṣāhib. The permission was at last given, but trickery was afoot, as before he entered Kabul, the Amīr's soldiers surrounded him and took him before the Amīr. There he was scolded and threatened and ordered to recant on pain of death. Ṣāhibzāda Ṣāhib refused to do so and offered to debate the issue with a party of orthodox Mullahs. To this the Amīr agreed

and a debate was arranged between nine Mullahs on one side and Ṣāhibzāda Ṣāhib on the other. The judge who presided over the function was a Panjābī doctor who happened to be a sworn enemy of the Ahmadiyya Community. The discussion was done in writing and chits were exchanged, *but the contents of the papers were never read out to the audience.* So nobody knew as to what was being discussed and who said what. Finally the judge gave the verdict against Ṣāhibzāda Ṣāhib, who was shackled in iron chains and taken to a dark dungeon in the Fort. The Amīr never sent for the written papers to read and judge for himself. Before signing the final verdict on Ṣāhibzāda Ṣāhib being declared a *kāfir* and therefore sentenced to being stoned to death, the Amīr again sent for Ṣāhibzāda Ṣāhib and told him to recant or face death. Ṣāhibzāda Ṣāhib, being true to his faith, refused and so was condemned to die.

On the day fixed for execution, Ṣāhibzāda Ṣāhib was dragged by a rope tied to a ring pierced through his nose and taken to the place of execution. He was finally told to recant but again he refused ; thereupon he was buried up to his waist in a pit dug in the ground. The Amīr and the judge threw the first stones which hit the head of Ṣāhibzāda Ṣāhib and grievously wounded him, with the blood spurting out of the wounds the head bent forward. Then there was a virtual raid of stones and before long the body was covered under a heap of stones. Ṣāhibzāda Ṣāhib died a martyr's death, on 14th July 1903 C.E.

However, before the pelting of the stones had started and after Ṣāhibzāda Ṣāhib had refused to recant,

he was seen to raise his eyes to heaven and recite the following Qur'ānic prayers : "Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee ; Surely Thou art the most liberal Giver" (3 : 7). "O Lord, Thou art my friend in this world and the Hereafter. Make me die in submission and join me with the righteous" (12 : 10).

It is said that on the evening, following the martyrdom, the sky became red ; and on the following day a virulent epidemic of cholera broke out in Kabul and thereabouts, and hundreds of people died daily. Those who had a hand in this cruel drama did not escape free. On the fortieth day after execution, a disciple of Ṣāhibzāda Ṣāhib, Aḥmad Noor by name, came with some friends and removed the body of Ṣāhibzāda Ṣāhib and after saying the funeral prayers, buried it. It may be noted that Amīr Ḥabīb Ullāh Khān was later on shot to death ; and his dynasty was forcibly ended by Bachha Saqqah, the bandit chieftain.

Some other Companions of the Promised Messiah

Hundreds of followers of Ḥadrat Mirzā Ṣāhib used to visit Qādiān, sat in the company of the master, learnt about the religion of Islam and went back as better and wiser people. The names of a few of them who came often and happened to stay on and reside in Qādiān, are given below :

1. Maulānā Muḥammad Aḥsan of Amroha, a learned and close friend of the *Mujaddid*, who had migrated to Qādiān.

2. Maulānā Abdul Karīm of Siālkot, who was a bosom companion of the *Mujaddid* and has left records

of the sayings and deeds of his master. He had also migrated to Qādiān.

3. Ḥakīm Fazal Dīn of Bhera, another follower who was in charge of the Guest House. He was a migrant also.

4. Muftī Muḥammad Ṣādiq — who acted as a scribe of the *Mujaddid*, and also edited the newspaper *Badr*.

5. Mīr Ḥāmid Shāh of Siālkot, a member of the Sadr Anjuman.

6. Maulānā Sher ‘Alī, a learned writer.

7. Mirzā Khuda Baksh, a learned *hakīm* and writer of religious literature.

8. Maulānā Ghulām Hassan Khān of Peshawar, a learned and pious man who was a member of the Sadr Anjuman also.

9. Sheikh Niāz Aḥmad of Wazīrabād, a businessman but very pious and devoted follower of the *Mujaddid*.

10. Dr. Mirzā Yā‘qūb Beg of Lahore, a famous physician and surgeon and a member of Sadr Anjuman.

11. Dr. Syed Muḥammad Ḥussain Shāh of Lahore, a noted physician and a member of Sadr Anjuman.

12. Sheikh Raḥmat Ullāh of Lahore, a businessman and member of Sadr Anjuman.

13. Dr. Bashārat Aḥmad, a physician and surgeon, who being in Government service, came to see the *Mujaddid* whenever he could. He had the noted distinction of being the most versatile and accurate biographer of Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāhib. His book — *Mujaddid-i-‘Āzam* (in Urdu) in 3 volumes, is a masterpiece.

14. Maulānā Burhān al-Dīn Jhelum.

15. Maulānā Sarwar Shāh Ṣāhib.

16. Nawāb Muḥammad 'Alī Khān of Malerkotla.

17. Mirzā Ayyūb Beg Ṣāhib.

Note : Out of the fourteen members of the Sadr Anjuman Ahmadiyya, Qādiān, who have not been mentioned in the previous pages, their names are given below:

1. Seth Abdur Reḥmān of Madras.

2. Dr. Mīr Muḥammad Ismā'il,

3. Mirzā Maḥmūd Aḥmad.

4. Dr. Khalifa Raṣhīd al-Dīn.

CHAPTER III

IN THE SERVICE AND DEFENCE OF ISLAM

Declaration of Faith

On a trip to Delhi, along with his followers, Mirzā Ghulām Ahmad Ṣāhib addressed a huge gathering of Muslims in the Jāmi‘a Mosque at Delhi on 23rd October 1891 C.E. The orthodox Maulvīs had raised such a storm of abuse and loud protest against him that in the very mosque, quite a few of the unruly and abusive members of the congregation, actually got up and surrounded Ḥaḍraṭ Mirzā Ṣāhib and threatened to catch his beard and choke him. Maulānā ‘Abdul Karīm, a companion of Mirzā Ṣāhib, who was sitting nearby, whispered in the ears of Mirzā Ṣāhib that the unruly mob were threatening to do violence to his person. Mirzā Ṣāhib replied : “Don’t worry Maulānā Ṣāhib, the ‘dead’ (spiritually) cannot harm the ‘living’ (spiritually), the Lord God protects them.”

Afterwards Ḥaḍraṭ Mirzā Ṣāhib made the following declaration : “The charges which are advanced against me that I am a denier of *Lailat al-Qadr* (the Grand Night), miracles and ascension, and that I am also a claimant to prophethood and a denier of the finality of prophethood (*Khatm-i-nubuwwat*) — are entirely untrue and absolutely false. In all these matters, my belief is the same as that of the *Ahl Sunnah wal Jamā‘ah* ; and

objections against my books, *Tauḥīh Marām* and *Izālah Auhām* are entirely the mistake of the fault-finders (themselves). Now I make a declaration before the Muslims in this house of God of the following matters : that I am a believer in the finality of Prophethood (*Khatm-i-nubawwat*), of the seal of the prophets (*Khātam al-ambiyā*), (may peace and blessings of God be upon him) and I consider the person who denies finality of prophethood to be a heretic and outside the pale of Islam. Similarly I believe in the angels, miracles, *Lailat al-Qadr*, etc.” (*Dīn al-Ḥaq*, p. 29)

To prove that he had not changed his faith in latter years, the quotation below taken from his book, *Haqīqat al-Wahy* (1907 C.E.) p. 65 supplement *Istiftā*, a year before he died in 1908 C.E., proves the same: “I have been called a prophet of God only by way of metaphor and not by way of reality”. This refers to the use of the word ‘*Nabī* (Prophet) in the Divine revelations to him. It is used to mean one who gives out ‘news’ received from God, and not as a full-fledged prophet. Such a person is called *mḥuaddath* (one with whom God speaks), like he did with other *auliyā* of this *ummah*, and who have confirmed the same in their writings.

Debates with Christian Missionaries

The Promised Messiah was busy day and night to undo the mischief and wrong beliefs spread by Christian missionaries. In this connection it happened that a religious debate was arranged between the Christians and Muslims of Jandiāla (near Amritsar, Punjab). The Muslims nominated Ḥaḍraṭ Mīrzā Ṣāhib as their leader

and speaker in the debate. The venue was fixed at Amritsar, and it lasted from 22nd May to 5th June, 1893 C.E. The Christians were represented by Dr. Henry Martin Clarke and 'Abdullāh Ātham, a retired Christian Government servant.

It was agreed upon that : (i) Each party will bring fifty persons only, and admission will be by tickets. (ii) The debate would be presided over by two judges — one from the Muslims and the other from the Christians. (iii) The subjects by either side were to be given out in writing to which the party in question would reply in a speech (of one hour's duration) written down previously and then read out to the assembly. The answer or criticism by the other side was dictated in an hour's time and was read out. The two documents were then countersigned by the two Presidents ; and the sitting ended.

The Sonship and Godship of Jesus Christ and the Christian doctrines attributed to him on one side, and the truth of the Prophethood of Muḥammad and the Holy Qur'ān being the word of God on the other side, came under discussion. Ḥaḍraṭ Mirzā Šāḥib had insisted that proofs in support of their contentions, would have to be produced from their respective Holy Books, the Qur'ān and the Bible. It was an interesting and useful debate and was published by Ḥaḍraṭ Mirzā Šāḥib in his book, *Jang-i-Muqaddas* (The Holy War).

During the course of this debate, 'Abdullāh Ātham, the Christian speaker had made certain derogatory remarks against the Holy Prophet Muḥammad, to which

Mirzā Ṣāḥib took exception. And since ‘Abdullāh Āṭham persisted in his stand and was not repentant, Ḥaḍrat Mirzā Ṣāḥib later on predicted (under Divine Communication) that unless ‘Abdullāh Āṭham repents and publishes his regrets, he will be punished severely by God within a period of 15 months. This put the fear of God in the heart of ‘Abdullāh Āṭham, who shifted from place to place and took extraordinary measures to protect himself as he suffered from hallucinations that armed men were following him. He used to rave and cry. *It showed that in his heart he had repented*; so God in His mercy spared him and 15 months passed without anything happening. On this the opponents of Islam and even Muslim opponents raised a shout of derision. On this Mirzā Ṣāḥib issued a challenge in writing, that unless ‘Abdullāh Āṭham announces *in writing that he had repented*, the wrath of God will overtake him. Mirzā Ṣāḥib challenged ‘Abdullāh Āṭham to come out in the open and if he thought himself the winner, to pray with Mirzā Ṣāḥib that the liar might die within a year. He also offered a reward of four thousand rupees to ‘Abdullāh Āṭham if he could win. But ‘Abdullāh Āṭham declined to come out and pray. On 3rd December 1895 C.E. Mirzā Ṣāḥib again announced that since ‘Abdullāh Āṭham had declined to announce his repentance and did not come out to pray for a decision from God, then he would be taken to task by God soon, and only seven months later, on 27th June 1896 C.E. ‘Abdullāh Āṭham died.

The Challenge to Bishop Lefroy of Lahore

A new Bishop, Lefroy by name, came to Lahore. He came with the firm intention of taking Muslim *Maulvis* on,

knowing that they believed Jesus Christ to be alive, having ascended to Heavens, and that he would come as a saviour to this world. The Bishop was sure he could defeat them in arguments. In this connection his first lecture on the subject of "Sinless Prophet" was given in the Forman Christian Chapel in Anarkali, Lahore, on 18th May 1900 C.E. He not only quoted verses from the Bible but also from the writings of the Muslim *Ulamā'* to prove that only Jesus Christ was a *sinless Prophet* while all other prophets had sinned at one time or another. He invited questions after his lecture, but no Muslim *Maulvī* dare speak, except one person Muftī Muhammad Sādiq, a learned disciple of the Promised Messiah, who happened to be present there. He stood up and criticised the contentions advanced by the Bishop. He also quoted the words of Jesus Christ, as given in the Gospel according to Mark (10 : 18) : "Jesus said, ... why callest thou me good ? there is none good but one, that is God." He further showed that the greatest and holiest of all the Prophets is Muḥammad. In short the Bishop did not feel so successful as he thought he would be.

