

"THE TRUTH IS COME AND THE FALSEHOOD VANISHED"

—Al-Qur'an

TRUTH TRIUMPHS

(The truth about the 'claims' of Hazrat Mirza Ghulam Ahmad of Qadian, Founder of the Ahmadiyya Movement, Mujaddid of the 14th century and the Promised Messiah ; and a Critical analysis of the views held by Mirza Mahmud Ahmad, Head of the Qadian Section of the Ahmadiyya Movement)

by

Al-Hajj MUMTAZ AHMAD FARUQUI,
S.K. B.Sc. E.E.



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DEDICATED

To the sacred memory of Maulana Muhammad Ali (the first president of Ahmadiyya Anjuman Ishaat-i-Islam) who may rightly be given the title of—“The Saviour of Ahmadiyya Community”.

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Foreword

HAZRAT Mirza Ghulam Ahmad of Qadian, according to the saying of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) that in the beginning of every century (Hijrah-Muslim calendar year) Allah would send a 'Mujaddid' (a renewer of religion) amongst the Muslims, claimed to be the 'Mujaddid' of the 14th century (Hijrah). Later on he was informed by Allah that he was also made the Promised Messiah and Mahdi, the glad tidings about both of whom was given by the Holy Prophet. Hazrat Mirza Sahib repeatedly announced that taken in Islamic parlance, his 'claim' is not that of a 'Prophet', but is that of a 'Mujaddid' and 'Muhaddath' (with whom God speaks), the denial of whom does not put a person beyond the pale of Islam. Upto the time of his death in 1908 C.E., and during the caliphate of his successor, Maulvi Noor-ud-Din Sahib, the followers and *mureeds* of Hazrat Mirza Sahib gave him his correct and right position. However on the death of Maulvi Noor-ud-Din in 1914, Mirza Mahmud Ahmad (the son of Hazrat Mirza Ghulam Ahmad) became 'Khalifah', when he advocated the newly established 'belief' that Hazrat Mirza Ghulam Ahmad, the Promised Messiah was in fact a 'Prophet' and that any Muslim who denies him becomes a 'kafir' himself. It is obvious that this 'doctrine' would have proved fatal for the Muslim world, so quite a number of Hazrat Mirza Ghulam Ahmad's *Mureeds* who were sincere, well-informed and God-fearing seceded and formed another Association, the Ahmadiyya Anjuman Ishaat-i-Islam Lahore under the presidentship of Maulvi Muhammad Ali Sahib. They not only carried on the work of the propagation of Islam, but also tried to show the errors of Mirza Mahmud Ahmad's ways and wrong doctrines. Later on a time came when these

'doctrines' so irritated the Muslim masses that there were wide-spread anti-Ahmadiyya riots and disturbances all over West Pakistan ; so much so that martial law was declared in Lahore, the capital city of West Pakistan, and it took some time and effort to suppress the Agitation. Subsequently the Government appointed an Enquiry Commission, which has attained historical prominence because of the fact that in giving evidence before this Commission, Mirza Mahmud Ahmad apparently recanted from his heretical views, the detail of which is given in this book.

The Ahmadiyya Community of Qadian and Rabwah, have got their branches all over Pakistan and have established missionary Centres in several foreign countries as well. From these centres where they propagate Islam they also present the 'Prophethood' of Mirza Ghulam Ahmad : for they hold out that in order to become true and real Muslim one has to believe in Hazrat Mirza Ghulam Ahmad also. Later on in 1944 Mirza Mahmud Ahmad claimed to be the 'Musleh Mau'ood' (the Promised Reformer) so that his missionaries also propagate this 'claim'. With the result that this 'heresy' which seemed to have quieted down for the time being, is again actively spreading its poison. A sure remedy must be found for this. So far almost all the books on the subject were written in the Urdu language, but for the benefit of the people living in non-Urdu-speaking countries, this subject now has to be dealt with in the English language, however, briefly it may be. So to keep such a book authoritative it has been decided to publish both the Urdu quotations and their English translation side by side, so that comparison or reference could be made conveniently. Every effort has been made to keep the English translation as literal as possible ; but it is not always possible to do so without sacrificing the English idiom and sometimes not conveying the real idea faithfully.

From whichever book or place an Urdu quotation has been taken, the proper reference is given either in the beginning or at the

end of the statement. The Urdu quotations have mostly been taken from the books of Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Most of his *ilham*s (revelations) etc., have been taken from the book *Tazkira*. This book has been edited and published by the Ahmadiyya Community at Rabwah (W. Pakistan) ; and it is a collection of almost all the *ilham*s (revelations), visions and dreams of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, and his comments on them. As a book of reference it will be quite a useful book.

The Muslims in general and the Ahmadis in particular from foreign countries have been clamouring about some authentic book, preferably in English, which would deal with the 'claims' of the Promised Messiah and the 'Split' that occurred amongst the *mureeds* of the Promised Messiah, and what is the truth behind it. So to meet this demand, this book has been prepared. I take this opportunity to express my thanks to Maulana Abdur Rahman Misri as well as Maulana Abdul Mannan Umar, M. A., for the trouble they took to go through the manuscript of this book and for making same valuable suggestions and also a few corrections here and there. May Allah reward them ! I also want to express my appreciation for the efforts made by Mr. Nasir Ahmad, Manager of the Anjuman's Book Depot, to get this book printed and completed satisfactorily.

May the seekers after truth find the same in it ; and may Allah accept this effort and crown it with success ; for Truth always triumphs in the end by the Grace of All-powerful Allah.

M. A. FARUQUI,

*Officer-in-Charge Publications,
Ahmadiyya Anjuman Ishaat-i-Islam,
Lahore-7 (W. Pakistan).*

1st September, 1965.

INTRODUCTION TO SECOND EDITION

There is an Arabic saying "Truth feels bitter in taste," but Allah says in the Holy Quran : "Verily Allah does not feel any reluctance to tell the truth" (xxxiii.53). If, for the betterment and guidance of the people, it becomes essential to tell the true facts, it will be a mistake and cowardice not to do so. God is aware that in writing this book, *Truth Triumphs*, my only aim has been to put true facts before the misguided members of the Rabwah Community. I am encouraged to note that this book has been well received and the first edition having been sold out, so under constant demand this second edition is presented with a few minor changes and corrections here and there. Many readers from foreign countries have written to say that this book has opened their eyes and now they correctly know the true mission of the Promised Messiah and what the Ahmadiyyah Anjuman Ishaat-i-Islam Lahore stands for.

The leaders of the Rabwah Community have been greatly upset by this book and even tried to get it proscribed by the Government. Failing in this, they approached certain prominent members of the Lahore Ahmadiyyah Anjuman to stop circulation of this book. *Al-Furqan*, the monthly magazine of Rabwah, not only adversely criticised the book, but also passed caustic remarks about me. I had to reply to it in an article published in *The Paigham-i-Suh*, Lahore for 7th September 1966. Extracts from the article, translated into English, form an appendix (2) to this book.

In support of certain statements given in this book, an Urdu pamphlet, *Mian Mahmud Ahmad per un ke mureedeen ke ilzamaat*, quoting accusations made by Mian Mahmud Ahmad's own followers as published in December 1938 by the late Maulana Muhammad Ali, the then President of Ahmadiyya Anjuman Islaat-i-Islam, Lahore, has also been included as an appendix (1). An English translation is also provided. The readers may judge for themselves.

Before this second edition could be published, in October 1966, the Rabwah Ahmadiyya Community published a book named *Ghalba-i-Haq* (Urdu) under the name of one Qazi Mohammad Nazir Lyallpuri. Most of the stuff it contains is the same oft-repeated and oft-replied to, contentions, arguments and interpretations. On pages 10 and 11, the opponents and abusers of the Promised Messiah and the Ahmadiyyah Movement have been shamelessly quoted in support of the argumentation. It also carries personal and mean attacks on the founder-members of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore ; and presents their writings in a twisted form and out of the true context.

I have been blamed for mentioning 1914 A.D. in the *Foreword* as the year when Mirza Mahmud Ahmad gave publicity to his doctrine of the Prophethood of Hazrat Mirza Ghulam Ahmad, and, in the body of the book, 1911 A.D. as the year when Mirza Mahmud Ahmad first thought of the doctrine that whosoever does not take a pledge with the Promised Messiah is outside the pale of Islam. But, the book suggests that, before 1914, though a son of the Promised Messiah, Mahmud Ahmad's was the solitary opinion of an individual; he commanded hardly any following. But in 1914 had he not assumed the role of a full-fledged autocratic Khalifa whose word was law to his followers?—and the doctrine spread under his authority? The book then poses the question that while Maulana Noor-ud-Din was accepted as the "Khalifa" by the entire Ahmadiyya Community, why could Mirza Mahmud Ahmad be not accepted as such. But as every Ahmadi knows Hazrat Maulana Noor-ud-Din never coined any new doctrines about the Promised Messiah. He believed in what the Promised Messiah had taught him from the beginning to the end, and as every true Ahmadi then believed in. In his *Al-Wasiyyat* (the Last Will) the Promised Messiah laid down the principle that only good and righteous persons (on whom at least forty faithful's agreed) were to be appointed to take pledge from the people for admission to the Ahmadiyya Community. The old Ahmadi's did not have to pledge themselves anew; if they did it was out of good-will and with a sense of unity. Maulvi Ghulam Hassan Peshawar, a prominent Ahmadi and a member of the Sadr Anjuman Ahmadiyyah, Qadian, did not re-pledge himself, but he remained an honoured member. Furthermore, Maulana Noor-ud-Din never interfered with the day-to-day working and the rights of the Sadr Anjuman Ahmadiyyah, Qadian, which enjoyed the position of an executive body. But Mirza Mahmud Ahmad believed in an all-powerful autocratic caliphate, and he reduced the Anjuman to a nonentity.

Qazi Mohammad Nazir and his colleagues, the compilers of the book, have as usual, tried to present the views and writings of the Promised Messiah according to their own heretical interpretations, which have already been belied with solid argumentation hundreds of times. Here, however, a few quotations from the writings of the Promised Messiah are presented, to enable the readers to sift the truth from falsehood :

(1) "One sign of the Promised Messiah who is to appear is mentioned (in the traditions) that he will be a 'Nabi' of God, *i.e.* one who receives revelation from God. However, here complete and full prophethood is not implied, as a final seal has been put on it; but it means that kind of 'foretelling on hearing from God,' which is confined

to being a *Muhaddath* (with whom God speaks)" (*Izala-i-Auham*, p. 701 published 1891).

(2) "I have been called a 'Nabi' (Prophet) by God, figuratively, not in reality" (*Al-Istafat, Suppl. Haqiqat al-Wahy*, p. 65. published 1907).

(3) "Similarly, the epithet 'Nabi', as the title mentioned in the Traditions for the 'Promised Messiah', is not meant in its real meaning. *This is a knowledge imparted to me by God.* Let them understand who want to do so" (*Siraj-i-Munir*, p. 3 published 1897).

(4) *Wilayat* (righteous and intimate relations with God) is only a full and complete shadow or reflection of prophethood" (*Hujjatullah*, p. 14, published 1897).

(5) "Permanent prophethood has ended with the Prophet Muhammad (on whom be peace); but the Prophethood (in reflection or figurative) is the one in which the righteous chosen 'faithful' could hold communion with God, till the Day of Judgment, so that mankind may receive spiritual revival continuously". (*Haqiqat al-Wahy*, p. 28 published 1907).

The above few extracts would clearly show that the Promised Messiah, in spite of being a "follower of the Holy Prophet Muhammad (on whom be peace)" have been called "Nabi" now and then; but it always indicated what he has explained in his writings. This was the knowledge and explanation *as made known to him by God Himself* (see No. 3 above), so what the Promised Messiah said in the beginning remained true to the end of his life. Besides he always counted himself among the *Auliya* (friends of God), never among the *Prophets* as the term is understood in reality or by common parlance.

In the end I may mention that I am the sole author of this book, though I benefited a lot from the writings of the learned writers of note in our community, especially I found the book, *Bala-i-Damishq aur Khilafat-i-Islamia* by Abdur Rabb Khan Barham, useful in this respect.

Lahore (Pakistan)
18th December 1967.

M.A. FARUQUI

THE STATUS OF 'PROPHETHOOD' AND REFORM- ATION' IN ISLAM: AND THE CLAIM ADVANCED BY HAZRAT MIRZA GHULAM AHMAD (OF QADIAN)

I. The Significance of Prophethood in Islam

(1) To understand the significance of Prophethood it may suffice to know the reasons and aims of the Mission and prophethood of Hazrat Muhammad (peace and blessings of Allah be upon him). This fact has been mentioned and referred to at several places in the Holy Qur'an. For example in the prayers of Hazrat Abraham and Ishmael as mentioned in (ii. 29): "Our Lord ! and raise up in them an Apostle from among them who shall recite to them Thy communications and teach them the Book and the Wisdom, and purify them ; surely Thou art the Mighty, the Wise." Then again in (lxii. 2,3) it says: "He it is Who raised among the Makkans an Apostle from among themselves, who recites to them His Communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error... And others from among them who have not yet joined them....." These last mentioned are those godly Muslim people who are to come long after the time of the Companions of the Holy Prophet ; and thus the pious influence of the Prophet would extend to the end of times. The *Mujaddid* (Reformer) of the day is from amongst such people.

(2) It is clearly and definitely proved from the Holy Qur'an and the authentic sayings of the Prophet, and on this the Muslim jurists unanimously agree that 'prophethood' (Nubuwwat) is a gift from Allah, pure and simple ; and it cannot be earned or claimed as an award by anyone however pious he may be otherwise. It is up to Allah, the Almighty God alone to select a person whom He thinks fit as and when He likes. In the Holy Qur'an, on the

demand of the infidels: ".....We will not believe till we are given the like of what Allah's apostles are given". Allah replies:..... Allah best knows where He places his message." (vi. 125) In other words it is a gift given by Allah to one whom He thinks the fittest to hold the charge. Hence all the prophets of the world were the messengers of God, who were a link between Him and His creatures (the human beings). God by His own grace perfected the prophets and appointed them to guide their people and purify them. Hence a person who gets purification by following another man—a prophet, cannot be given the rank of a prophet in his own right. His 'light' is not original like that of the sun, but is borrowed or is a reflection of some other like in the case of the moon.

(3) Hazrat Imam Ghazali, (d. 1111), a great Muslim saint and thinker, writes in his book *Maarij al-Qudus*, translated as follows: "In the matter whether 'prophethood' is earned by anyone or is a God-given gift, we make it known that 'prophethood' comes from on High and depends on the will of God and is His gift. It cannot be secured through human efforts nor can be earned as one's due. Says Allah ".....He best knows where He places His messages....."

(4) Hazrat Mirza Ghulam Ahmad, Mujaddid of the current century (Hijrah) writes in the notes on p. 97 of his book. *Haqiqat al-Wahy* (Published 1907) translated as follows:

"Although numerous prophets appeared amongst the Israelites, but the prophethood conferred on them was not due to their following in the footsteps of prophet Moses; but those prophethoods were the direct gift of the God Almighty, and their following in the footsteps of Moses had nothing to do with it."

Then he again writes on pp. 66 and 67 of his book *Sat Bachan* (Published 1895): "Those people who derive benefit from God, without following the precepts of some prophet, are called a 'prophet'. While those get attached to God through some prophet, are called a *wali* (saint)."

