

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ  
(There is but one God: Muhammad is the Messenger of God)

# Daigham-E-Haqq

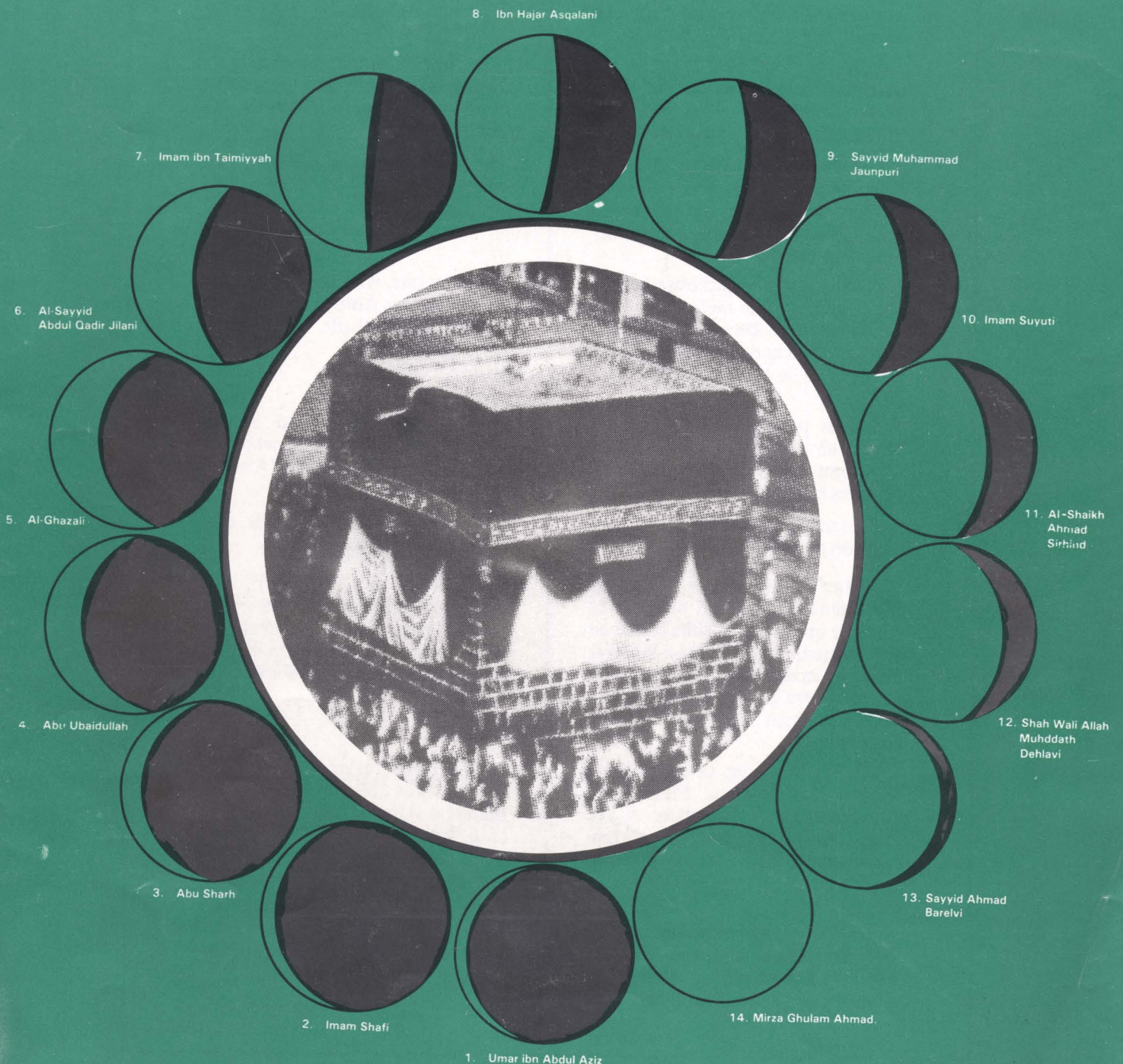
ORGAN OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, FIJI

VOL. 2

JULY/DECEMBER 1980

NO. 27/28

## Mujaddids of Fourteen Centuries



## 15TH CENTURY HIJRAH

# A Comparative Study

## BELIEFS OF THE TWO SECTIONS OF THE AHMADIYYA MOVEMENT

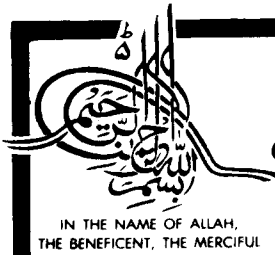
### Lahore Section

1. Muhammad (may peace and blessings of Allah be upon him) is *Khatam al-Nabiyyin*, the interpretation of which is that he is the greatest and *last of* all the prophets.
2. The Holy Quran is the final *Shariah* (code) for the world.
3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahmad of Qadian was not a prophet but a *Mujaddid* (Reformer) and Promised Messiah and Mahdi in Islam.
5. Mirza Ghulam Ahmad never changed his claim, views or definition of prophethood in 1901 with the Publication of *Ek Ghalati ka Izala*.
6. Belief in the advent of Mirza Sahib as a *Mujaddid* is not essential for becoming Muslim but his acceptance is necessary in the interest of progressive Islam.
7. Any one who professes faith in the Kalima - *La-ilaha illa llahu Muhammad ur Rasul Allah* (there is only one God and Muhammad is His Apostle) — is a Muslim and not a *kafir*.
8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims *kafirs*.
9. Marriage relations with non-Ahmadis are permitted.
10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) *Wahi-e-Nabuwat* has ceased, only *Wahi-e-Walayut* (Saintly revelation) is continued. Hazrat Mirza Sahib's revelation was *Wahi-e-Walayut* and not *Wahi-e-Nabuwat*.
11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A., LL.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.
12. The members of this section call themselves Ahmadis, and are generally known also as Ahmadis or Ahmadis of Lahore Movement.

### Qadian Section

1. Muhammad (may peace and blessings of Allah be upon him) is *Khatam al-Nabiyyin*, the interpretation of which is that he is the greatest though not last of all the prophets.
2. The same.
3. Prophets may come after the Holy Prophet Muhammad.
4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.
5. The first written evidence of the change of belief with regard to prophethood was the poster *Ek Ghalati ka Izala*.
6. Belief in the mission of Mirza Sahib as a prophet is essential for becoming Muslim.
7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a *kafir*.
8. It is not permitted to say prayers behind any Imam who does not recognise Mirza Ghulam Ahmad's claims.
9. Marriage relations with non-Ahmadis are not permitted.
10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) *Wahi-e-Nabuwat* is continued. Hazrat Mirza Sahib's revelation was *Wahi-e-Nabuwat*.
11. The Founder of the Qadian Section was Mirza Bashir-ud-Din Mahmud Ahmad, who was the son of the Founder of the Movement and was a youngman in his teens at the time of his noble father's death.
12. The members of this section call themselves Ahmadis, but are generally known as Qadianis.





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# Paigham-e-Haqq

ORGAN OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, FIJI  
PUBLISHED QUARTERLY — HEADQUARTERS: 12 BAU STREET, SUVA, FIJI.

VOL. 2

JULY/DECEMBER 1980

NO. 27/28

## 1500 HIJRAH

### The Flight of the Holy Prophet from Makkah to Madinah

*"If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: 'Grieve not surely Allah is with us' " — (9:40).*

#### Council of the Quraish.

The fourteenth year of the Call set in, and the Prophet, with Abu Bakr and 'Ali for his only companions, was left in Makkah surrounded by his enemies. All the rest of his comrades, bidding farewell to their homes, had taken shelter either in Abyssinia or Madinah. But the moment of the Prophet's utter helplessness was yet to come. Abu Bakr would often ask him to emigrate to Madinah; but God, he replied, had not yet commanded him to do so. In this too there was at work a Divine purpose which was made manifest by the final decision of the Quraish. Up till then, individual efforts to make away with the Prophet had been made, and all had failed. Bitter opposition had been offered and severe persecution inflicted. But the last drop was yet needed to fill the cup of the Makkans' crimes to the brim. At last the hour came. Finding the Prophet almost alone, they held a big conference in the *Daral-Nadwah* or House of Assembly, where national affairs were discussed and settled. The chiefs of the Quraish met there to deliberate on what might be done with the Prophet. Some thought he should be fettered, thrown into a cellar, and starved to death. But this was open to the objection that his companions, gaining strength, might find an occasion to effect his release. Another proposed that he should be exiled. But it was apprehended that, wherever he might be sent, he might win over the people there with his impressive teachings and might some day overcome the Quraish. Abu Jahl at length came forward with the proposal that strong and stout youths of noble lineage should be selected, one from each of the Quraishite clans, and armed with sharp swords, they should fall upon the Prophet in a body. Thus no particular clan would be held accountable for his murder. The Banu Hashim would therefore have to content themselves with blood-money instead of vengeance. This was unanimously agreed to.

#### Prophet leaves his house and betakes to a cave.

While the Quraish were thus maturing their plans, Divine revelation informed Prophet of their foul intent,

warning him not to remain in his bed that night. Sending for 'Ali, he informed him of the Divine command, and told him to sleep in his (the Prophet's) bed; for he himself had charge of many a trust which 'Ali should duly make over to the respective owners the following morning, and then follow him to Madinah. What a tribute to his integrity that, notwithstanding such strong opposition public trusts were still placed in his charge! And for this express purpose he commissioned 'Ali to stay behind, whereas Abu Bakr was told to make the necessary preparations for flight; for the Divine behest had been received. Abu Bakr eagerly enquired if he might accompany the Prophet and, on being told that he should, he burst into tears of joy. Why such intense pleasure at the prospect of hardships and troubles? Only because he would be in the company of him for whom he was prepared to sacrifice his all. Abu Bakr had already

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arranged for two camels in anticipation of this hour. All other necessities being forthwith provided, a meeting place was arranged between him and the Prophet. Just after dusk, the body of armed men drawn from among the Quraishite tribes laid siege to the Prophet's house, ready to fall upon him as soon as he ventured out. (It was against the Arab sense of chivalry to kill any one within the four walls of his house.) 'Ali, however, was lying in the Prophet's bed and this gave the Quraish the impression that the Prophet was there and fostered the belief that their intended victim was in their hands. Meanwhile, the Prophet, trusting in the protecting hand of Allah Who had all these thirteen years preserved him in the midst of his enemies, waited for darkness and then calmly walked out through the midst of his would-be assassins and went to Abu Bakr's house as prearranged. Together they set out for Madinah and reached a certain cave known as the cave of Thaur, three miles from Makkah. Abu Bakr went in first, cleaned it and closed the holes that he could feel in the dark cave. Then the Prophet followed.

The names of two caves figure prominently in the history of Islam. It was in the cave of Hira' that the Divine Call first came to the Holy Prophet. Now it was in the cave of Thaur that Islam was taking a new birth. The Flight is a red-letter day in the annals of Islam, so much so that the Muslim calendar begins from this time. It may in fact be said that Islam sprang from two caves.

#### **Enemy on the mouth of the cave.**

Next morning, at daybreak, the Quraish were amazed to find 'Ali rising from the Prophet's bed. Careful search was made on all sides and large rewards were offered. A tracking party, following the footprints of the fugitives, reached the mouth of the cave. Hearing the sound of their footsteps, Abu Bakr grieved within himself, not on his own account but for one whose life was dearer to him than his own. It was indeed a critical moment. The word of the blood-thirsty enemy was almost at their throats. A glance into the cave and the inmates would be cut to pieces. In such a situation the bravest heart might sink, the calmest mind might be dismayed. Death was staring them in the face and there was no way of escape, nor any earthly protection. Yet, even in this extreme hour of uttermost helplessness the Prophet's heart was at perfect peace and knew no fear. With supreme and matchless faith and perfect trust in the protecting arm of God, the All-mighty, the All-protecting, he quieted the anxiety and fears of his friend, with the words: "Be not grieved, for surely Allah is with us." Surely this could not have been a voice from within. For the heart of a mortal human being, as the Prophet was, could not have remained so imperturbed in circumstances so imminently perilous. It was not a voice from within, but the voice from above, from Allah, the Lord of all, come to console and compose a heart afflicted for His sake. And who but the All-knowing God could tell that, on the very point of succeeding in their foul design, the enemy would be frustrated.

#### **Leaving the cave for Madhinah**

For three whole days the Prophet remained in the cave. Abu Bakr's son brought them news of all that went on in the town and his daughter, Asma, used to bring them food. His servant, 'Amir ibn Fuhairah, while tending his goats, would drive them up to the cave and milk them for

its inmates. At last, when the search was over, and all was clear, on the fourth day they emerged. They took one 'Abd Allah ibn Uraiqit, a non-Muslim, as their guide. 'Amir mounted behind Abu Bakr. When on the way the heat grew scorching they halted to rest. Abu Bakr, cleaning the ground in the shade of a rock, spread his mantle for the Prophet to lie upon, and himself went off in search of food. Coming across a Bedouin tending his goats he cleaned the teats of a goat, milked her in a clean pot and then, covering it with a piece of cloth, brought it to the Prophet. The Prophet's companions knew how he loved cleanliness.

#### **Pursued by Suraqah.**

The Quraish had announced that whosoever should apprehend the Prophet should have a hundred camels as reward. Among those that were on the look-out for him, in order to win the reward, there was one Suraqah ibn Malik by name. Hearing that three mounted persons had been seen on the way to Madinah, Suraqah, a strongly built man, put on his armour, mounted a swift horse and went in pursuit of them. On the way the horse stumbled, and he fell to the ground. On drawing lots to divine whether he should continue the chase or not, as the Arabs usually did in such circumstances he found the omens unpropitious. Disregarding them, he resumed the chase but the same stumbling and the same forbidding omen recurred. Again he jumped into the saddle and galloped on till he came quite close to the Prophet, and was about to shoot an arrow at him when the horse stumbled once more, its feet this time sinking into deep sand. "Then it transpired to me," as Suraqah is reported to have recounted the incident later, "that it was pre-ordained that the Prophet's cause should triumph." Abandoning the intention of murder, he came to the Prophet with a penitent heart, begged his forgiveness, asking not to be punished for his offence when the Prophet came to power. The Prophet gave him in writing the promise asked for. (Pen and ink were always kept at hand in order to write down Divine revelation as soon as it was received.) He also gave Suraqah the happy news that the time would come when he would be wearing the gold bangles of the ruler of Persia. This was a wonderful vision of an event that was to come about sixteen years later—an event far beyond the imaginative faculty of man, especially of one fleeing for his very life. In this state of helplessness, with his life hanging in the balance, the Prophet received the happy news that the kingdom of the Chosroes of Persia would come into his possession. The words then uttered found fulfilment during the caliphate of 'Umar when, at the fall of Mada'in, the capital of Persia, Suraqah was sent for and decorated with the bangles of the Chosroes.

#### **Consoling revelation.**

The marvellous steadfastness of the Prophet in the midst of overwhelming perils was due to Divine revelations that visited him at intervals and confirmed his faith. "Verily, He that has enjoined the Qur'an upon thee shall bring thee back to Makkah,"<sup>1</sup> was another consolation which he received in the course of his flight to Madinah. In fact, the emigration was to him nothing unexpected. He had been informed long before that he would have to leave Makkah and that the rise of Islam was to start from some other centre. The Holy Qur'an abounds in prophecies to this effect. Just at the time when the storm of opposition was at its highest, and the help-

# Paigham - E - Haqq

JULY/DECEMBER 1980

Editor : Nizam-ud Dean

Published by : Ghulam Nabi Dean and Abdul Wahid Khan  
for the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji  
Headquarters: 12 Bau Street. P.O. Box 597, Suva.

Printed by the Oceania Printers Ltd., 42 Raojibhai Patel St., Suva.

## Greetings on the Fifteenth Islamic Century Hijrah

"He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning. Allah created not this but with truth. He makes the sign manifest for a people who know."