When Ḥaḍraṭ Mirzā Sāhib heard about this incident he did not feel satisfied and issued a challenge to the Bishop to debate with him on the subject ; but the Bishop declined. However, he announced that he would give another lecture on 25th May 1900 C.E. in the Rang Mahal High School, Lāhore on the subject of "Living Prophet", and challenged Muslim *Maulvīs* to come and listen to him and debate on the subject if they dared. As no *Maulvī* came forward, so Ḥaḍraṭ Mirzā Sāhib was chosen as the Muslim representative. On the appointed

day after the lecture of the Bishop, Muftī Muḥammad Sādiq stood up and read out the statement prepared by Mirzā Šāḥib. He stated that Jesus Christ was a human prophet like other prophets, and that he escaped death on the cross, went to Kashmir to preach and lead the 'lost sheep' of the Israelites, and died and was buried there. He proved that Jesus Christ never ascended the Heavens, and is not sitting there alive to come down to earth as the Promised Messiah. The Bishop and the other Christian priests present shouted that they wanted to discuss the subject with a Muslim representative, and not a 'Mirzāee' (as they dubbed the followers of Ḥaḍrat Mirzā Šāḥib) whom other Muslims did not consider a 'Muslim'. Strangely enough, almost all the Muslims present in the audience shouted in reply that they did consider 'Mirzāee' as Muslims, and that they are surely our representatives. The Bishop was again checkmated.

Ḥaḍrat Mirzā Šāḥib again challenged the Bishop for a well-planned and widely advertised debate on the subjects at a place and time that suited him. But the Bishop declined and left Lahore for Simla. Soon after he got himself transferred from India to the Persian Gulf Area.

A Challenge to Dr. John Alexander Dowie

In 1902 C.E., in the city of Chicago (U.S.A.) one learned Christian priest and evangelist — Dr. John Alexander Dowie got it into his head that he was a prophet of God and that he had been sent before the second advent of the Messiah, as John the Baptist (representing Elijah) came before the advent of Jesus

Christ. He soon gained popularity and commanded a huge following. He became so bold as to announce in the newspapers dated 9th December 1902 C.E. that he would assemble people from all over the world, and would settle the Christians there and elsewhere. He claimed that through his prayers all the Muslims would be annihilated and their religion Islam and religious centre Ka'ba (Mecca) would be destroyed.

Ḥaḍrat Mirzā Ṣāhib on coming to know about him, addressed a challenge, dated 8th August 1902 C.E. to Dr. Dowie — saying that although he (Mirzā Ṣāhib) was an old man then and suffering from several ailments, yet being the champion of Islam, he was prepared to face Dr. Dowie in a mutual prayer to God that whoever was in the wrong might be stricken down in the lifetime of the other, and let that be a sign of God to the world. This challenge was published in several papers, and the noted periodical — *The Literary Digest* of New York, dated 20th June 1903, also gave a note on this challenge. When Dr. Dowie refused to acknowledge the challenge, Ḥaḍrat Mirzā Ṣāhib repeated the same on 23rd August 1903 C.E., but to no avail. Dr. Dowie was later on exposed as a fake and a crook, and his family and followers left him. He was struck down with paralysis and died in March 1907 C.E., during the lifetime of Ḥaḍrat Mirzā Ṣāhib.

Pandit Lekh Rām's Death Predicted

Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāhib not only wrote against the Christian vituperations but he also took to task the Hindu cults and their several sects. The Ārya

Samājists were the most abusive and aggressive. One of their members, Pandit Lekh Rām by name, surpassed others in his abuse and vituperative writings against Islam and the Holy Prophet. Mirzā Ṣāhib argued with him, quoting facts and figures, to prove that he was in the wrong and that Islam and its Holy Prophet were right. He of course dubbed Mirzā Ṣāhib as a liar and a fake.

Ḥaḍrat Mirzā Ṣāhib had issued a notice in 1885 C.E. challenging his opponents, whether Muslims or non-Muslims, to come forward and stay with him in Qādiān for one year, and if they did not witness any heavenly sign to convince them of the truthfulness of his (Mirzā Ṣāhib's) claim, then he would pay a fine at the rate of Rupees two hundred per month along with all expenses to the visitor. Nobody else dared to accept the offer; but Pandit Lekh Rām wanted to have a little fun and agreed to go to Qādiān but demanded Rupees two hundred in advance. Mirzā Ṣāhib replied that the Pandit was not an acknowledged leader of the Ārya Samājists so his coming to Qādiān would not serve any useful purpose. To this, the Pandit's reply was full of abuses and ridicule; and he challenged Mirzā Ṣāhib to prove the truth of his claim by paying Rupees two thousand and four hundred in advance. To this Ḥaḍrat Mirzā Ṣāhib agreed provided Lekh Rām produced a confirmed and signed statement from Ārya Samājist leaders stating that Lekh Rām was their representative. There was another condition laid down that if Pandit Lekh Rām did see a heavenly and extraordinary 'sign', then he should become a Muslim; and that if he did not become

a Muslim then he must pay a penalty of Rupees two thousand and four hundred. But the wily Pandit demurred on this and did not accept the offer and the conditions.

He, however, did come on his own to Qādiān in November 1885 C.E. and stayed with his friends. He did not see Mirzā Ṣāhib but only wrote letters and sent them through his friends. However, he finally informed Mirzā Ṣāhib that he was leaving Qādiān by the 14th or 15th of December, and ended his epistle with a bragging statement (which really led to his violent end), which runs as follows :

“In any case, show us a ‘heavenly sign’, if you don’t like to debate matters face to face. At least ask from your Lord sitting on a high throne Who is the great schemer, for a *decisive Heavenly Sign* against me.”

The Promised Messiah having been thus challenged, felt exasperated. He lifted up his hands and prayed to God of the Heavens and Earth. His prayer was answered and a revelation came to him saying that Lekh Rām was merely a ‘dead calf’ emitting a foul and profane sound, and for his insolence and effrontery he would surely be smitten with a terrible trouncing. On February 22, 1893 the Promised Messiah issued a widely circulated poster stating that “Like the Samaritan Calf, Lekh Rām shall be cut to pieces.” But Lekh Rām did not repent, rather he fabricated and issued ridiculous counter prophecies against the Promised Messiah. The wrath of Heaven now waxed hot, and a communication came from ‘On High’ intimating that Lekh Rām would perish within a period of six years and the dreadful doom would

overtake him on the day following the Eid festival. The prophecy was published in August 1893. The Promised Messiah also saw in a vision — a strong and big unearthly person frightful to look at, with bloody eyes and face, who growled in a roaring voice and asked, where is Lekh Rām? But Lekh Rām did not repent and remained adamant.

Time rolled on and four years passed by. It was the 6th of March 1897, Saturday 4 p.m., when Pandit Lekh Rām was sitting in his airy attic. His house was located in a blind street of purely Hindu locality in Lahore and a marriage celebration was going on in the street. Some time ago an unknown person had come to seek guidance from Pandit Lekh Rām, and finally under the Pandit's tutelage agreed to be converted to the faith of the Ārya Samājists. The Pandit was delighted and fixed a date for his conversion ceremony. This disciple was the only person, besides his own family, whom the Pandit trusted. On the afternoon in question the said disciple was the only person present in the Attic. The Pandit was semi-clad and engaged in his prayers, during which he yawned and stretched himself exposing his paunch forward. Thereupon like lightning the young disciple drew out a dagger and ripped the Pandit's belly open. The Pandit gave a terrible bellow like a wounded bull, and called for help. By this time the young disciple had descended the stairs and in his haste left one of his shoes behind. An immediate and thorough search was made of the area. The only street outside was *blind*, at one end and the other end was partially blocked by the marriage party. Yet the assassin had completely vanished.

The Ārya Samājists kicked upon a terrific row and accused Mirzā Ṣāhib of having sent a disciple of his to commit the murder. The house of Ḥaḍraṭ Mirzā Ṣāhib in Qādiān was searched, but nothing incriminating was found. The Promised Messiah denied of having any hand in the gruesome drama. Strangely enough, the next day after the day of the murder was an *Eid* day. However, the police had one sure clue and that was the shoe of the murderer. Many a suspects were arrested by the police, but the said shoe never fitted any of them and they had to be released. The assassin was never found.

The Pandit, having been grievously wounded, was operated upon by the best surgeons of the city of Lahore, but he died. His body was cremated, according to Hindu rites, and the ashes were thrown into the River Ravi. It was a Saturday and a day of Muslim festival of *Eid*. The similarity between this incident and the burning of the Samaritan Calf (in Prophet Moses' time) and the throwing of its ashes in the river, is really startling. Then an epidemic had broken out after the disposal of the *Calf*, and in this case also the epidemic of plague broke out after the disposal of Leḥ Rām's ashes.

The timely and startling fulfilment of the prophecy made by the Promised Messiah to vindicate the honour of Islam and its Holy Prophet, filled the minds of the people with awe. Those who had a good nature acknowledged the truth of Ḥaḍraṭ Mirzā Ṣāhib's claims and entered his *bai'at*.

The Great Conference of Religions — 1896 C.E.

In December 1896 C.E., the intelligentsia of Lahore proposed to convoke a conference of Religions. Swami Shogan Chandra was the chief organizer. He was assisted in this work by six learned moderators — 3 Hindus, 2 Muslims and 1 Sikh. Divines of different faiths were invited to speak on the following five questions with reference to their Revealed Books only :

(i) The physical, moral and spiritual conditions of man.

(ii) The state of man in after-life.

(iii) The real object of the existence of man and the means of its attainment.

(iv) The effect of actions in the present life and the life to come.

(v) The Sources of Divine Knowledge.

Mirzā Ghulām Aḥmad Ṣāḥib was specially invited to take part in it. He accepted the invitation, and though unwell, applied himself to the writing of the thesis. On its completion, a Divine Communication informed him that *his paper will surpass others*; and Mirzā Ṣāḥib informed the people about it. On December 28th, 1896, a learned disciple of Mirzā Ṣāḥib, Maulānā ‘Abdul Karīm, read the ‘Paper’ in his loud and melodious voice, as Mirzā Ṣāḥib could not come himself. The thesis was so scholarly, interesting and absorbing, that extra time, and in fact an extra sitting next day, was arranged by the committee at the insistence of the audience. The promoters of the Conference, people of all persuasions as well as the newspapers of the Punjab declared with one voice

that Ḥaḍrat Mirzā Ṣāhib's lecture was undoubtedly *the best*. They even counselled the Muslims to render it into English and distribute it in Europe and America.

The 'paper' was later printed and published not only in the Urdu language, but was rendered into English by Maulānā Muḥammad 'Alī, under the title — *The Teachings of Islam*.