II. Different kinds of Revelation

1. When we study the Holy Qur'an carefully we find that 'revelation' as such is not a characteristic sign or attribute of any one thing or person; for at one place, mentioning the 'earth' Allah says: "As if your Lord had revealed to her." (xcix. 5). Then from amongst the insects, Allah mentions about the bee: "And your Lord revealed to the bee saying....." (xvi. 68.) Then again about the angels, He says: "When your Lord revealed to the angels—I am with you" (viii. 12)

The above revelations were addressed to those who did not belong to the human species; but amongst the human beings revelation was vouchsafed to both prophets and non-prophets. Two examples of non-prophets are given below: (i) "And We revealed to Moses' mother, saying.....(xxviii. 7). (ii) "When I revealed to the disciples, saying, Believe in Me and My apostle....." (v. 111) If the word 'revelation' is not adhered to, then mention is made in the Holy Qur'an of Allah speaking to 'Dhul Qarnayn', Hazrat Maryam (Mary, mother of Christ) and Hazrat Luqman. So it cannot be accepted that the mere fact of receiving a revelation would convert a person into a prophet. So we must analyse, if the Holy Qur'an has made any distinction between the revelations of a prophet and a non-prophet. Let us, therefore, study that verse in the Holy Qur'an, in which Allah states the *three* different ways in which He addresses his 'Servants':

"And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise." (xlvi. 5)

We are concerned here with the third and last kind of revelation where it says: "by sending a messenger and revealing by His permission what He pleases." This is the situation in which Allah sends his special messenger, the Angel Gabriel, with His message to be revealed to His Prophets. This is 'The Revelation'—the

best, greatest and the most-guarded of its kind which the angel Gabriel recites to a prophet, and which sets right all doubts and confusion; and Allah takes particular care that it is revealed complete and intact. Says the Holy Qur'an:

(i) Say: whoever is the enemy of Gabriel—for surely he revealed it to *your* heart with Allah's command." (ii. 97)

(ii) "The Faithful spirit has descended with it, upon your heart" (xxvi. 193,194)

Then the Holy Qur'an says:

(iii) "Surely We revealed to you like We revealed to Noah and the prophets after him" (iv. 163)

In other words Angel Gabriel was the bearer of the revealed messages to all the prophets of God.

Hazrat Mirza Ghulam Ahmad, the Mujaddid of the 14th century Hijrah, writes on p. 577 of his book *Izala-i-Auham*:

"Every sensible person can understand that if God keeps His word then what has been indicated in the Qur'anic verse about (Hazrat Muhammad being) the Last and the Final Prophet, and also has been clearly mentioned in the Authentic sayings (of the Prophet) that after the demise of the Holy Prophet (Muhammad) the Angel Gabriel has been forbidden to bring any "Messages or revelations of Prophethood" for all times to come. Since all these facts are true, hence no person can come as a Prophet after Hazrat Muhammad (peace and blessings of Allah be upon him)."

(2) Here another distinction between the revelations vouchsafed to a prophet and a non-prophet can be given, and that is that a Prophet or a messenger of God, by virtue of his office and from the very first follows only the Divine message revealed to him. In case he accepts the Divine Messages revealed to some other prophets, then it is because his own revelation obligates him to do so. On the other hand a non-prophet by his very nature and from the very first accepts the Divine message of the Prophet whom he follows; and believes in his own revelation to the extent that it does not clash with the prophetic revelation of the Prophet whom he follows. A prophetic revelation corroborates the prophetic revelation that preceded it.

That is it shows off the true facts of it and leaves off the adulterations made afterwards. But the revelation to a non-prophet is subject to and in accordance with the teachings of the 'Book' being followed ; and therefore can only be accepted if it agrees with the teachings of the Prophet who is taken as a guide.

Hazrat Mirza Ghulam Ahmad, the Mujaddid of the 14th century Hijrah writes on p. 629 of his book *Izala-i-Auham* :

"It is for this very reason that a revelation of a saintly man (non-prophet) or other holy Muslim believer does not hold any weight unless it is in accordance with the teachings of the Holy Qur'an."

The Holy Prophet (Muhammad) is commanded by God to say :
 ".....I do not follow aught save that which is revealed to me
" (vi. 50).

Since the Divine Revelation had reached its fulfilment in the Holy Qur'an and the Religion of Islam had been perfected and a complete code of guidance for the human beings had been vouchsafed for all times to come, hence no full-fledged prophet can come after the last, the final and the best of the prophets i. e. Muhammad (peace and blessings of Allah be upon him). That is why the Qur'anic injunction emphasises again and again : "Obey Allah and obey the Apostle" (iv. 59) ; "Say : If you love Allah, then follow me, Allah will love you." (iii. 30) Amongst the Muslims, obedience to the ruler of the day, has a condition attached to it and that is : ".....Then if you quarrel about anything refer it to Allah and the Apostle....." (iv. 59). In other words a follower of the Holy Prophet Muhammad takes pride in the fact that he implicitly obeys him and is constant in his devotion.

(3) Whatever Divine messages are revealed to prophets for the guidance of the people, it is necessary that they proclaim the same and convey them to the people concerned ; as these messages contain certain commandments for the people. The Holy Qur'an says : "O Apostle ! deliver what has been revealed to you from your Lord" (v. 67). But the follower of a prophet, however holy and

saintly he may be, depends for guidance on the commandments and instructions from his prophet ; and since the 'revelations' vouchsafed to him mostly deal with tidings and there may be some prophecies amongst them, hence it is not obligatory for him to proclaim these to the people. This same rule holds true about the 'revelations' vouchsafed to the followers of Hazrat Muhammad as according to an authentic saying of the Prophet : "There is nothing left from the prophethood ~~except~~ the glad tidings (from Divine source)."

It may be noted here that the number of accounts of 'Tidings' and Divine messages vouchsafed to Hazrat Mirza Ghulam Ahmad, the Mujaddid of the 14th century Hijrah, as published by him, is very much smaller than the number of ones which he did not publish. It is because his 'revelations' (were only those of a follower of a prophet, and not that of a full-fledged prophet in his own right.

III. The 'Renewal of Religion' in Islam

(1) When a considerable period of time has elapsed after the demise of a spiritual and religious leader, the hearts of the people become callous and their ways of life become ungodly and immoral. So to purge them of the evil ways and to revive and renew their faith in God and religious practices, the coming of spiritual leaders is as necessary today as it was in the past. Since the coming of Prophets has been stopped after the Holy Prophet Muhammad, hence under a Divine Promise, such reformers from amongst the Muslims, would be appointed from time to time, who would renew the faith and in a way revive those who become spiritually dead. In the Holy Qur'an such persons have been called the Successors or Caliphs of Muhammad : "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange....." (xxiv. 55)

According to the Traditions of the Prophet, the spiritual leaders from amongst these successors are given the name of the 'Mujaddideen', as a saying of the Prophet in the Abu Dawood (one of the six authentic books of traditions) says : "Verily, Allah will cause to appoint for this community (the followers of Prophet Muhammad), at the beginning of each century (Hijrah), one who will renew their faith for them." According to this Tradition, Caliph Umar bin Abdul Aziz of the Umayyad Dynasty, became the first Mujaddid. Similarly there have been several other venerable figures in Muslim history who in their time proclaimed themselves as the Mujaddid of their century, thereby putting a seal of authenticity to this tradition. In the sub-continent of Indo-Pakistan, there had been such spiritual personalities like Sheikh Ahmad Sarhindi, Mujaddid of the Eleventh century Hijrah, and Shah Wali Ullah Muhaddath of Delhi, Mujaddid of the twelfth century Hijrah ; and they have clearly stated in their publications that they were appointed by Allah for the revival of the faith.

(2) In the circumstances it was in the order of things when at the beginning of the 14th century (Hijrah), Hazrat Mirza Ghulam Ahmad of Qadian proclaimed himself as being appointed by Allah as Mujaddid of the Faith. As a Mujaddid has to publish his claim and let the people know it, hence Hazrat Mirza Sahib first mentioned this fact in his monumental work, *Barahin-i-Ahmadiyya* ; and also issued out a special 'Notice' about it in 1885 A. D. But he did not take any 'Pledge' from those who believed in him until such time that Divine permission was given to do so. It was on 1st December 1888 that he announced that Allah has commanded him to take 'pledges' from the believers and to organize a community. A Divine revelation came : "When you have made a decision then depend upon Allah, and make the 'ark' before Our eyes and (according to) Our revelation." Here the 'ark' signifies the community to be organized. This injunction is similar to the one given to Prophet Noah as mentioned in (xi. 37) of the Holy Qur'an. Hazrat Mirza

Ghulam Ahmad was told by Allah, when the order to take 'pledges' was given, that : "Surely those who swear allegiance to you do but swear allegiance to Allah....." (xlviii. 10). This is one of those verses which were revealed to Prophet Muhammad, peace and blessings of Allah be upon him, at Hudaibiya.

(3) Hazrat Mirza Ghulam Ahmad also mentioned in his proclamatory notice of Mujaddidship : "The author has received a revelation that he is the mujaddid of the century and spiritually his attributes and qualities bear a striking resemblance to those of Jesus Christ (son of Mary). On the other hand an authentic tradition in the Sahih al-Bukhari mentions in so many words about Ibn-i-Maryam (son of Mary) : "How would you be when Ibn-i-Maryam will be sent amongst you, while he would be your Imam (leader) and would be one from amongst you." Hazrat Mirza Ghulam Ahmad through a proclamation on 26th March, 1891 A. D., announced that Jesus Christ (son of Mary) is dead* and hence cannot come back ;

* In v. 116, 117 of the Holy Qur'an it is stated : "And when Allah will say : O Jesus, son of Mary ! Did you say to men, Take me and my mother for two gods besides Allah, he will say : Glory be to Thee, it did not befit me that I should say what I had no right to (say) ; if I had said it, Thou wouldst indeed have known it ; Thou knowst what is in my mind, and I do not know what is in Thy mind ; surely Thou art the great Knower of the unseen things. I did not say to them aught save what Thou didst enjoin me with : That serve Allah, my Lord and your Lord ; and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the Watcher over them, and Thou art witness of all things".

The above dialogue obviously took place after the death of Jesus Christ but before the revelation of the Holy Qur'an ; and as the time of the Christians being led astray, have been fixed after the death of Jesus Christ, and as that had already occurred before the revelation of the Holy Qur'an, hence the death of Jesus Christ must also have occurred before the revelation of the Holy Qur'an. Secondly the word *توفيقني* is used here, whose meaning according to Arabic lexicon, can only mean 'Thou didst cause me to die' (a natural death). Imam Bukhari, quoting Hazrat Ibn-i-Abbas, a great and learned commentator of the Qur'an, has confirmed that it only means death here and nothing else. In addition to this there is another commentary on the same verse from the Holy Prophet himself, as mentioned in Sahih al-Bukhari that on the Day of Resurrection (or Judgement Day) when some persons from amongst my followers would be dragged towards Hell, then God will say that you don't know what mischief they were up to, then "I will say like that godly person (Jesus Christ) said : I was a witness of them as long as I was among them, but when Thou didst cause me to die, Thou wert the Watcher over them....."

(Continued on next page)

and the prophecy made by the Prophet Muhammad, peace and blessings of Allah be upon him, about the advent of 'Ibn-i-Maryam', figuratively speaking, would be a 'Mujaddid' from amongst the Muslims ; and that that particular person is Hazrat Mirza Sahib himself, as revealed to him by Allah. The Mujaddid of this century, figuratively speaking, was called the Promised Messiah or 'Ibn-i-Maryam', as he bears strong resemblance to him in his attributes and nature of work. Hazrat Mirza Sahib came as a spiritual successor to the Prophet Muhammad in the 14th century after him, just like Jesus Christ came fourteen hundred years after the Prophet Moses amongst the Israelites. The main difference is that Jesus Christ was a prophet, while Hazrat Mirza Sahib could only be called a Mujaddid as no prophet can come after Prophet Muhammad, (peace and blessings of Allah be upon him). Then again this Promised Messiah has been appointed to counter the evil doings of the Anti-Christ (Dajjal) ; and to show the superiority of Islam over the modern deformed Christianity and Atheism.

IV. A Discussion on Muhammad being the Last and the Seal of the Prophets

(1) Allah says in the Holy Qur'an : "Muhammad is not the father of any of your men, but he is the Apostle of Allah and the seal of the prophets ; and Allah is cognizant of all things" (xxxiii. 40). Although there will be no physical and lineal descendants of Hazrat Muhammad (peace and blessings of Allah be upon him) but from his faithful and pious followers there will yet be what you may

This tradition puts a seal on the authenticity of the death of Jesus Christ. It is a God-given Law, as laid down in the Qur'an that no person returns back to this world or earth, after he dies a natural death, in xxiii. 99, 100 of the Holy Qur'an, it says : "Until when death overtakes one of them, he says : Send me back, my Lord, send me back : Happily I may do good in that which I have left. By no means ! it is a (mere) word that he speaks, and before them is a barrier until the day they are raised." Then in xxxix 42, it says : "Allah takes the souls at the time of their death, and those that die not, during their sleep ; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term....." God has stated no third way of taking the human souls.

call his 'spiritual' descendants from time to time till the Day of Judgement. The word *Khatam* as used in the Qur'anic verse, means primarily *a seal* and secondly the *end* or *the last part* or *portion* of a thing. However, when the word *Khatam*, is used with reference to a community, group or a nation, then it can only mean *the last* : as the Arabic Lexicon says that *Khatam-al-Qaum* can only mean *the last of the community or tribe*. One can say that the term signifies a seal on the prophets or on the institution of 'prophethood' as such. The most the term 'Seal of the Prophets' could signify would be, that the work of spiritual training and accomplishments of the human beings that was done by the prophets in the past, would now be attained through following in the footsteps of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. In fact the term '*Khatam al-Nabiyyeen*' (as used in the Qur'anic verse) refers to two things : (i) that Muhammad is the last of the Prophets, and (ii) the same spiritual attainments which previously were achieved through different prophets, could now be secured direct by following the teachings of Hazrat Muhammad (peace and blessings of Allah be upon him). Furthermore, from the very first day that the mantle of prophethood was conferred on Prophet Muhammad he realised that he was sent to *all the peoples of the world and was the last of the prophets*. So much so that some learned religious men from amongst the Jews and the Christians, on hearing about him, felt that that was 'That Prophet', about whom the previous prophets had prophesied.

(2) The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has himself explained as to what the term 'Khatam al-Nabiyyeen' means. There is an authentic saying of the Holy Prophet which goes as follows :

"Before the Day of Judgement comes, some of the tribes of my followers would have joined the infidels and the idols would be worshipped. And from amongst my followers, there will be thirty false claimants (at one time or another) each one of whom would

think himself to be a 'prophet'; but with me all 'prophethood has terminated and there will be no prophet after me.'

These claimants of prophethood would be from among the Muslim people, and they would claim to be full-fledged prophets. There is another authentic tradition of the Holy Prophet, saying :

"Sa'd ibn Qaas related that the Holy Prophet addressed Hazrat Ali (his son-in-law) and told him that he bore the same position with respect to him (the Prophet) as Aaron held towards Moses, but with the difference that there is to be *no prophet after me*."

Now what relative position Aaron held with respect to Moses? When Prophet Moses requested the Almighty God to allow his brother Aaron to aid him in the work of prophethood, he had said : "And associate him (with me) in my affair." (xx. 29-33) : and Allah has also mentioned in more than one place that both were made full-fledged prophets. Moses received the 'law' but Aaron who was in charge of the 'Conducting of worship' and other religious functions and ceremonies, received Divine revelation for his guidance in all those matters. Some people wrongly put forth an opinion that Moses was the *real* prophet who received the 'Laws', and that Aaron was there only to assist him, though a prophet in his own right (see xxi. 48 ; xxxvii. 117). Had it been so, then the Holy Prophet Muhammad would have been placing Hazrat Ali as a prophet without 'law', but then why did he specifically mention-- but there is no prophet after me? The very relationship between Moses and Aaron would have been self-explanatory.