*(The Holy Qu'ran, 10:5)*

According to the calendar upheld by the Muslims, the Fourteenth Century (after Hijrah) finished on 8th November, 1980. As far back as one can see into history, people have always proposed and used their own calendars, commencing from the time of Noah, using the Deluge as the commencing point, to various other notable events throughout history. While some have devised calendars based on solar cycle, others have chosen lunar cycle. Thus, today, calendar systems based on both lunar and solar cycles exist, with each calendar's beginning found in some very important event in a certain nation's history. While in one it may be the ascension to the throne of a king, in another it may be a calamity; again, while in one it may be a victory in a war, in another it may be a natural alteration in the heavenly or earthly cycle.

Some examples may be cited: In many parts of India, the Bikrami Era commenced from the date of ascension to the throne of Rajah Bikrum. In Italy, calendar was, for a long time, counted from the time of a large fire that swept a city there. And today, the solar calendar that we call the Christian Era, also known as Gregorian Calendar, is in actual fact, an old Roman calendar, improved by Emperor Augustus, and subsequently modified many times. The final adjustment was by Pope Gregory XIII. in the year 1582. 600 years after the advent of the Julian Calendar, (introduced in 45 B.C. by Julius Caesar) a Christian cleric, named Dans Exigos, due to erroneous calculations, alluded this calendar to Christ and named it the Christian Calendar, whereas in actual fact, the calendar has nothing to do with the life or death of Christ (American Peoples Encyclopedia).

Likewise, in the Arab World, a lunar cycle calendar existed long before recorded history, and the names of the months were as they are today in the Arabic calendar. And Hajj, or pilgrimage, has historically been always observed in the last month of the year. Thus, in the days of Prophets Abraham and Ishmael, this observance of Hajj on the final month was exactly as is today.

The Muslims' Hijri year is taken from the Hijra, or the flight of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) from Mecca to Medina. The month of Muharram is taken as the first month of the first year of this counting.

Although it is commonly stated that Hazrat Umar, Caliph, set the beginnings of the Hijri calendar, this is, in fact, not true. In actual fact, Hazrat Umar made this dating system a legal endorsement by decree, whereas the beginnings of this system had been laid down by the Holy Prophet, taken from the year of the flight. And this dating system, which found its beginning in the Flight of the Holy Prophet, has gone through its various periods to complete now its Fourteenth Century.

From the Hadith (recorded sayings and traditions of the Holy Prophet) we find that the Holy Prophet through Divine inspiration, has made many concise references to the various periods of this Muslim Era, commencing from his time to the Fourteenth Century. Of special note are those great changes that were to take place in the Fourteenth Century — the century just completed. We are given accounts of the great wars, mighty material progress of humanity, or great discoveries in the field of knowledge. He gave an account of each one, and if the description given in the Hadith for Fourteenth Century is taken, it fits the actual events of this period so well that it is astounding. When one considers the Holy Prophet's revelations about the Dajjal, Gog and Magog, Dabat-ul-Arz, the prevalence of the doctrine of the Trinity and about the Messiah and the Mahdi, as noted in the Hadith, the reader's faith in Islam, the Holy Prophet and in Allah is renewed.

Due to the lack of space, it is not possible to write on all these prophecies here; However, his one prophecy, which relates to Mujaddids, will be mentioned here:

"Most surely Allah will raise for this community at the head of every century one who shall revive for it its faith."

*(Abu Dawud, Hadith).*

Henceforth, after the Holy Prophet and according to this Hadith, every century has seen at its beginning a Mujaddid, and the Mujaddid for the Fourteenth Century A.H. was Hazrat Mirza Ghulam Ahmad (peace be upon him). Hazrat Mirza Sahib, on announcing his Mijaddidship, addressed the world as:

1. "Ye wise, do not be surprised that light in time of need to dispel darkness of this depth, God has sent a light from Heaven and appointed one of His servants for the benefit of all and sundry to raise again the voice of Islam: to spread the light and knowledge we owe to the Holy Prophet, to support and assist the interests of Muslims, and also, at the same time, to bring about their internal reform. You would have had more cause to be surprised if God had remained silent at such a time. And yet, He has promised always to guard and support the Faith of Islam, and never to let it lose its power and popularity and influence in the world. Could such a God have stood still and done nothing at this moment of darkness? I say it again, there would have been more surprise if at such a time God had done nothing, if He had forgotten His promise of help contained in the clearest possible terms in His own holy words. Occasion for surprise there would have been if the promise contained in the sayings of our Holy Prophet had gone unfulfilled. The Holy Prophet said that God will raise at the head of every 100 years a servant of His to reform His own Faith.

What I say is not an occasion for surprise, therefore. It is an occasion, rather, for rendering thanks — to God. It is an occasion for renewing faith, certainty of faith, that is

to say — God Almighty through sheer Grace and Mercy has fulfilled His promise. The prophecy His apostle made has been made true without a minute's delay. Not only has a prophecy been fulfilled, but the door has been opened for the fulfillment of thousands of other prophecies — the showing of other miracles. If you have faith, therefore, you must render thanks to God. You must prostrate again and again in gratitude to Him. This is the time your fathers waited to see but it did not come. Generations went by and it did not come. It has come for you. It is for you to be grateful for it, for you to benefit from it. I must say that I cannot be stopped from repeating that I am the promised one who has been sent to restore the faith, to re-establish it in the hearts of men.”

(*Fathe Islam*)

2. “When the 13th Century of the Hijira came to an end and the 14th Century was about to begin, Allah, the Exalted, informed me through revelation that I was the Reformer of this Century.”

(*Kitab-ul-Bariyya, P. 168*).

3. “Not the least any claim towards prophethood but only a claim to Wallayat (Saint) and that of Mujaddiyyat (Reformer).”

(*Majmua Ishtiharat P. 223*).

4. “Allah has, at the very beginning of the century, at the very moment of need, sent you a Mujaddid. And the century is the Fourteenth Century, which was designated to bring to the glory of the full moon that new moon which started fourteen centuries ago — that century you and your forebearers have been waiting for, and about which, so many visions have been seen by those seers. And on the other side, the need for a Mujaddid has become so great as has never been seen before. But you still have not accepted this.”

(*Majmua Ishtiharat*)

5. Allah has promised that a Mujaddid will come in every century; However, when they are asked to tell us who is the Mujaddid for this century, they do not reply, while twenty years of this century has passed away. And when I present myself as the Divine-appointed Mujaddid of this century, they refute it.”

(*Malfuzat, Vol. 9*).

Note how the person who came from Allah to reform the religion has drawn attention to this prophecy of the Holy Prophet, and with what challenge. How he wept on seeing the condition of Islam and the Muslims. His books are witness to this. With what love he invited Islam not to waste time. And, in accordance with the instructions of the Holy Prophet, the protection of Islam, the dissemination of the Quran, and the glorification of the Holy Prophet in the world combine in the fourteenth Century Massih and Mahdi, in order that all the nations of the world, acknowledging the glory of the Holy Prophet bow their heads before the message brought by him. But it is a great pity the world did not pay any attention to his heartfelt call.

The result has been that the world has remained poorer for this vast knowledge and the century has finished. But no other Mujaddid came.

If Hazrat Mirza Sahib was not the Fourteenth Century Mujaddid from Allah, then who, in this one hundred years, has received instructions from Allah to announce that he is the Fourteenth Century Mujaddid?

## The Passing of a Hero

### Mirza Muzaffar Beg Sateh

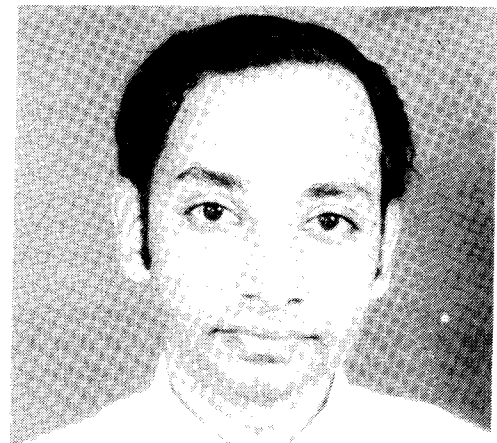
All members of Ahmadiyya Anjuman Ishaat-i-Islam all over the world would have been saddened to hear the passing away recently of Mirza Muzaffar Beg Setah. Mirza Saheb, better known in Fiji as “Waiz Saheb”, was a brilliant scholar of Islam, Hinduism and Christianity, and held his own in Urdu, Arabic, Persian and Sanskrit. Muslims of Fiji owe it to him that today, they are still Muslims. His heroic victories in saving Islam in Fiji from succumbing to the proselytising works of others have become legendary and, indeed, his name has already been entered into the annals of this country's history.

Mirza Muzaffar Beg was brought to Fiji in 1933 by the Fiji Muslim League as a Muslim missionary and preacher at a time when the Muslims in Fiji were under tremendous pressures to abandon Islam. He single-handedly defeated all opponents and restored the security for Islam. In 1934, he founded the Ahmadiyya Anjuman Ishaat-i-Islam, Fiji, thus setting the stage for the growth of Ahmadiyyat in Fiji. He died in Lyallpur, Pakistan at the end of October, 1980.

“Inna lillahe wa inna ilaehe rajeun”.

Happy are those who saw this promise of Allah with their inner eyes and accepted it, and by having accepted the Fourteenth Century Mujaddid, spread Islam in the world. Whereas days and nights will continue to pass to the end of time, and in every century, the promise of Allah to send a Mujaddid will continue as before.

It is our prayer that the whole world and all religions will find the new century happy and every person will be spiritually and materially happy, and that this world's political and religious quarrels will finish and the world will once again embrace a peaceful life.



NIZAM UD-DEAN

Editor Paigham-E-Haqq



**Message from Hazrat Maulana Sadr-ud-Din Sahib**  
*Head of the Lahore Ahmadiyya Movement.*

The Editor  
"Paigham-i-Haque, Suva, Fiji.  
My dear Editor Sahib,

Assalamo Alaikum

I am very pleased to know that you are bringing out a special number of your quarterly on the eve of Golden Jubilee celebrations of the Ahmadiyya Anjuman Ishaat-i-Islam, Fiji. I take this opportunity to congratulate you and all the members of the Fiji Jamaat for doing commendable service to the cause of Islam. Publication of "Paigham-i-Haque" is certainly a landmark in the history of the Anjuman.

I still remember the time when Muslims in Fiji Islands were passing through a very critical time. Christian and Arya Samajist Missionaries were quite virulent in their attacks on Islam and its Holy Founder — Prophet Muhammad — May peace and blessings of Allah be upon him. Muslims found themselves helpless to face the subtle attacks of the opponents of Islam. At such a critical juncture Muslims in Fiji could see no other place for help but the Headquarters of Ahmadiyya Anjuman Ishaat-i-Islam in Lahore. The Anjuman promptly sent Master Mohammad Abdullah Sahib and later on Mirza Muzaffar Beg Sateh Sahib to meet the challenge. This dauntless missionary defeated the enemies of Islam on all fronts and was able to inculcate indomitable faith and pride in the rank and file of Muslims. This zealous and learned missionary was able to form the Ahmadiyya Anjuman Ishaat-i-Islam in Fiji which became an active centre for the propagation of Islam. This Anjuman in due course of time was able to build several schools and mosques in Fiji, which provided religious education to the Muslim Youth.

After Mirza Muzaffar Beg Sateh returned to Lahore, the only contact between the Fiji Anjuman and the Central Anjuman was through correspondence, supplying of books and free literature. But in the latter part of sixties, The Central Anjuman was able to spare Maulana Ahmad Yar Sahib. He, in a short time, was able to reorganise scattered members of The Fiji Jamaat and instilled a new faith regarding the mission of the Ahmadiyya Movement. Later on Hafiz Sher Muhammad Sahib set his foot on the Fijian soil and through his learned discourses and deep insight into the teachings of Islam and the Ahmadiyya Literature ushered in a new era for

the Fiji Anjuman. Every member was infused with a new zeal and inspiration. New plans were undertaken and members gave their full support to accomplish them. Hafiz Sher Mohammad Sahib besides delivering Dars-i-Quran, Friday sermons and taking part in various religious seminars has been instrumental in bringing out this quarterly viz, "Paigham-i-Haque". He is also its main contributor specially to its Urdu section. It is the official organ of Ahmadiyya Anjuman Ishaat-i-Islam, Fiji and has created a great impact on the religious thought of Muslims in Fiji.

Before concluding this brief message, I must congratulate you and through your pages the whole Jamaat in Fiji for the Publication of this quarterly whose highly literary articles and beautiful get-up are commendable in all respects. I sincerely pray that Allah may bless all the members of the Jamaat and enable them to devote more of their wealth and devotion for the furtherance of the cause of Islam. Ameen!



**Message from Doctor Saeed Ahmad Khan Sahib,**  
*Senior Vice-President, Ahmadiyya Anjuman Ishaat-e-Islam Lahore.*

Dear brothers and sisters:

Assalamu Alaikum,

I have always been an interested reader of the "Paigham-e-Haq" and I think that it has rendered very useful service to the cause of Islam and Ahmadiyyat, particularly in the East. The journal is carrying on the mission of the founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad Sahib, who appeared on the religious scene when a fierce religious war was going on, particularly in the Indo-Pakistan sub-continent, with all religions led by Christianity waging an all-out attack on Islam from all possible sides, with our religion then being alone and apparently over-whelmed. Inspired by Almighty Allah, Hazrat Mirza Sahib, took up the cudgels on behalf of Islam, and spending his nights in prayer and prostration before Allah while devoting his days to the tireless defence of Islam with his pen and word of mouth, he crushed all attacks on Islam, the Holy Prophet Muhammad and the Holy Quran. His chief weapon was the Holy Quran, of which he was given inspired and sublime knowledge, suitable to the needs of the times. His example, his writings and his words inspired a band of followers to carry on his mission after him, outstanding amongst them being Hazrat Maulana Muhammad Ali Sahib who does not need any introduction. It is his interpretation of Islam to the West which has led to the remarkable change in the attitude of the

West towards Islam, And that should give us heart that Islam shall *Insha Allah* prevail and be the pre-dominant religion of the world as foretold by the Holy Quran, the Holy Prophet and the Promised Messiah. I quote the Book of Allah!

“When Allah’s help and victory comes. And thou seest men entering the religion of Allah in companies, celebrate the praise of thy Lord and ask his protection. Surely he is ever returning (to mercy).” (Quran Chapter 110).

We have to carry the glory and praises of Allah to the spiritually famished and dying humanity which can be saved only when it turns to Him.



**Message form Mr. N.A. Faruqi,**  
*Vice President, Ahmadiyya Anjuman  
Ishaat-I-Islam, Lahore.*

I welcome this opportunity to say a few words to the readers of “Paigham-e-Haq”. The fourteenth century Hijra may go. And the fifteenth century Hijra may come. But the “Message of Truth” (Paigham-e-Haq) must go on for ever. For the message of Islam transcends the limitations of time. Islam was the religion given to the first man. And it will be the religion of man when the world ends.

The fourteenth century Hijra was, however, a turning point in the history of Islam. The century began with Islam under unprecedented and heavy attack from all sides, particularly from Christendom. It has ended with Islam on a victorious march as the world religion of the future. And the man responsible for turning the tables on all religions (and even irreligious movements) and for raising aloft the banner of Islam as the victor was Hazrat Mirza Ghulam Ahmad Sahib, Mujaddid of the fourteenth century Hijra and the Promised Messiah and Mehdi. Who else joined the raging crusade against Islam as the sole champion and indefatigable warrior of Islam and founded the Ahmadiyya Movement to carry on his work after him? History will return only one answer: “Mirza Ghulam Ahmad”.

We humble followers of this great champion of Islam must re-dedicate ourselves to the service of Islam on the advent of the fifteenth century Hijra. I end with the prayer which is the motto of our movement:

“O Allah! help those who help the religion of Muhammad (peace be upon him) and make us a part of them, and forsake those who forsake the religion of Muhammad (peace be upon him) and do not make us a part of them.” (Ameen).