Significance of the Name Ahmadiyyah

After the claims of Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāhib, as the *Mujaddid* of the 14th century A.H., and as the Promised Messiah and Mahdī were made known to the public, the followers of Ḥaḍrat Mirzā Ṣāhib were called by the opponents as *Mirzā'is* or *Qādiānīs*. On the occasion of the official census in 1901 C.E., it was required to distinguish between different sections of the followers of a religion according to their doctrines etc., so that they could be identified. So Ḥaḍrat Mirzā Ṣāhib gave the name '*Musalmān Firqah-i-Aḥmadiyya*' (*Muslims of the Ahmadiyya Section*) to his followers. As to why the qualifying name of *Aḥmadiyya* was adopted, it was not because Aḥmad was a part of his name, but because it was one of the two names of the Holy Prophet Muḥammad. The Prophet's name *Aḥmad* reflected his *jamāl* (beauty) which meant that the Holy Prophet would spread peace and harmony in the world. In a *revealed* verse, Ḥaḍrat Mirzā Ṣāhib was told :

“Greater and far beyond the human thought and imagination is the dignity of *Aḥmad* (the Holy Prophet), whose 'slave' (Mirzā Ṣāhib) can be seen to be the Messiah of the Age”.

The Holy Qur'ān makes it emphatically clear that Prophethood has *finally terminated* with the Holy Prophet Muḥammad (peace and blessings of Allah be upon him) and the faith of Islam and its book — The Holy Qur'ān, are for all the nations and the world to follow till the day of Resurrection. However, to renovate and refurbish the faith of Islam, *Mujaddids* (appointed by God) would be sent at the head of each century (hijrah). Accordingly, Ḥaḍrat Mirzā Ghulām Aḥmad claimed to have been appointed by God as the *Mujaddid* of the 14th century A.H. As has been mentioned before, he had also been elevated as the Promised Messiah and Mahdī of the times. However, Ḥaḍrat Mirzā Ṣāḥib made it quite clear that the claim of being the Promised Messiah (or Mahdī) was not in any way greater than the claim of being a recipient of Divine Communication (*mulham min Allan*) or a *Mujaddid* from God. He explains the true nature of his claims :

“To call a denier of one’s claim a *Kāfir* is the privilege of those prophets alone who bring from God *Shari’ah* and new commandments, but as to the inspired ones (*mulhams*) and the ones spoken to by God (*muḥaddathīn*) other than the possessors of *Shari’ah* (*Ṣāḥib al-Shari’ah*), however great their dignity in the sight of God and however much they may have been honoured by being spoken to by God, no one becomes a *Kāfir* by their denial” (*Tiryāq al-Qulūb*, 1902, p. 130).

Contribution to the Islamic Thought

The Ahmadiyya Movement has contributed to the Islamic thought in many ways :

(i) It has clarified the relation of Islam towards other religions. Islam has a broad and liberal outlook towards other religions as at one time or another prophets appeared among every nation of the world: "And there is not a people but a warner has gone among them" (The Qur'ān, 35 : 24). Muslims must believe in all these prophets, and the Muslim rulers were supposed to protect their non-Muslim subjects and guard their places of worship (The Qur'ān, 2 : 3 and 22 : 40).

(ii) The Ahmadiyya Movement has tried to remove the false notions about *jihād* attributed to Islam, which is blamed by non-Muslims to have been spread by the use of sword. So the idea of a Mahdī coming with a sword, to spread Islam, is playing into the enemy's hands. The basic principle of Islam is that "There is no compulsion in religion" (The Qur'ān, 2 : 256).

(iii) 'Back to the Holy Qur'ān' has been the motto of the Ahmadiyya Movement, which means allegiance to the word of God, and secondly, its interpretation as given by the Holy Prophet in *ḥadīth*, the Fiqh (Jurisprudence) or opinion and rules expressed by *Imams* to come next and to be accepted only in the light of the Qur'ān and *ḥadīth*. Unfortunately, the present day 'ulamā' have come to speak of Islam not as mentioned above, but in terms of Ḥanafī, Mālikī, Ahl-i-ḥadīth or Shia laws, which is putting the cart before the horse, so to speak. Further, the Ahmadiyya Movement has exposed the error of the theory of abrogation entertained regarding the Quranic verses (*naskh*) based on certain traditions, none of which can be traced to the Holy Prophet. Under

this erroneous doctrine it is thought that there are certain verses in the Holy Qur'ān which have been abrogated by some others ; and that there are certain verses which must be accepted as part of the Holy Qur'ān though they are not found therein. This goes against the very conception of the purity of text and unchangeability of the Holy Qur'ān, which says : "Move not thy tongue therewith to make haste with it. Surely on Us rests the collecting of it and the reciting of it (Qur'ān).

"When We recite it, follow its recitation. On Us rests the explaining of it (Qur'ān)" (The Qur'ān, 75 : 16-19).

And again : "Will they not then meditate on the Qur'ān ? And if it were from any other than Allah, they would have found in it many a discrepancy" (The Qur'ān, 4 : 82).

(iv) Another very important contribution made is the solidarity of Islam. The Holy Qur'ān says : "O you who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims. And hold fast by the covenant of Allah all together and be not disunited" (3 : 101, 102).

The human nature being what it is, some differences of opinion are bound to arise. "The differences among my *ummah* are a mercy", was declared by the Holy Prophet. But the *mullah* has made them a curse by calling the Muslims *Kāfir* on the slightest pretext. Ḥaḍrat Mirzā Sāhib had emphasised the fact that the Holy Qur'ān says : "And say not to anyone who offers you (Islamic) salutation : Thou art not a believer." (4 : 94). While

the Holy Prophet said : “Whoever says prayer as we say it and faces our *Qiblah*, and eats *ḥalāl* meat as we make it, is a Muslim for whom is the covenant of Allah, so do not violate the Divine Covenant”. (Ṣaḥīḥ Al-Bukhārī, Ch. Al-Ṣalāt, H. No. 284).

(v) Ḥaḍrat Mirzā Ṣāḥib was the person who cleared the misconception regarding the advent of the Promised Messiah and the Mahdī in Islam. He also identified as to who are *Dajjāl* and *Yajūj* and *Majūj* (i.e. Anti-Christ and Gog and Magog).

(vi) Ḥaḍrat Mirzā Ṣāḥib also emphasised the fact that the prediction of the Holy Qur’ān (48 : 28) that Islam will ultimately prevail over all other religions, would come true in the present times. This is an age of ideological conflicts, and Islam with its superior concepts of human values is destined to prevail over other ideologies of the world.

CHAPTER IV

SOME PROPHECIES OF THE MUJADDID OF THE AGE

Allah speaks and communicates with His chosen ones. The Holy Prophet said that the only thing left of Prophethood for the *unnabi* after him was the giving of glad tidings (*Mubashsharāt*). He also said that God spoke to such holy men among the Israelites also, although they were not 'prophets' (in the accepted sense of the word) and that 'Umar (the second caliph of Islam) from his *ummah*, was one such person. Many *auliya* and *Mujaddids* in Islam have confirmed in their writings of having received communication from God. In fact, how can there be a *living God* if he does not speak and what kind of *living religion* it would be if its *auliya* (or holy men) are not honoured by communication from God. Of course, no prophetic revelation can come to any one after the Holy Prophet Muhammad. So Ḥadrat Mirzā Şāhib also received many communications from God and some of those, to prove the truth of Divine origin of these tidings, were prophecies about coming events of which no indication was present at the time of such announcements. Such prophecies incidentally proved that a *living and mighty God* existed and that Islam was a living religion.

The Divine Communications vouchsafed to Ḥadrat Mirzā Şāhib were long and many; and have been compiled

in the form of a book viz., *Tazkirah*. Some of these prophecies are mentioned below :

The Rise of Japan

Japan, less than a century ago, was merely an obscure and weak Asiatic country. Of her people and customs very little was known to the outside world. In 1853 C.E. Commodore C. Perry with a squadron of the U.S.A. navy, appeared near the Japanese coast, and induced Japan to enter into trade relations with the nations of the West. It was destined by God to raise Japan into a great power whose friendship would be sought by the nations of the world ; and the country would progress tremendously. It was revealed to the Promised Messiah : “*A great Power of the East, and the critical condition of Korea*”.

Japan, as her power grew, entered upon a career of territorial expansion in Eastern Asia. The Sino-Japanese war brought Korea under Japanese influence, and it was finally annexed by Japan in 1910 C.E. The policy of Japan also came in conflict with that of Russia of the Czars, and finally a war broke out between the two countries. The Russian Naval fleet came all the way from the Baltic Sea to the sea of Japan to give battle which had started by 8th February 1904 C.E. The Russian fleet was destroyed and the Russian armies were defeated by Japan on 10th October 1904 C.E. A truce was declared. Thus the prophecy made by the Promised Messiah came out to be true. *Korea was subjugated and Japan became a big power.*

A Prophecy about Bengal (India)

Lord Curzon was the British Viceroy of India from 1899 to 1905 C.E. One good thing he did was to organize the Department of Archaeology in the Indian Government, thereby help preserving the priceless and historic remains of the former and ancient kingdoms in India. However, to increase the Government revenue and partially to undo the permanent Settlement of Bengal, he arranged to create a new province of 'East Bengal and Assam, while Bengal proper with its capital at Calcutta remained as such. The Bengalees, resented this partition ; and when the representations to the Government failed to undo the division of their homeland, they resorted to violent measures. This was the state of things when in February 1906 C.E., the Promised Messiah received a Divine Communication saying "*About the first order (of division) regarding Bengal, now they (the people) will be conciliated*". There was no indication of any cancellation of the decree by the British Government at the time. King George V of Great Britain, being Emperor of India, was requested in 1911 C.E. to visit India and hold a *darbār* (a Royal Court and Reception) at Delhi which was to become the new capital of India (in place of Calcutta) and the seat of the Indian Government. It was in this *darbār* that the king formally ordered the cancellation of the Division of Bengal and restored it to its original position. Thus was fulfilled the great prophecy which had been announced some six years ago by the *Mujaddid* of the age.

Revolutionary changes in Persia (Iran)

In Persia there was absolute monarchy and the subjects were none too happy and wanted more demo-

cratic ways of life. In 1896, the then Shah of Persia was assassinated, and Mirzā Muḥammad ‘Alī Shāh became the King; but unrest continued. In 1906 C.E., the Promised Messiah received a Divine Communication: *A violent upheaval in the palace of Kisra* (the ancient title of the Kings of Persia).

In 1909 C.E. revolution broke out in Persia and he took shelter in the Embassy of Russia in Tehran. A people’s parliament came into being. But this prophecy also foretold the coming misfortunes which would befall Persia. Not long afterwards the two major powers of the region — British and the Russians, started interfering in the affairs of Persia and established their spheres of influence — the British in the Southern half of Persia and Russians in the Northern half. But the Lord God finally saved Persia, now Iran.

The World-War (1914-18) and its Aftermath

The Promised Messiah had been receiving repeated Divine Communications about some world shaking earthquakes or upheavals.

(i) The first warning came in December 1903 and June 1904: “Its (Punjab) buildings of both permanent as well as temporary residence would be levelled to the ground”. And then a Divine promise came that: “All those persons within the four walls of your dwellings shall be saved”. On April 3rd 1905, the Divine warning came: “Death is standing at the door.” On the next day April 4, 1905, in the morning a very violent earthquake occurred in the mountain range which caused much death and destruction particularly at Dharamsala and Palampur in the district of Kangra, Punjab. As people

never took warning and reformed themselves, such terrible earthquakes came in latter years also, of which the Bihar and the Quetta earthquakes (in 1935) were the most destructive.

(ii) But the warning of another *terrible disaster* came again and was published in the April 1905 issue of *The Review of Religions*. In this the Promised Messiah compared it to the shaking of the day of Judgment and which the world had not hitherto seen. Further details of the prophecy are given (in the form of a poem) in the book *Barāhīn-i-Ahmadīyyah*, Part V, p. 120 :

(a) In the twinkling of an eye this earth shall turn upside down.

(b) Streams of blood shall flow as the water of rivers.

(c) The travellers shall feel the severity of that hour ; those who are on the way shall lose the way, losing their senses as well.

(d) The great and the small shall all be in a state of prostration on account of this fear.