Another authentic tradition from Sahih al-Bukhari bears out this fact as well: Abu Hurairah related that the Apostle of Allah said : "My example and of those prophets who have gone before me, is like a person who builds a house, both well-designed and beautiful to look at, but in one corner space for one brick has been left vacant. Then people started circumambulating the said house : but wondered as to why the brick was missing. I am that brick (said the Apostle) and I am the last and final of the prophets."

(3) Certain 'sayings' of the Holy Prophet are quoted in favour

of the continuance of prophethood. The translation and extracts of a few of those are given below :

(a) Prophets are brothers in a way, though their mothers are different. They preach one religion. I am the one nearest to Jesus, son of Mary, as there was no prophet between him and me. He will certainly be appointed so that when you witness his coming" Here Jesus, son of Mary, refers to the Israelite prophet Jesus Christ, as the Prophet Muhammad, peace and blessings of Allah be upon him, includes him amongst his brethren prophets. It is obvious that the Promised Messiah, yet to come, would be a member of the Muslim Community (as Jesus Christ had died and none returns back alive to this world after death), and as such his relation to the Holy Prophet Muhammad would be that of a *spiritual son* and not as a spiritual brother. When the Holy Prophet said 'Jesus, son of Mary" will come, he meant of course his 'duplicate' in attributes and qualities. An example of this can be quoted from the Holy Qur'an which says : " So We turned them out of gardens, and springs, and treasures and goodly dwellings, Even so, And We gave them as a heritage to the children of Israel." (xxvi 57-59) Here it is certain that Pharoah and his hosts had been turned out of gardens in Egypt, while the Israelites were given the gardens (like those others) in Canaan in Syria.

(b) There is another saying of the Holy Prophet related by Niwas Ibn Sam'aan, in which Jesus, son of Mary, the Prophet of God, has been mentioned as descending on an eastern tower of a mosque in Damascus (Syria). It is obvious that this prophecy contains simile and metaphor. Herein the name Jesus, son of Mary, is used ; but most of the Muslim savants of old did accept the coming of Jesus Christ again into this world but not as *a full-fledged Prophet*, as there could be no prophet after Muhammad (peace and blessings of Allah be upon him). However the members of the Ahmadiyya Community (amongst the Muslims) accepted Hazrat Mirza Ghulam Ahmad Sahib of Qadian (India) as a 'Duplicate' of

Jesus Christ, as revealed to Hazrat Mirza Sahib. In the saying of the Holy Prophet, the so-called 'Jesus, son of Mary', was to come wrapped in two yellow-coloured cloth sheets and would be supported on either side by two 'angels'. The two yellow sheets, in the language of the 'parables' and 'dreams', denote two illnesses with which Hazrat Mirza Sahib suffered throughout his life-time. The two 'angels' were said to be two of Hazrat Mirza Sahib's topmost and learned *Mureeds*—Maulana Noor-ud-Din and Maulana Muhammad Ahsan Amrohi. Or these may be said to be the 'signs' and the 'Arguments' with which the claim of Hazrat Mirza Sahib was supported. Then Damascus and eastern tower is said to denote an eastern town like Qadian. Similarly the 'smashing of the Cross' and the 'killing of Swine' as attributed to the deeds of the Promised Messiah can only signify the proving false of the Christian doctrines and the giving of smashing replies to the foul-mouthed critics like Arya Samajists. Similarly the term 'prophet of God' as mentioned in the said saying, has to be interpreted as one with whom God speaks and who has thus some attributes of prophethood. It is probable that the wording of the said 'saying' as reported had not been well preserved; for a similar Saying, as reported by Tirmizi, does not contain the term 'Prophet of God'. Then again in Sahih al-Bukhari in the famous 'saying' about the advent of the Promised Messiah, the title of 'Prophet of God' has not been used. However an argument is advanced that the term 'Promised Messiah' can not be called a figure of speech and 'Prophet of God' is his *rank*. The answer is that even 'Messiah' is a rank also. Actually 'Jesus son of Mary' is mentioned and only indirectly 'Promised Messiah' is meant. But then the question of 'rank' is not determined by this prophecy, but by the 'saying' about the sending of 'Mujaddids' by God amongst the Muslims. In reality the 'tradition' about the 'Mujaddids' is a sure argument in favour of the finality of Prophethood with Hazrat Muhammad, peace and blessings of Allah be upon him; for if there was any chance of any 'Prophet' coming afterwards, then the promise,

about the 'Mujaddids' would not have been given. A promise is made about the best gift to be given and not an inferior one.

(c) Then some say that the Prophet Muhammad is called "Mercy to (all) the nations" ; but what kind of mercy is it that no prophets will come now. Well, this silly argument can be stretched further to say as to why *One* Prophet was sent for all the nations who were thus compelled to accept an Arab prophet. It would have been easier for different Nations to have their separate prophets. But there is one Sun that lights and warms the world and suffices for everything else. Then again just like a human being cannot become a God, similarly no prophet can come after Muhammad, peace and blessings of Allah be upon him. It is a mercy for the world and not a calamity.

V. The Rank and Position of 'Mujaddid' and 'Muhaddath' in Islam

(1) When the Holy Qur'an taught us the prayer—"Guide us on the right path" (i. 5), it at the same time indicated as to what the walking on the right path would lead to : "And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the good and a goodly company are they" (iv. 69). It has not been stated here that they actually become prophets or truthful ones, but that they form as one of their company and become imbued with their spirit. In another place, the Qur'an says : "And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord : they shall have their reward and their light . . ." (lvii. 19). In the previous verse, mention of prophets was made, hence the term 'bestowing of favour' was used, as Prophethood is a gift from God. In the latter verse 'Prophets' are not mentioned, and as becoming 'truthful ones' can be earned if one tries for it, hence the word 'reward' is more appropriate here. The term 'faithful ones' signifies that stage in a man's spiritual progress in which he sees God through

his spiritual eyes. Being merely 'good' is the first and the least stage in the spiritual progress, hence it has not been mentioned in the latter verse ; for Islam really wants its followers to rise much above this elementary stage.

(2) As is proven from the authentic sayings of the Holy Prophet, the door of 'Prophethood' has now been closed for ever. Therefore a Muslim follower of the Prophet can at the most aspire to be at a spiritual level where Divine tidings are vouchsafed to him. 'Muhaddath' is one with whom God speaks. These are the people who have been called the 'truthful and faithful ones' in the Holy Qur'an. So the real difference between a 'Prophet' and a 'Muhaddath' is this that a 'Muhaddath' is a follower or pupil of the Prophet ; and the highest distinction that he can attain is the speech with God. There is a tradition in the Sahih al-Bukhari from Abu Hurairah, that the Holy Prophet said : "Among the Israelites who were before you, there were such saintly persons with whom God spoke, although they were not prophets. One such person from amongst my followers is Umar (who became the second Caliph of Islam afterwards)".

Hazrat Mujaddid Alf-i-Thani has written in his book *Maktabat* which is translated as follows :

"So, my friend, please note, that the speech of Allah with his creature (man) is some time as if He is in front of them, and this is usually for the prophets, and rarely with those of their followers who have attained spiritual excellence through implicit obedience. When one of these receives such Communication frequently, then he is entitled as 'Muhaddath' like Hazrat Umar was (may Allah be pleased with him).

Then again Hazrat Shah Wali Ullah Muhaddath Dehlavi has written in his book *Hujjatul Baligha* :

"And there are the ranks of being 'truthful ones' or Muha ddath ; and the reality about these is that some person from amongst the followers of Holy Prophet Muhammad, through the excellence of his spiritual nature, shows resemblance to prophets, like a devout disciple would show to his revered religious guide and leader."

Hazrat Mirza Ghulam Ahmad Sahib, the Mujaddid of the 14th century (Hijrah), has written at p. 349 of his book *Izala-i-Auham* :

"The Promised Messiah has been called a follower of the Prophet Muhammad, as the tradition of 'your Imam from amongst you' indicates; while the tradition "the learned religious savants from amongst my followers would be like unto the prophets of Israelites", points out to the resemblance that the Promised Messiah will have to Jesus Christ. Since the word 'Nabi' (prophet) according to the Arabic lexicon, means 'one who receives tidings from Allah and announces the same' hence the Promised Messiah, being possessed of this attribute, could figuratively be called a 'prophet'.

Then Hazrat Mirza Sahib has written in his book *Mawahib-ur-Rahman* (published 1903):

"So that the saintly persons from amongst the followers of the Holy Prophet, do have speech with God, and are imbued with the spirit of the prophets, but in reality they are not prophets, as the Holy Qur'an has completed the laws of the religion. So what these persons really get is a clear and intimate knowledge of the teachings of the Holy Qur'an. They do not add anything on to it or detract from it."

The above-quoted extracts and quotations prove the following facts:

- (i) Amongst the followers of the Holy Prophet Muhammad no prophet whatsoever will be sent, but only Mujaddids will be sent.
- (ii) God may speak with someone, but he would be a non-prophet and a follower of the Holy Prophet.
- (iii) The highest spiritual rank that a follower of the Holy Prophet can attain is one where God speaks with him or he may be appointed by God as a Mujaddid.
- (iv) 'Muhaddath' receives the reflected light from the Holy Prophet. It is only "reflection" of Prophethood but not the *real* thing.
- (v) Amongst the followers of Muhammad, peace and blessings of Allah be upon him, 'Muhaddath' or 'Mujaddid' take the place of the prophets of old especially those of Israelites.

(vi) 'Muhaddath' bears strong resemblance to a prophet and is his successor: but he is not a prophet nor can be called as one.

(vii) 'Muhaddath' receives communications from God in abundance.

(viii) The 'revelation' received by a 'Mujaddid' cannot be interfered with by the Devil.

(ix) 'Muhaddath' or 'Mujaddid' does not follow the 'revelation' received by him until he has examined the same in the light of the Holy Qur'an and Sunnah (Sayings and the precepts of the Holy Prophet). He disregards his own 'revelation', if it goes against the Qur'an and the Sunnah.

VI. Did the 'Claim' of Hazrat Mirza Ghulam Ahmad remain unchanged from the First to the Last

Mirza Mahmud Ahmad, the Khalifa of Qadian (now of Rabwah, W. Pakistan) had advanced a nonsensical argument in support of his unorthodox and almost heretical beliefs that Hazrat Mirza Ghulam Ahmad did not clearly and correctly understand his own 'claim' up to 1901 A. D.; but that when he did fully and correctly realise his true position of prophethood, he announced the same through his book *Aik Ghulati kaa Izala* (The Removal of a Misconception). This contention is very derogatory to the character of Hazrat Mirza Sahib, as it would show him to be an opportunist, confused in his thinking and not above deceiving people. However a careful and unbiased study of his books would amply prove that what he wrote about his 'claim' in one of his earliest books *Taudhy-i-Maram* (published 1891) is the same what he said in his last book *Chashma-i-Ma'rifat* (published 1908). That what he wrote in his early book *Izala-i-Awham* about his claim to 'prophethood' is similar to what he stated in one of his last books *Haqiqat al-Wahy*, (published 1907), as the following quotations would show:

(a) "Here some doubts assail the mind of the reader that when 'Jesus, son of Mary' at the time of his 'coming' would be one of the followers of the Holy Prophet Muhammad, then how could

he be a full-fledged prophet as well ; especially as Hazrat Muhammad is the last and the final prophet. Albeit one from the followers of the Holy Prophet, who received communications from God; because of his spiritual attainments, can be considered (figuratively speaking) as a 'Prophet' whose other name is 'Muhaddath'. Such persons are excluded from this restriction ; as through their utter devotion to the Holy Prophet, they form a part of 'personality' like a portion (of a thing) forms a part of the whole (thing)."—(*Izala-i-Awham*, p. 575).

(b) ".....and Prophethood is ended after our Holy Prophet, although according to his 'saying' the name of 'nabi' (one who receives communications from God) was given to me; but this is only figuratively speaking, and this position is attained through utter devotion and complete obedience to the Holy Prophet who is the last of the Prophets and there will be no prophet after him. So no body dare claim to be a permanent full-fledged prophet ; for after the Holy Prophet nothing is left except ample Communications with God, and that only after one has followed the Holy Prophet devotedly."—(*Haqiqat al-Wahy*, Appendix *Al-Istiftah*, p. 64).

(c) Then take a passage from his much publicised book *Eik Ghalati Kaa Iza'a* : "The real secret in this is that the term 'Khatam al-Nabyeen' (the last or the Seal of the Prophets), that if somebody who is an alien claims to be a 'prophet' then he would be breaking the 'seal' of Prophethood which the (above mentioned) term implies. But when who is so 'lost' in the Holy Prophet that through that 'oneness' he comes to be named a 'Nabi' and in the mirror of his heart the face of Hazrat Muhammad is reflected, then such person is not really breaking any seal (of Prophethood); for he is nothing different from the Holy Prophet." In the footnote to it Hazrat Mirza Sahib says : "So we have to admit that for this 'gift', the door of 'Oneness' through devotion to the Holy Prophet and so to become his 'shadow' or 'reflection' of his personality, is only open now."

(d) Then at p. 10 of the book *Al-Wassiyat* (The Last Will), published in 1905, it is written : "All the Prophets and their Books which came in the past, are not required to be followed now, as the prophethood of Hazrat Muhammad covers them all ; and all the paths of truth and rectitude that lead up to Allah, are all included in Islam. No 'truth' is left out and nothing new remains to be sent now. All prophethoods have terminated with the Holy Prophet's prophethood ; and so it should be for a thing that has a 'beginning', must have an end also."

(4) Even if we concede this point for a moment, that after 1901 A. D. Hazrat Mirza Ghulam Ahmad changed his claim about

prophethood and started considering himself as a full-fledged prophet but without a 'Book', then it stands to reason, that his followers and devotees at that time must have felt and realised this 'change' and would naturally have adapted themselves to the new belief. In 1914, when the Ahmadiyya Community was spilt into two factions at the death of Hazrat Maulana Noor-ud-Din, the first successor to the Promised Messiah, then the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, under the presidentship of Maulana Muhammad Ali, issued a proclamation signed under oath by seventy such devoted followers of Hazrat Mirza Sahib, who were attached to him from before 1901 that the same belief in which they held Hazrat Mirza Sahib before 1901, they retained *the same* right up to the death of the Promised Messiah in 1908. They professed emphatically that Hazrat Mirza Sahib never changed his 'claim' to that of a full-fledged prophet. A photostat copy of this 'proclamation' is given on pp. 131, 132 of the book *Mujahid-i-Kabir* (the Biography of late Maulana Muhammad Ali). A challenge had been issued from the very beginning to Mirza Mahmud Ahmad, the Khalifah at Qadian, to have a similar proclamation issued under oath, by the old 'followers' belonging to his party, but he has not been able to do so up to date.