**Message from Masud Beg Mirza,**  
*General Secretary, Ahmadiyya Anjuman  
Ishaat-I-Islam, Lahore.*

## WELL DONE PAIGHAM-i-HAQ.

It is indeed a great pleasure to hear that the Fiji Jamaat is bringing out a special issue of “Paigham-e-Haq” a bilingual quarterly magazine issued from SUVA. Our brothers and sisters of the Fiji Islands have been engaged in the propagation of Islam for the last fifty years. But their condition in the second quarter of this century was lacking strength, vigour and organization. They were backward in education and other fields and felt depressed and subdued. The Christian missionaries and Arya Samajists seemed to have an upper hand in religious controversies and were opposing the Muslims in every way. They sought help from Lahore, and the missionaries sent by the Ahmadiyya Anjuman Ishaat-i-Islam saved the situation. Their humble efforts were blessed by Allah and gradually the tables were turned. The Ahmadiyya movement was firmly established in Fiji for the propagation of Islam and service of the Muslims. Our brethren in Fiji are now full of life, spirited, vigorous and active soldiers of Islam. They are now on the onward march and progressing by leaps and bounds. We have now well-established Ahmadiyya Jamaats at half a dozen places in the Fiji Islands. They are functioning under an efficient Board of Directors. They have built a spacious and magnificent mosque in Suva. They broadcast their religious thoughts from the Fiji Radio, celebrate Islamic festivals, and preach Islam.

The “Paigham-i-Haq” came out only a few years ago, but has already made its mark. It has done a yeoman’s service in propagating Islam and establishing the true facts about the status and claims of Hadzrat Mirza Ghulam Ahmad Sahib, the Founder of the Ahmadiyya Movement, and in rebutting the Qadiani progapanda. Maulana Hafiz Sher Muhammad is to be congratulated on the production of very convincing, forceful and lucid articles in support of the Ahmadiyya movement. The “Paigham-i-Haq” is really the “Message of Truth”, and I pray to Allah that this sapling may grow into a big tree and may the Fiji Jamaat thrive and prosper and reach great heights of eminence. Ameen.





### Message from Ghulam Nabi Dean

*President*

*Ahmadiyya Anjuman Ishaat-i-Islam of Fiji.*

My association with the Ahmadiyya Anjuman Ishaat-i-Islam started from its foundation date in Fiji in 1934. I was appointed the Treasurer of the newly-registered Jamaat. Although the Jamaat was registered as such in 1934, it was in 1933, the year of the arrival of Mirza Muzaffar Beg Sateh from Lahore that we first heard of Ahmadiyyat, Mirza Muzaffar Beg Saheb was brought into Fiji by the Fiji Muslim League. He used to lead prayers at the Suva Toorak Mosque until a split in the ranks of the Muslim League, after the 1933 General Meeting, when the League went into the hands of a group opposed to the Mirza Saheb's Ahmadi background. Subsequent to this, the Friday prayers were held at Sahu Khan's garage at Waimanu Rd., Suva. After the registration of the Ahmadiyya Jamaat the Ahmadis were socially boycotted by the other Muslims.

It was Mirza Muzaffar Beg who started the first Quran Daras in Fiji — a practice that is followed by majority of other Muslims now, replacing the traditional Milad.

It is of interest to note that when Fiji celebrated its First Independence Anniversary in 1971, this Jamaat, together with all other religious organisations, was asked to participate in the Inter-faith Prayers. The published programme had our Quranic prayers in the Arabic. However, an element opposed to the Ahmadis, pressured the Celebration Committee to remove the Ahmadis from participating and had our Quranic verses in the programme text overpasted with blank paper.

During the Tenth Anniversary Celebration of Fiji's Independence; which coincided with the beginning of Fifteenth Century Hirja, this Jamaat was specially invited to again offer prayers at the Inter-faith Meeting. By the grace of Almighty Allah, we were well represented.

I am most happy to say that the work of our Imam of the Fourteenth Century Hijra, Hazrat Mirza Ghulam Ahmad, is progressing very satisfactorily in the world through the missionary activities and zeal of the Lahori Jamaat. The publication of the Holy Quran and the life

of the Holy Prophet (peace and blessings of Allah be upon him) in many different languages, the publishing of many great works on Islam, the building of mosques, colleges and schools etc. And in Fiji, we already have two mosques, and an active Jamaat that conducts weekly Quran Daras in several centres of the country and issues a quarterly magazine, Paigham-e-Haqq. In addition, the Fiji branch has published several tracts or books in English, Urdu and the Fijian languages, on Islam.

I must thank all those who have contributed in any way to the publication of this specially Fifteenth Century Hijri issue of Paigham-e-Haqq. I pray for the success of this Jamaat that its missions all over the world will deliver their message. I also pray for those departed souls that Allah may grant them His Comfort.

*“O Allah help him who helps the religion of Muhammad and make us from among them. O Allah forsake him who foresakes the religion of Muhammad and do not make us from among them.” — Ameen.*



### Message from Shaukat A. Ali

*General Secretary,*

*Ahmadiyya Anjuman Ishaat-i-Islam of Fiji*

In the name of Allah, the Beneficent, the Merciful.

Islam, the Religion of Peace and universal brotherhood has continued to forge ahead throughout the last fourteen hundred years since the advent of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) as promised by Allah:

*“He it is who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions”. Holy Quran 9:33.*

However, during the fourteenth century of the Hijra (approx. 1884 — 1980 CE), the Ahmadiyya Movement in Islam had taken upon itself the task of unveiling the beauties of pure Islam and has won the hearts of millions especially in the Western world. Therefore on the occasion of the termination of the fourteenth century Hijri, the members of the Ahmadiyya Community throughout the world can be justifiably proud of its achievements.

The founder of the Movement, Hazrat Mirza Ghulam Ahmad had established the motto; “I will hold religion above the world”, for his members and “back to the Quran” has been the clarion call of the Movement. Hazrat Sahib, who is the Promised Messiah, Mahdi and

# THE MUJADDID OF THE 14TH CENTURY HIJRAH



HAZRAT MIRZA GHULAM AHMAD  
Mujaddid of the 14th Century Hijrah

## MUJADDID (Renovator, Reformer)

As it is accepted by Muslims that prophethood has come to an end with the advent of the Holy Prophet Muhammad, it is also agreed that mujaddids will be raised after him from time to time for the reformation and regeneration of Muslim Nation (Ummah). Abu Da'ud, regarded to be the most authentic work of traditions from among 'Sihah Sitta' after 'Bukhari' and 'Muslim', mentions the following report from the Holy Prophet:

... Most surely Allah will raise from this Ummah at the commencement of every century one who will bring about the revival of their religion."

Such a person is known as mujaddid. 'Tajdid' (renovation) signifies purging Islam of all alien conceptions that have entered into it with the passage of time, and resetting the picture of Islam in its original splendour. Time affects every thing. It does not spare even religion. Interested persons do associate such practices and doctrines with religion as are detrimental to its cause. Islam had suffered the same fate. The task of a mujaddid, under these circumstances, is to revive and reveal the real beauty of the face of Islam to the world.

### Mujaddid is appointed by God

It must also be borne in mind that the term (God will raise or appoint) has occurred in tradition for the

advent of a mujaddid, and appointment of anybody from human beings signifies only his appointment from God. The same term has been used in the Holy Qur'an for appointing messengers. This means that the appointment of a mujaddid indicates the raising of a particular person who has been bestowed with the gift of Divine revelation and communication for a special purpose. Ulama and leaders, no doubt, have always been present among Muslims and they too serve Islam in their own way but a mujaddid is a servant of Islam with whom Almighty God communicates and whom He appoints for a specific purpose, i.e., for the eradication of errors in religion that have weakened and distorted the original form of Islam. Such mujaddids have been appearing at the head of every century.

### Authenticity of the Hadith of Mujaddid

Imam Sayuti writes in 'Mirqat al-Sa'ud' (مرقاۃ السعود) that all the preservers (محدثون) of Hadith agree on the authenticity of this tradition, and fore-runners like Hakim and Baihaqui and their successors like Abdul Fazal Iraqi and Ibn-Hajar all approve of its genuineness. Ibni-Asakir too, after accepting the truth of this tradition writes that this proves the coming of mujaddid at the beginning of every century. Shah Wali Ullah of Delhi in his book 'Izalat al-Khifa' and 'Tafhimat-i-Ilahiyya' also admits the authenticity of this report.

Another argument for its genuineness is that other authentic traditions collaborate with it. In fact the basis of this tradition lies in the Holy Qur'an. The fundamental principle is that in spite of bringing prophethood to an end God will continue to communicate with the sages of this ummah for the eradication of errors that may find place in Islam from time to time. He would himself guide this nation, by raising mujaddids at different intervals. Free Communication of God with non-prophets has been mentioned in the Holy Qur'an. The mother of Moses, for instance, was not a prophetess, but the Holy Qur'an clearly says:

"And We revealed to the mother of Moses" (XXVIII:7).

At another place we observe:

"When We revealed to your mother what was revealed" (XX. 38).

In both these verses Moses' mother has been referred to as the recipient of Divine revelation and this revelation was positive to such an extent that she put her son Moses in the river without any fear. Mother of Jesus was also spoken to by angels and she too was not a prophetess. Companions of Jesus were also not prophets, but the Holy Qur'an says:

"And when I revealed to the disciples" (V. III).

About the saints of this 'ummah' we find:

"Angels descend upon them" (XI. 30).

And again:

"They shall have good news in this world's life, (X : 64).

These 'mubasharat' in authentic traditions of the Holy Prophet have been called a part of prophethood:

"Nothing is left of prophethood except 'mubashsharat'."

Moreover in reports that have been agreed upon by all it has been mentioned that as God spoke with non-prophets from among other nations, so shall He address

to persons of this 'Ummah'. Umar the Great was one of them, (Bukhari).

Thus if Divine communication is indispensable to a 'mujaddid' both the Qur'an and the genuine tradition confirm that God shall always communicate with such persons in this nation.

#### Claims of other Mujaddids

Another strong argument in favour of the authenticity of this tradition is that many renowned Muslim saints like Jalal-ud-Din Sayuti, Shah Wali Ullah of Delhi, Mujaddid Alf Thani have openly declared themselves, in accordance with the report, to be 'mujaddids' of respective centuries. To quote one example I refer to Shaikh Ahmad of Sirhind who is very well-known with the title of mujaddid Alf Thani (Mujaddid of the second thousand), and he is referred to as 'mujaddid Sahib' among common people. His claim can be found in the following words in one of his letters:

"This knowledge has been derived from illumination of the lamp of prophethood... and the possessor of this knowledge and wisdom is the mujaddid of this thousand years... and it must be remembered that a 'mujaddid' has passed at the head of each century but the 'mujaddid' of a thousand years is different from the 'mujaddid' of the century."

This statement is true as the popularity of Hazrat Shaikh Ahmad in this part of the world has excelled all other previous 'mujaddids'.

#### THE MUJADDID OF THE 14th CENTURY

THUS when it has been established from the Holy Qur'an, traditions, sayings and claims of other 'mujaddids' that the coming of a 'mujaddid' at the beginning of each century is essential, then exactly at the head of the 14th century Hijrah the claim of being a 'mujaddid' by Mirza Ghulam Ahmad of Qadian was just in accordance with the spirit and tradition of Islam. Quite obviously, appearance of a 'mujaddid' at the beginning of each century has been made essential; and if no 'mujaddid' had appeared at the head of the 14th century not only the Hadith had to be falsified but also the principle of the Holy Qur'an. Moreover the truth of the claims of Muslim saints must have also become doubtful. Strangely enough more than one 'mujaddid' had appeared during the past centuries, but off the head of the 14th century nobody claimed to be a 'mujaddid' except Mirza Ghulam Ahmad.

If we ponder a little deeply his position as a renovator becomes more established. He was gifted with Divine communication even fourteen or fifteen years before his claims. He was then a champion of the cause of Islam; a great defender of Islam against the onslaughts of other religions. He not only dealt with the old religions like Christianity and Hinduism with all the argumentative force at his command but also made a thorough analysis of the new movements in India like Brahmo-Samaj and Arya-Samaj. The example of no one else can be cited, who stood so firm to defend Islam at such a critical moment, and the Muslim world fully realised this fact. Years before his actual claim, his piety, righteousness and devotion to God were very well known to his intimate friends and relatives. His scholarship was also admitted on all hands.

While paying homage to a book by Hazrat Mirza Sahib a person who turned to be the greatest opponent of Ahmadiyya Movement said, "The like of it has not

appeared in Islam before." This is a very strong evidence for truth seekers. Even before his claim he was doing such a splendid service to Islam that it could only be compared with the activities of the *mujaddids* of the past. After proclaiming his mission his work gathered strength, so much so that the seed which was sown by him grew up into a huge tree whose branches now spread in the East and West.

#### Who Else is the Mujaddid?

Every Muslim, every lover of the Qur'an and traditions, and every lover of the Saints of this nation must consider seriously that if Mirza Ghulam Ahmad is not the *mujaddid*, who else is the *mujaddid* of the 14th Century Hijrah. The basic principle of the Holy Quran cannot be untrue, the *Hadith of mujaddid* cannot be a mere fabrication, those who had already claimed to be *mujaddids* according to this tradition cannot be regarded as mere impostors. If all this is true, the truth also is the fact that a *mujaddid* must have been raised at the head of this century and who is that person except Mirza Ghulam Ahmad? History to which we are ourselves witnesses does not mention the name of a single person except Mirza Ghulam Ahmad who claimed to be the *mujaddid* of this century. The name of this or that person may be cited in haste by some of us but the point to be considered is whether these persons declared it themselves that they had been appointed by God as *mujaddids* of this century. Again, is there any person other than the Great *Mirza*, who at the end of the 13th century and the beginning of the 14th century did such a yeoman service to the cause of Islam? Service to Islam does not mean publication of a few books and stirring the Muslims for some mundane and political objects but the real point is that who was the person who staked his all for the glory of Islam in its previous struggle against other religion? Who was the person who shielded Islam against the assaults of hostile forces? Who was he who fought day and night to establish the superiority of Islam over other faiths? Who put forth before the world the real picture of Islam? Who stirred the religious consciousness of general Muslims and created such a strong movement among his followers that they became the torch-bearers of Islam to different nations of the world? Who gave the message of hope to the tottering world of today?

On the one hand nobody has claimed to be a *mujaddid* of this age, on the other we observe that no one else has accomplished such a great task purely for the cause of Islam, and it is only Mirza Ghulam Ahmad who stands above all in his claims and mission; Therefore, anybody who rejects, him in fact rejects the clear saying of the Holy Prophet Muhammad about the raising of *mujaddids* at the commencement of each century.

#### Muslims must Cooperate with the Mujaddid

As there is no way out except to regard Mirza Ghulam Ahmad as the *mujaddid* of the 14th century, it is also incumbent on us to join hands with him in the struggle for Islam. To adopt an attitude of indifference is in fact despising the Divine Commandments and traditions of the Holy Prophet Muhammad. This should mean that according to the will of God a *mujaddid* was raised for the defence and support of Islam, but we do not recognise this need. Besides this there is a clear direction of God in the Holy Qur'an.

"O you who believe! be careful of (your duty to) Allah and be with the true ones" (IX : 119).

Here special reference to the *true ones* is not for those who do not tell lies, as every Muslim is expected to abstain from it and in every country thousands of Muslims are found who speak truth, but the truthful ones are those who manifest the truth, in their actions. They are the persons who stand firm, and face all tribulations for the cause of the greatest truth in the world i.e. Islam. Obviously there is no better person than a *mujaddid* to whom these words can apply.

Again we find in a tradition:

"He who dies in a condition that he has not recognised the Imam of his age, dies a death of ignorance".

Here ignorance does not mean *kufr* (infidelity) which results from denouncing a Prophet but the ignorance of wisdom and learning of the Imam. The *mujaddid* is certainly the Imam of his age. He is interested in religious reformation and renovation and for this job he is especially enlightened by God and favourable circumstances are created by God for the success of his mission. Thus indifference to the *mujaddid* and practical negligence to his mission is in fact doing great harm to the cause of Islam. This is just putting obstacles in the way of Divine Will.