(e) *Even the Czar (of Russia) shall at that hour be in a state of utmost distress.*

The prophecy was made on 15th April 1905. The Promised Messiah left this world on 26th May 1908. In 1914 events happened which led to the most terrible world-wide war of the history. Millions of people died, thousands of cities were reduced to rubble, many kings lost their crowns and their countries changed shape. But the most outstanding change in history came through the revolution in 1917 C.E. in Russia, when the Mighty CZAR

not only lost his crown but his head as well ; and the Romanoff Dynasty of absolute power ended after 304 years of rule.

The Turkish Empire, its Disintegration, and Rising like Phoenix from its Ashes

The great Turkish Empire which took its birth in 1258 C.E., and after the conquest of Constantinople by Sultan Muḥammad II, expanded step by step till most of South-Eastern Europe was under its control ; while its sway extended to the shores of Persian Gulf, the Indian ocean and the Red Sea, and to Egypt and Tripoli in Africa. Its naval fleet sailed in all its glory and power over the Mediterranean Sea.

But in the 18th century, signs of decadence began to appear. The control of its affairs passed into the hands of the self-seeking ministers. Russia was all the time pecking on the northern frontier ; and Christian nations had not yet quite forgotten the crusades or the conquest of Constantinople. They plotted and planned and before the 19th century was out, Turkey had lost most of its European possessions.

In the 1914-1918 World War, Turkey sided with Germany ; and after their defeat, the Allied powers dismembered the Turkish Empire in the East. Greece was given a free hand in Asia Minor. But long before that, in January 1904 C.E., the Promised Messiah had received a Divine Communication (published in *The Review of Religions*), in the following words :

“The Turks (called Rūm in olden days) shall be

defeated in the land nearby but after their defeat they shall overcome their foes.”

Turkey had accepted defeat in October 1918 C.E., but God had different plans. The presence of Greek Forces in their homeland at last roused the anger of the Turkish people. They got together and being organized by Mustafā Kamāl Pashā, they fought and drove the Greeks out of Asia Minor. In October 1928, a new Turkish Republic, headed by Mustafā Kamāl Pashā, with its capital at Ankara, came into being. They defied the European Powers and finally made them agree to their independence and the new republic. So came true the word of the Lord God.

Shastri's Prophecy turned out to be False

On the termination of the British Rule in India in 1947 C.E., the country was divided into two parts — Bharat and Pakistan. The Hindus of Bharat never forgave Pakistan and from the very start plotted to undo it.

The Promised Messiah was vouchsafed a vision on April 29, 1905 (*Al-Hakm* of 30th April 1905), which goes as follows :

“It was seven minutes to two in the night when I beheld in a vision that all of a sudden the earth began to quake. A severe shock was then felt. I said to the members of my family : Get up ; it is the earthquake ; and take Mubārak (his young son) also with you. In the same state of vision, a thought also came to me that the *prophecy uttered by Shastri turned out to be false.*”

The Promised Messiah also mentioned that in the vision he had received the Divine Communication. “I

shall come stealthily. With my armies I shall come at a time when no person would ever dream that such an event is about to take place”.

The Indian army, with all their might, invaded Pakistan, even without a declaration of war, *in the early hours* of September 6, 1965. The area between the border and the city of Lahore shook under the bombardment of enemy guns, and their armour and tanks relentlessly rolled on till they were stopped at the B. R. B. Canal a few miles away from the city, by the gallant troops of Pakistan, who though small in number and with fewer lethal weapons, fought like tigers to save their homes and hearth. But in India, the Prime Minister Shastri was announcing in the Indian Parliament, in unholy glee, that the Indian Forces had invaded Pakistan to punish them ; and he said boastfully that *after 24 hours he would tell them a very happy news (of the conquest of Lahore)*. The Indian Commander-in-Chief, General Choudhry was inviting his colleagues to be his guests at a cocktail party that evening (of 6th September) at the Gymkhana Club at Lahore.

It is now history, how the Indian Forces were badly mauled ; and finally the Security Council of the *United Nations*, stepped in with their resolution of cease-fire. Mr. Shastri, while making his statement on the cease-fire in the Indian Parliament, wept twice.

So again the mighty ‘forces’ of God intervened and triumphed and worsted the enemies of the Muslims and Islam.

CHAPTER V

EFFICACY OF PRAYER WITH SOME MIRACULOUS RESULTS

God Almighty addresses the Holy Prophet, saying :
“And when My servants ask thee concerning Me, surely
I am nigh. I answer the prayer of the suppliant when
he calls on Me, so they should hear My call and believe
in Me that they may walk in the right way” (2 : 186).

And again : “Or, Who answers the distressed one
when he calls upon Him and removes the evil ; and will
make you successors in the earth ...”. (27 : 62).

As Tennyson says in one of his poems : “More
things are wrought by prayer than this world dreams
of”, in fact the Promised Messiah had such firm faith in
the efficacy of prayer, that he had invited those who
doubt it, to come with sincere intentions to Qādiān and
remain with the Promised Messiah ; who would, by
God’s grace, soon convince them of the same and may
be, show them the results.

Below I relate some of the cases in which the
prayers of the Promised Messiah were not only answered
but also produced miraculous results :

(i) *The Miraculous Cure from a Deadly Ailment*

My father, Doctor Bashārat Aḥmad, when a student
in a school at Sialkot, first had a chance of seeing Ḥaḍrat
Mirzā Ṣāḥib in 1892 C.E. Later on my father entered the

Medical College at Lahore and having graduated as a full-fledged doctor, accepted Government service and went to East Africa where a new Railroad was being built. When he came back after a few years' service abroad, he was appointed on plague duty at Beās, near Amritsar. It was 1901 C.E. when the author was about two years old. Now I quote my father's own statement :

“My son, Mumtāz Aḥmad, aged two years, fell ill with Typhoid fever at Amritsar. The fever was high and his pulse had become erratic and the child was practically senseless. The attending physicians said that it would be another 3 to 4 weeks before there was any chance of recovery. At that time no efficacious medicine or injection was discovered for this terrible fever. In those days my wife read the book — *Barakāt-ud-Du'ā* (the Blessings of Prayer) by Ḥaḍrat Mirzā Ṣāḥib, where the doubters were invited to come to him to witness the efficacy of Prayer. My wife insisted that I should go to Qādiān without delay and beg Mirzā Ṣāḥib to pray for the recovery of the child. I, accompanied by a friend, left by a night train and reached Batāla railway station at midnight. Hiring a horse-carriage we reached Qādiān in the early hours of the morning ; and proceeding stumblingly in the dark streets of the town, finally reached the house and pushed at a closed door facing the street. The door flew open and we saw a venerable old man saying his prayers. My companion told me that that was Ḥaḍrat Mirzā Ṣāḥib himself. Just then Mirzā Ṣāḥib finished his *Tahajjud* prayer and directed us to go upstairs to the Mubārak Mosque where there was a rest room attached also. On entering the Mosque we saw

several people engaged in their prayers. We, however, repaired to the room and being tired, slept a little. When the call to the morning prayer was heard, we got up, performed ablution and went for prayers in congregation in which Ḥaḍrat Mirzā Ṣāhib participated. After the prayers, I espied Maulānā ‘Abdul Karīm whom I knew from Sialkot days. We greeted each other and learning of my reason for coming, he introduced me to Ḥaḍrat Mirzā Ṣāhib saying : “Sir, I am here presenting to you another good ‘soul’.” Later on Ḥaḍrat Mirzā Ṣāhib sent for me to his room and made me sit on the bed along with him. First of all I thought it best to tell him about certain doubts I had about his claim and the doctrines he preached. Mirzā Ṣāhib graciously explained all that to me so that I was satisfied ; and feeling that life is so uncertain, I decided to enter his *bai‘at* there and then. Then I remembered about the serious illness of my child, and informing Ḥaḍrat Mirzā Ṣāhib about it, begged him to pray for the recovery of my son. Mirzā Ṣāhib raised his hands, in which I joined, and prayed long and beseechingly. Then he said, *Inshā Allāh* (God willing) the child would be alright. I then took leave and returned home ; where I was agreeably surprised to find the child much better and the fever gone. My wife informed me that about the morning time on the day when Ḥaḍrat Mirzā Ṣāhib prayed, she, as a matter of routine, took the temperature and found it ‘normal’, which was entirely unexpected and unusual in the Typhoid case, and fearing some trouble, she sent for the attending physician. He came, examined and was puzzled to find the fever gone, temperature normal and pulse steady. The child had opened his eyes and was asking

for food. "But this is all against the normal state of things", propounded the physician. "Typhoid fever takes a certain course and time to become normal, and what has happened here is all abnormal". However, the child recovered complete health.

(ii) *Cure from a Fatal Illness*

The late Mirzā Jamāl al-Dīn reported that in 1897 C.E. he fell ill and was soon spitting blood. The physicians diagnosed it as tuberculosis and started treating him. But the disease galloped on, and becoming sad and hopeless he went to Qādiān and begged Ḥaḍrat Mirzā Ṣāhib to pray for his health. Soon thereafter, in the *Tahajjud* prayer, Ḥaḍrat Mirzā Ṣāhib was shown a small board on which was written : "On your intercession, his cure would be granted". Mirzā Ṣāhib later on saw in a dream that he had come to see him (Jamāl al-Dīn) and feeling his pulse said : "You seem to be alright now." Soon after the course of the terrible disease was arrested ; and before long Jamāl al-Dīn was hale and hearty.

(iii) *Kindness towards Non-Muslims*

Ḥaḍrat Mirzā Ṣāhib's kindness and compassion was not confined to his own followers or Muslims only. Even his non-Muslim friends benefited from it. An old acquaintance of Ḥaḍrat Mirzā Ṣāhib was an Ārya Samājist, Malāwa Mall by name, who lived in Qādiān. He was at one time struck with tuberculosis and his case became worse in spite of treatment, so that one night he saw in a dream that a poisonous snake had bitten him. On getting alarmed he came to Mirzā Ṣāhib and cried imploringly for the prayers to his recovery. Ḥaḍrat

Mirzā Şāhib took pity on him and prayed for him. He heard a voice saying: "We ordered: O Fire, be extinguished and become safe". So the fire of T.B. was extinguished and left safety behind, as Malāwa Mall recovered his health.

(iv) *Where the Writ of Fate is Changed*

'Abdur Raḥīm, the son of Nawāb Muḥammad 'Alī Khān of Maler Kotla who was a close friend and follower of Ḥaḍrat Mirzā Şāhib, fell very ill in Qādiān, and the physicians gave up all hope of recovery. Nawāb Şāhib approached Ḥaḍrat Mirzā Şāhib for special prayers for the recovery of his son. In the night time, when Mirzā Şāhib was busy praying, it was indicated to him from above that any prayer at that time was fruitless as it was fated that 'Abdur Raḥīm was to die. Then Ḥaḍrat Mirzā Şāhib, not losing hope, begged: "O Lord, if a mere prayer is not to be granted, then I intercede on his behalf, and beg that for my sake, grant the boy a further lease on life?" "In the heat of the moment I had blurted out these words", confessed Mirzā Şāhib later on, "but I felt I was disrespectful, and soon it was confirmed, as down came a majestic reprimand: "To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission" (The Qur'ān, 2: 255). Mirzā Şāhib felt very humble and penitent. A few minutes later came the permission: "You are permitted now to pray and intercede on his behalf", so Mirzā Şāhib prayed on beseechingly and he was shown a prescription to be given to the sick boy. This was done and the boy became well and lived on. But it was almost a case

where a dead man was restored to life ; and it is most probable that similar miracles reported to have been performed by Jesus Christ, were more or less of the same nature.