(5) If the two statements of Hazrat Mirza Ghulam Ahmad, as given below, are studied then it becomes clear that Hazrat Mirza Sahib stuck to the same 'claim' from the start to the finish. Unfortunately the fanciful followers of his, took the 'metaphor' in his writings to be 'real'; and just like the followers of Jesus Christ, who uplifted him from the rank of a Prophet to that of a Son of God and a Godhead in the Trinity, similarly quite a number of the followers of the Promised Messiah amongst the Muslims uplifted him from the position of Mujaddid (endowed with a partial prophethood i. e., the receiver of Glad tidings) to the rank of a full-fledged prophet but without a 'Book'. The statements of Hazrat Mirza Sahib follow:

(i) The Promised Messiah, Hazrat Mirza Sahib, wrote in one his letters which was published in *Al-Hakam*, dated 17th August, 1899, vil. iii published from Qadian :

“.....Similarly there are many such *ilham*s (Divine Communications) in which this humble person (Mirza Sahib) was called as ‘Nabi’ or ‘Rasool’ (i. e., prophet); but that man is in the wrong who surmises from this that it means real and full-fledged prophethood with which a book of ‘laws’ is given as well. Here the word ‘prophet’ only means one sent by the Almighty God and also one who receives Divine Communications and announces the same if required. But since the use of these ‘terms’ which are meant in a figurative sense only, causes disruption amongst the Muslims and produces evil results, hence such ‘terms’ and titles should not be used in every-day talk or as colloquial terms amongst the members of our Ahmadiyya Community. It must be our firm faith that ‘prophethood’ as such has terminated with our Holy Prophet Muhammad, peace and blessings of Allah be upon him..... Since in the Islamic terminology a ‘Nabi’ or ‘Rasool’ means a prophet who brings a complete ‘code of laws’ and Commandments, or modify or abolish some of the ‘laws’ of the previous prophet; and are not called a follower of the preceding prophet, and receive Divine guidance without the intermediation of another prophet. We must be careful not to consider the possibility of such ‘Prophethood’ now; as our Book is the Holy Qur'an, and there is no other true religion except Islam. We held it as an article of faith that our Holy Prophet (Muhammad) is the Last and final Prophet and Holy Qur'an the best and completest of all Books. Don't make religion a plaything of children and not to forget that we don't claim anything except to serve Islam. There is no other counter-claim; and if anybody attributes the same to us then he is maligning us.....”

(ii) A statement from Hazrat Mirza Sahib is published on p.97 of *Majmua' Ishtiharat* (Collection of Notices), part I, published in 1912-13 :

“I beg to inform my Muslim readers, that wherever in my books: *Fath-i-Islam*, *Taudy-i-Maram* and *Izala-Auham*, any such words are used that ‘Muhaddath’ in one sense is a ‘prophet’ also, or that the rank of ‘Muhaddath’ implies a ‘partial prophethood’ or ‘incomplete prophethood’ then please understand that these words have not been used in their real sense, but only lexically or in a figurative sense. For God forbid, I do not claim to be a *real* and full-fledged prophet; but I mean that what I have written on p. 137 of my book *Izala-i-Auham* that it is my faith that our Holy Prophet Muhammad is the last of the Prophets. So I request my brethren that if my use of these

terms are repugnant to them and has shocked them, then they may please consider these 'terms' as if these have been amended by me, and read and substitute the word 'Muhaddath' instead. For at no price will I cause any disunity amongst the Muslims, since from the very beginning, as God is my witness I intended from the use of the word 'Nabi' only 'Muhaddath' and not a real prophet. For about 'muhaddaths' our Holy Prophet has explained that it means 'One with whom God speaks', as the following tradition of his, as related by Abu Hurairah, makes it clear : ".....Verily before your time, amongst the Israelites there were such persons with whom God spoke, although they were not prophets. So amongst my followers, if there is one such person he is Umar (who became the second Caliph of Islam later on, may God be pleased with him.)"

The Distinction between the Divine 'Revelation' granted to 'Prophet' and to 'Saints' (or Muhaddaths)

From what has gone ahead, we may deduce the following distinctive points :

- (i) Only Angel Gabriel used to bring the 'Divine Message' to the Prophets ; and after the Holy Prophet Muhammad, angel Gabriel has been forbidden to bring any 'revelations appertaining to prophet-hood' to anyone for all times to come.
- (ii) A prophet follows what has been 'revealed' to him.
- (iii) The 'revelation' to a prophet corroborates the 'revelations' to the previous prophets.
- (iv) A prophet, under Divine guidance, leads the people ; while 'Muhaddath' or the 'follower' of a prophet naturally follows his master and obeys him.
- (v) While a prophet follows his own 'revelation' but a 'follower' subjects it to item (iv) above, may also be guided by any Divine message received by him or may use his own judgement.
- (vi) A prophet must proclaim what is revealed to him and convey it to the people. Many of the 'revelations' received by Hazrat Mirza Ghulam Ahmad Sahib were not even published by him.
- (vii) A 'revelation' to a prophet can modify or cancel the previous revealed laws or the 'Books' ; but the 'revelation' to a follower (Muhaddath) cannot do so.

(viii) The 'revelation' to a prophet helps complete the Divine law for Guidance ; but since with the revelation of the Holy Qur'an, the Divine Laws have been completed for guidance of mankind, hence the 'revelation' to the Promised Messiah is not the 'revelation' of prophethood.

(ix) Then what is revealed to a Prophet forms part of the prayers and worship of the followers. No such status is awarded to the 'revelation' of Hazrat Mirza Sahib.

(x) To believe in 'Revelations of prophethood' forms part of the articles of Faith of the follower. If anybody denies it, he becomes an infidel. As a 'Mujaddid' comes only to revive or renew an existing faith, hence one who denies him does not become an infidel.

Hazrat Mirza Ghulam Ahmad writes on p. 130 of his book *Tiryaq al-Quloob*, (published 1902) :

"This point is worth remembering that to call their deniers as 'infidels' behoves only those prophets who bring a new 'Book' or Divine Laws from God. But apart from these, there are 'Muhaddaths' or saintly persons with whom God speaks, and they are high in the estimation of God, but their denial does not entail this penalty on the perpetrator."

VII. Who is referred to in the Qur'anic term 'Ismuhu Ahmad'— (His name being Ahmad)

(1) "And when Jesus son of Mary said : O Children of Israel ! surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an Apostle who will come after me, his name being Ahmad ; but when he came to them with clear arguments they said : This is clear enchantment." (The Qur'an, lxi. 6).

The name 'Ahmad' means 'one who gives praises (of God) a lot' or it may signify 'one who deserves lot of praises'. This is a name of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, denoting the beauty aspect of his life. Since the teach-

ings of Jesus Christ are lenient and showing beauty, hence this particular name 'Ahmad' is referred to in his prophecy. The Holy Qur'an itself has identified this prophecy with the advent of the Holy Prophet Muhammad, as in another place (vii. 157) : "Those who follow the Apostle-Prophet, the *Ummi*, whom they find written down with them in the Torah and the Gospel." Prophet Moses had also addressed the Israelites and prophesied as given in the Bible (Deut., 18 : 15) : "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken." It is obvious that the only people who could be called the brethren of Israelites, are the descendants of Hazrat Ismael (i. e., Arabs). While Deut., 33 : 2 mentions the manifestation of the Lord "from Mount Paran" (a Mountain near Makka). Similarly in the Gospel of St. John 14 : 16, it says : "And I will pray the Father, and he shall give you another 'Comforter' that he may abide with you for ever." Then again in the same Gospel 15 : 26, and 16 : 7, mention is made of a 'Comforter' and a 'Spirit of truth'. It is also specified that Jesus Christ is to go away for good before that 'Comforter' comes and *he will abide with them for ever*.

(2) In the authentic traditions of the Holy Prophet, it is reported that the Prophet said : "I am Muhammad and I am Ahmad." Abu Ya'li, Abu Na'eem and Ibn-i-Asakir reported from Shaddad Ibn Aus, that a person from the tribe of Bani Amer asked the Holy Prophet as to what was the significance of his birth. The Holy Prophet said : I am the answer to the prayer of my ancestor Abraham and the prophecy of my brother (prophet) Jesus Christ : ... and my mother Amina named me as 'Ahmad' according to the glad tidings received from God, and I am the one and only son of my parents." Similarly Ibn-i-Sa'd and Ibn-i-Asakir reported from Abu Jafar Ibn Muhammad ibn Ali that when Hazrat Amina (The mother of the Prophet) was pregnant, she was directed (through Divine Instructions) to name the child to be born as 'Ahmad'.

(3) But in spite of all these clear facts, Mirza Mahmud Ahmad the 'Khalifah' of Qadian (now of Rabwah) made a bold statement when commenting once on this particular verse (lxii. 6) of the Holy Qur'an (published in the *Al-Fazal* of 18th April, 1914, Qadian) that this particular prophecy of Jesus Christ does not really refer to the Holy Prophet, but to Hazrat Mirza Ghulam Ahmad of Qadian, who claimed to be the Promised Messiah, but who himself never claimed to have been referred to in this particular prophecy, as will be shown by his own writings later on. However Mirza Mahmud Ahmad again repeated this belief of his and confirmed it on p. 35 of his book *Aeena-i-Sadqat*. It is really strange that Mirza Mahmud Ahmad did not even care for that part of the same verse where it says : "When he came to them with clear arguments.....", denoting thereby that at the time of the revealing of this verse from God (as part of the Holy Qur'an), that particular prophet, prophesied about, *had already appeared*. Mirza Mahmud Ahmad did not even bother about the fact that for the last almost 1400 years (of the Hijrah Era), no Muslim savant or religiously learned man has attributed this prophecy to anybody else but the Holy Prophet Muhammad. And the peculiar thing is this that nowhere in the *ilham*, or Divine Communications to Hazrat Mirza Ghulam Ahmad, is he addressed as 'Ahmad, the Prophet of Allah'. However let us examine what Mirza Mahmud Ahmad has argued in support of his contention :

(i) The Holy Prophet was not named as 'Ahmad' by his parents, but he was given the name of 'Muhammad'.

(ii) In the text of the Holy Qur'an, he is not addressed or mentioned by the name of 'Ahmad'; while in the rituals of worship and prayers, he is called as Muhammad only.

(iii) The uncle of the Holy Prophet, and his companions and fellow citizens never called him as 'Ahmad'; while the Holy Prophet used his name Muhammad when sending missives to other people, inviting them to Islam.

(iv) Jesus Christ had said: '.....an Apostle who will come after me, his name being Ahmad'. Although the secondary name of the Holy Prophet was 'Ahmad', but it never came into use. But Hazrat Mirza Ghulam Ahmad, who is the Promised Messiah and resembles Jesus Christ in many attributes, had used the words, when taking 'pledge' from his followers, that the 'pledge' was being taken at the hand of 'Ahmad' (as claimed by the mureeds of Mirza Mahmud Ahmad). He had further named his followers as 'Ahmadi'.

(4) The above-mentioned arguments would be shown as baseless and nonsensical from the writings of Hazrat Mirza Ghulam Ahmad, the Promised Messiah. At p. 42 of his book *Aeena-i-Kamulat-i Islam*, he says :

"The testimony of Jesus Christ in the Holy Qur'an goes as follows :.....and giving the good news of an Apostle who will come after me, his name being Ahmad." So that if Jesus Christ has not died and left this world ; for the text clearly states that Jesus Christ has to die and leave this material world before the Holy Prophet Muhammad arrives here....."

[Then Hazrat Mirza Sahib, at pp. 2, 6 and 8 of his book *Najm al-Huda* has thrown further light on this topic :

"When Muhammad, (peace and blessings of Allah be upon him) was in the womb of his mother Amina, an Angel appeared to her and told her that she was carrying a boy who would become a great prophet one day, and that you should name him 'Ahmad'....." And both these names (Muhammad and Ahmad) were coined and allotted to our Holy Prophet from the very beginning of times."

Then there is another peculiar thing, that God himself informed Hazrat Mirza Sahib through 'ilham' that 'Ahmad' was the name of the Holy Prophet and that Hazrat Mirza Sahib, because of his being a devoted servant of 'Ahmad', was made the 'Promised Messiah', as the following statement at p. 274 of Hazrat Mirza Sahib's book *Haqiqat al-Wahy* amply proves :

"In the end the same Holy Prophet was given to wear the crown of honour and distinction. I am one of his slaves and devoted followers with whom God speaks and shows His signs and informs

him about events to come". On term 'slaves', Hazrat Mirza Sahib has given a note, quoting a revealed couplet, translated as follows :

"The real status of 'Ahmad' (the Holy Prophet) transcends all human conceptions and flight of imagination, when you can see his very slave as the Messiah of the age."

Then Hazrat Mirza Sahib at p. 393 of his book *Aeena-i-Kamalat-i-Islam*, writes :

"God Almighty knows full well that I am a true lover of Islam, and a devoted slave of Hazrat *Ahmad* Mustafa (May Allah's choicest blessings be upon him)."

Then again at p. 13 of his book *Dafi al-Bala* Hazrat Mirza Sahib writes :

"God named this second Messiah (the Promised one) as Ghulam Ahmad (which means the slave of Ahmad) which points out to the fact, that what kind of 'god' is Christian's Messiah who cannot even compete with a slave of Ahmad (the Holy Prophet)".

At p. 75 of his book *Izila-i-Awham*, Hazrat Mirza Ghulam Ahmad says :

"In a vision my attention was drawn to the numerical values of the Arabic alphabet in the name of 'Ghulam Ahmad Qadiani' (which add up to 1300), from values allotted to letters of alphabet which would be the name of the Messiah, promised to come at the end of the 13th century (Hijrah)."

In his famous 'Lecture' delivered at Sialkot (now in West Pakistan), Hazrat Mirza Sahib said :

"As in the personality of the Holy Prophet, the Divine attributes were reflected, so his laws and commandments denoted both power, strength, mercy and beauty. That is why he bore both the names of 'Muhammad' and 'Ahmad'."

(5) All the previously quoted references amply prove that 'Ahmad' is just as much a name of the Holy Prophet as 'Muhammad' is; and is not an attributive name as some allege. Hazrat Mirza Ghulam Ahmad was given the name of 'Ghulam Ahmad' by his parents; and nowhere did he say that 'Ghulam' is my family name while 'Ahmad' is my personal (or what is called a christian) name.

But having attained a stage where he had in a way merged his

ownself into the personality of the Holy Prophet, Hazrat Mirza Sahib wrote :

(a) "The Promised Messiah from amongst the Muslims was called "Son of Mary" ; and then again this biggest of the successors (Mujaddids) to the Holy Prophet, was also called a 'Muhammad' and 'Ahmad' and a 'Nabi' and 'Prophet', figuratively speaking, as he had imbibed so much of the spirit and attributes of the Holy Prophet Muhammad" (*Nuzool al-Masih*, p. 5)

(b) The Holy Prophet, peace and blessings of Allah be upon him was really given the name of 'Ahmad' : while I was given this name in an honorary capacity." (*Tufa-i-Golaravia*, p. 96)

6. Even if Hazrat Mirza Sahib did use some times the name of 'Ahmad' when taking 'Pledges' from his *Mureeds*, because of reasons mentioned above, it does not prove that he was the real 'Ahmad' about whom Jesus Christ had prophesied. Further Hazrat Mirza Sahib never used the title of 'Ahmad' the Prophet of God (Rasool) or Nabi) ; and in the words of the 'Pledge' he enjoined his *mureeds* to act on the commandments of God and the sayings of the Holy Prophet. On the other hand we find that Sheikh Ahmad Sarhandi (Mujaddid of the Eleventh century Hijrah) and Syed Ahmad Barelvi (Mujaddid of the thirteenth century Hijrah) were given the proper names of 'Ahmad' by their parents ; and hence they used this name when taking 'pledges' from their *Mureeds*. So it is obvious that Hazrat Mirza Sahib has less right to use the name of 'Ahmad' than the other two Mujaddids mentioned above ; but they never did so. Then Hazrat Mirza Ghulam Ahmad in order to indentify his followers from the other sects of the Muslims, at the time of Census-taking, chose for them the title of "Mussalman Firqa-i-Ahmadiyya" (Muslim Ahmadiyya Community) ; and here again the reference was to the name of 'Ahmad' of the Holy Prophet.