### Mujaddid's Task

REMOVAL of vices that have found place in the Muslim nation is the first task of a *mujaddid*. The greatest of evils, which came in trail of the materialistic civilization and education of Europe was the negligence of Muslims towards Islam. This resulted in a total denial of Divine Revelation which shook the very foundation of religion. Communication of God with man is the real basis of religion. This engenders complete faith in the existence of God. This inspires faith in Divine knowledge. On this is based the relation of man with God. But what was the effect of modern education on Muslim mind. Most of them denied the existence of Divine Revelation. The task before the *mujaddid*, therefore, was to prove the authenticity of prophetic order for the guidance of mankind and to show that God has been communicating with his humble servants during all these ages. This could not be proved unless special emphasis was laid on the attribute of Divine communication with human beings which is just like His other attributes of listening, seeing and knowing. That is why in his book *Barahin Ahmadiyya*, which is the first and his largest book, the Founder has laid great stress on this aspect of the question. The continuity of Divine revelation has been proved not only by forceful arguments deduced from Islamic *Shariah*, but also by the evidence of his own personal experience. No doubt the *mujaddid* of past centuries claimed to have Divine communication but the emphasis on this point found in the works of the *mujaddid* of the 14th century cannot be traced in their writings. This is only because the greatest evil of the present time was this negation of Divine communication. The rejection was sometimes made in the form that Almighty God spoke with His servants in the past but has ceased doing so now, and sometimes in the form that Revelation from God was simply a subjective experience and it did not descend on man's heart from outside. The foundation of religion was shaken both ways. If Almighty God used to speak before, why should He be deprived of this attribute now? If He spoke before He must speak now. And if Revelation is considered just an inner voice, then the existence of God, faith in Him and His knowledge are nothing but mere tales and the whole prophetic

order reduces itself to nought. To institute the truth of prophetic order it was however essential that a true faith in the existence of God be established and this could not be achieved unless Divine communion with God was properly substantiated. To clarify this point the Founder put forth his own visions and inspirations in which future events were foretold and he mentioned his own evidence for their verification. These prophecies were in fact advanced by him just to establish, in a way, the veracity of prophethood, and for this reason alone the word 'prophet' too was used by him. The literal meaning of his word is one who informs of this unseen matters or one who makes prophecies. The real object of the use of this word in its dictionary sense (and not in the terminology of *shariah*) was, to make people know that the faith in the Holy Prophet Muhammad and other prophets could not be maintained unless communication with God was definitely proved. If continuity of Divine communication is rejected, all matters relating to prophethood become dubious. The real faith in the existence of God too depends on this great fact of Revelation. Influence of the materialistic education of the West had shaken such a belief to its core. The first object before the *Mujaddid* of this age, therefore, was to create a real faith in God so that man may develop a genuine association with his Creator. The result of religious outlook on life is a complete and living faith in God. This could not be revived unless the phenomenon of Divine Revelation was established as a living reality.

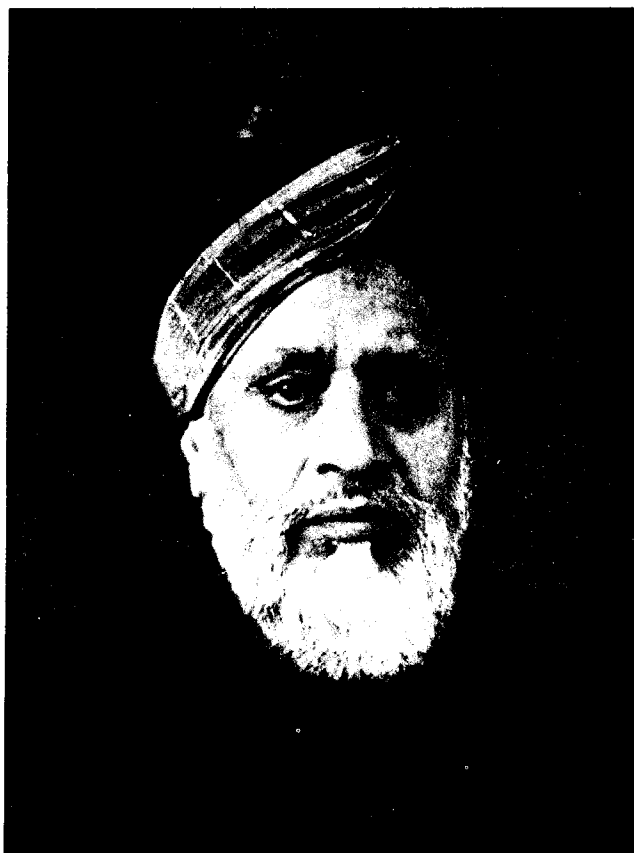
### His Second Task

The second great mistake in which most of the Muslims were involved was about the right place of the Holy Qur'an in their life. It was the real strength of the Holy Qur'an that had made them once a powerful nation in the world. The Holy Qur'an was the fountain-head of Islamic *Shariah*. Through the Qur'an and the practice of the Holy Prophet, Muslim leaders of *Ijtihad* derived the solution of existing problems. But unfortunately the knowledge of the Holy Qur'an among Muslims had dwindled away gradually. In Islamic institutions all sorts of lessons were taught but the Holy Qur'an was relegated to a backward position. Muslim *Ulama* and masses read commentaries of the Holy Qur'an for grammatical knowledge of orthography, etymology, syntax etc. and Muslims in general recited it for future reward (*thawab*). The indifference of Muslims towards properly educating themselves in the Holy Qur'an made them lethargic in all spheres of life. One prominent aspect of the life of the *Mujaddid* of the 14th century was his deep knowledge and love of the Holy Qur'an. Whatever time he could spare, even when he was engaged in worldly pursuits in fulfilment of his father's wishes, he spent it in reading and pondering over the pages of the Holy Qur'an. During his stay at Sialkot and later at Qadian the Holy Qur'an was always his guide and companion in solitary moments. What was after all the object of his book *Barahin-i-Ahmadiyya*? Its very name i.e., "Arguments in support of the reality of the Holy Qur'an and the prophethood of Muhammad" suggests that it was full of conclusive proofs for the truth of the Holy Qur'an. It was his habit to go through the whole of the Qur'an when writing on any important subject. He held this Book above everything else. The three sources of Islamic *Shariah* were put by him in the following order:

- (1) Holy Qur'an.
- (2) Hadith.
- (3) Fiqh, (jurisprudence).



# MAULANA MUHAMMAD ALI



HAZRAT MAULANA MUHAMMAD ALI

Twenty-nine years ago (on 13th October, 1951, to be exact), one of the most remarkable men in the world of contemporary religions passed quietly away from amongst our midst, leaving behind him a legacy of literature and achievement which must rank as impressive and distinguished as the epic of Saladin of Crusade fame — only that its full impact is still being felt as the world, and particularly the Western world, is confronted with the fertility of his writings and the courage of his arguments. Maulana Muhammad Ali's glorious services to Islam can be gauged by the fact that thousands of converts to Islam have been won in both East and the West by studying his boundless flow of articles and books on Islam. No small credit goes to him that Islam is now mentioned in Western countries with respect and a new appreciation.

Born in December, 1874, in a village called Murar in Kapurthala state in North India, he had a gifted brilliance which earned him his Metriculation at the age of sixteen and his BA degree from the Government College of Lahore (a prestigious British institution) at the age of twenty majoring in mathematics and topping Punjab University in the bargain. While enrolled for his MA studies, his proficiency in mathematics was recognised when he did part-time service as a Professor of Mathematics Islamia College. He obtained his MA at the age of twenty-one and his LL.B law degree three years later.

It was while he was a Professor of mathematics in Lahore that he made acquaintance with a personality that changed his lifestyle completely. Although he was already a devoted Muslim, after his meeting with a Mirza Ghulam Ahmad of Qadian in 1892, he was so impressed by what he saw and heard from this man who claimed

that he was the appointed Reformer of the Muslim Fourteenth century that Muhammad Ali (and later his other relatives) took pledge as a disciple. Muhammad Ali, who was equally proficient in Urdu, Arabic and English, took to translating his newly found Master's booklets, pamphlets, tracts, etc. into English. The fascination for the Divine became so deep and his attachment for Mirza Ghulam Ahmad so complete that when the latter prevailed upon him to stay at Qadian and devote more time to religious work, he abandoned his newly set up law practice and his post of Extra Assistant Commissioner with the Government, and by May, 1899, left Lahore directly for Qadian.

After a short stay there, he accepted to fully devote his life to the cause of propagation of Islam, and in March, 1900, was accommodated in Hazrat Mirza Ghulam Ahmad's own house. That he had made a fine impression on his Master was never in doubt, as Hazrat Mirza Sahib's writings often spoke of him as "One of our most sincere and true friends and companions from amidst our community" and "During this period I have been watching his character, his religious observations and his day-to-day life .... he is humble and his nature, very modest and righteous to the core of his being, and in many respects, his qualities are enviable ...."

When the publications of the world famous "Review of Religions" commenced, Muhammad Ali became the natural choice of an editor. Later, when the Founder of the Ahmadiyya Movement first set up his regular organisation or "Anjuman", Muhammad Ali became, first the Assistant Secretary, and in 1901, became both the Secretary and the Editor.

It was at this time that he commenced his great researches into the various doctrines of Islam — such as the philosophy of Heaven and Hell, Islamic Wars, Marriage, Laws of Inheritance, Divorce, Usury and Interest, Quranic studies, Traditions and sayings of Prophet Muhammad and many others. His incisive mathematical mind, his retentive memory and his brilliant legal background prepared him well for his analysis and presentation of his studies. His work drew universal praise and helped remove many a misunderstanding in West about Islam.

The most outstanding work entrusted to him was the translation of the Quran into English. Until then, all translations done by European translators were poorly executed, and in several cases, deliberately mis-represented the Quranic teachings. Commencing in 1909, the monumental work was completed by 1914, and ranked the best in the world. Even rival translators, such as Pickthall, Prof. Sarwar and Maulana Abdul Majid Daryabadi, praised its excellence and the thoroughness of the work.

His editorship and contributions to "Review of Religions" drew tributes from the scholars and writers alike, and even the editor of "Al-Hakm", the most distinguished organ of its day, in Qadian, extolled Muhammad Ali as "great and praise-worthy" and noted how his articles were read from Europe to America. "Neither greed is prompting him nor any distress or affliction can deter him. God has given him the ability to do it and he will complete his mission quietly."

After the death of the Founder in 1908, the great and highly esteemed Maulana Nur-ud-Din became the successor or the First Caliph of the Fourteenth Century

(Islamic) Reformer. In the six years that followed, the Ahmadiyya Movement, inspite of great opposition and trials, gained many adherents. Following the death of Maulana Nur-ud-Din, the Movement split into two, with one group under the leadership of the Founder's son, Mirza Mahmud Ahmad, and on the other hand, there was only Muhammad Ali. Muhammad Ali and his friends, on realising that they could not reconcile themselves to the ideas of the other party, departed from Qadian, and settled in Lahore in 1914, where with other prominent Ahmadis, they set up the Ahmadiyya Anjuman Ishaat-i-Islam. The irreconcilable difference was the insistence by Mirza Mahmud Ahmad to declare the founder, Mirza Ghulam Ahmad as a prophet, to interpret the appearance of the name "Ahmad" in Quran (a reference to Prophet Muhammad's other name), as being Mirza Ghulam Ahmad, and to declare non-Ahmadis as heretics.

Even after the split, Muhammed Ali continued with his literary outpourings, and some of the most famous of his seventy to eighty books and works of reference were "The Religion of Islam" which found translations in many languages, including Chinese, Arabic, Dutch and Turkish, "A Manual of Hadith" — a choice collection of the Prophet Muhammad's sayings and Traditions, "Bayan al-Quran" — a three volume Urdu translation and commentary of the Quran, "The New World Order", "Early Caliphate" and "Muhammad the Prophet". In these and other monumental works, the reader cannot help but pause and marvel at the depth and massiveness of the writer's research and the perspicuity of his commentaries.

Among the many tributes he received, perhaps that of M Pickthall, an English convert, contemporary and a translator of the Quran, best sums up Maulana Muhammad Ali.

"Probably no man living has done longer or more valuable service for the cause of Islamic Revival than Maulana Muhammad Ali of Lahore"

#### **Maulvi Muhammad Ali's Sincerity, devotion attested by the Promised Messiah**

##### **Maulvi Muhammad Ali, the most devoted and sincere Companion**

"One of the most sincere and true friends and companions from amidst our community is Maulvi Muhammad Ali, M.A., who, in addition to his many other educational qualifications, has passed the final law examination, and, not minding any monetary losses, he is staying with me in Qadian for the last few months, to translate some of my writings into English ... During this period I have been watching his habits, his character, his religious observations and his day-to-day life; and I thank God that I found him righteous and of exemplary character in every respect. He is humble in his nature, very modest, and righteous to the core of his being, and in many respects his qualities are enviable. It is obvious that such able and fine young men, who are also educated and respectable, are not easy to be had." (*Majmu'a-i-Ishtiharat*, 9 August 1899, p. 47).

#### **Earnest Prayers for Maulvi Muhammad Ali**

"And I am very glad to state that another young and righteous man has, by the grace of God, joined our community, and by that I mean Maulvi Muhammad Ali, M.A., Advocate. I am expecting much good to come out

of him. He has, at the expense of his worldly affairs, settled down in Qadian to serve his religion. He is also learning the beauties and wonders of the Holy Qur'an from Maulvi Nur-ud-Din Sahib. And I am confident that my intelligent forecast will not go amiss in his case, that this young man will make great progress in the way of Allah; and am sure that, with the grace of Allah, he will, remaining steadfast in righteousness and in the love of his religion (Islam), would set such an excellent example for his colleagues and fellow-workers that they could very well imitate him. O Lord! grant my prayer, Amen!" (*Majmu'a-i-Ishtiharat*, Vol. VIII, 4 October 1899, p. 68).

#### **Promised Messiah prophesies effectiveness of Maulvi Muhammad Ali's writings**

"It has always worried me that all the truths that were revealed to me and all the sound arguments that I had advanced in support of the religion of Islam were not made known to those of our people educated along modern system of education, and to the seekers after the truth in the Western world. This worry had become almost unbearable, when God, wishing for our mission to succeed before I leave this world, suggested a way to me ... and that was to have a monthly English journal published through which we could do our work." (*Tabligh-i-Risalat*, Vol. 1, pp. 1 & 2).

"Some one praised that the articles published in *Review of Religions* are of a very high order. "Why should not it be so," remarked the Promised Messiah, "when its editor is Maulvi Muhammad Ali who is an M.A., intelligent and capable, and is well conversant with religion ... that is why God has made his writing effective,"

#### **The Muslim Elites' Reviews on the Revolutionising Work of Maulana Muhammad Ali**

##### **Mr. M. Pickhall. An English Muslim convert**

"Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulvi Muhammad Ali of Lahore ... In our opinion the present volume is his finest work. It is a description of Al-Islam by one well-versed in Sunnah who has on his mind the shame of the Muslim decadence of the past five centuries and in his heart the hope of the revival, of which signs can now be seen on every side. Without moving a hair's breadth from the traditional position with regard to worship and religious duties the author shows a wide field in which changes are lawful and may be desirable because her the rules and practises are not based on an ordinance of the Holy Quran or on an edict of the Holy Prophet (peace be upon him)".

##### **Hafiz Ghulam Sarwar**

"There is no other translation or commentary in English of the Holy Quran to compete with Maulvi Muhammad Ali's master-piece ....

"He has made himself immortal by his English Translation and Commentary. — "Let no man run away with the idea that Maulvi Muhammad Ali has introduced new meanings in his translation. Wherever he has differed, his translation is either correct or he has quoted authorities in his favour".