(v) *A Miraculous Cure*

‘Abdul Karīm, son of ‘Abdur Reḥmān, of Hyderabad Deccan (India) was a student in the School at Qādiān. As bad luck would have it he was bitten by a rabid dog. In those days, the Government had opened an hospital at Kasaulī (Simla Hills) to treat patients bitten by mad dogs, as by then a vaccine treatment against hydrophobia had been discovered and put in practice. ‘Abdul Karīm was sent to Kasaulī to take the full course of treatment. However, few days after his return to Qādiān, the symptoms of hydrophobia appeared. ‘Abdul Karīm became afraid of water and his state started becoming worse, and everybody thought that he would die soon. The heart of Ḥaḍrat Mirzā Ṣāḥib was touched at the fate of this poor student away from his home and his family. An urgent telegram was sent about his case to the Hospital at Kasaulī, and the reply came : “Sorry, nothing can be done for ‘Abdul Karīm.” Then out of sheer compassion for this unfortunate boy, Ḥaḍrat Mirzā Ṣāḥib prayed for the recovery of this poor boy, with a feeling and intentness as he had seldom done before. He felt as if Allah’s permission to grant further life to the doomed boy was being granted ; and so the *miracle* happened again. The following day the boy instead of being afraid of water, actually asked for water, some of which he drank, and with the rest performed his ablution and said his prayers. He slept the whole of the

following night. Here again through Divine information, a prescription (of certain medicines) was shown to Ḥaḍrat Mirzā Ṣāhib. The same was prepared and given to the boy, till he was quite well again. Here was another 'sign' of God, and a virtually 'dead' person was given his life through the prayers of the Promised Messiah.

(vi) *A Cure where Mirzā Ṣāhib's Position was at Stake*

As a warning to the unbelievers and as a punishment to his virulent enemies, Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāhib, predicted about the outbreak of plague in the country, in the year 1902. At the same time he proclaimed that the Almighty God had promised protection from plague to him and all those who happened to reside within the confines of his house, except those who were unmindful of the Divine Commandments and did not bow their heads to Allah. Ḥaḍrat Mirzā Ṣāhib sent for all his near and dear ones and his companions and disciples in Qādiān, and accommodated them within the four walls of his house. Some couples had only a room to live in, but all were at peace and contented.

Ḥaḍrat Maulānā Muḥammad 'Alī, a bosom companion of the Promised Messiah, and who later on became the first President and Amir of the Ahmadiyyah Anjuman Iṣhā'at-i-Islam Lahore, was also given a room to live in. It happened that one day he fell ill with a high fever and there were indications that he might have contracted plague. Being humble in mind he feared that he was not pious enough to merit Allah's promised protection. So he sent for Muftī Muḥammad Ṣādiq, a friend of his, and began dictating to him his last will. In the meantime Ḥaḍrat Mirzā Ṣāhib heard of his illness

and came forthwith to enquire about it. Maulānā Ṣāhib told him about the high fever and his fear about contraction of plague. On this Ḥaḍrat Mirzā Ṣāhib exclaimed with vehemence — “If you have contracted plague, then I am false in my professions, and all my claim that I receive Divine revelation is a fake.” He then put his fingers on the wrist of Maulānā Ṣāhib to feel his pulse. When lo and behold ! all signs of fever and the disease had disappeared, and the body had become cool and normal, when barely a few minutes before it was burning with high fever.

Similarly the brother-in-law of Ḥaḍrat Mirzā Ṣāhib, Mīr Ishāq by name, fell ill with high fever and swellings appeared in his groins, which are an indication of plague. Suspecting some want of faith not only in the heart of the patient but also his parents, Ḥaḍrat Mirzā Ṣāhib warned them to beg forgiveness of Allah and pray to Him. He himself prayed to Allah that if that man did get plague and died of it, then his enemies would rejoice and that would damage his Mission. Again a miraculous cure resulted and all was well.

(vii) *When God Wills, Anything can Happen*

It was the summer of 1884 C.E. the 27th day of Ramaḍān and the day was a Friday. After the morning prayer, Ḥaḍrat Mirzā Ṣāhib was resting on a *charpai* (a bare cot) in a room adjoining the Mubāarak Mosque. Maulvī ‘Abdullāh Sinaurī was also in the room busy pressing and massaging the legs and feet of Mirzā Ṣāhib. The Promised Messiah had just dozed off when in a clear vision he saw himself in a vast and clean room,

where on a bedstead a respectable person was sitting. He felt in his heart that the person with the commanding appearance was God Himself, and that he (Mirzā Şāhib) was His court clerk. Mirzā Şāhib then bowed to present the case-file of the quarrel between him and the opponents of Islam, to the Great Judge Who in turn, out of kindness, pulled Mirzā Şāhib and made him sit by His side on the bedstead. The Divine Person then read the papers in the case-file and dipped His pen in the red ink to put His signature on the papers. He, however, shook the pen to get rid of the excess ink on it, when several red drops from the ink on the pen, fell on the shirt of Mirzā Şāhib. He then woke up, and Maulvī ‘Abdullāh Sinaurī began to shout that all of a sudden he had spotted some red drops on the shirt of Ḥaḍrat Mirzā Şāhib. On touching them he felt that they were still wet ; and when he examined his own apparel he found similar wet red ink spots on his white muslin cap as well. But wherefrom had the spots come ? Ḥaḍrat Mirzā Şāhib then told him as to what had happened.

The Promised Messiah explained later that he was in these days carrying on a debate and discussion with the Ārya Samāj sect of the Hindus, who declared that *God could not create anything material or substantial from nothingness*. So God Almighty, to belie their contention and to make us strong in our faith, had demonstrated this miracle.

Maulvī ‘Abdullāh Sinaurī begged Ḥaḍrat Mirzā Şāhib to give him that particular shirt so that he could proudly show it to others. Mirzā Şāhib acceded to his request

but with the proviso that the said shirt was to be buried with the body of Maulvī ‘Abdullāh Sinaurī when he died; and that was done. The Promised Messiah did not like the idea of this particular shirt being revered as a sacred relic by the future generations.

(viii) *A Revealed Sermon*

Ḥaḍrat Mirzā Ṣāḥib’s opponents ridiculed his knowledge of Arabic language. Previously Mirzā Ṣāḥib could not fluently speak or write with ease in the Arabic language. He, however, felt the need of gaining this command and prayed to Allah, and he was given *special knowledge* of the Arabic language.

On 11th April 1900 C.E. fell the Festival of Eid-ul-Aḍḥa, when Ḥaḍrat Mirzā Ṣāḥib was Divinely directed to give an extempore Sermon after the Eid prayer in the Aqsā Mosque in Qādiān. It was so arranged; and Maulānā Noor al-Dīn and Maulānā ‘Abdul Karīm were deputed to write it down. Ḥaḍrat Mirzā Ṣāḥib started the sermon in Arabic, and he explained later, the written words of the Sermon would appear before his eyes and would slide forward like a tape. The subject-matter of the Sermon was ‘Sacrifice’. When the Sermon was over, its Urdu translation was read out to the audience. The original was later on published under the title *Khutba-i-Ilhāmīyah* (The Revealed Sermon).

CHAPTER VI

ANECDOTES ABOUT THE PROMISED MESSIAH

It is a famous saying that — *By their fruits ye shall judge them*; and a French saying goes that — “A man is no hero to his *valet de chambre* (personal valet)”. So if the wife, family and bosom friends of a person speak highly and praisingly of the habits, talks and doings and his nice treatment of those with whom he comes in contact daily, then one can accept that man as a veritable paragon of virtues. It is my aim to give the readers a glimpse into this phase of the life of the *Mujadaid* of the Age. There are numerous anecdotes about Ḥaḍrat Mirzā Ṣāhib, but I have picked a few to give a general idea of the character, talks, morals, habits and dealings of this great man.

(1) My father (Doctor Baṣhārat Aḥmad) related :

(i) I had entered the *bai‘at* of Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāhib in February 1902. In 1904 or 1905 C.E., I saw in a dream that Ḥaḍrat Mirzā Ṣāhib had come to see me and smilingly informed me : “In the heaven, they have already given you the title of *Muharrar-e-Mujaddid-i-Hind* (the scribe of the *Mujaddid* in India). I did not then quite understand as to what it signified. However, in 1940 (35 years after the above dream, and 32 years after the death of the *Mujaddid*) God granted me the ability, knowledge and perseverance to collect the

material and write a comprehensive and accurate biography of the *Mujaddid*, entitled *Mujaddid-i-A'zam* (*The Great Mujaddid*) in three volumes, which was acclaimed as the standard biography of Ḥaḍrat Mirzā Ghulām Aḥmad Ṣāḥib. So the dream came true.

(ii) In 1906 C.E., I took long leave (being a physician and surgeon in the Government Provincial Medical Service) and decided to go with my family to Qādiān and spend the time in the company of the *Mujaddid*. It was the rainy season in summer and the eleven miles kachha (unpaved) road from Batāla railway station to Qādiān used to become a channel of mud and water. I had informed Ḥaḍrat Mirzā Ṣāḥib about the time of my arrival and he had very kindly sent his own *behlī* (a commodious wooden carriage pulled by two bullocks) to Batāla for our use. We started from Batāla at about 5 p.m. and the road being in wretched condition, the bullocks made very slow progress as the *behlī* used to get stuck in the mud off and on. We reached Qādiān at about 11 p.m. which was long past dinner time and it was raining continuously. Ḥaḍrat Ṣāḥib had arranged to accommodate us in *Dār-ul-Barakāt*, the best quarter available. Ḥaḍrat Ṣāḥib was himself supervising the arrangements with a lantern (there were no electric lights then) in his hand. The food was soon brought for the elder members of the family, but there were a few very young children whose main food was the milk which had not been supplied till then. I quietly slipped away to the milk seller's shop in the bazaar to fetch milk. Just then I saw to my consternation that the last of the milk, a quart or so, was bought by another man who had come

before me. In a dejected mood I returned to my quarter and told my wife as to what had happened. Soon there was a knock at the door and on opening it we saw an old maid-servant of Ḥaḍrat Ṣāhib, standing there with milk in a pot and a cup full of sugar. The poor woman was drenched in rain and hastened to come inside ; and handing over the articles informed us that Ḥaḍrat Ṣāhib had just managed to secure the last available supply of milk for the young children. The great and kind host had anticipated me.

(iii) My wife wasn't keeping good health in those days, and so could not attend the congregational prayers specially arranged by the wife of Ḥaḍrat Ṣāhib for the benefit of the visiting ladies. When my wife recovered somewhat, she went to pay a call on the lady of the house, and apologized for her not coming frequently as she was indisposed. Ḥaḍrat Ṣāhib happened to be sitting nearby. The lady of the house, on hearing my wife, observed : "If you were not keeping good health then your coming to Qādiān has not been of any benefit to you". Ḥaḍrat Ṣāhib overheard this remark and forthwith said : "The deeds are to be judged by the intentions of the doer (as the Holy Prophet had said). She (my wife) had come with the intention of learning the religion and partaking in the devotional exercises. Sickness is with everybody and it incapacitates a person, who is then excused. Allah sees what is in her (my wife's) heart and would compensate her rightly in all His mercy and forgiveness". My wife, who was otherwise feeling dejected, at once felt cheerful on hearing what the great seer had said. She not only became more convinced in

her belief in the truthfulness of the claim of this man of God ; but later on prevailed upon her other relatives to come to the same viewpoint.