(7) Mirza Mahmud Ahmad had also argued that the Holy Prophet was not actually called ordinarily by the name of 'Ahmad.'

It is a fact that the most popular, famous and well-known name of the Holy Prophet was 'Muhammad', and it is because of this that it was commonly used in naming him or calling him. An example of this can be found in the case of Hazrat Abu Huraira (May Allah be pleased with him), the famous narrator of the sayings of the Holy Prophet, whose call name 'Abu Huraira' means 'the father of cat', just because he liked and pampered a cat. Very few people know that his real name is reputed to be Abdur Rahman bin Sakhar, by the consensus of opinion. Similarly the Holy Prophet used the 'Prophet's seal' with the words "Muhammad Rasool Allah" (Muhammad, the Prophet of Allah) inscribed on the seal of the ring, as his signature on all his missives. This may also be noted that all Muslims usually addressed him as 'O Rasool Allah' or 'O Nabi Allah'. Even Allah himself often addresses him as such in the Holy Qur'an e. g.—"Verily Allah and his angels send blessings on the Nabi." Then in the five prayers of the day, when sitting (*Qadah*) and reciting *tahiyah* a devotee recites a prayer ".....Peace be on you, O Prophet....."

(8) It is a matter of pity and regret, that Mirza Mahmud Ahmad, the *Khalifa* of Qadian and Rabwah, and his followers do not appear to recede from the heretical stand they have taken in the matter of their religious beliefs, although they have been given several 'shakings' by God, like being driven out of Qadian and suffering losses. In this particular matter of interpretation of the naming of 'Ahmad', their policy seems to remain the same. One of the followers of Mirza Mahmud Ahmad, who is named Muhammad Sharif, has written a few primers for the education of children in Islamic doctrines and beliefs. In one such primer entitled 'Islam ki Panchveen Kitab' (Fifth Primer on Islam), at p. 74, he has written :

".....To save Islam from human degradations, God will always send his prophets.....In this connection a prophet 'Ahmad' appeared only recently in India....."

Then again from all the foreign Missions established by the Rabwah Community the propaganda in favour of 'Ahmad—the Prophet' is always being conducted. They don't mention the Promised Messiah by his real and proper name of Ghulam Ahmad but always call him as 'Hazrat Ahmad', which of course misleads the people. The author of this book had with his own eyes seen such propaganda in the newspaper *The Truth*, published by this faction from Lagos, Nigeria (West Africa). In that, the advent of 'Ahmad the Prophet', his sayings and mission were described. It was given out that no Muslim can be called or accepted as a 'real' or true Muslim unless he believes in 'Ahmad—Prophet of God' (i. e. Mirza Ghulam Ahmad).

(9) Since these baseless and heretical beliefs have no solid foundation hence when a trial of strength or conflict with public indignation and condemnation is encountered, then such beliefs are conveniently set aside, at least for the time being. For example, after the Anti-Ahmadiyyah riots in 1952-53 in West Pakistan, an Enquiry Commission under Justice Muhammad Muneer was appointed by the Government to investigate into the causes of the same. Before this Commission, Mirza Mahmud Ahmad was questioned on sundry religious topics and doctrines: and his reply in this particular matter of the name of 'Ahmad' is given below :

The belief of Rabwah Community prior to the Enquiry Commission investigations.

"So in this verse ('...giving the good news of an Apostle who will come after me, his name being Ahmad') a reference is made by the way to the Holy Prophet

The statement of Mirza Mahmud Ahmad, Head of the Qadian Section before the Enquiry Commission.

"In our opinion this particular verse clearly and really refers to the Holy Prophet Muhammad; while in an honorary or figurative sense it may apply to Mirza

Muhammad, but its real recipient is the Promised Messiah (Mirza Ghulam Ahmad). So in this verse the prophet Ahmad about whom the prophecy is made, cannot be the Holy Prophet Muhammad" (Mirza Mahmud Ahmad, *Anwar al-Khilafat* pp. 23, 37).

Note :

(This statement is at p. 21 of the Urdu translation of the same published by Sindh Sagar Academy, Karachi-3.)

So the people especially the Muslims in the foreign countries, should be on their guard and be warned that when the missionaries of the Rabwah Ahmadiyya Community preach about 'Ahmad—the Prophet' then they are deceptively and erroneously attributing the qualifications to Hazrat Mirza Ghulam Ahmad, the Promised Messiah, who never made any such claim.

VIII. The Prophecy about the 'Promised Musleh (Reformer)'

(1) In 1886 A.D., Hazrat Mirza Ghulam Ahmad Sahib was given the glad tidings by Allah about a boy in his progeny, who would possess both worldly and outward rank and power as well as spiritual greatness and holiness. So in a 'Notice' published on 20th February, 1886, Hazrat Mirza Sahib proclaimed this prophecy to the world ; and gave one most important and mysterious sign of his identification that—"he would increase three into four." The exact time of the birth of this great promised boy is only known to God, as without His Divine Communication, nobody can say for certain. It may be that this boy would be born in this very generation ; or the fact of his "increasing three into four" may mean that he would appear in the fourth generation. It can also be that he may not be a physical son but a 'spiritual son'. However Hazrat Mirza Ghulam

Ghulam Ahmad Sahib" (Statement of Imam Sahib Ahmadiyya Community Rabwah before the Enquiry Commission),

Ahmad Sahib, like other such 'appointees from Allah', naturally longed for this promise of Allah to be fulfilled in all its glory as soon as possible. So in the interpretation of this promise of Allah, he used his own personal judgement ; and applied it to some of his own boys, which later on proved to be incorrect. At p. 14 of his book Appendix *Anjam-i-Atham* (Published in 1897), he writes : ".....then there is another *ilham* which was proclaimed on 20th February, 1886, and that was that God will increase Three into Four. At that time there was no sign of my three sons (Mirza Mahmud Ahmad, Mirza Bashir Ahmad and Mirza Sharif Ahmad) who are present now ; so it seemed that the *ilham* meant that first of all three sons will be given and then another one will be added who will make the number four. So a greater part of this *ilham* is fulfilled as God has given me three sons from this marriage (the second wife) who are here ; and the next one is awaited who will increase the number into four". Now after this, in 1899 the fourth son (Mubarak Ahmad) was born. After his birth Hazrat Mirza Sahib wrote clearly in his book *Tiryaq al-Qulub* :

"This prophecy of 'increasing three into four', was announced on 20th February, 1866, and after the birth of the three sons e. g., Mahmud, Bashir and Sharif, it was again mentioned in *Anjam-i-Atham* and its Appendix, that as informed by God, the 'Promised Musleh (or reformer) who will increase three into four will now appear.....'"

Then again at p. 40 of the same book *Tiryaq al-Qulub*, in the 25th Sign, Hazrat Mirza Sahib considers the birth of Mubarak Ahmad as a fulfilment of this promise. But the death of Mubarak Ahmad in September 1907, disillusioned Hazrat Mirza Sahib, for he wrote in his Notice *Tabsera* dated 15th November, 1907 :

"When Mubarak Ahmad died, then Allah sent another *ilham* to me : "We give you good news of another gracious son who will take the place of Mubarak Ahmad (both physically and spiritually)."

Similarly some other *ilhams* about this promised son were revealed :

- (i) "We will grant you a pious son".
- (ii) "The Truth has come and falsehood vanished."

Then during this period one Divinely inspired prayer came on the tongue of Hazrat Mirza Sahib, which delicately pointed to the fact that the present sons (of Mirza Sahib) do not come up to that high standard ; for the wording of the prayer said : "O My Lord ! grant me godly offsprings !" (*Tazkira* ; p. 738). After this prayer no more children were born to Hazrat Mirza Ghulam Ahmad.

(2) Hazrat Mirza Sahib was gently warned by Allah not to make these guesses, for instance :

(i) "The order of Allah has come, so don't be hasty about it." (*Tazkira*, p. 465)

(ii) "You will see (it) in (still) far off generation." That is the 'Promised Musleh' is to appear among some future descendants of yours. (*Tazkira*, p. 401).

(iii) Then there is a revealed couplet :

"O pride of the messengers (of God), your association is now known ; for you will come after a long time and from a far off way" (*Tazkira*, p. 170).

This obviously refers to the advent of the 'Promised Musleh'.

Hazrat Mirza Ghulam Ahmad made an error of interpretation in the understanding of these *ihams* and prophecies ; and the reason for this was the unusual almost impatient desire on his part to see the fulfilment of these Divine *ihams* and prophecies with his own eyes. Such misinterpretations had even been committed by the regular prophets of God. The Holy Prophet Muhammad on the basis of a dream of his, started with his companions on a pilgrimage to Makka. But he was prevented from going any further than Hudaibiya by the infidels, as the time of the pilgrimage was not fixed in that dream of his. Then the Holy Prophet saw in a vision that he had migrated to a verdant place. He understood from it that he would be going to Yamama; but actually it turned out to be Madina later on,

(3) However if we ponder over the *ilham*s about the 'promised Musleh', we find that there are certain clues in them which tend to clarify the situation to some extent. For instance, a part of the *ilham* says: "All Glory will come after his advent. He will be the personification of Truth and Uprightness, as if Allah has descended from the Heaven." (*Tazkira*, p. 691).

Hazrat Mirza Sahib indicates in his book *Tazkirat al-Shahadatain*, as to when that victory of faith and religion will come :

".....And three hundred years from today will not have passed, when those Muslims and Christians who are awaiting the second advent of Jesus Christ, will become utterly disappointed and will forsake this idea. Then there will be only one predominant religion and one guide (the Holy Prophet Muhammad). I have come to sow the seeds and I have done it; now the plants will grow and flourish and there is none who can prevent it....." (*Tazkira*, pp. 502, 503).

This statement indicates that the 'Promised Musleh' will be the 'Mujaddid' of the sixteenth century Hijrah; and at his hands, the complete dominance of Islam will be accomplished. Allah, of course, knows best.

IX. The 'Last Will' of Hazrat Mirza Ghulam Ahmad

(1) Hazrat Mirza Sahib, on getting indications from God that the time of his death is drawing nigh, wrote his last will in the shape of a pamphlet entitled *Al-Wasiyyat*. In this he announced the establishment of an 'heavenly burial-ground' for the righteous *mureeds* of his community. One of the conditions was that such persons must give at least one-tenth (and at the most one-third) of their property and wealth in the way of Allah. To handle such donations and to conduct other community works, Hazrat Mirza Sahib organized a *Sadar Anjuman-i-Ahmadiyya*, and made this central organization as the true successor of God's Caliph on earth (i. e. Mirza Sahib himself). In fact at one occasion later on, he gave the following statement, which is a 'magna carta' of the Ahmadiyya Community :

'My ruling is this, that on whatever matter Anjuman takes a decision and the majority is in its favour, then that decision should be considered right and should be given effect to. However I would like to add this much, that in certain religious matters which intimately concern our communal organization, I would be informed about it. I am confident that this Anjuman will not go against my wishes. But I am mentioning this as a matter of precaution that it is possible that such matter may be of a nature about which God has some special designs. This condition, however, is confined to my life-time only. After me, all the decisions of this Anjuman shall be considered final and sufficient.

(photostat copy given opposite page 1072 of the book "Mujadid-i-Azam" by Dr. Basharat Ahmad).

Signed—

Mirza Ghulam Ahmad
27th October, 1907.

It may be known that in the *ihām* and statements of Hazrat Mirza Sahib (the Promised Messiah) there is nowhere any mention of the establishment of a caliphate. In fact he has left instructions for the elders of his community, that on whomsoever of my devoted followers, at least forty Ahmadi Muslim persons come to a unanimous decision that he is a fit man for the job, then he can take and accept new 'pledges' from people for joining the Ahmadiyya Community. Then Hazrat Mirza Sahib writes in the book *al-Wasiyyat*:

(a) "So it behoves that you (*Mureeds*) should get together and pray for "the Second manifestation of the Majesty and might of God, called *Qudrat-i-Thania*; so should the other righteous people all over the world, pray to God that this *Qudrat* may descend among you from heaven, and show you that your God is an Almighty God."

(b)... "And it behoves that the righteous persons from amongst my *mureeds*, should take and accept 'pledges' (*hai'at*) from the people in my name when I am gone. God desires that all those souls who possess a good nature, and may be living anywhere in the world whether in Asia or Europe should be attracted towards the unity of God and His worship, and thus assemble His bondsmen on one faith and religion. This is the purpose for which I was sent in this world; so you should follow this purpose, but with the use of lenient speaking, good behaviour and prayers; and till

such time that some person stands up aided by the holy ghost (or Divine Inspiration), you should keep on working unitedly for the noble cause, after I am gone."

The acceptance of Maulana Noor-ud-Din Sahib by the Ahmadiyya Community as the successor to the Promised Messiah, after the death of Hazrat Mirza Ghulam Ahmad, was in reality in obedience to Hazrat Mirza Sahib's will that my *mureeds* should keep on working unitedly after me. From the Islamic point of view, the Promised Messiah who was also the 'Mujaddid' of the 14th century Hijrah, could be accepted as a caliph. Now to have a caliph to the Caliph is meaningless. Although Maulana Noor-ud-Din was called in common parlance as 'Khalifa-tul-Masih' and many Ahmadis pledged themselves with him. But those who had taken pledges on the hand of Hazrat Mirza Ghulam Ahmad, were under no obligation to take another pledge.

(2) Now we have to determine as to what Hazrat Mirza Ghulam Ahmad meant by the term 'Qudrat-i-Thania,' and who would be the person to stand up with the aid of 'Divine Inspiration'. There are several statements of Hazrat Mirza Sahib about this :

(a) "...This new birth takes place only when the spiritual body is ready, then that 'spirit' which is in a way a flame of the Love of God, catches the heart of such a 'faithful' person; and for once this highly placed power lifts him far above his human limitations. This is the stage which is called a 'Second regeneration'.....and the 'faithful' feels that a new 'spirit' has entered in his body, which was not there before" (Appendix, *Barahin-i-Ahmadiyya*, Vol. v, pp. 56, 57).

(b) ".....But that thing (God's love) acts as a spirit or soul in the body of the 'faithful' and it infuses a light into all his organs; and the 'holy ghost' (or Divine Inspiration) aids such 'faithful' person, so that such things and knowledge which are beyond human capabilities, are revealed to him. A 'faithful' of this rank, having reached the end of his spiritual progress, through the donation of the God-given graces, is given the title of the 'Caliph of Allah' in the heavens above....." (Appendix, *Barahin-i-Ahmadiyya*, Vol. v, p. 81).

(c) "In fact our contention is this, that when the sacred teachings are covered with the dust of unholy ideas, after the passage of

time ; and the face of truth is hidden ; then (God sends) 'Majaddids', 'Mahaddath' and 'Spiritual Guides' to re-expose the beautiful 'face' (of the sacred teachings).....It is a pity that a criticizer does not realise that for the Muslim Community (the followers of the Holy Prophet) the sending of 'Mujaddids' and 'Spiritual successors' is as necessary, as in the past it was to send prophets....." (*Shahadat al-Qur'an*, p. 18)

(d) Then Hazrat Mirza Sahib mentions one utterance of God about himself :

"I infused into you another 'spirit of truth' from Me." (*Tazkira*, p. 95)

Then Hazrat Mirza Sahib writes :

"And it was put into my heart that in this verse the word 'spirit' means the group of messengers of God, prophets and 'Muhaddath' who are aided by the 'holy ghost', and who speak with God" (*Tazkira*, p. 259).

Then about the advent of the 'Promised Musleh', Allah informed me :

"....One who was saturated by God with the 'attar' of His Divine Pleasure and Approval. We will infuse our 'spirit' into him" (*Tazkira*, p. 144).