##### **Maulana Abdul Majid Daryabadi**

"To deny the excellence of Maulvi, Muhammad Ali's translations, the influence it has exercised and its proselytizing utility, would be to deny the light of the sun. This

(Continued on P.19)

# THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, LAHORE

After the death of Hazrat Maulana Nur-ud-Din, the first successor of the Promised Messiah, which took place in March, 1914, a split occurred in the Movement on two fundamental issues: Firstly, whether the Founder of the Movement was a prophet or a Mujaddid; and Secondly, whether all those who did not believe in his claims were still Muslims or they had gone outside the pale of Islam. The majority of the Ahmadees accepted the son of the Founder as their head and agreed with him in regarding Hazrat Mirza Sahib as a prophet and declaring his non-believers as *Kafirs*. Hazrat Mirza Sahib had formed an Anjuman towards the close of his life, and entrusted the entire affairs of the Movement to that Organisation, and had nominated 14 members to run that body, with Maulana Muhammad Ali as its Secretary and Maulana Nur-ud-Din as president. Thirteen members survived Maulana Nur-ud-Din, out of whom six members sided



HAZRAT MAULANA NOOR UD DIN

with the Qadian group and seven members dissociated themselves from the obnoxious doctrines as promulgated by the head of the Qadian group.

Maulana Muhammad Ali and four of his friends who lived in Lahore and were among the 14 Trustees as described above, joined heads together to form another body in Lahore on the principles enunciated in the Will of the Founder and in accordance with the aims and objectives stated therein, and reflecting the true spirit of the Ahmadiyya Movement. These principles were violated and flouted by the majority party in Qadian, and inspite of the best efforts of these five members for about two months to convince the majority group of the evil consequences of those false doctrines which were against the teachings of Islam and contrary to the precepts of Hazrat Mirza Sahib, the split could not be avoided. The formation of another body was the only alternative left to them to save Islam from a predicament and to keep the true spirit of the Ahmadiyya movement alive. This is how the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore came into being in May, 1914.

Maulana Muhammad Ali was elected as the president of the Anjuman and Ameer or the religious head of the Jamaat, and he continued to hold these offices till the end

of his life. Dr. Mirza Yaqub Beg was the first Secretary General and Dr. Syed Muhammad Husain Shah the first Financial Secretary. Khawaja Kamal-ud-Din, Shaikh Rahmat Ullah and Maulana Ghulam Hasan Khan of Peshawar were among the other five friends of Maulana Muhammad Ali, who were the founders and pioneers of the Lahore Ahmadiyya Movement and who also happened to be the members of the 14 member body founded by Hazrat Mirza Sahib.

The Lahore Ahmadiyya Anjuman literally started from scratch and gradually rose to be a world-wide force as today it is. It had no assets, no office, no office-staff, no funds, no furniture, no stationery, except a strong will to save the Ahmadiyya Movement from annihilation. It steadily grew and Allah blessed the sincere efforts of His humble servants. The annual budget covered a period of a year and a half and showed an income and expenditure of just seven thousand rupees. Today this figure runs into 16 lacs. The main objectives of the Anjuman were the dissemination of the teachings of the Holy Quran, the production of healthy literature on Islam and training missionaries for carrying the message of Islam to the four corners of the world. The Working Muslim Mission was started by Khawaja Kamal-ud-Din in 1912, and soon this Anjuman took upon itself to finance this Mission. A missionary-training college was established in Lahore in 1914. The English translation and commentary of the Holy Quran was published in 1917, Muslim High School was started in 1918, Life of the Holy Prophet (in Urdu) was published in 1919, "Bayan ul Quran," the commentary in Urdu was published in 1922, "Muhammad the Prophet" in 1923, and similarly, Maulana Muhammad Ali continued to produce volume after volume and wrote about 60 books on all aspects of Islam. This was the Jihad for the spread of the message of Islam. An English weekly "The Light" was started in 1927, and it is still spreading light all over the world.



BERLIN MOSQUE, WEST GERMANY

Built in 1923 in the heart of Europe costing several lakh rupees.

The German Mission was established in 1922, and a magnificent mosque was built in Berlin in 1924. The Java Muslim Mission was also established in 1924 and it created a great religious consciousness in Java and Sumatra and saved thousands of Muslims from going over to Christianity. Valuable literature on Islam including the translation of the Holy Quran in Javanese and Dutch was published by this Mission. A mission in Trinidad was established in 1920, and one in Thailand in 1930. A mission in Austria was opened in 1934. The work of translating the Holy Quran into the German language started in 1932 and the German translated was published in 1940. A Teacher/missionary was sent to the Fiji Islands in 1931, who was followed by another missionary in

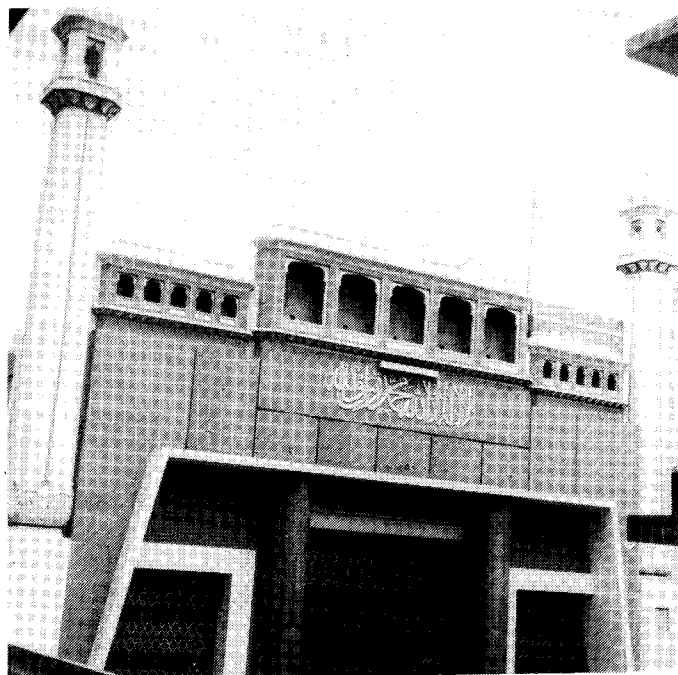


**MASTER  
MUHAMMAD  
ABDULLAH**  
1st Headmaster Vunimono  
Muslim School, Nausori  
Arrived Fiji 1931.

1933, and there are now regular Ahmadiyya Jamaats in several places in the Fiji Islands with a big Mosque Project under construction in Suva. A mission in U.S.A. was established in 1946 at San Francisco. Thousands of untouchables in Travancore and other places in India were also brought into the fold of Islam through the efforts of the Lahore Anjuman.

The Ahmadiyya Anjuman Ishaat-i-Islam Lahore steadily grew in status and prestige and exercised great influence among the Muslim masses as well as official circles. It was recognised as a premier Muslim organisation of the Punjab, and the Government as well as the Muslim leaders always sought the advice of Maulana Muhammad Ali whenever a difficulty arose. The Anjuman became financially secure when it acquired 1500 acres of agricultural land in the Punjab in 1930-32 and 1300 acres of land in Sind and Karachi, which was the result of the far-sightedness, sagacity, personal attention and influence of its president. This Anjuman contributed its bit in the Pakistan Movement, and the Qaid-i-Azam always held this Anjuman and its president in great esteem.

The death of Maulana Muhammad Ali in 1951 was a great misfortune for the Lahore Ahmadiyya Movement, but we had to submit to the Divine will. Maulana Sadru Din, who was the Vice-president for many years, now became the head of the Organisation. He was also very closely associated with the five founder-members of the Lahore Ahmadiyya movement and served the cause of Islam in various capacities. The Maulana had served as Imam both at Woking and Berlin, and was the founder of the German Muslim Mission. He is the author of the German translation of the Holy Quran and a few other books on the beauties of the Holy Quran and the place of Hadith in the Islamic literature. The Maulana possesses a magnetic personality and is highly popular among his



**The Mosque of Ahmadiyya Buildings, Nister Road, Lahore.**

adherents and the general Muslim public. He made a tour of the West Indies and South America at the ripe old age of 90 years.

The Anjuman is progressing under the able guidance of its present leaders and has devoted special attention to the free distribution of healthy literature on Islam among non-Muslims. Maulana Muhammad Ali, towards the close of his life, made a special effort to raise enormous funds to supply a set of 7 valuable books containing the English translation of the Holy Quran, 'The Religion of Islam', 'The Teachings of Islam', 'A Manual of hadith', 'Muhammad the Prophet', 'Living Thoughts of the Prophet Muhammad', and 'The New World Order' to the libraries of world. Hundred of sets were placed in the libraries of Steam Ships all over the world, for a passenger on board a Ship has more leisure to read than the otherwise has in his busy life. Besides the Ship Libraries, thousands of sets have been supplied to other libraries in many big cities of the world. Recently it was recommended by a friend in U.K. that a number of sets may be supplied to libraries in U.K. as our books are in great demand, and the borrowers have to wait for months to get a book. The English translation of the Holy Quran is particularly in great demand, and we received so many requests from the African countries that we can not cope with them all. The tide of conversion to Christianity in Africa is now checked. Similarly, a great change is already witnessed as coming over Europe and America in their understanding of Islam. Even the Catholics are very keenly interested to know more about Islam. All this is due to the humble efforts of the Lahore Ahmadiyya Movement, and Rev. Kramer was justified in writing about the Ahmadees: "They are a very remarkable group in modern Islam, the only group that has purely missionary aims. They are marked by a devotion, zeal and sacrifice that call for genuine admiration". Again he writes: "The Lahore group, ... is more exclusively concentrated on the proclamation of Islam as the only religion that is in conformity with reason and nature". (Islam in India Today). Dr. Murray Titus said: "The Ahmadi are





The Hon. Wallace Deen Muhammad leader of the Nation of Islam (U.S.A.) with Hazrat Ami Maulana Sadrud Din, Master M. Abdullah and Mr. S. Muhammad Tufail.

at present the most active propagandists of Islam in the world". (Indian Islam)

In order to really remain active, the Lahore Anjuman decided in 1975 to set up a special committee under the

able guidance of Dr. Saeed Ahmad Khan, its Senior Vice-president, to activate its branches in foreign countries and to remain constantly in touch with them and give them maximum cooperation in furthering the cause of Islam. As a result of the efforts of this Committee regular Ahmadiyya Jamaats have been formed in U.K., Trinidad, Guyana, Suriname, Holland (at six places), Fiji Islands (at many places) Indonesia (at many places), Canada, and the United States of America. The U.K. Jamaat needs a special mention, because it adopted the name of Ahmadiyya Anjuman Ishaat-i-Islam for the first time in 1975, through the guidance and inspiration of Dr. Saeed Ahmad Khan Sahib and the enthusiastic response of U.K. Ahmadees, and because of the extra-ordinary zeal and fervour of its devoted members.

Particular emphasis is being laid on disseminating the teachings of the Holy Quran on a very wide scale, and efforts are being made to translate the Holy Book in as many languages as possible. The Indonesian Jamaat has recently published the Indonesian translation of the Holy Quran, and the Anjuman in Lahore is reprinting the English translation and the Dutch translation. A special drive is likely to be made and a Five Year Plan to be approved at the forthcoming annual gathering of the Anjuman to be held in December, 1980 to publish yet more translations of the Holy Book. May Allah help us to do so.



MEMBERS OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM (UK) LAHORE

Back Row : Qazi Arshad Sahib (Treasurer), Shahid Aziz (Secretary), Masood Akhtar Sahib (Asst. Imam), Majeed Ali Sahib (Director free Publication), Dr. Narun Abdullah, Aziz Ali Sahib, Sadat Ahmad Sahib.  
Front Row : Mrs. Reehana Ismail, Dr. Nazeer-ul Islam (Imam), Mrs. Jamila Khan (President).

# CERTIFICATE OF REGISTRATION OF AHMADIYYA JAMAAT IN FIJI — 1934

No. 10162

RELIGIOUS BODIES REGISTRATION ORDINANCE No. 5 of 1881

9-10162  
27/10/34  
85.

MEMORIAL, of the names of TRUSTEES for the  
Colony of Fiji of AHMADIYYA ANJUMAN ISHA-AT ISLAM FIJI  
pursuant to the Religious Bodies Registration Ordinance 1881.

Names of Trustees

Signatures.

NURA ABDUL KHAN  
(Father's name Abdul Kareem Khan)

*N. A. Khan*  
President

SAHU KHAN  
(Father's name Piru Khan)

*Sahu Khan*  
Vice-President

MOHAMMED TOWAHIR KHAN  
(Father's name Rahmatullah Khan)

*M. T. Khan*  
Member

MOHAMMED ESAHAQ KHAN  
(Father's name Rahmatullah Khan)

*M. E. Khan*  
Member



Signed by the said NURA ABDUL KHAN  
in the presence of

*K. Singh J.P.*

Signed by the said SAHU KHAN in  
the presence of

*K. B. Singh J.P.*

Signed by the said MOHAMMED TOWAHIR  
KHAN in the presence of

*M. T. Khan J.P.*

Signed by the said MOHAMMED ESAHAQ  
KHAN in the presence of

*M. E. Khan J.P.*

(For Attestation see overleaf)

No. 10162	
Registered 3 OCT 1934	at 10.15
ON	NO. <i>M. E. Khan</i>
Dep. REGISTRAR OF TITLES.	

by:-  
AHMADIYYA ANJUMAN ISHA-AT ISLAM, FIJI  
SUVA.  
3/10/34  
10.15 am

The above is a facsimile of the original registration certificate when the Ahmadiyya Jamaat was first registered in Fiji in 1934, marking the beginning of Ahmadiyyat in Fiji.

# AHMADIYYA ANJUMAN ISHAAT-I-ISLAM IN FIJI

(A contribution)

Fiji was ceded to Great Britain on 10th October, 1874, and became a Crown Colony since then. Immigration from India was sought and the first lot of Indians arrived in the year 1879, and among them were the first Muslims who set foot on the soil of Fiji. After the expiry of their indenture they settled in various places of the Colony. Wherever the Muslims were in numbers they built Mosques and kept the continuity of their religious teachings and imparting to their children. Today the Muslim population in Fiji is somewhat 60,000.

In the year 1926 the Muslim League was formed. Late Mr. A.G. Sahu Khan being the founder. At the same time Arya Samaj brought missionaries and school teachers from India, who formed the Sangathan Movement in Fiji and boycotted the Muslims in every respect. They began the Shuddhi or proselytising the Muslims and the Christians to Hindooism. They went on challenging the people of other faiths to debate with them on religion. They wanted to prove that the Vedic Dharam was the only true religion from God, and all others false. They also said that the Quran is the word of Muhammad and "Alif Lam Mim", the beginning of the 2nd Chapter is "Om" of the Vedas because it has no meaning.

Since the Muslim Community had no person well versed in the Islamic Theology, except for the Milad Khwans no one was capable enough to accept their challenge and debate with them. The Fiji Muslim League wrote to several of the well known Muslim organisations in India and elsewhere, and advertised in the Muslim Newspapers to obtain the services of a muballigh who was well versed in the teachings of Islam and other religions, and who could debate with the Arya Samajist missionaries. There was no response from any Muslim source.



**FIRST EXECUTIVE MEMBERS OF THE FIJI MUSLIM LEAGUE — 1928**

Standing : E. Mallam, N.A. Khan, S.K. Hussein, K. Nasir-ud-Dean  
Sitting : M.S. Buksh, Abdul Aziz Khan (President),  
A. Ghafoor Sahu Khan.

The Anjuman Himayat-ul-Islam of Lahore, having its establishment just opposite to the establishment of the Ahmadiyya Anjuman Ishaat-I-Islam of Lahore on Brandreth road, and knowing that the Lahore Ahmadis have their missions in Europe and other places overseas, who also had missionaries well versed in Islam and other religions, and could debate with anyone in this respect,

approached Maulana Muhammad Ali, then being Amir or President of the Ahmadiyya Anjuman Ishaat-I-Islam of Lahore, and requested for a muballigh of the calibre required for the Fiji Muslim League. The Maulana willingly sent Mirza Muzaffar beg Sateh to Fiji under contract with the Fiji Muslim League for three years.