(2) Chaudhrī Muḥammad Ismā'īl, a Government Revenue Officer, was a devoted follower of the Promised Messiah and would avail of every opportunity to go to Qādiān and spend the time in the company of Ḥaḍrat Mirzā Ṣāḥib. He had many anecdotes to relate, of which a few are given below :

(i) I had not done well in my bachelor of arts final university examination, and was in Qādiān when I learnt that I had failed in the examination. Ḥaḍrat Mirzā Ṣāḥib heard of it and sympathised. He said : "I do not as a rule pray for worldly good or favours, but I will certainly pray for your success in the next year's examination". When the time came, I made a mess of my English papers, and was so disgusted and disappointed that I dared not go to my home or to Qādiān. However, I wrote to Ḥaḍrat Mirzā Ṣāḥib to pray for my success. After some days my letter was sent back to me with the remark (in Mirzā Ṣāḥib's writing) on the margin : "I have prayed for Mohammad Ismail and he will, *Inshā Aliāh* (God willing) meet with success this time." I had informed my class-mates about the mess I had made in the examination, yet I showed them this particular letter with Ḥaḍrat Ṣāḥib's remarks. They of course scoffed, but I made it a sign of the truthfulness of the *Mujaddid* and particularly impressed this on the mind of my friend — 'Abdur Raḥīm by name. When the result was announced, then lo and behold ! *I had passed*. On seeing this my friend 'Abdur Raḥīm at once wrote to the

Promised Messiah, mentioning this fact ; and accepted *bai'at*.

(ii) Ḥaḍrat Mirzā Ṣāhib used to sit in the Mubārak Mosque after the *Maghrib* (evening) prayer and conversed with friends and followers right up to the '*Ishā*' (Night) prayer. Whenever I was in Qādiān I used to press and massage the legs and feet of Ḥaḍrat Ṣāhib. One day I heard Maulānā Noor al-Dīn make an observation that whenever the Holy Prophet used to sit in a gathering of people, he used to recite — *Subhān Allāh*. (All Glory be to Allah Who is Pure) in a whisper or low voice frequently. It was a sort of prayer to escape any base contact from the people present. It entered my mind (of the narrator) that I had not *heard* Ḥaḍrat Mirzā Ṣāhib expressing the same way. That night, when I was massaging his legs, Ḥaḍrat Mirzā Ṣāhib, all of a sudden, recited *Subhān Allāh* loudly three times. I was startled to say the least, and felt ashamed of entertaining any doubt that Ḥaḍrat Mirzā Ṣāhib had failed to follow in the footsteps of the Holy Prophet.

Two others of my friends once went for a walk with Ḥaḍrat Mirzā Ṣāhib, and one of them thought of three questions, about the doctrines of Islam, in his mind and wished that Ḥaḍrat Ṣāhib would explain the same to them ; thereby testing if the *Mujaddid* could read his mind. As it happened, during that walk, Ḥaḍrat Ṣāhib started discoursing on those very questions. The tester was elated and confessed to Ḥaḍrat Ṣāhib as to what he had done. This annoyed Mirzā Ṣāhib who forbade them to try such tests in future. Only God is All-Knowing,

he said. Further, if the test did not succeed, then it might lead them astray.

Once during the morning walk, a friend presented a bundle of *miswāk* (a short piece of green stick used for brushing teeth) freshly cut from the branch of an acacia tree, to Mirzā Şāhib, who was pleased but asked if it was cut with the permission of the owner of the tree? Since it was not, he directed the donor to return the sticks, with apologies, to the owner forthwith.

(iii) In the early days when there were not too many guests, the Promised Messiah used to take his evening meals along with his guests in the Mubārak Mosque. Ḥaḍrat Şāhib would sometimes rise himself and go inside his house and bring back fresh and hot *chapāties* (wheat bread), or bring some bottle of pickles or jam to add zest to the meal. Once in an evening meal, Maulānā Noor al-Dīn, Maulānā ‘Abdul Karīm, Maulānā Muḥammad ‘Alī and some other noted guests were sitting near Mirzā Şāhib, and I was sitting some ten guests away. Just then some *Kabābs* (fried pieces of meat) were brought in and Mirzā Şāhib distributed one each and saved one for himself. Just then an evil thought entered my mind that Ḥaḍrat Mirzā Şāhib had favoured his noted and well-to-do guests and had overlooked the poor ones, in the distribution of the savoury meat. Ḥaḍrat Mirzā Şāhib rose forthwith with the meat savoury (his own share) in his hand and passing all the intermediate guests, laid the meat savoury on my *chapāti* quietly and went back to his seat. I felt ashamed of my doubt again and could not raise my eyes.

Once Ḥaḍrat Mirzā Şāhib had appealed for donations to run the Guest House at Qādiān. He asked : "Who is my helper in the way of Allah ?" I had only five rupees in my pocket and a whole lot of urgent expenses facing me. But I gave rupees five to the fund, and trusted in God. A few days later I received rupees one hundred from a source I never could have imagined or expected. Any way my needs were served. I assure you that all my life, financial troubles never bothered me again.

(3) There was one poor school teacher — Maulvī Maḥmūd-ul-Ḥasan by name, in Patiāla, who had a small monthly salary and a big family. He was, as a result, undernourished and looked weak. He nevertheless came to Qādiān to visit Ḥaḍrat Mirzā Şāhib. After some days he came to ask Mirzā Şāhib's permission to go back home as he was then suffering from cold and cough ; and his lungs being weak, he feared lest he should contract some more serious disease. Ḥaḍrat Mirzā Şāhib asked him to stay as he would like to treat him. Ḥaḍrat Şāhib sent for the manager of Guest House and ordered him to prepare chicken soup daily for the guest in question. Maḥmūd-ul-Ḥasan's trouble was due to under-nourishment ; so in a fortnight he was hale and hearty and went home a healthy and changed man.

(4) Ḥaḍrat Mirzā Şāhib was so unassuming and good-natured that he would give pleasant surprises to his followers :

(i) Once Muftī Muḥammad Şādiq, a learned follower of his, was sent by Ḥaḍrat Mirzā Şāhib on a mission out

of Qādiān. For the journey, some food was brought for Muftī Ṣāhib, but it was not wrapped in cloth or in a carrier for the journey. The time to go was short, so Ḥaḍrat Mirzā Ṣāhib tore off half a yard of muslin cloth from the end of his turban and wrapping the *chapāties* and meat etc., in that piece of cloth gave it to Muftī Ṣāhib and bade him good-bye.

(ii) Once there was a rush of guests and all the cots available were used up. Late at night another guest arrived. Ḥaḍrat Mirzā Ṣāhib asked the guest to wait and that he would go to make arrangements for his bedding etc. Some time passed and the guest suspecting that Mirzā Ṣāhib had probably forgotten, opened the side room and looked into the next room. What he saw surprised him and affected him profoundly; for there was one servant weaving a cross-work of jute strings across an empty frame of a wooden cot, while Mirzā Ṣāhib was standing nearby holding an earthenware lamp in his hand. Could a host himself do any better to accommodate his guest?

(iii) Once the baby daughter of Ḥaḍrat Mirzā Ṣāhib fell ill and was being treated by the physicians. However, late that night, Maulānā Muḥammad Aḥsan Amrohī who lived in a room in Mirzā Ṣāhib's house, heard somebody knocking at his door. He asked as to who was knocking. Back came the reply: "Ḡhulām Aḥmad." Maulānā Ṣāhib recognized Ḥaḍrat Mirzā Ṣāhib's voice and at once got up and opening the door, asked anxiously as to what was the matter? He protested against Mirzā Ṣāhib coming personally to him when he could have been easily sent for. But Ḥaḍrat Mirzā Ṣāhib said:

“The condition of the sick baby is not encouraging, so he was praying for her, but had come to request Maulvī Şāhib also to pray for her. Perhaps his prayer may be accepted. Maulānā Şāhib, with tears in his eyes, did pray as requested. But the Will of the Lord was done ; the baby was fated to die.

(iv) Ḥaḍrat Mirzā Şāhib was a very generous and kind-hearted man. Whenever he came to know that some one of his friends was hard up and had a big family and winter season was approaching, he would quietly go to his friend’s house, when nobody was around, and leave a sum of money tied in a piece of cloth there, with a chit that the money was a little help and gift from him.

(v) When Dr. Mirzā Ya‘qūb Beg, a bosom friend of Ḥaḍrat Mirzā Şāhib, passed his final medical examination and became a full-fledged physician and surgeon, then Ḥaḍrat Mirzā Şāhib gave some words of advice to him : “God has vouchsafed this knowledge of medicine to you so that you may serve His creatures. When treating a person, your heart and mind must not make any distinction between the rich and poor, Muslim or non-Muslim, friend or foe. It is the bounden duty of a physician to treat them all alike.” Those people who had an opportunity of knowing and coming into contact with Dr. Mirzā Ya‘qūb Beg, while he was practising in Lahore, soon knew that he was following the golden advice of his Master faithfully and conscientiously.

(vi) Once there was a meeting of the Temperance Society, in Ludhiana. The Secretary of the Society approached Ḥaḍrat Mirzā Şāhib, who happened to be in

the city, to come and address the meeting on the evils of drinking, but not to mention any religious connection to the same. Ḥaḍrat Mirzā Ṣāhib refused saying : “To speak of Temperance and not to mention the name of the Holy Prophet Muhammad, on whose one order of prohibition the drinking habits of a whole nation changed overnight (so to speak), is inconceivable to me.”

5. (i) In 1892 C.E., Ḥaḍrat Mirzā Ṣāhib visited Lahore. During his stay all sorts of people, both Muslims and non-Muslims paid visits to him. The two brothers — Mirzā Ya‘qūb Beg and Mirzā Ayūb Beg, had both entered the *bai‘at* (or pledge of fealty) of the Promised Messiah on that occasion. It is related by Mirzā Ya‘qūb Beg that one day he was sitting in a gathering of people, attending Ḥaḍrat Mirzā Ṣāhib, when an uncouth person entered the courtyard and forthwith started abusing Ḥaḍrat Mirzā Ṣāhib in foul language and hurled curses and imprecations on him. Ḥaḍrat Mirzā Ṣāhib sat there quietly and listened to him. When some followers of his rose up to throw the man out, he forbade them to do so. That man finally got exhausted and fell silent of himself. Then Ḥaḍrat Mirzā Ṣāhib addressed him saying : “Brother, go ahead and say whatever you want to say,” and Mirzā Ṣāhib was not at all looking upset or aggrieved. On hearing Ḥaḍrat Mirzā Ṣāhib, that person felt greatly ashamed, and soon started crying over what he had done. Then he came near and fell at the feet of the Promised Messiah and begged his forgiveness for his impertinence and vile behaviour. He confessed that he had not till then recognized the worth and high status of the Promised Messiah. In his

ignorance he had committed the folly and now was thoroughly penitent and begged his pardon.

A respectable Hindu gentleman sitting in the gathering remarked : "We had read in the books about the humility and forbearance of Jesus Christ, but to-day we have seen it in the person of the Promised Messīah. This man would not die an unsuccessful person ; and he would win a world-wide following".

(ii) Mirzā Ya'qūb Beg related : "I was in Qādiān in the summer season. One hot day at noon time I entered the chamber of Ḥaḍrat Mirzā Ṣāhib who at that time had gone out for some work, and I was alone in the room. I was feeling hot and listless (there were no electric fans then) and seeing the inviting bed of Mirzā Ṣāhib, lied down on it to rest for a while till Mirzā Ṣāhib came back. But soon I dozed off to sleep and don't know how long I slept. When I did wake up I was shocked to see that Ḥaḍrat Mirzā Ṣāhib had come back, I don't know when, and without waking me, he lied down on the *darrī* (a sort of carpet woven from cotton) and had gone to sleep on the floor. Now I was careful so as not to wake him ; and felt thoroughly ashamed of myself."

(iii) Ḥaḍrat Mirzā Ṣāhib's kindness extended even to the animals and birds. After finishing his meals he would make pieces of the bread left behind into small bits and then sprinkle them in a corner of the courtyard where sparrows and crows made a feast of them.