All the above quotations point to the fact that the 'Qudrat-i-Thania' referred to by Hazrat Mirza Sahib was none other than that 'Promised Musleh' who would be appointed by Allah after about three hundred years (as explained before) and as indicated in the *iham* of Hazrat Mirza Sahib, which runs as follows :

"After the beginning of the three hundredth (year), count on this event (to happen)" (*Tazkira*, 2nd ed., pp. 764, 833).

X. The claim of Mirza Mahmud Ahmad, Khalifa of Qadian (now of Rabwah) to be "The Promised Musleh (Musleh al-Mau'ood)"

(1) Soon after Mirza Mahmud Ahmad became the *Khalifa* at Qadian, his 'kept' Maulvis (who acted as his scribes and publicity agents) started saying and writing that Mirza Mahmud Ahmad is that person in whom the prophecy of Hazrat Mirza Ghulam Ahmad about the 'Musleh Mau'ood' has been fulfilled. So much so that even Mirza Mahmud Ahmad himself began to think himself as such;

for in the early years of his caliphate, his following increased considerably and wealth started pouring in. The feeling of Power, wealth and glory made him dream of becoming a world-conquerer. But since he did not then consider himself as appointed by Allah as a 'Musleh al-Mau'ood', so other people were not bound to accept him as such. Having been given some latitude by God, he became bolder still and impertinent ; and finally on 28th January, 1944 A. D. he issued the following proclamation :

"I swear by that God Who is One and Almighty, and taking a false oath in Whose name is the act of the accursed people, and one who attributes a false thing to Him cannot escape His wrath and punishment that God Himself informed me in this city of Lahore, at No. 13 Temple Road at the house of Sheikh Bashir Ahmad Advocate; that I am the one in whom the prophecy of 'Musleh-Mau'ood' has been fulfilled ; and that I am that 'Promised Reformer' through whose efforts Islam will spread to the four corners of the world, and the worship of one and only God would be established" (*Al-Fazal*, 1st February, 1944).

As has been explained before, this 'Musleh Mau'ood' would be 'appointed and deputed by Allah', and would be the *Mujaddid* of his era. So on the very face of it the claim of Mirza Mahmud Ahmad was false. Since he had dared to ascribe his claim to the Divine Source, so now it was inevitable that the Almighty God must take him to task and His wrath descend on Mirza Mahmud Ahmad. Says the Lord in the Holy Qur'an :

"And if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand, then We would certainly have cut off his aorta. And not one of you could have withheld Us from him" (lxix. 44-47).

Since the Holy Propheter Muhammad had passed *twenty three years* of his life after his claim to prophethood, so Hazrat Mirza Ghulam Ahmad writes at p. 3 of his book *Arba'een* :

"Thousands of Muslim savants and spiritual leaders have always advanced this argument before the infidels, and no Christian or Jew has yet come forward to identify or point out one such person who having fabricated a claim to be an 'Appointee of Allah' (as per prophecy), had then passed twenty three years of his remaining life."

(2) Eleven years had not yet passed since this 'claim' of 'Musleh Mau'ood' (with a penalty attached in case it was false) was made, when the punishment by God was inflicted on Mirza Mahmud Ahmad the Khalifa of Qadian and Rabwah. It started with a stroke of paralysis as was the diagnosis of several doctors. Even Mirza Mahmud Ahmad referred to it in some of his lectures delivered in 1955-56. Paralysis has been described by the Promised Messiah (in his book *Anjam-i-Atham*, p. 61) as a "punishment of affliction," and has threatened his enemies with 'paralysis' and 'insanity' as a punishment. At present (1964-65) Mirza Mahmud Ahmad behaves like a man bereft of his senses and this state of things has gone on for the last several years. Those who have managed to see him state that at times he cries out with pain and fear and moves restlessly like a fish out of water. Only on rare special occasions he is brought out on a stretcher. Even then he talks haphazardly and sometimes starts weeping. These conditions are even borne out, more or less, by a brief report from Doctor Mirza Munawwar Ahmad (the son of Mirza Mahmud Ahmad) as published at p. 2 of the newspaper *Al-Fazal* (of Rabwah), dated 19th August, 1961. He writes as follows :

"Nervous prostration like the loss of memory, and emotional outbursts (like at the mention of holy names, places and events), are more or less prevalent. Some days the symptoms dwindle, but again they intensify; and so the trouble goes on. Because of remaining in prostrate position, there is tension followed by numbness in the leg muscles. All possible efforts to make his holiness walk a little, have failed all along....." *

Since this Qadiani (or Rabwi) community believe that a *Khalifa* cannot be deposed, so they still accept this sick afflicted and 'useless' man as their spiritual 'head', when the very 'Hand of God' had struck him down from his elevated post. Some years ago Mirza Mahmud Ahmad was physically attacked by a person and a deep wound inflicted in his neck. It was symbolic. However the work of the Rabwah Community has perforce to be carried out by a

* Mirza Mahmud Ahmad died in November, 1965. See 'Introduction to Second Edition' as well as the Appendix.

'council' presided over by Mirza Nasir Ahmad, the eldest son of Mirza Mahmud Ahmad. A 'lesson' must be learnt from this fact, as those who are deputed and appointed by God Himself, 'never become paralytic and insane and thus useless for their task. Dr. Dewy (or Dowee) who was a great Christian spiritual leader of U. S. America in the time of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, and had challenged him to a trial of 'strength', came to a bad end as prophesied by Hazrat Mirza Sahib who writes about him at p. 76 of his book Suppliment, *Haqiqat al-Wahy* :

"At the end this Dewy was struck down with paralysis, and he was carried about like a 'wooden log' by his followers.

Then due to many worries and griefs he was bereft of his senses and became insane." Then Hazrat Mirza Sahib had prophesied punishment of God for another of his Christian opponent Atham, and he writes: "This (Atham) lost his peace of mind and used to weep often" (*Anjam-i-Atham*, p. 8).

(3) Then these reformers of God are identified in another way, as mentioned at p. 114 of a booklet, *Musleh Mau'ood ki Paishingo ki Haqiqee Tisdaq*, (published by the Qadian Section): The excessive enmity and prejudice did not allow any one of them to ponder over the Qur'anic verse: 'Indeed I have lived a lifetime among you before it: do you not then understand (x: 16), shows that prophets refer to their life before their 'Claim to Prophethood' in support of the truth of what they say, and not to the life lived after their 'claim'. Who does not know that even from amongst those who considered a claimant's pre-claim life as pure and righteous, started finding fault with the claimant after he had made his 'claim'."

But we find that the life of Mirza Mahmud Ahmad, the so-called 'Musleh Mau'ood', prior to 1944 (when he made the claim), has been seriously, criticized and grave charges have been brought against his moral character :

(i) When Mirza Mahmud Ahmad was a student and an adolescent, some very immoral and shameful incidents were attributed to him. So much so that even Hazrat Mirza Ghulam Ahmad, his father, had to appoint an enquiry commission to investigate into one such incident. For want of witnesses the charges could not be proved.

(ii) In 1927, some 14 years after Mirza Mahmud Ahmad had become the khalifa at Qadian, his *Mureed* Mistri Abdul Karim and his relatives and friends, openly levelled a charge of adultery against him and furnished proofs of the same. They also challenged him to a 'Mutual prayer for annihilation of the party in the wrong'; but Mirza Mahmud Ahmad made sundry excuses and would not accept the same. This is in spite of the fact that Hazrat Mirza Ghulam Ahmad, the Promised Messiah, has laid down clearly two conditions in which a 'Prayer' of this nature called *Mubahila* is permitted between two parties. He writes :

"Please note that 'Mubahila' is permitted under two conditions :

(b) Firstly, with an infidel who claims that he knows for certain that Islam is not a true religion; and that whatever I believe in the divine attributes of other gods (same what belongs to one God) is a certainty. All these statements need corroboration.

(b) Secondly, with that tormentor, who wants to dishonour a person with unjust accusations..... So that 'Mubahila' can be carried with such persons, who claim that they are certain that some other person is a liar, forgerer and adulterer" (Newspaper *Al-Hakam*, dated 24th March, 1902 published from Qadian).

(iii) Sheikh Abdur Rahman Misri, who was at one time a topmost *mureed* of Mirza Mahmud Ahmad, and was also the principal of the 'Madrassa-i-Ahmadiyya' at Qadian, felt compelled by circumstances to write three notes of warning to the Khalifa Mahmud Ahmad that he should repent of his evil deeds and must reform his character. Otherwise Misri Sahib would have no alternative left but to put the whole case before an enquiry commission

to be appointed by the Qadiani Ahmadiyya Community. But Khalifa Mahmud Ahmad neglected the warning and persisted in his evil ways; and in addition he started persecuting Sh. Abdur Rahman Misri and his few friends who sided with him. On some, even murderous attacks were made. In this connection, in one of the court cases, the trying magistrate Mr. G. D. Khosla wrote in his judgement :

“...To propagate their ideas and to expand the number of their Community, these people (the *Mureeds* of Mirza Mahmud Ahmad) started using such weapons and methods which are generally considered as objectionable. So that those persons who refused to tow their line, were subjected to (social and economical) boycott and expulsion (from the town or community); and at times they were threatened by dire and ghastly consequences.....”

Sheikh Abdur Rahman Misri has related the reasons for his subsequent separation from the Qadiani Community and his breaking his ‘pledge’ to Khalifa Sahib :

“The present Khalifa (Mahmud Ahmad) is of very bad character. Behind the curtain of ‘holiness’ he makes free with young women. For this nefarious work he has appointed certain male and female agents who act as go-betweens to entangle young girls and boys. He has formed a coterie of his male and female friends and they indulge in adulterous orgies.”*

(iv) Although Khalifa Mahmud Ahmad says that after the ‘Claim’ by a person to some spiritual rank, there is always a barrage of criticism and fault-finding by newly made enemies; but in reality, in spite of the fact that accusers are busy finding faults and criticizing, God through his revelation and Divine aid always shows and proves His Messenger to be innocent of the charges levied. Hazrat Mirza Ghulam Ahmad, the Promised Messiah, writes :

“A true claimant (from God) always protects all phases of his life; and is always ready to answer criticism and clarify his position” (*Anjam-i-Atham*, p. 20).

But after the claim to ‘Musleh Mau’ood’ by Mirza Mahmud Ahmad, the barrage of criticism and fault-finding continued. So much so that in 1956 A.D., quite a number of his *Mureeds* got

*This statement was sworn in by Misri Sahib in 1937 before a Court, which was incorporated by High Court Punjab in its Judgement.

so disgusted that they openly announced their separation from the Qadiani Community. They formed a new party under the name of "Haqiqat Pasand" (Lovers of Truth). Since then they have frequently challenged Mirza Mahmud Ahmad and have exposed him.

XI. The Truth about the Caliphate of Mirza Mahmud Ahmad

(1) Mirza Mahmud Ahmad has claimed that he is *Khalifa* (Caliph) according to the Qur'anic verse 55 of chapter xxiv (al-Noor). And that a 'Khalifa' is made by God and hence 'Khalifa' is to be obeyed implicitly by every one, and further that a 'Khalifa' once made cannot be deposed. He had indicated this in several of his lectures and writings at different times. However in the Annual Gathering of the Community in 1956, he made a firm declaration of it in his lecture entitled *Khilafat-i-Haqqa-Islamia*. Mirza Mahmud Ahmad went so far as to say that even a person who criticises him justly, would be punished. He further declared that whosoever does not renew his 'pledge' (*bai'at*) with the Khalifa Sahib, would not be considered as a member of the Qadiani Ahmadiyya Community. Let us now examine as to what Hazrat Mirza Ghulam Ahmad, the Promised Messiah, says about these matters:

(1) "Soofis" have written that God instils truth into the heart of the man who is destined to succeed as a *Khalifa* to a spiritual leader or prophet and messenger of God. Whenever any prophet or spiritual leader dies then the world is shaken and it is a very delicate time; but God through a 'Khalifa' to the deceased, helps the world to become steady again and then reforms it. Why did not the Holy Prophet Muhammad appoint any 'Khalifa' after him; it is because he was conscious of the fact that God Himself would appoint a 'Khalifa' or successor to him. This is God's work and there could be no defect in it. Therefore it was God Who chose and 'appointed' Hazrat Abu Bakr Siddique (may Allah be pleased with him) as the 'Khalifa' to the Holy Prophet; and He had first of all put the truth in his heart." (*Al-Hakam*, vol. xii, No. 27, dated 14th April, 1908).

(2) But Hazrat Abu Bakr, in consultation with certain eminent 'Companions of the Holy Prophet', nominated Hazrat Umar al-Farooq (may Allah be pleased with him) to succeed him. The consent of the Muslim Community was obtained later on. Similarly Hazrat Umar Farooq had formed a sort of commission of topmost of 'companions' to select a successor to him. This belief of the Promised Messiah (Mirza Ghulam Ahmad) is corroborated by his own writings at p. 17 of his book *Sirr al-Khilafa*:

"...And there is no doubt that in answer to the prophecy of 'Succession' (verse 55 of Sura Al-Noor of the Holy Qur'an), that Allah will appoint a 'faithful' as a 'Khalifa' in such times and will change the fears of the 'faithfuls' to that of peace, and will steady the shaken faith, and cause the rioters to perish, it was Hazrat Abu Bakr and his appointment and none else....."

The Promised Messiah went so far as to say: ".....that the said Qur'anic verse of 'Succession' can be applied to the 'Khalifat' (Caliphate) of Hazrat Abu Bakr and to no other 'Khalifat'; and it is not possible to quote another example of a person to whom it could apply....."

(3) According to the Promised Messiah 'Khilafat' are of two kinds. One kind is that which falls under the verse of 'Succession', and the second kind falls outside such sphere. At p. 20 of his book *Sirr al-Khilafa*, he mentions the caliphate of Hazrat Ali (the fourth caliph after the Holy Prophet), during which there was hardly any peace in the land; and Hazrat Ali (may Allah be pleased with him) was put into great trouble and difficulties by the people of his time. Muslim community was split into sections and the doors of bickering and unrest were opened. Therefore Hazrat Ali was no doubt a 'Khalifa', but it could not be according to the verse of Succession. Since the Selection of 'Khalifa' could not be attributed to God, therefore the question that he cannot be deposed, does not arise. Then again when Hazrat Abu Bakr became 'Khalifa', he said in the first sermon that he delivered:

"O Muslims, I am only another member of the same community as you are. I will follow the spiritual laws as laid down,

and I can't introduce anything new into it. If I follow correctly the spiritual laws then you must obey me ; but if I go astray from that path, then you must put me right".

Then he added : "As long as I am obedient to Allah and His Apostle (Muhammad) you be obedient to me ; but if I am disobedient to Allah and His Apostle, then you do'nt have to obey me."

This wellknown and authenticated sermon has settled two things as a matter of principle. Firstly, that the 'Khalifa' is not free to do as he pleases, for he remains under the yoke of the spiritual laws from which he can't escape. Secondly, the Muslim Community, while obeying the Khalifa' should also watch the actions of the 'Khalifa' that he does not digress from the spiritual laws. If they find him digressing and not paying any attention to the notes of warning, then the people can depose him. For to keep a person in a post or to expel him, is in the hands of the community to whom that person is answerable.

(4) This fact may be noted that after Hazrat Abu Bakr had become a 'Khalifa', Hazrat Fatima never took any *bai'at* ; and Hazrat Ali, did not take any 'pledge' (*bai'at*) with Hazrat Abu Bakr for a period of six months ; while Hazrat Talha and Hazrat Zubair (two noted campanions of the Holy Prophet) had cancelled their *bai'at* after they had first taken it. Then could anyone dare consider them as not Muslims or been excluded from the ranks of the companions of the Holy Prophet ?