**MAULANA MIRZA MUZAFFAR BEG**

The Maulana Mirza Muzaffar Beg arrived in Fiji in the year 1933. His coming to Fiji was the turning point for the Muslims. After his arrival split took place amongst the Directors of the Fiji Muslim League and some wanted him to return to Lahore because he was an Ahmadi. The Fiji Muslim League held its General Meeting and those that were in favour of Mirza M.M. Beg refused to take office, and the Fiji Muslim League went into the hands of the opposition group.

After his arrival in Fiji, Mirza Muzaffar Beg used to pray at the Jame Mosque Toorak, but as soon as the opposition group came into power they barred him from praying in the Toorak Mosque. Some Muslims, who were in sympathy with M.M. Beg, also stopped from going for prayers at the Toorak Mosque and prayed elsewhere. They were branded as Ahmadis and boycotted. After some deliberations the sympathisers of M.M. Beg formed the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji. The Anjuman was duly registered in 1934.

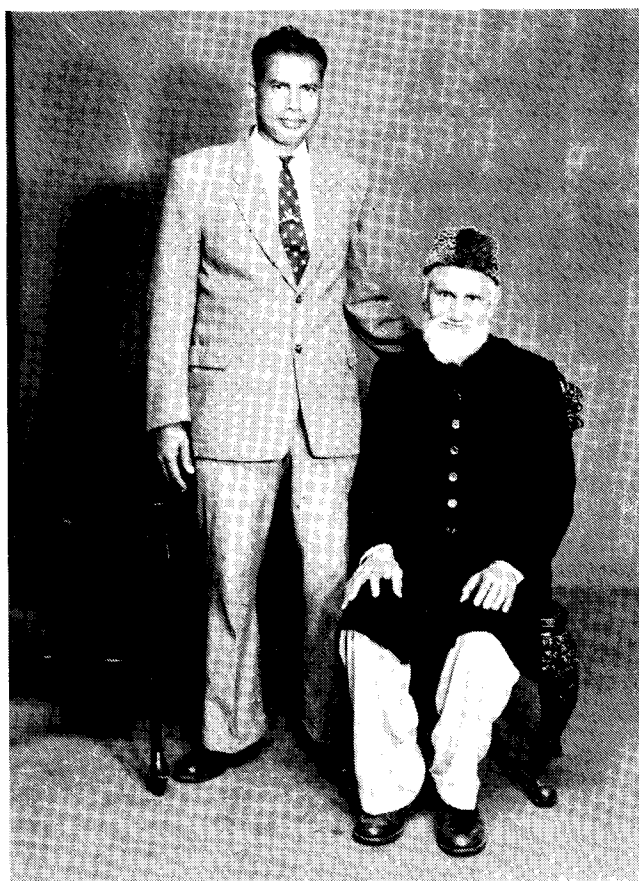
Mirza Muzaffar Beg Sateh successfully clarified what "Alif Lam Mim" meant. There was the turning point of the cause of Islam in Fiji in its true perspective. It will be recalled that the opponents of Islam were deliberately misconstruing the verses of the Holy Quran in general and the above words in particular. Since then the Ahmadiyya Anjuman Ishaat-i-Islam was established in

Fiji and continued to progress with its sole object being propagation of Islam in its widest sense.

The Anjuman published a Tri-lingual monthly magazine "Paigham-E-Islam" in English, Urdu and Hindi and several circulars and tracts in the three languages.

Perhaps the above gives a historical background as to how the seed of the Ahmadiyya Movement was sowed in Fiji. The Movement had a lot of problems to face at the outset. However, by the Grace of Almighty Allah the efforts of the pioneers and foundation members were not unrewarding. We all must express our sincere gratitude and pray for the pioneers in this field. It may not be out of place to recall that the First President of the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji was Janab Muhammad Twahir Khan, J.P., The First Secretary was Janab A.R. Sahu Khan J.P. the First Treasurer was Janab G.N. Dean, and some of the First Committee members were Messrs. M.E. Khan (Nadi), Ramzan Khan (Nadi), Maulvi Abdul Kareem (Nausori) and Mehboob Khan (Maro, Nadroga). Some of the other founder members who did their utmost in this field were Messrs Kallan Khan, Sayed Latafat Hussain, Sahu Khan (Senior), Nasirud Dean Khairati, Amrud Dean, Noore Abdul Khan (all of Suva), M.T. Khan (Lautoka), Mohammad Akhil, Gulam Nabi, Haji Haidar Buksh and Master Muhammad Abdullah (Nausori). There have been many more and we acknowledge and appreciate their untiring task, whether they be named or not as it would be appreciated it is not possible to make an exhaustive list.

The Ahmadiyya Anjuman Ishaat-i-Islam of Fiji did its work in Fiji. However, it went into the background when the Muslims had to take a firm stand in the 1940's when it was desired that a Common front be presented rather



**G.N. DEAN AND MAULANA ABDUL HAQUE VIDYARTHI**

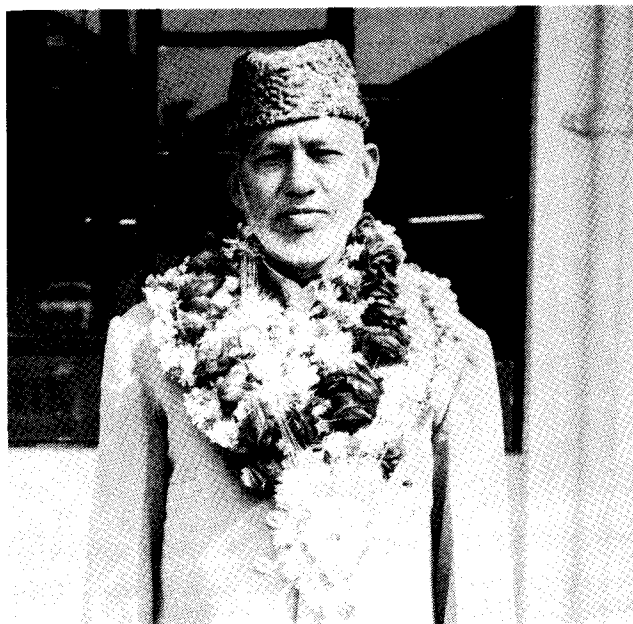
then the sectional in the place of atmosphere of the trust. Accordingly when the Muslim Association of Fiji was formed our members, for political purposes in particular backed the Muslim Association of Fiji. This was a great necessity. However, since the purposes of the Muslim Association had been served our members felt it also a necessity that the functions and the works of the Anjuman be revived.

### **Maulana Abdul Haque Vidyarthi visits Fiji**

In the year 1956, the Country was fortunate to have received a visit from Maulana Abdul Haque Vidyarthi from the Headquarters, Lahore, a noted scholar, not only of Islam but also of Bible, Vedas, Hebrew, Arabic, Sanskrit, Hindi, Gurmukhi, Persian, etc. Maulana Sahib was a foremost authority on Vedic Studies in India, and earned himself that rare title of "Vidyarthi". He was also the author of, among other famous works, the monumental 3-volume "Muhammad in World Scriptures". A scholastic research work showing the various prophecies in the scriptures of world's religions, indicating the advent of the Holy Prophet Muhammad. Maulana Sahib spent three months in Fiji and in this period his learned sermons were appreciatively heard by not only Muslims, but very many others as well.

### **Maulana Ahmad Yar**

In 1966, Maulana Ahmad Yar arrived as a missionary from Lahore. This marked another significant turning point in the history of the Jamaat in Fiji. Maulana Saheb re-established the Jamaat which, at this time, had lost some of its drive and had seen a drift of some of its members to Qadiani Jamaat. A fresh programme of weekly Quran-daras was instituted at various members' residences and a strengthening of the Lahore Jamaat was built up.



**MAULANA AHMAD YAR SAHIB**

Maulana Saheb used to travel extensively around Fiji, lecturing and speaking on Islam. In Labasa, he received a Civic reception and was welcomed by the Mayor of Labasa at the reception held at the Diamond Theatre. He toured the whole of Labasa, delivering sermons and received a special welcome at the Nasarawaqa Mosque by the Muslims there.

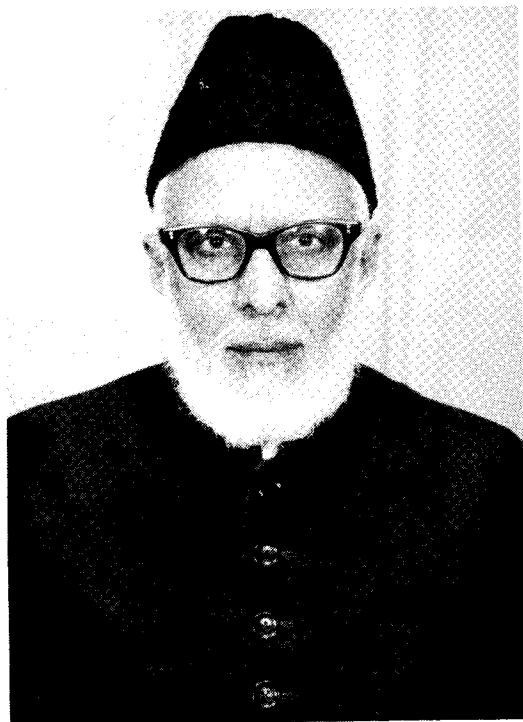


With the new strength the Jamaat now acquired, a new need arose for it to have a centre or headquarters of its own. A valuable, centrally located property was purchased from the Tip-Top Ice Cream Company which was moving to its new factory elsewhere and felt the need to sell off its old factory at 12 Bau St, Suva. The Jamaat members put in a considerable amount of hard, voluntary work, converting the factory into a large markas, complete with a big hall, a library, quarters for the resident missionary and a kindergarten. For many years, this remained the Fiji headquarters of the Jamaat, and it took the arrival and fervor of the next missionary from Lahore, Maulana Hafiz Sher Mohammed, to replace the markas with Fiji's largest mosque.

Between the departure of Maulana Ahmad Yar to Pakistan in 1968 and the arrival of Maulana Hafiz Sher Mohammed in 1972, the Jamaat continued along the course set for it by Maulana Ahmad Yar. However, this intervening period was an unsettling one in that the local branch of the Qadiani Jamaat was intensifying its attempt to draw away the Lahore members, while a resurgence of anti-Ahmadi feelings aroused by certain visiting maulvis from Pakistan (such as Lal Hussein Akhtar, an ex-Ahmadi dismissed in disgrace from the Jamaat's Lahore headquarters) made it imperative that a missionary of the calibre of Maulana Hafiz Sher Mohammed should come to fortify the Jamaat's bulworks against such attacks.

### Maulana Hafiz Sher Muhammad

Maulana Hafiz Sher Mohammed, a teacher of Arabic and urdu, did more than defend the Jamaat — he rebutted every attack and radio broadcasts, put logical arguments before his opponents and forced them to go on the defensive. Maulana Saheb's literary defence of Islam,



MAULANA HAFIZ SHER MUHAMMAD SAHIB

and Ahmadiyyat was not limited to Fiji, but he accepted and brilliantly demolished challenges from other parts of the world and issued forth challenges of his own: he toured various countries of the West and with his lectures, debates and writings, silenced many who

opposed and strengthened those who believed. In Fiji, he set up the publication of this quarterly journal, "Paigham-e-Haqq", and became its major contributor. He wrote numerous pamphlets and tracts, and published the following books:

#### English:

1. Open letter to Maulana Ahtasam-ul Haqq.
2. Not a Prophet.
3. False Accusation Cleared.
4. The True Significance of the Finality of Prophethood.
5. Truth Vindicated After Forty Years.
6. The Khilafah in the Ahmadiyya Movement.

#### Urdu:

1. Khuli Chitthi Banam Maulana Ahtasam-ul Haqq Sahib Thanwi.
2. Qadiani Hazrat ki Khidmat Mae 35 Sawalaat.
3. Har Musalman ko Salis Banne ki Dawat.
4. Khilafat Ahmadiyya Par Ek Ajmali Nazar.
5. Rawiyate Hilal Ya Chand Dekhne ka Masla.
6. Aan Hazrat Swal. ke baad koi Nabi nahin sa sakti.
7. Musalman Kaun Hae.
8. Meri Tahrir men Lafz Nabi ka Istemal.
9. Hamare Aqayad.
10. Qadiani Jawabat par ek Nazar.
11. Hazrat Maulana Muhammad Ali Marhum Ahl Ilm ki Tahriyat ki Aine Men.
12. Maslah Mauood ki Peshangoi par ek Ajmali Nazar.
13. La Nabiya Baadi.

In addition to the above the following works on Islam were translated and published in the Fijian language namely;

1. Islam the Religion of Humanity.
2. Islam is Modern.
3. Golden deeds of Islam.

Maulana Saheb proposed that the centre at 12 Bau St be replaced with a mosque and set about the collection of funds. The construction of this mosque is now nearing completion and promises to become a new landmark in Suva. He had, prior to this, already inaugurated another mosque in Maro.

As the 14th century Hijra came to a close, the Jamaat in Fiji blossomed anew and it is hoped that this resurgence of faith will allow the work of the Holy Founder to continue from strength to strength.

Maulana Muhammad Ali (Cont. from P.12)

translation certainly helped in bringing thousands of non-Muslims to the Muslim fold and hundreds of thousands of unbelievers much near Islam. Speaking of my own self, I gladly admit that this translation was one of the few books which brought me towards Islam fifteen or sixteen years ago when I was groping in darkness, atheism and scepticism. *Even Maulana Muhammad Ali of the Comrade was greatly enthralled by this translation and had nothing but praise for it.*"

#### Periodical Wakeel, Amritsar

"We have seen the translation critically and have no hesitation in remarking that the simplicity of its language and the correctness of the version are all enviable. The writer has kept his annotations altogether free from sectarian influence with wonderful impartiality and has gathered together the wealth of authentic Muslim theology. He has displayed great skill and wisdom in using the new weapons of defence in refuting the objections of the opponents of Islam".