Once he espied his son Maḥmūd Aḥmad, laying a trap to snare household sparrows. Ḥaḍrat Mirzā Ṣāhib stopped him saying : "My son, the household sparrows

are in a way, your guests, and so must not be caught and eaten.”

On another day he found the boys had barricaded a stray dog in a compound and were beating it out of boyish fun. Ḥaḍrat Mirzā Ṣāḥib at once had that sordid ‘game’ stopped and let the dog go free. He reprimanded the boys and enjoined them to be kind to God’s creatures, if they wanted God to be kind to them.

(iv) Ṣāḥibzāda Mubārak Aḥmad was the fourth son of Ḥaḍrat Mirzā Ṣāḥib, from his second wife. Ḥaḍrat Mirzā Ṣāḥib had been given Divine information about the coming of a ‘son’, who would be exalted in the eyes of Allah and would be a Reformer of his times, and was thus given the title of a *Muṣliḥ M.nu’ood* (the Promised Reformer); and one of his signs was that ‘he would convert three into four.’ This matter would be discussed later on, but here it may suffice to say that Ḥaḍrat Mirzā Ṣāḥib, through erroneous interpretation (to which any chosen person is liable) considered Mubārak Aḥmad as that particular son. He loved the boy who was nice looking, quiet and well-behaved and liked by all. However, Allah had ordained otherwise. This boy, born on 14th June 1899, fell ill on 21st August 1907. During the illness the boy wanted to eat ice cream which was prohibited by the physician. However, somebody gave a piece of ice to Mirzā Ṣāḥib and suggested that he should give it to his sick son, saying that *it is ice cream*. But all that Mirzā Ṣāḥib said was: “Mubārak, you *take it for ice cream*”. He would not deceive or tell a lie to his son. The boy became well this time, but Ḥaḍrat Mirzā Ṣāḥib received Divine indications that the boy

would not survive, and that another gracious child would be given to him.

On 16th September 1907, Mubārak Aḥmad fell ill again and died. As soon as the boy was buried, Ḥaḍrat Mirzā Ṣāhib got busy with his religious work again and set a remarkable example of patience and submission to the will of God.

That another promised 'child', did not come to Ḥaḍrat Mirzā Ṣāhib during his lifetime. What was exactly meant by 'child' would be explained later in this book.

CHAPTER VII

MUŞLIḤ MAU'OOD (THE PROMISED REFORMER)

Since the Religion of Islam is universal and good for all times to come, and is destined to prevail (by the force of its beauty and appeal to human nature) over all the other religions ; so in that connection the Promised Messiah made certain prophecies, giving a glimpse of the coming events, as intimated to him by Divine communication.

As far back as 1886 C.E., Ḥaḍrat Mirzā Şāḥib was given the glad tidings by Allah that a 'grand' and virtuous son would be given to him in the future. He would establish the truth and the great virtue of the Faith of Islam as if God Himself had descended to help him ; and full victory would come through him. (*Tazkirah* — p. 696). One important sign attached to his coming would be that : "*He will convert three into four*". Ḥaḍrat Mirzā Şāḥib interpreted it to mean that he will be the fourth son. So when the fourth son Mubārak Aḥmad was born, Ḥaḍrat Mirzā Şāḥib took him to be the *promised* son ; but it was proved wrong when the boy died.

It may be noted here that in *revelations* from God, there is sometimes an undetermined factor which may be interpreted by the receiver in an incorrect way. It is only human and not derogatory to the position of the

receiver in any way. Even the Holy Prophet, on the basis of a dream, started on a pilgrimage to Mecca but was stopped at *Hudaibiyyah* and finally had to come the following year to fulfil it ; but God says that the dream of the Holy Prophet came true (The Qurān, 48 : 27). Then again the Holy Prophet saw in a dream that he had migrated (from Mecca) to a place covered with verdure. He took it to be Yamāma, but it turned out to be Medina.

In the case of Ḥaḍrat Mirzā Ṣāhib, after the death of his fourth son Mubārak Aḥmad, he received another Divine communication saying : “We give the glad tiding of a praiseworthy son, who will come in place of Mubārak”. But Ḥaḍrat Mirzā Ṣāhib had no further son during his lifetime. So apparently some other interpretation has to be given to God’s words. When we turn to some other *ilhāms* of Ḥaḍrat Mirzā Ṣāhib we feel that they do point to some other solution, as for instance :

(i) “God’s order has come, so you should not make haste to interpret it” (*Tazkirah* — pp. 448-49).

(ii) “You shall see (figuratively speaking) the distant (still to come) descendants” (*Tazkirah* — p. 390).

(iii) “O thou pride of the *rasūls* (those sent ones of God) your nearness to God has become known. You shall come late in future and through a distant and long way”.

(iv) “You should count or fix the time of this event (the coming of *Muṣliḥ Mau’ood*) at the beginning of the 3rd century (A.H.) from now”.

(v) Ṣāhibzādah Sirāj-ul-Haq, a close follower of the Promised Messiah, writes in his book — *Tazkirah tul-Mahdī* (as quoted on p. 799 of *Tazkirah*) that the Promised Messiah once said : “God has informed me that a day would come when there would be a serious ‘split’ among the members of our Movement ; and the mischief makers and the slaves of their evil wishes and intentions would be made known and form a distinct group. Then God would eliminate those who deserve to be cut down, and the split amongst my followers would be mended and put right. Then there will be a great upheaval in the world. All rulers and kingdoms would rise against one another and blood will flow like water all over the world which will face a great destruction. The venue of these events will be the region of Syria and Palestine.

It would be the time when my ‘son’ (*Muṣliḥ Mau'ood*) would make an appearance, as it is linked with these world upheavals. After it (when the people, having suffered, would be more prone to listen to reason and truth) the Ahmadiyya Movement in Islam would make progress and spread all over. Many rulers of states would join our Movement.”

In this connection, the Promised Messiah has also written in his book—*Tazkirah al-Shahādatain* (pp. 64-65) :

“..... God will one day give this Movement tremendous boost and will honour it. Those who want to destroy it will be annihilated. However first, our opponents alive today (about 1903) will die ; then their children will also die ; and none of them would witness the descent of Jesus (son of Mary) from heaven. Then

God will put disappointment and despair in their hearts, thinking that the period of the upholding and ascendancy of Cross (*i.e.* Christian propaganda and evangelization) is gone, and world is in another mood, but Jesus (son of Mary) has not descended from heaven yet ?

Then the thoughtful and intelligent people would get disgusted from this doctrine. And the third century (A.H.) from now would not have come to the end, when having become disgusted and disappointed about the second advent of Jesus Christ, both Muslims and Christians, would turn their attention to what we had been telling the world all along. Then Islam would be the popular and prevailing religion till the day of Resurrection."

It would be clear from the above that the "Promised Reformer" would be the *Mujaddid of the Sixteenth Century* A.H. He may not be in the direct line of descent of Ḥaḍrat Mirzā Ṣāḥib. For in religious and Islamic parlance, a *physical* son holds no importance as such, for he may not be truly righteous. The *true son* of a religious leader is one who is the most righteous and observant of all the covenants of God and His Prophet. So it could be that the 'Promised Reformer' may not be the lineal descendant of Ḥaḍrat Mirzā Ṣāḥib, but may be his great admirer and follower.

CHAPTER VIII

THE PASSING AWAY OF THE PROMISED MESSIAH

The Promised Messiah was in the 74th year of his age. He had some bodily ailments which troubled him off and on. On 26th April 1908, he received an *ilhām* saying: "Do not feel secure from the tricks of time". On 27th April 1908, he along with his wife left for Lahore. On reaching Lahore he received another *ilhām* saying: "Do not put faith in the transitory life". He had other *ilhāms* saying: "Will we die in Mecca (signifying Qādiān) or in Medina (signifying Lahore) and 'The Shock of Separation'."

He stayed in the house of his dear friend — Dr. Syed Muḥammad Ḥussain Shāh in Ahmadiyyah Buildings about whom and his other companions in Lahore, had come a Divine tiding: "In Lahore live our holy members (of the Movement)". Many prominent people of Lahore came to see him and to interview him as well. Noted among those were some gentlewomen belonging to the Sanātan Dharam Sect of the Hindus. They had heard that Ḥaḍrat Mirzā Ṣāḥib had also claimed to be 'Krishna' — a successor to Lord Krishna, a great Prophet of the Hindus in ancient times. These ladies wanted to have a '*darshan*' of Mirzā Ṣāḥib and make obeisance to him. He gave them an audience, and

impressed upon them the unity of God and to pray to Him only and showed them how to do it. They fanned him (with a handworked fan) to show their respect for him.

On 25th May, 1908 Mirzā Ṣāhib suffered a severe attack of diarrhoea which weakened him greatly. The best of treatment was made available, but no relief was visible. In the early hours of the morning of 26th May 1908, he had another attack of the disease which made his pulse very weak and erratic. At 10-15 a.m. on Tuesday the 26th May 1908, the great Soldier of Islam left for his heavenly abode.

The necessary funeral arrangements were made and a huge congregation of his followers as well as his admirers among Muslims attended the funeral prayers (*namāz-i-janāza*). A special railway carriage was arranged in which the wooden coffin along with huge quantity of ice was placed. The train left for Batāla in the evening where it reached at 10 p.m. Here the body was taken out of the wooden coffin and placed on a *charpai* and carried on the shoulders of hundreds of his followers. On 27th May 1908, at 8 a.m. the body was placed in the garden of Ḥaḍrat Mirzā Ṣāhib where the *Bahishtī Maqbara* (the cemetery of the blessed ones of God) is located. There again the funeral prayer was offered by thousands of the followers present, and was led by the venerable Maulānā Noor al-Dīn, who had already been unanimously elected to be the first Successor of the Promised Messiah and Head of Ahmadiyyah Movement.

On his grave, later on, a headstone was fixed with the epitaph :

“Janāb Mirzā Ghulām Aḥmad Ṣāhib Qādiānī, Raees of Qādiān, the Promised Messiah and *Mujaddid* of 14th Century (A.H.), died on 26th May 1908”. (May his soul rest in peace !)

What Happened Afterwards

As mentioned earlier Maulānā Noor al-Dīn was elected as the first successor to the Promised Messiah. Maulānā Ṣāhib was a very able and learned man not only in his profession of a *ḥakīm* (a physician who uses eastern method of treatment of human ailments and prescribes indigenous medicines) but also in the religious lore. He faithfully followed all that he had learnt from Ḥaḍrat Mirzā Ṣāhib in the management of the affairs of the Ahmadiyya Movement. He let the Sadr Anjuman Ahmadiyya (the Central Executive Committee) at Qādiān, of which he was the President, run the day to day working of the organization. He himself was busy not only in his professional work but also in holding regular discourses in the teaching of the Holy Qur’ān and Ḥadīth and jurisprudence.

In his time, the Ahmadiyya Community earned a good name and reputation. The well ordered religious and secular way of life in the institutions of the Anjuman at Qādiān, and its beliefs and activities as proclaimed all over the country by gifted speakers like *Khwājah* Kamāl al-Dīn and others, earned a well-deserved goodwill of the Muslim public. So much so, that in a lecture delivered at Aligarh in 1911 C.E., the late Dr. Muḥammad Iqbāl, the national poet of the Muslims of Indo-Pak, remarked : “In modern times, if any of you wants to see

an orthodox Islamic way of life, then he should go to Qādiān". Dr. Iqbal's own son, Aftab Iqbal, was sent to the school at Qādiān. The efforts of the Ahmadiyya Community to carry the banner of Islam to the Western countries, like the Muslim Mission at Woking (U. K.), established by Khwājah Kamāl al-Dīn, was attracting attention and interest of the English people, and so was appreciated by the Muslims all over the world. Well-intentioned people and the intelligentsia were attracted to the Ahmadiyya way of thinking; especially as their preachers managed to route non-Muslim detractors of Islam in all religious debates.