At one time Hazrat Usman (the third Caliph after the Holy Prophet) had called a meeting of his provincial governors, and asked their opinion about the conditions and events of the time. Every Governor gave his opinion but Hazrat Umar ibn Assi (a noted companion of the Holy Prophet) gave his opinion in these words (as translated) : "You (Usman) have been led astray in certain matters and so have been your governors. Either choose the right path, or resign your job." In other words, the companions of the Holy Prophet were of the opinion that as a matter of necessity a 'Khalifa' could

be deposed. Similarly Khalid ibn Walid (the famous Muslim Military Commander), while fighting the Romans in Syria, had at one time told with some pride the Roman General Bahan, that although your Roman Emperor is an absolute monarch but the person whom we have made as our 'chief', if he entertains any such thoughts of monarchy then we will forthwith depose him.

(5) When Mirza Mahmud Ahmad, Khalifa of Qadian, was first laid by serious illness, then he started thinking seriously about his descendants and to make provision of succession after him. So that in the Annual Communal Gathering of 1956 A. D he gave a lecture on *Khilafat Haqq-i-Islamia* (The true Islamic Caliphate), a few extracts from which are given below :

(a) If the Ahmadiyya Community stood fast in their faith of 'Khilafat', and strove properly for its installation, then the institution of 'Khilafat' will flourish amongst them till Doomesday, like it is working still amongst Roman Catholic Christians, in the shape of Pope of Rome, although it has not remained in its original form."

(b) About the election of the Pope, he said :

"It is a simple process, a council of the cardinals gets together and elects the Pope, and the rest of the Christian world accepts their selection."

(c) Accordingly, Mirza Mahmud Ahmad gave a ruling :

"In the future, the previous system is to be done away with in which more than five hundred Ahmadi delegates were to come from Multan, Karachi, Hyderabad, Quetta and Peshawar and so on, and elect the successor to the 'Khalifa'. But now the various secretaries of the departments of the Sadar Anjuman Ahmadiyya, along with serving 'Vakils' (sort of advocate) and prominent representatives, if they happen to be present, will elect the successor to the 'Khalifa'; after which a proclamation would be made to the community who would do obeisance to him."

Thus Mirza Mahmud Ahmad managed for his eldest son to succeed him after his death ; and Qadian or Rabwah became another seat of professional 'Pirs' scattered all over the country. So was interpreted a dream of the Promised Messiah in which he had seen his son Mahmud Ahmad leading a Britisher (indicating *Dajjal*) into his

home (i. e. Ahmadiyyat). Similarly there is an *iham* of the Promised Messiah also which says: "We will make her resemble the Christians" (*Tazkira*, p. 766).

Here 'her' refers to a community acting like a (bad) woman ; in other words the Ahmadiyya Community under Mirza Mahmud Ahmad, through his machinations, would come to resemble the Christians.

(6) Now the question arises that if the Ahmadiyya community (the followers of the Promised Messiah) were to suffer such grievous spiritual wrongs, then why were not these coming events foretold and the Promised Messiah forewarned by Allah. Now that we carefully study the writings and *ihams* of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, we begin to realise that these coming events had cast their 'shadows' before, as the saying goes.

XII. Some of the Prophetic Warnings, 'ihams' and visions of Hazrat Mirza Ghulam Ahmad

(1) After Hazrat Mirza Ghulam Ahmad had proclaimed himself as the 'Mujaddid' of the century, some time passed before he was permitted by Allah to form a community and take *bai'at* (pledge). The *ihams* from God said : "Put your faith in God, and before Our Eyes and under Our Orders, prepare a boat (meaning a community thereby)." In somewhat similar words, the Prophet Noah (on whom be peace) was also addressed by God, as mentioned in the Holy Qur'an. After this, Hazrat Mirza Sahib used to pray for Divine Aid and for the gift of spiritual successors, like the Qur'anic prayer, "O my Lord ! leave me not alone ; and Thou art the best of inheritors." In answer to his prayers, he was given the glad tidings of the coming of a 'Musleh Mau'ood' (Promised Reformer) from his descendants, to guide his community. This has been explained in detail elsewhere. While he was receiving *ihams* (communications from Allah) about 'Musleh Mau'ood', and was interpreting them according to his own understanding and opinion, he also started receiving some warning notes from God :

(a) One such *ilham* said : "The real disruptive element is already present here." (*Tazkira*, p. 108) Then about the coming of 'Musleh Mau'ood' and his overwhelming his opponents an *ilham* said : "And withdraw aside today, O guilty ones" (*Tazkira*, p. 624), and then when the guilty ones become known, then they admit : "Verily we are the ones to blame" (*Tazkira*, p. 651). All these warning notes were clearly pointing to the fact that a mischief mongering son (of Hazrat Mirza Sahib) would precede the coming of the 'Musleh Mau'ood'.

(b) Then Hazrat Mirza Ghulam Ahmad received another *ilham* which means : "And don't address Me in favour of those mischievous people for they shall be 'drowned' (put to death)" (*Tazkira*, p. 607). Now when we open the Holy Qur'an, we find that Allah had used somewhat similar words to Prophet Noah (xi. 37), and about his son, Allah had said : ".....Surely he is (the doer) of other than good deeds..." (xi. 46); and that son of Noah was drowned. Similarly Hazrat Mirza Ghulam Ahmad was also addressed by God about his son "For he is a man of bad character" (*Tazkira*, p. 88). Even Hazrat Mirza Sahib wrote :

"In my opinion, this *ilham* concerns some one from our community."

(c) Then again Hazrat Mirza Ghulam Ahmad received another *ilham* about Qadian (the town where he lived) : "People having natures like 'Yazid' would be born in this town." (*Tazkira*, p. 181). Now Yazid (son of Mu'awiya) was the second 'Khalifa' of the Omayyad Dynasty with their capital at Damascus (Syria). He was instrumental in introducing a secular and absolute monarchy amongst the Muslims and was guilty of killing Hazrat Imam Hussain (grandson of the Holy Prophet). So the *ilham* refers to a time when a 'Khalifa' like Yazid would appear amongst the Ahmadiyya Community, who would of course claim to be a holy one but would actually be a worldly person. Then circumstances will arise which will cause this 'Yazid-like Khalifa' and his followers to be driven out of Qadian. This is corroborated by another *ilham*

of Hazrat Mirza Sahib saying: "The Evil Spirit of Damascus": so that just like Yazid was the evil spirit of Damascus, so would a similar evil spirit be born in Qadian.

(d) The Promised Messiah writes at one place that he was praying to God about his community and Qadian, when the *ihām* came: "They have gone astray from the (main current and) fashion—And they will be decimated (because of it)" (*Tazkira*, p. 512). So that the way in which the followers of Mirza Mahmud Ahmad were disrupted and driven out of Qadian (at the time of the Partition of the country), is now a part of history. Mirza Mahmud Ahmad himself had to don a *burqa* (a white shroud and veil) like a Muslim woman, and thus saved his life in flight.

(e) Hazrat Mirza Ghulam Ahmad writes in another place: "Today on a Sunday I saw in a dream that I am sitting in my house and am holding a fruit of the size of a melon in my hand and want to remove its skin and eat it. When I saw my son Mahmud Ahmad entering the house along with a Britisher. The latter, first of all stood where we keep our pitchers of water, then he advanced towards that cubicle where I usually sit and do my writing work: as if that man wanted to search the inside of the room....." (*Tazkira*, p. 597).

(f) "Fifth in the series is a vision of the Promised Messiah, which I (Mirza Bashir Ahmad, second son of the Promised Messiah) quote here in its entirety. Hazrat Mirza Ghulam Ahmad said that he saw in a dream that he was coming towards Qadian over a rough path and in complete darkness. I was stepping out haphazardly, but it seemed as if an invisible hand was guiding me along until I reached Qadian. I then saw that mosque which is in the possession of the Sikh community, and I then took the straight street which comes from the (residence of the) Kashmiris. I then felt myself as greatly upset and perplexed, as if I am going to loose senses. And I am repeatedly praying to God in the words—"O my Lord show Thyself, O my Lord show Thyself and lighten this darkness." I find that my hand is being held by a mad man who is also saying: "O my

Lord, lighten the darkness"; and I also pray loudly and earnestly. I remember that before this vision, I had been praying intently for myself, for my wife and my son Mahmud Ahmad." (*Tazkira*, 2nd Edition, p. 833, 834). Commenting on the above 'vision', the writer in the issue of 27th January 1957 of newspaper *The Al-Fazal* (of Rabwah) states: "So please also pray to God, that as happens in certain cases, some bitter fate is also involved along with some coming happy and sacred events, the same bitter fate may be withheld by God through His Special Grace."

(2) It would seem obvious that because of these *ilhams* full of warning and ominous dreams, Hazrat Mirza Ghulam Ahmad Sahib must be prostrating before God and praying that God may withhold these bitter fates and show His Divine mercy and Grace. That it was so may be found from the following prayers of his, suggested to him through *ilham*:

(a) "Eloi, Eloi, Lama Sabachthani (My God, My God, why hast Thou forsaken me?)" (*Tazkira*, p. 590).

Note: This is the same prayer which Jesus Christ recited when he was being crucified (Mark, 15 : 34).

(b) "O Lord, I am overcome, come Thou then to help!" (*Tazkira*, p. 655).

Note: This is the same prayer which Prophet Noah recited (Holy Qur'an, liv. 10).

(c) O Eternal God, get these fetters off and come to my help!" (*Tazkira*, p. 655).

To all these prayers and cryings, God did assure Hazrat Mirza Ghulam Ahmad that although his son (Mirza Mahmud Ahmad) would be instrumental in doing lots of spiritual damage to the Ahmadiyya Community, yet God in His Grace would create conditions under which much of the damage would be repaired. To this the following *ilhams* bear testimony: "Verily with me is my Lord Who will guide me. God will set right my community through His Grace. We will revert it (your community) back to your ways, and will save it like We did the Israelites (from the cruelties of Pharaoh)" (*Tazkira*, pp. 94, 283, 764).

XIII Mirza Mahmud Ahmad, 'Khalifa' of Qadian (and, Rabwah) has been making radical changes in his beliefs according to the exigencies of time

(1) Hazrat Mirza Ghulam Ahmad, the Promised Messiah, writes at p. 76 (notes) of his book *Izala-i-Auham* : ".....Then I received *ilham* that these 'Ulama' (religious savants) have changed the shape of my 'dwelling', they have built their fireplaces in my prayer-house. They have kept their cups and saucers in the place where I worshipped : and like 'rats' they are nibbling at the sayings and traditions of my Holy Prophet (Muhammad)"

A clear proof of the truth of Hazrat Mirza Sahib's above statement is that although the Prophet's saying that *There shall be no prophet after me*, has been mentioned about forty times in one way or another in the books of Traditions, yet Khalifa (Mahmud Ahmad) Sahib goes against it and accepts Mirza Ghulam Ahmad as a full-fledged prophet.

It will be shown below as to how Mirza Mahmud Ahmad has been changing his 'beliefs' to suit his needs as an opportunist that he is :

(a) Uptill 1910 A. D. Mirza Mahmud Ahmad believed that the institution of Prophethood is definitely closed after the Holy Prophet Muhammad, (peace and blessings of Allah be upon him) ; and no 'Prophet' had come so far, nor will any appear in the future. He wrote in the April 1910 issue of his monthly magazine *Tashhiz al-Azhan*, (Published from Qadian) :

".....Some hundreds of prophets appeared before the Holy Prophet Muhammad, some of whom we know ; but thirteen hundred years have passed after the Holy Prophet Muhammad, and nobody has yet laid a claim to 'prophethood' with any success....."

(b) Even upto the year 1911, Mirza Mahmud Ahmad still believed that all kinds of "Prophethood" have been terminated with the appearance of the Holy Prophet (Muhammad) and that through implicit obedience to his teachings and under his 'seal', so to speak, righteous and holy Muslims, resembling the ancient prophets in

certain attributes, would continue to appear till the Day of Judgement. So Mirza Mahmud Ahmad wrote in the 22nd March, 1911 issue of the newspaper *Al-Badar* (Published from Qadian) :

“.....That the Almighty God made the Holy Prophet Muhammed as the ‘last of the Prophets’ and terminated all types of ‘prophethood’ with him.....and his attributes reached such excellence that no further ‘Mujaddid’ could be appointed unless he bears a ‘seal’ of the Prophet’s devoted obedience, we believe that the Holy Prophet’s qualities had reached such excellence that with the good effect of implicit obedience to him, such holy persons have been appearing among the Muslims, who resembled some of the great prophets of yore. That is why the Holy Prophet (Muhammad) said—‘Some of the religious savants from amongst my followers, would resemble the prophets of Israelites : so the Holy Prophet’s beneficence would extend right upto the Day of Judgement.’”

(c) In the April 1911 issue of *Tashhiz al-Azhan*, Mirza Mahmud Ahmad wrote an article under a title which is translated as :—“Muslim is he who accepts all the ‘Mujaddids’ (appointed by God)” In this article Mirza Mahmud Ahmad writes :

“.....So not only that person who does not call the Promised Messiah (Mirza Ghulam Ahmad) a ‘Kafir’ (unbeliever) but does not accept his claim to be the “Promised Messiah”, has been declared a ‘Kafir’ (unbeliever), but even that person also, who secretly considers the Promised Messiah as true in his claim, and even does not openly deny it but is reluctant to give a ‘pledge’ (*bai’at*), has been shown as a ‘Kafir’.”

This is the first change that Mirza Mahmud Ahmad made in his ‘beliefs’.

(d) When Mirza Mahmud Ahmad declared the non-Ahmadis as ‘kafir’ he was questioned that since only a person who denies a ‘prophet’ can be called a ‘Kafir’, then does Mirza Mahmud Ahmad regard the Promised Messiah (Mirza Ghulam Ahmad) as a *prophet*. On this Mirza Mahmud Ahmad, contrary to all his previous writings, declared that the Promised Messiah was *prophet*.

This is the *Second change* that Mirza Mahmud Ahmad made in his ‘beliefs’.

(e) In 1914, Mirza Mahmud Ahmad announced that ‘the use of the title ‘prophet’ is being used advisedly and as a remedy, for a

limited period. In his letter addressed to Muhammad Osman of Lucknow, a photostat copy of which was published in the newspaper *Paigham-i-Sulah* No. 16, Vol. ii, Lahore dated 16th August, 1914. In that Mirza Mahmud Ahmad wrote :

"I want to tell you this about prophethood that all Ahmadis regard the Promised Messiah as an 'honorary prophet' (or the 'shadow' of a prophet). But as people have degraded the Promised Messiah from his real position nowadays, hence it has become expedient to inform the community about his high rank. Otherwise I myself do not like to use the word 'prophet' so casually or commonly. Not because he was not a sort of prophet, but by the common use of the word, people may not in course of time come to consider Mirza Ghulam Ahmad as a permanent full-fledged prophet. So my use of the word is for a limited period and is remedial in its nature."

(f) But this so-called expediency became a reality and a permanent feature later on. When there were anti-Ahmadiya riots and religious agitation all over West Pakistan in 1952-53, and Martial law was introduced in Lahore ; then after the disturbances were over the Government appointed an Enquiry Commission under the chairmanship of Justice Muhammad Munir. Before this Commission where the Government Officials concerned gave their evidence, the prominent Muslim religious leaders including those of the Ahmadiyya Community at Rabwah, were also sent for and questioned. Afterwards an account of the proceedings of the Commission was published , and from a booklet comprising—"the printed account of the statement of Hazrat Imam of the Ahmadiyya Community (Rabwah) before the Enquiry Commission", the following statements have been taken and comments have been made thereon :

(i) In the book *Aeena-i-Sadagat* (By Mirza Mahmud Ahmad), at p. 35 of the first chapter this statement is made :

"All those Muslims who have not taken a *Bai'at* (pledge) with Mirza Ghulam Ahmad, even those who have not heard his name even, are beyond the pale of Islam."