**Some Foundation Members of the Ahmadiyya Anjuman Ishaat-I-Islam, Fiji — 1934.**



**CAPT. MOHAMMED TOWAHIR KHAN**  
Amir Jamaat and Trustee



**NURA ABDUL KHAN**  
President and Trustee



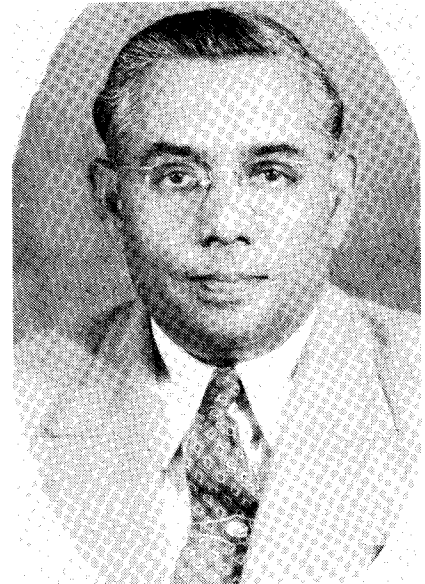
**SAHU KHAN (Snr.)**  
Vice-President and Trustee



**A.R. SAHU KHAN**  
General Secretary



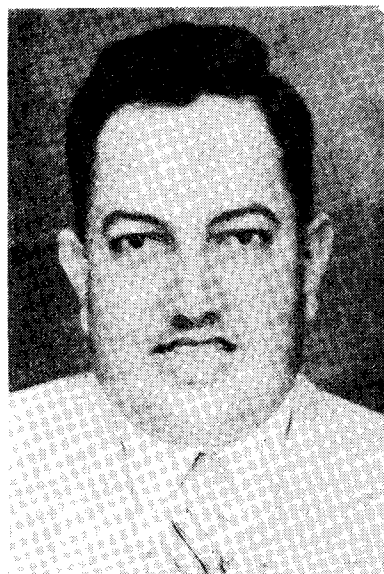
**K. NASIR-UD DEAN**  
Foundation Member



**A. GHAFUOR SAHU KHAN**  
Foundation Member



**SAIYAD AZAD MOHAMMAD**  
Pesh Imam and Member



**SAIYAD LATAFAT HUSSEIN**  
Foundation Member



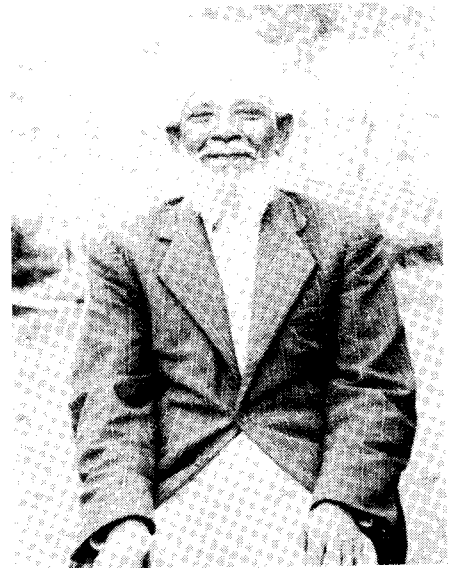
**MAULVI ABDUL KAREEM**  
Foundation Member, Nausori



**GHULAM NABI**  
Foundation Member, Nausori.



**SHUKRULLAH MIAN**  
Foundation Member, Nausori.



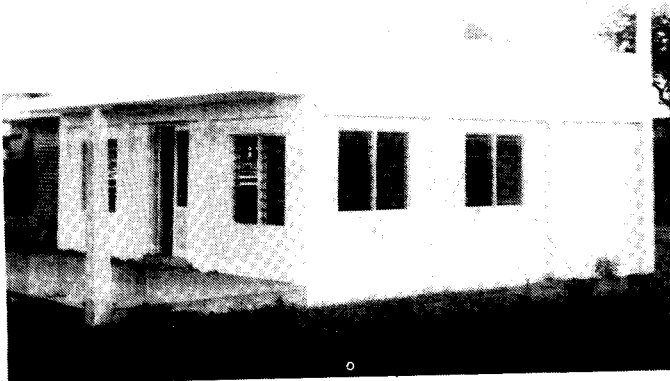
**HAJI HAIDAR BUKSH**  
Foundation Member, Nausori.  
Ex-President Vunimono Muslim School



**MAHBOOB KHAN**  
Foundation Member, Maro.



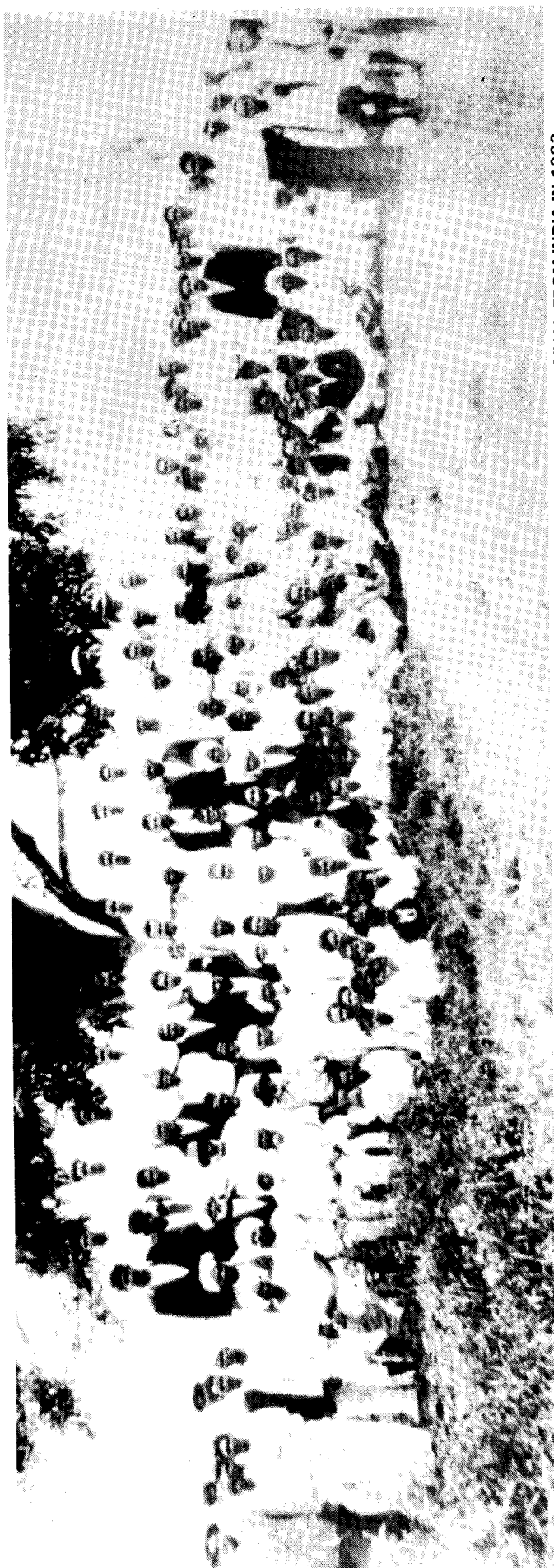
**A. GANI SAHU KHAN, (Pesh Imam)**  
Leading Id Prayers at Town Hall, Suva.



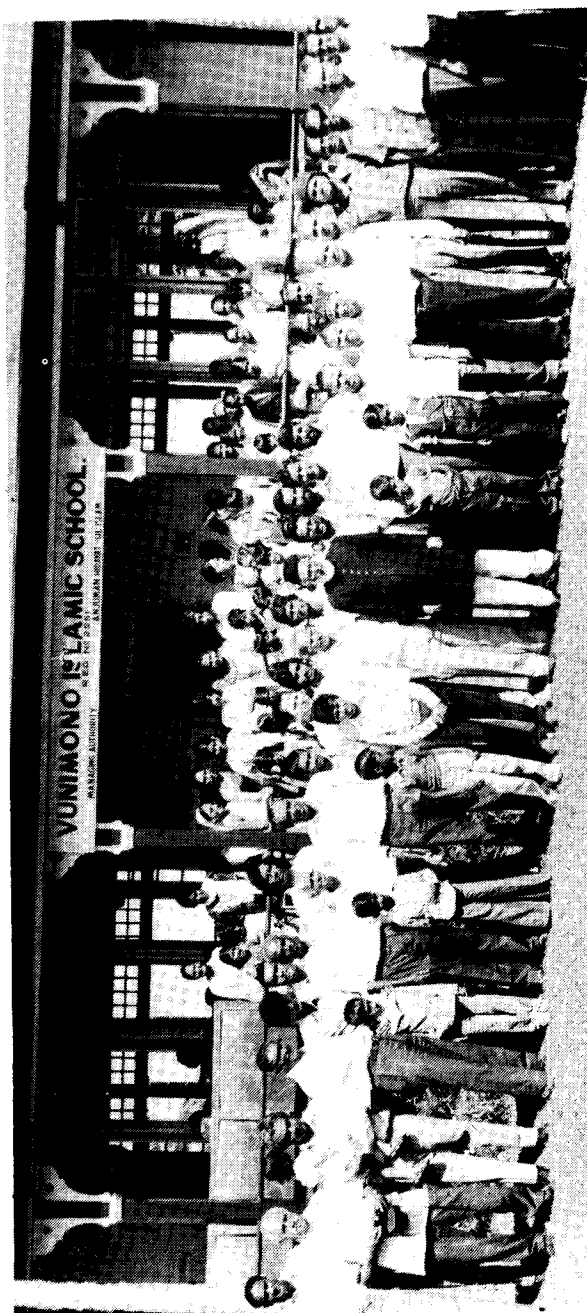
**Maro Mosque, Nadroga.**



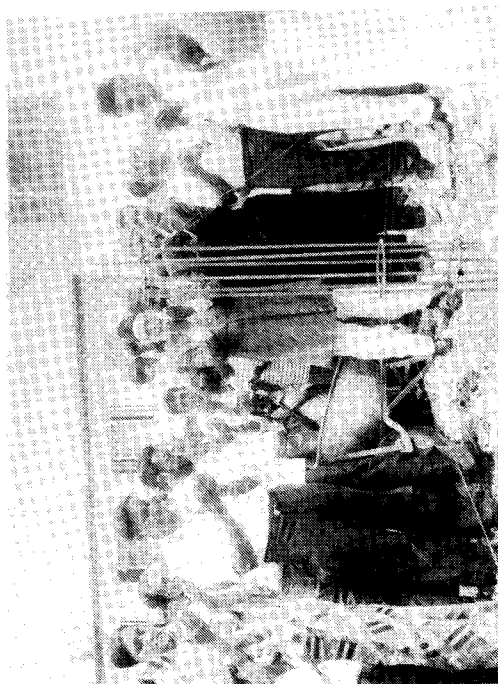
**Group photograph of some worshippers at the Maro Mosque, Nadroga.**



PHOTOGRAPH OF MUSLIMS AT THE WELCOME OF MAULANA MIRZA MUZAFAR BEG SATEH AT VISAMA, REWA, AFTER THIS ARRIVAL FROM INDIA IN 1933.



Photograph of the audience of Masih Mauood Day observed at the Vunimono Islamic School, Nausori on 25th May, 1980.



Prayers offered after the laying of the Foundation stone of the New Suva Mosque on 21st October, 1979 at their Headquarters, 12 Bau Street.





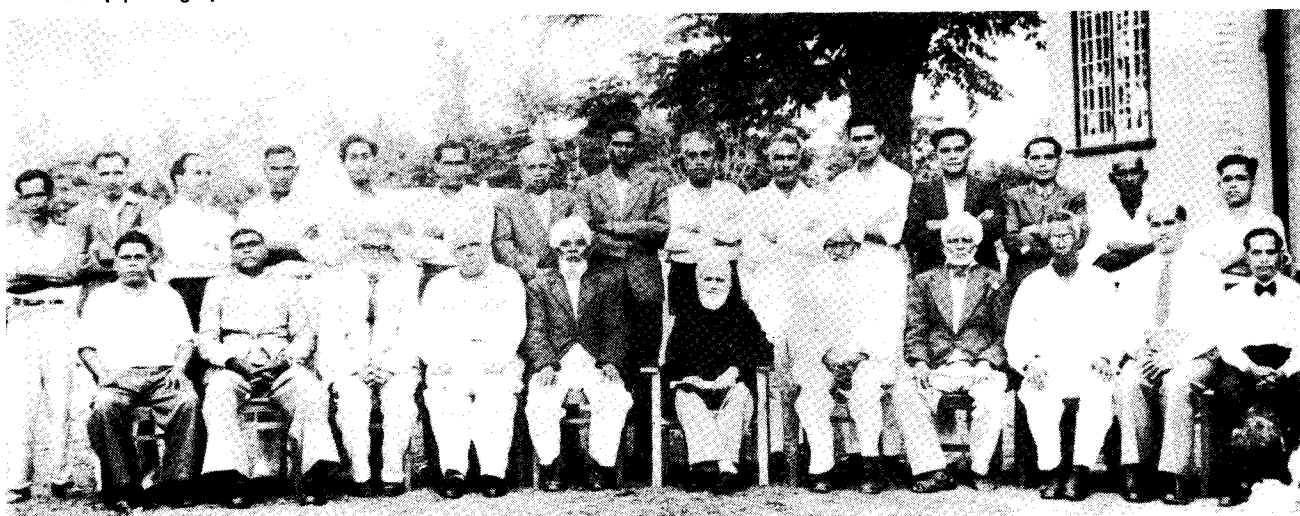
Group photograph after the Id Prayers at 12 Bau Street, Suva. In the background is the old building which is replaced by the New Mosque.



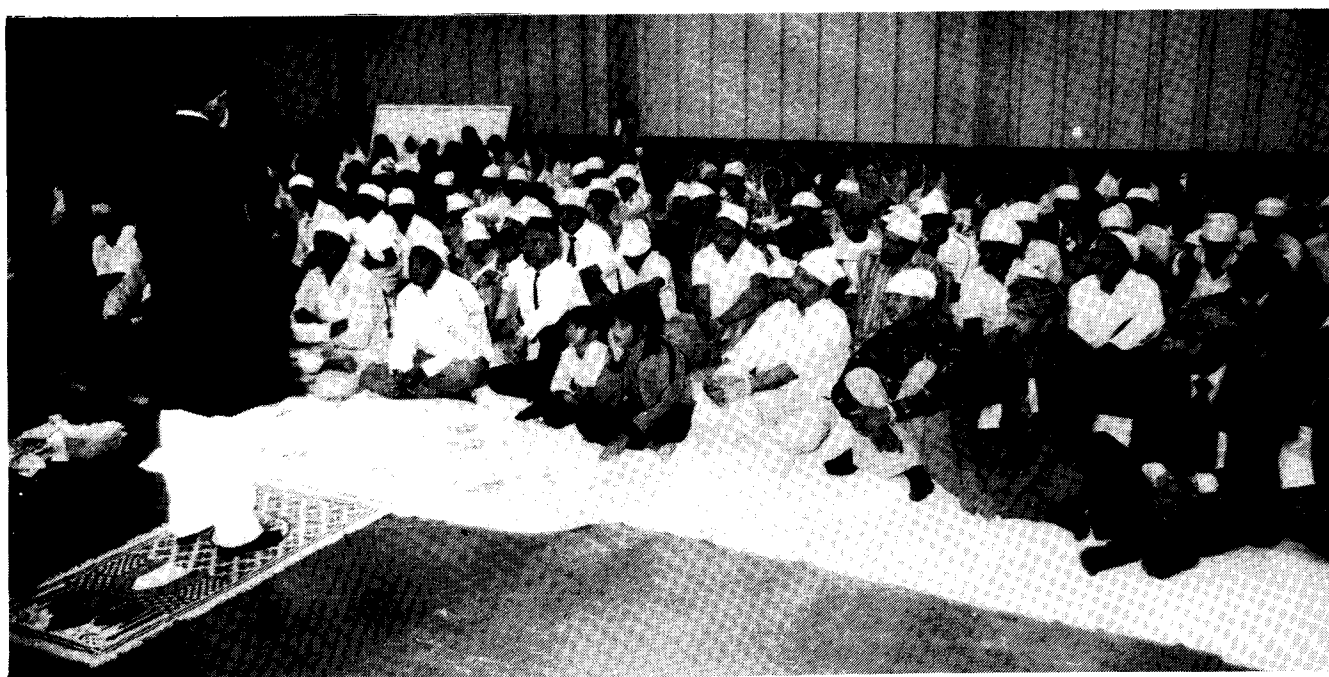
Group photograph of ladies and children after the Id Prayers at 12 bau Street, Suva, with Maulana Hafiz Sher Mohammed in the centre.



Group photograph of some Suva members of the Anjuman with Maulana Abdul Haque Vidyarthi who is sitting in the centre.



Group photograph of some Anjuman members of Nausori with Maulana Abdul Haque Vidyarthi who is sitting in the centre.