The Devil, however, could not wait on the sideline any longer, and started getting busy by putting evil and selfish thoughts into the minds of certain people within the Ahmadiyya Community. The eldest son (from the second wife) of Ḥaḍrat Mirzā Ṣāhib, Mirzā Maḥmūd Aḥmad by name, who was also a member of the Sadr Anjuman Ahmadiyya, started thinking as to why he could not manoeuvre to become the next 'head' of the community. He organised a party of his own, 'Ansār Ullāh' by name, and started propaganda to gain supporters for his claim. That in itself would not have been so bad, but being ambitious and scheming he wanted to be a *caliph* with absolute powers. Ḥaḍrat Mirzā Ṣāhib considered himself a *caliph* (in the sense of a successor) of the great Prophet Muhammad (on whom be peace). Since there could not be a *caliph* to a *caliph*, so Mirzā Maḥmūd Aḥmad thought of a stratagem and that was to promote Ḥaḍrat Mirzā Ṣāhib to be a *real prophet* whose successors could be caliphs (*Khalifās*) holding immense prestige and power. But there was a snag in this scheme. As the deniers

of a 'real prophet' are considered *Kāfirs* (unbelievers), so any Muslim who does not accept Mirzā Ṣāhib as such, would go outside the pale of Islam. But the ambitious Mirzā Maḥmūd Aḥmad Ṣāhib could not be deterred by such snags. In the first half of the year 1911 C.E., he came out with an article under his pen in his monthly magazine — *Tashhīz-ul-Azhān* that if any Muslim does not believe in the claims of Ḥaḍrat Mirzā Ghulām Aḥmad, even if he is a good Muslim otherwise, becomes *Kāfir*. In other words Ḥaḍrat Mirzā Ṣāhib was given out to be a *real prophet*.

The fat was now in the fire and there were serious differences of opinion, and bad blood was created between friends. Maulānā Muḥammad 'Alī, who was then the Secretary of the Sadr Anjuman Ahmadiyyah and had also started on the English translation of the Holy Qur'ān with commentary, as well as *Khwājah Kamāl al-Dīn* and their several friends and members of the community, were deadly against the new move. They regarded all those who recited the Muslim Kalima — *Lā ilāha illa Allāh Muḥammadur Rasūl Allāh*, (there is no God but Allah and Muḥammad is His Messenger (to be a Muslim. As to Ḥaḍrat Mirzā Ṣāhib, they considered him to be a *Mujaddid*, the Promised Messiah and Maḥdī of the Age, and *not a claimant of real prophethood*. Ḥaḍrat Maulānā Noor al-Dīn, the head of the community, also favoured this view ; but he was of so forbearing a nature that he did not take up severely with Mirzā Maḥmūd Aḥmad Ṣāhib, but only indicated that he was in the wrong. The venerable old man wanted to avoid an open split in the ranks of the Ahmadiyyah Community.

Ḥaḍrat Mirzā Ṣāḥib had laid down certain characteristics of a real prophet according to the Qur'ān :

(i) He is a mortal, (ii) He is sinless, (iii) Brings guidance (*hidāyah*) to mankind, (iv) He is sent with arguments, scripture and book, (v) Prophets among themselves are like brothers, (vi) Gabriel must descend on him with *prophetic* revelation, (vii) A prophet must follow his own revelation, (viii) His revelation verifies the previous revelation, (ix) His revelation is specially protected, (x) He is a Master (Muṭā', who is a leader and not a follower), (xi) All his revelation must be communicated to men, (xii) His revelation can alter the previous law (*sharī'ah*) (xiii) His revelation is recited in prayers, (xiv) Belief in him is part of the faith.

A person who does not possess these characteristics *collectively* cannot be called a *prophet* in the terminology of Islam. (*The Ahmadiyyah Movement*, Annexe 11E pp. 159-163).

It is obvious that Ḥaḍrat Mirzā Ṣāḥib cannot by any stretch of imagination be considered a *real prophet*; but his own son — Mirzā Maḥmūd Aḥmad Ṣāḥib and others promoted him as such.

The similarity between the missions of Jesus Christ and the Promised Messiah may be noted. Jesus Christ was a human *prophet* of God, preaching the Unity of God and respect for his commandments. However when he was gone, there was only the Church of Jerusalem under the guidance of his brother James, which stuck to the teachings of the master. But elsewhere Paul, who wasn't even a disciple of Jesus Christ nor had he seen him,

played havoc with the true teachings of Jesus Christ, and soon had promoted him to be a *son of God*, belief in whose sonship and death on the Cross to atone for the sins of others, was essential for salvation of human soul. Soon Jesus Christ was one of the members of the triune God-head. While in the case of Ḥaḍrat Mirzā Ṣāḥib, his real claim was only that of the *Mujaddid* (of the 14th century A.H.) in Islam, with the honoured titles of the Promised Messiah and Maḥdī conferred on him by God, yet he was promoted by some misguided followers of his to be a *real prophet*.

Mirzā Maḥmūd Aḥmad Ṣāḥib trotted out an absurd statement that Ḥaḍrat Mirzā Ṣāḥib after 1901 C.E. suddenly realised that he was a *real prophet*, though he considered himself otherwise before that time. We have already quoted from his books, published subsequent to 1901 C.E. in which he has clearly denied any such new claim. In fact, later on (after the Split), some *seventy* of his close followers who had entered his *bai'at* before 1901 C.E., stated in writing *on oath*, that they did not consider Ḥaḍrat Mirzā Ṣāḥib a *real prophet* neither before 1901 C.E. nor afterwards upto his death in 1908 C.E. Mirzā Maḥmūd Aḥmad Ṣāḥib failed to produce any such solemn statement from his side.

The Split

After the death of Maulānā Noor al-Dīn in 1914 C.E., matters came to a head. Mirzā Maḥmūd Aḥmad Ṣāḥib at the head of his party, *Anṣār-ullāh*, who were powerfully entrenched in Qādiān, in a rowdy meeting held in the Noor Mosque, in which they did not allow Maulānā

Muḥammad ‘Alī to speak and give his viewpoint, elected Mirzā Maḥmūd Aḥmad Ṣāḥib, as the next successor (the second *Khalīfa-tul-Masīh* as they called him) to the Promised Messiah. There were jubilations galore and telegrams were sent to all and sundry about the election and its result.

The supporters of Mirzā Maḥmūd Aḥmad Ṣāḥib soon made it hard for Maulānā Muḥammad ‘Alī and his comrades to stay and work in Qādiān ; so they migrated to Lahore. There they continued their efforts to conciliate and come to an understanding with Mirzā Maḥmūd Aḥmad Ṣāḥib without sacrificing any principle. But on being rebuffed, Maulānā Muḥammad ‘Alī and his comrades were forced to leave Qādiān, and all right-thinking members of the Ahmadiyyah Community, assembled in Lahore and in May 1914 laid the foundation of the *Ahmadiyya Anjuman Ishā‘at-i-Islam, Lahore*, which replaced Sadr Anjuman Ahmadiyya at Qādiān to which they had no access. It may be noted that after the death of Maulānā Noor al-Dīn out of the remaining *thirteen* members of the Sadr Anjuman at Qādiān, *seven* came to be the members of the new Anjuman at Lahore. It was this very new Anjuman that in due course published the English translation of the Holy Qur’ān with commentary by Maulānā Muḥammad ‘Alī, and numerous other authentic books on Islam and its Holy Prophet. Several Islamic Missions in foreign countries were also opened and managed.

After the partition of the sub-continent of India, Qādiān having fallen in the Bharat territory, the Qādiān section of the Ahmadiyya Community emigrated to Rabwah in Punjab (Pakistan).

The Aftermath

Mirzā Maḥmūd Aḥmad Ṣāḥib, the head of the Rabwah Section of the Ahmadiyya Community, also dabbled in politics. In 1935-36 he dabbled in the politics of the then Jammu and Kashmir State, where the majority of the population was Muslim. This brought him into conflict with Dr. Sir Mohammad Iqbal, the famous poet, who himself was a Kashmiri ; and who thus became his inveterate enemy. Mirzā Maḥmūd Aḥmad's uncompromising beliefs regarding other Muslims also earned him violent opposition from other Muslim sects and groups. So much so that in 1952-53 C.E., there were anti-Ahmadiyya riots, mainly in Punjab, which caused Martial Law to be imposed on the capital city of Lahore. When peace prevailed, an Enquiry Commission headed by Mr. Justice Muḥammad Munīr was appointed by the Government to investigate into the causes of the riots. Strangely enough, in a summoned statement before the Commission, Mirzā Maḥmūd Aḥmad Ṣāḥib recanted from his beliefs, and gave out, as recorded, that he did not consider the denier of the Promised Messiah as a *kāfir* ; and that one who recites the *Kalimā* is a Muslim. He also denied that Mirzā Ghulām Aḥmad Ṣāḥib was a *real prophet*.

Due to some disturbances occurring at Rabwah railway station in May 1974, a country-wide agitation engineered by the fanatic maulvīs who were sworn enemies of the Ahmadiyya Community, spread against the Ahmadiyya Community as such, with no distinction between the Lahori Ahmadis and Rabwah Ahmadis. Many Ahmadis lost by arson their property (houses and

shops) and some were murdered. Even their mosques and libraries were not spared. The general demand was to declare *all* Ahmadīs as non-Muslims and treat them legally as such. A resolution was presented in the National Assembly of Pakistan at Islamabad in September, 1974, and perhaps to placate the feelings of the rioting mobs in some cases led by fanatic maulvis, the members of the Assembly voted to consider all those who did not believe in the *finality of the prophethood* of the Holy Prophet, as *non-Muslims*. Both the sections of Ahmadīs, the Lahore Ahmadīs and Rabwah Ahmadīs were bracketted as such. *The protests of the Lahore Ahmadīs* were of no avail, although they still consider themselves as Muslims and do not conform to the Rabwah views.

The Founder's Predictions

With such a calamity befalling his followers, one would think the Promised Messiah must have had some indications of the coming events. Yes, he did.

On 19th January 1903, he related a vivid dream of his : "I felt as if I was standing on the bank of the river Nile (in Egypt) and I am considering myself as Moses and there are numerous Israelites behind me. It seemed as if we are trying to escape Pharaoh and his hosts (chariots and cavalry etc.); and that my followers, fearing that they would be overtaken, cried : "O Moses, we are lost ; but I exclaimed ; "Certainly not, My Lord God is with us". Then I woke up, and these words were still on my lips."

On 5th April 1905. He said : In my *Tahajjud* Prayers I have received a Divine Communication saying (in

Arabic) which translated means : "I (God) have foiled the enemy's attack from *Bani Israel*. He explained that his followers (the Ahmadiyya Community) have been likened to *Bani Israel*, because they have been oppressed like the Israelites under the Pharaoh of Egypt. In a poster issued on 25th April 1905 the Promised Messiah states that God Almighty will save the right-minded followers of mine ; and that God will come with His host (of angels) to help them, while their opponents would be ridiculing them and would be unaware of God's action which will make the world tremble. Lucky are those who repent in time." (*Tazkirah*, p. 954)

Again he writes : " A long time ago I had seen a vivid dream as if I am riding a horse and going to my garden. I am alone. I saw a host of men ahead of me who are heading for my garden with *the intention of cutting down the trees*. However, I feel that I alone am sufficient to tackle them and I am not afraid of them. I followed those men inside my garden. When lo and behold : I saw them all lying dead on the ground, with their heads, hands and feet severed, and their bodies flayed. I was overcome with emotions on seeing this sight". (*Tazkirah*, p. 228)

"From the host of men in the dream are meant those persons who want to destroy my community (Jamā'at), and make them apostates, but God will frustrate their designs."