(ii) At p. 90 of the book *Anwar-i-Khilafat* (By Mirza Mahmud Ahmad) the following statement is given :

"It is our duty that we consider all non-Ahmidis as non-Muslims, and must not say our prayers in their lead; for in our view they deny a prophet (Mirza Ghulam Ahmad). This is a matter of religion, and nobody else has a say in the matter."

(iii) Question by the E. C. (Enquiry Commission) :

"Since the use of the word 'Kufr' (disbelief in true religion) creates misunderstanding and bitterness, would it not be better if its use is forbidden altogether or particular care is used as to where it is employed ?

Reply (from Mirza Mahmud Ahmad) :

"Since 1922, we have been trying to avoid the use of this word ('Kufr')" (Statement before E. C. page 32)

(iv) Question by the E. C. :

"Before 1891 A. D. did not Mirza Ghulam Ahmad say repeatedly that he is *not* a prophet; and that the revelation vouchsafed to him is not of 'prophethood type' but like the kind which the holy and chosen people of God receive ?"

Reply : "He (Mirza Ghulam Ahmad) had written in 1900 A. D., that upto that time he considered that a person can only be declared as a prophet when he brings *new* religious laws (*Shariat*). But God revealed to him then that to bring new religious laws is not a necessary qualification for 'Prophethood'; and that a person can become a prophet even without bringing new religious laws." (Statement before E. C., p. 5)

(v) Question by E. C. :

"When did Mirza Ghulam Ahmad say for the first time that he was a 'prophet'? Please fix the time for that?"

Reply : "As far as I remember, it was in 1891, that he claimed to be a prophet." (Statement before E. C., p. 4)

Note by the Author of this book.

From 1891 to 1900, it is a period of nine years during which, according to Mirza Mahmud Ahmad, the Promised Messiah (Mirza Ghulam Ahmad) did not comprehend his own Prophethood, even though God Himself had told him so, as Mirza Mahmud Ahmad

claims; Actually it seemed Mirza Ghulam Ahmad Sahib tried to explain away his so-called 'prophethood' during this period of nine years. Can such a person who does not understand his own 'prophethood', call others 'Kafir' (infidels) if they don't accept him as a prophet? Further, what kind of 'Prophet' is he who does not own to his own prophethood?

(vi) Question by E. C. :

"Is not the denial of a true prophet tantamount to 'Kufr'?"

Reply : "Yes, it is 'Kufr'; but 'Kufr' is of two kinds—one causes its perpetrator to be thrown out of the faith of Islam while with the other a person still remains a Muslim. To deny the 'Kalimah' (there is no god but God and Muhammad is His Apostle) is of the first type; while the second type results from the lesser disbeliefs." (Statement before E. C., p. 11)

(vii) Question by E. C. :

"Do you consider Mirza Ghulam Ahmad from amongst those messengers of God, whose acceptance is obligatory before one can be called a Muslim?"

Reply : "I have already given a reply elsewhere, that anyone who does not accept Mirza Ghulam Ahmad, cannot be declared as beyond the Pale of Islam." (Statement before E.C., p. 28)

Note by the Author of this book

The readers may please compare the reply given by Mirza Mahmud Ahmad with his previous statements in his books as quoted against items (i) and (ii) above. This then is the *third change* that Mirza Mahmud Ahmad made in his beliefs.

(viii) Question by E. C. :

"If some person, after having studied the claim of Mirza Ghulam Ahmad in a normal manner, considers honestly that he cannot accept it as true, can he still remain a Muslim?"

Reply : "Yes Sir. In common parlance he would still be considered as a Muslim."

(ix) Question by E. C. :

"You have said in your statement that if a person honestly does not believe in Mirza Ghulam Ahmad's claim, he would still remain a Muslim. Have you held this view from the very beginning?"

Reply : "Yes".

Note by the author of this book

The readers may themselves judge from this answer whether Mirza Mahmud Ahmad told the truth or not.

(x) When the E. C. questioned Mirza Mahmud Ahmad about his not reciting the funeral prayer (Namaz-i-Janaza) over the non-Ahmadi who died, he replied :

"The non-Ahmadi religious Leaders had given a verdict or ruling that even the Ahmadi children may not be allowed to be buried in Muslim graveyards. In fact the dead bodies of Ahmadi women and children were disinterred from the graves in some cases. Since the 'ruling' of those religious Leaders still stands, so my 'ruling' also stands. However we now have in hand a 'ruling' previously given by the *Founder* of our Community, according to which it is possible that after due consideration we may modify the stand taken by us. (Statement before E. C., p. 17)

Note by the author of this book

"The so-called 'ruling' by the Founder of the Ahmadiyya Community has been with Mirza Mahmud Ahmad since 1915, when he made the same remarks. Now almost half a century has gone by but no modification has yet been made.

(xi) Question by E. C. :

"Are inter-marriages between Ahmadis and non-Ahmadi permitted? In your Ahmadiyya Code of Doctrines, is there any Prohibition laid down against such marriages?"

Reply : "There is no prohibition for an Ahmadi man to marry a non-Ahmadi girl; however a marriage between an Ahmadi girl and a non-Ahmadi man is restricted. But if in spite of it, a marriage takes place between an Ahmadi girl and a non-Ahmadi man, then it is not declared null and void; and their progeny are considered legitimate."

(xii) Question by E. C. :

“ In your opinion are the differences in the beliefs of the Ahmadis and non-Ahmidis fundamental?

Reply : “If by ‘fundamental’, the same sense is derived as that taken by our Holy Prophet (Muhammad), then the differences are not fundamental.”

Question by E. C. :

“If the word ‘fundamental’ is taken in its common or usual sense, then what ?”

Reply : “In the common parlance it means ‘essential’ ; but even then our differences are not essential but of a secondary nature”.

Note by the Author of this book

But Mirza Mahmud Ahmad had once allowed the following statement to be published : (*Al-Fazal*, dated 21st August, 1917, p. 7) :

“.....But the Promised Messiah has said that the faith of Islam of these common Muslims and the one claimed by us are different from each other. Even their conception of God and ours varies. Our pilgrimage is separate from their pilgrimage. So in fact we differ from them in every thing.”

All the above statements once for all prove that what Mirza Mahmud Ahmad, the Khalifa of Qadian and Rabwah had taken pains to fabricate is only an ‘empty and bogus show’. His ‘Khilafat’ is false, and the ‘beliefs’ and ‘doctrines’ as annunciated by him are hollow and without foundation. He has no doubt succeeded in splitting the Ahmadiyya Community into two sections and has seriously damaged the mission of the Promised Messiah and misled the people. But one thing is certain and that is that—Truth Triumphs in the End. Glory be to the one and Only God and His blessings be on His Apostle—Muhammad.

Appendix—(1)

PECULIAR TECHNIQUE OF SELF-EXONERATION

Mudslinging Against the Righteous

Al-Fazl published a Friday sermon by Mian Mahmud Ahmad Sahib in its issue dated December 2, 1938. As usual Mian Sahib commented on the opening chapter of the Quran "*the Fatiha*". This time the caption was, "Sheikh Abdur Rahman's dark vituperation and Maulvi Muhammad Ali Sahib." In this connection, my only fault is that I referred to a printed decision of the High Court, which contained serious allegations against Mian Sahib by his former follower. In my Friday sermon, I said that in the times of Hazrat Mirza Sahib, Qadian enjoyed reputation for righteousness and piety, but now it is known all over the world for something else. Mian Sahib has given vent to great fury. The deplorable aspect of the whole matter is that Mian Sahib is at pains to prove that even during the times of Hazrat Sahib, the reputation of Qadian did not arise from piety and purity and that even in those days also, enemies apart, the followers (God forbid) levelled charges against Hazrat Sahib similar to those now levelled against Mian Sahib.

Not content with this, he goes on further. He holds that even the Holy Prophet (peace and blessings of God be upon him) had to face similar dark allegations from his disciples.

This is Mian Sahib's peculiar technique of self-exoneration. He scandalizes the righteous in self-defence. I have no doubt that there are evil-minded people who fling allegations without rhyme or reason. But one may ascertain from the old Ahmadies and non-Ahmadies whether or not it is a fact that the people who came to Qadian, used first to contact the enemies to gather knowledge about Hazrat Mirza Sahib before taking the oath of fealty (پیعت). The visitors always found that even the enemies both, Muslims and Hindus, were convinced of the

piety and righteousness of Hazrat Sahib, despite their hostility on grounds of credal differences. Even the enemies did not assail the character of Hazrat Sahib. Thus the question of a follower finding fault with his character did not arise at all as it is in the case of Mian Sahib. It pains me to learn that Mian Sahib repudiates these irrefutable facts. He is now consoling his followers in the distant parts of the world, by telling them that even during Hazrat Sahib's time, people harboured doubts and suspicions against the character of Hazrat Sahib, as his own (Mian Sahib's) enemies and followers do about him. Mian Sahib may spin a long yarn in his sermons. He may indulge in verbal jugglery to camouflage facts. But no historian can deny two evident events. The first is that there is a world of difference between the Qadian of forty years ago and the Qadian of today. Qadian forty years ago was the Qadian which Sir Mohammad Iqbal regarded as a specimen as it then was a synonym for piety and righteousness. But today its character is such as even friends shed tears and keep quiet. It is because it has fallen into the abyss of degradation and ill fame. This has spread to the nook and corner of the world.

Mian Sahib hurled a threat at me under the caption of *Maulvi Muhammad Ali and his family*, and declared that he could take revenge by scandalizing me and that he would do it. My submission in this connection is that if scandal-mongering against me and my family can confer exoneration on him, he is perfectly welcome to do so. He may use this recipe. He may abuse me in any manner he likes. But for God's sake, he should desist from embroiling the Promised Messiah. In his sermon, Mian Sahib says: "The allegations which Misri Sahib is levelling against me, are the same which some men of his (Hazrat Sahib's) Community used to level against the Promised Messiah."

What a heinous scandal! This dark lie has been hurled in a Friday sermon from a pulpit, just to cast a veil on his own failings.

There are statements made in the courts. Let alone Misri Sahib ! Here in his (Mian Sahib's) case there is a long line of followers beginning from Maulvi Abdul Karim of Mubahila who levelled allegations against his character. If there is even a grain of truth in what Mian Sahib says about the Promised Messiah, he should arise and publish a poster or a statement in which any follower of Hazrat Sahib levelled such a charge as has been levelled against him. I have abstained from repeating the allegations. But I now quote them as Mian Sahib himself has published them in *Al-Fazl* and which hold the Promised Messiah as a target of impious allegations :

“The present Khalifah is licentious. Under the guise of holiness, he is a womaniser. He has employed some men and women as agents for this purpose. Through them, he entraps the innocent boys and girls. He has set up a society which comprises men and women. They indulge in adultery.”

Mian Sahib may beguile and satisfy his followers in any manner he likes best. But there is not an iota of truth in the dark lie that some members of the Lahore Section of Ahmadiyyah Movement ever levelled any such allegation against the Promised Messiah. If Mian Sahib has any proof in support of his stunt, he may boldly come out into the open.

The Promised Messiah is in a class by himself. Mian Sahib has presumed that, God forbid, all the righteous people have been accused of a low moral character. This is why he has not spared even the holy person of the Holy Prophet (peace and blessings of God be upon him) and has declared that even he was the victim of such dark accusations by his disciples. In this strain he says :

“Perhaps they think that we alone are being abused and we alone are the people who are subjected to such vituperations, whereas, the fact is that, the scandal-mongers set afloat such things against Jesus Christ and they were his followers. They

propagated scandals against the Holy Prophet (peace and blessings of God be upon him) and they were his followers. Thus eminent personalities had to face such allegations from their followers. This being the case, neither my Community nor I, nor for the matter of that any one else, can escape such accusations."

The question of Prophet Moses and Prophet Jesus alone apart. We have before our eyes all the events in the life of the Holy Prophet in the historical perspective. Is there any Muslim who levelled such charges against the Holy Prophet as have been levelled against Mian Sahib? That the Holy Prophet's sacred person was above and beyond calumny is an irrefutable fact and the enemies were challenged thus :

"I have indeed lived among you a life-time before this. Will you not understand ? (10 : 17)

It meant that even the enemies could not find fault with him. Is it at all thinkable that the Muslims could or would do it? I ask : Did his (the Holy Prophet's) followers (as vainly asserted by Mian Sahib) regard him (the Holy Prophet) God forbid, as of objectionable character, as the followers of Mian Sahib regard him by levelling accusations against him ? Was there any devoted disciple, who said about him that he is a woman-chaser ? Does this technique confer any exoneration on Mian Sahib ? If this technique is tenable then every evil-doer and a criminal can advance this plea in his defence.

Mian Sahib had to take recourse to this erratic course, because he had abandoned the right course. He has consoled himself with the idea that a guilty person can claim exoneration by accusing another man. He may or may not admit. But it is a fact that such charges were levelled against him as imply aspersions on Qadian and the Promised Messiah. If I had been in Mian Sahib's place I would have met Maulvi Abdul Karim's (of Mubahilah) challenge by immediately denying on oath the charge, not for my own sake but for the sake of Qadian and the Promised Messiah. This was a straight course for exoneration which Mian Sahib did not adopt. Misri Sahib made a

demand which was rather difficult. But in view of the disgrace that the rejection of his demand has brought in its wake, it is much easier to accept it and set up an independent Commission to investigate the matter. After all the followers of Mian Sahib were bound to be the members of this Commission. No body could assert that they would give an adverse verdict against their religious leader without rigorously sifting the evidence. On the contrary their verdict would have been the same as is evident from their professions that even if they were to see Mian Sahib behaving in an objectionable manner they would belie their eyes. The adoption of this formal technique would have settled the whole affair within the four walls of Qadian. This would have saved the community the disgrace it is suffering at the moment.

Mian Sahib's assertion that the authors of the accusations, are not his followers because they differ with him on the question of Khilafat, is wrong. In the first instance this dissension on khilafat, arose because they detected serious drawbacks in the person of the khalifah himself. There was no such dissension before this discovery. Moreover Mian Sahib had solemnly declared that one could take *baitat* even if one did not see eye to eye with him in certain matters. This being his declared formula that even such people may be regarded as his followers, as call the people Muslims, whereas Mian Sahib regards them as *kehrs*. Even such people also are his followers who impute *kufir* to people whom Mian Sahib regards as Muslims.

As for the accusers they had been his followers for years together and were very close to him. After all it is the duty of Mian Sahib to explain why they have levelled against him such charges as one does not ordinarily level against one's enemies.

I regret to say that I had to waste my time on this vexed issue. I am perfectly conscious of the fact that the Muslims are dissipating their energies in undoing each other on very petty issues. This is why their resistance against their genuine enemies is growing weak. I have always striven to see that my Jamaat should be devoted single-minded to countering the activities of the enemies of Islam. If Mian Sahib had restricted his vituperations against my person only I would have kept my peace. But as he tried to defend his person by assailing the holy person of the Holy Prophet, I had no other alternative but to take up pen in defence of the Holy Prophet. I do not claim to sinlessness. I am a weak human being and pray for the mercy of God.

Lahore.

December 8, 1938.

MUHAMMAD ALI