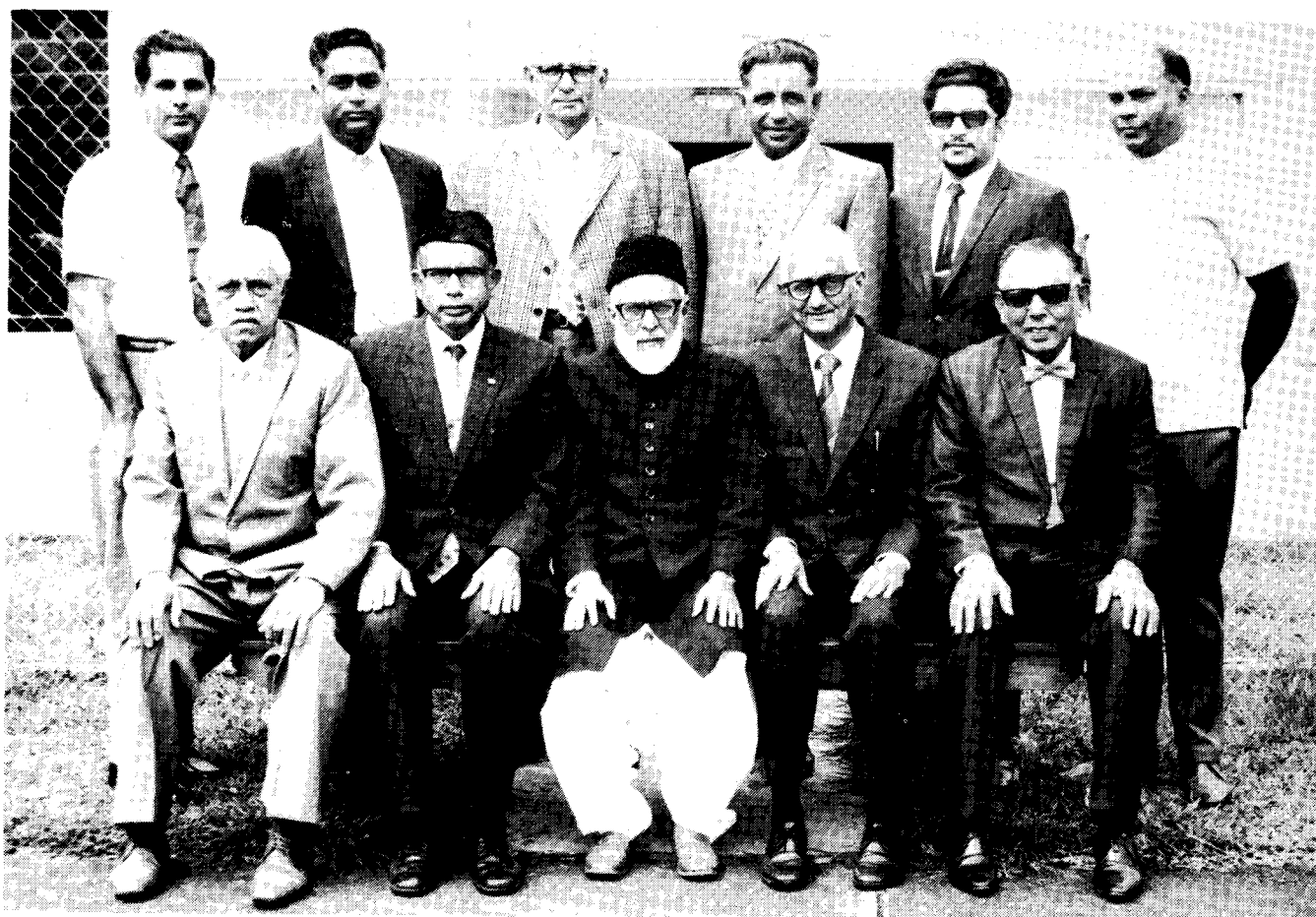


Due to the construction of the New Suva Mosque, at 12 Bau Street, the Id-ul Fitr prayer was held at the National Stadium Hall on 12th October, 1980. Maulana Hafiz Sher Mohammad is delivering the khutba (sermon).



**BOARD OF DIRECTORS OF AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF FIJI — 1972-73.**

Back Row: Abdul Sattar, Abdul Munaf, M. Yusuf Sahu Khan (Hon. Secretary), Abdul Wahid Khan, M. Aziz Taiyab Khan (Treasurer), Dr. Shams-ud Dean Sahu Khan (Ex-Secretary & Editor Paigham-E-Haqq).  
 Front Row: Tazim Raza, M. Hanif Ashraf Kahn, Ghulam Nabi Dean (President), A. Hussain Sahu Khan (Vice-President).  
 Absent: Maulvi Abdul Lateef (Vice-President), M. Hafiz Khan, Maulvi Sheikh Usman, M. Usman Khan.



**BOARD OF DIRECTORS OF AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF FIJI — 1974-75**

Back Row: M.A.T. Khan (Hon. Treasurer), Rasul Buksh, M.S.T. Khan, Hafiz Khan, Shaukat A. Ali (Hon. Secretary), A. Hamid Khan.  
 Front Row: M.H. Ashraf Khan, G.N. Dean (President), Maulana Hafiz Sher Muhammad (Missionary-in-Charge), Tazim Raza (Vice-President), A. Hussain Sahu Khan.  
 Absent: A. Wahid Khan (Vice-president).



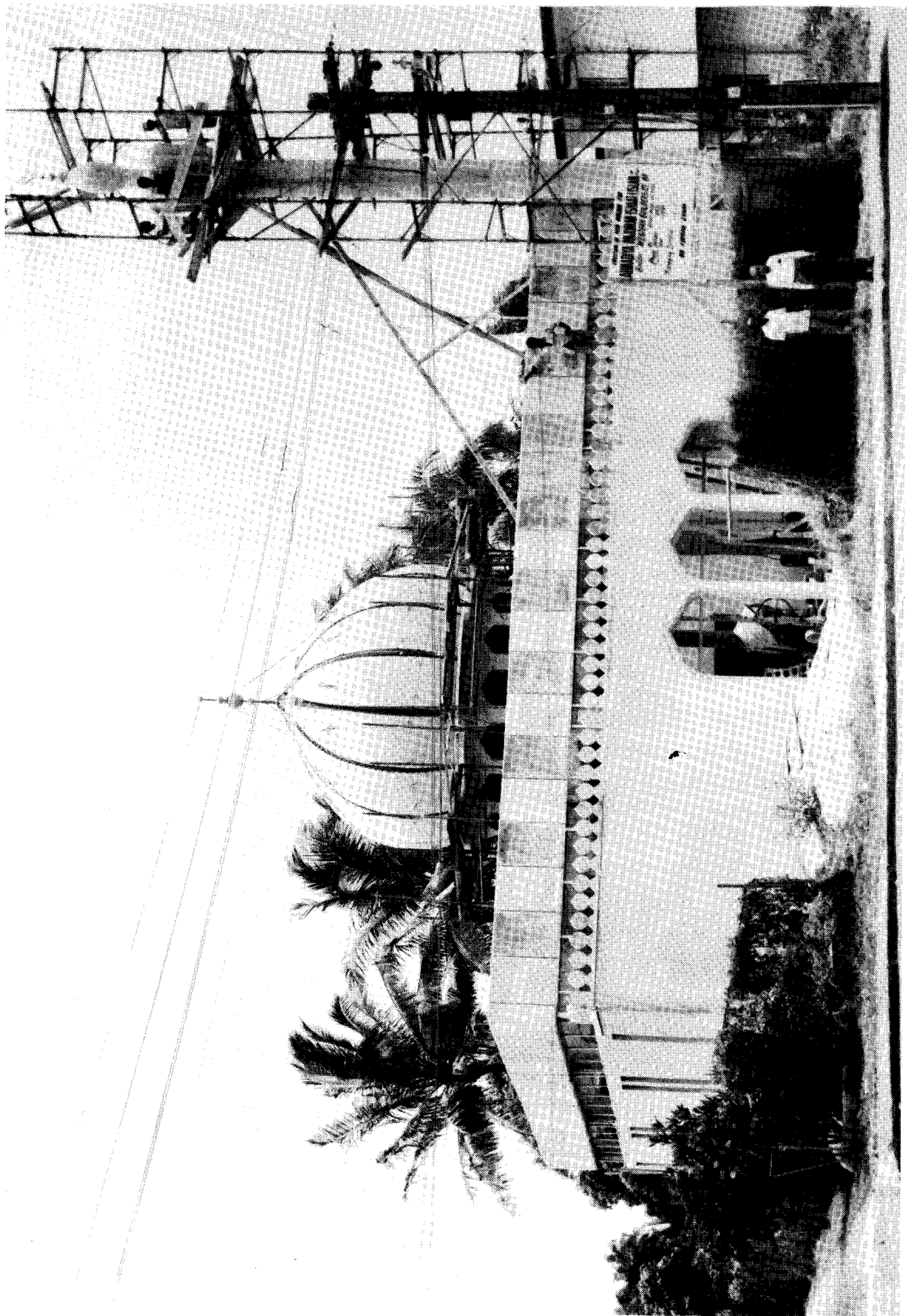
**BOARD OF DIRECTORS OF AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF FIJI — 1980-81.**

- Back Row :** Ameen Sahu Khan, Rasul Buksh, M.H. Ashraf Khan (Ex-Imam), F.K. Dean, M. Walayat Khan (Asst. Treasurer), M. Hanif (Pres. Nausori Branch).
- Front Row :** Hafiz Khan (Vice-President), G.N. Dean (President), Maulana Hafiz, Sher Muhammad (Missionary-In-Charge), A. Wahid Khan (Vice-President), Shaukat A. Ali (Hon. Treasurer).
- Absent :** Mahboob Raza (Asst. Secretary), M.A.T. Khan (Treasurer) Dr. Shamsud Dean Sahu Khan.



On behalf of the Ahmadiyya Anjuman presenting a library set of eight religious books to the Suva Grammar School Library. In the picture from left are: M.H. Ashraf Khan, Maulana Hafiz Sher Mohammad (missionary-in-charge), G.N. Dean (President), Mrs. Brown and Mr. Sarwan Singh (Principal) receiving the set.





The New Mosque of the Ahmadiyya Anjuman, under construction, at their Headquarters, 12 Bau Street, Suva, Fiji.



## PRAYERS OF THE MUSLIM PEOPLE

### AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF FIJI (LAHORE)

To be read in Arabic by Maulana Hafiz Sher Muhammad, Missionary-in-Charge, and in English by Ghulam Nabi Dean, President.

Reading and Prayer from the Holy Quran.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ

تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ يَعْظُمُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

كُونُوا قَوْمِينَ بِالْأَيْمَانِ الَّتِي لَكُمْ وَكُونُوا عَلَى أَنْفُسِكُمْ أَزْوَاجًا مُتَّقِينَ وَالْأَقْرَبِينَ

إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا

أَنْتَ وَلِيَّتَانِ فَأَعْفُوا لَنَا وَاحْشِنَا وَأَنْتَ خَيْرُ الْغَفِيرِينَ

اے خدا تو ہمارے ملک نبی کو امن میں رکھ اور اس کے باشندوں پر اپنی رحمت نازل فرما آمین

In the name of Allah, the Beneficent, the Merciful.

O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah.

Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes with you what is excellent. Surely Allah is ever Hearing Seeing.

Be maintainers of justice, bearers of witness of Allah, even though it be against your own selves or (your) parents or near relatives — whether he be rich or poor, Allah has a better right over them both.

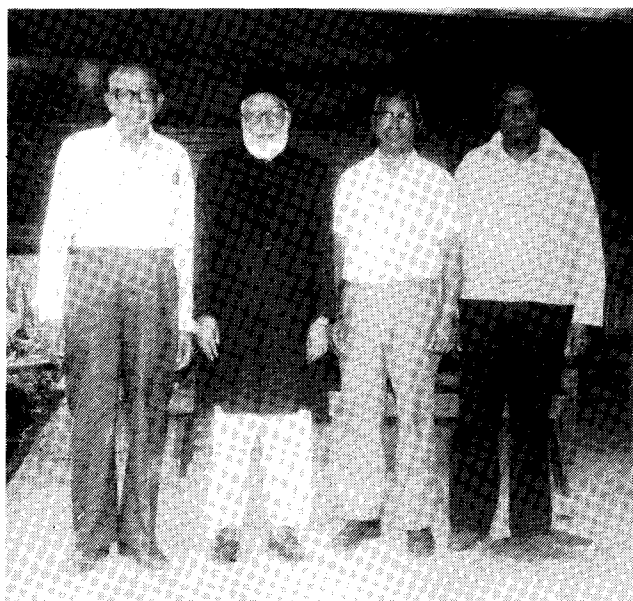
#### PRAYER

Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

Almighty God let there be peace in our country, the Fiji Islands, and shower Thy mercy upon its people. — Ameen.



H.R.H. Princess Anne meets G.N. Dean, President of the Anjuman, with other representatives of the Inter-Faith Service of Independence Celebrations.



Representatives of the Ahmadiyya Anjuman at the Inter-Faith Service of Celebrations are: G.N. Dean (President), Maulana Hafiz Sher Mohammad (Missionary-In-Charge), F.K. Dean (Board Member), and A. Wahid Khan (Vice-President).



G.N. Dean and Maulana Hafiz Sher Muhammad offering prayers at the Inter-Faith Service of 10th Independence.

The above prayer is a facsimile page from the programme of the Inter-Faith Service read by the representative of the Ahmadiyya Anjuman Ishaat-i-Islam on the occasion of the 10th Anniversary Independence Celebrations of Fiji at the National Stadium, Suva, on Sunday, 12th October, 1980.

# The Lahore Ahmadiyya Movement Fiji.

By Dr. Allah Baksh Saheb, Editor "The Light", Lahore

It was in the year 1880 that the Founder of the Ahmadiyya Movement began to write his monumental book "*Braheen-i-Ahmadiyya*". He was going to advance cogent argument and convincing proofs on the truthfulness of Quran and the Holy Prophet of Islam. He published his researches in 1885. Not only he advanced rational evidence but he challenged the opponents to refute his proofs, to win the award of Ten thousand Rupees offered by him. This unique work in favour of Islamic faith elicited untinted praise and was acclaimed by Muslims as an un-paralleled and unprecedented service to Islam.

A century has passed since Braheen-i-Ahmadiyya first saw the light of publication. The fourteenth *Hijra* has ended and the fifteenth Islamic century has begun. Let us very briefly compare conditions before and after the 14th. *Hijra*. During the past epoch Muslim decadence had sunk to its lowest depths, so much so that Muslims had become despairing of Islamic — Renaissance. Lamentations about the future failure of the faith of Islam were loud. The "*Mussadas-i-Hali*" and "*Shikwah*" of the famous poets of Islam of that period are an eloquent but sad commentary on the hopeless fallen state of Muslims of the times. Now during the course of a century tables have been turned totally. We hear and read both from the Muslim and non-Muslim sources the flowering facts of resurgence of Islam. A wonderful revolution indeed has been worked. During the past century all other inimical and alien movements against faith in general and Islam in particular have also taken a revolutionary turn. Secular and Scientific materialism is on its wane. Eminent world philosopher and even scientists themselves have despaired of the present civilisation as a saviour of mankind. As a matter of fact the invention of wholesale destructive armaments betoken extinction of human race. The world is in serious search of a moral and spiritual balm for healing of its diseases. Then there is the movement of narrow nationalism. It is being replaced by inter-national and universal outlook on life. Lastly the movement of christian ascendancy has received a deadly set-back. Christian evangelists are themselves denying church dogmas and publishing books on Jesus being no more than a mortal human being. His death on cross and his resurrection are now regarded as fabrications and myths. Truly the cross has been broken. It is now dawning upon man that as in the physical realm so also in the moral and spiritual fields, each and every person must bear his own cross; no atonement, no belief in the blood of another man can save him.

Such then are the turn of events that have taken place. What mighty revolutions have already occurred in favour of true faith in general especially in favour of the faith of Islam in particular. All this has happened since the publication of the *Braheen-i-Ahmadiyya* and the inauguration of the Ahmadiyya Movement by the Mujaddid of the 14th Islamic century. Since the man of God uttered his loud cry to the world of 'back to faith and back to Islam' all this mighty world revolutionary changes have happened. The Lahore Ahmadiyya Movement has separated itself and stood for unity of all Muslims despite their differences in minor details. This fundamental

Muslim unity is based on another article of faith, the finality and discontinuance of the institution of Prophet-hood with the advent of the Holy Prophet. No prophet after the Holy Prophet of Islam has been the loud slogan of the Lahore Ahmadiyya. A whole authentic book with the title "No prophet after me", according to a saying of the Holy Prophet, has been written by Hafiz Sher Mohammad who has been working for the past several years in the Fiji Islands. The introduction of the Lahore movement in Fiji is an interesting story. In the early twenties Arya Samaj was challenging the Fiji Muslims to hold debates with them. Some Muslims wrote a letter to Anjuman-i-Himayat Islam Lahore to depute a person for the purpose. This Anjuman finding its inability to meet the Fiji situation forwarded the letter to President of the Ahmadiyya Anjuman Ishaat-i-Islam Lahore for compliance. Maulana Mohammad Ali of blessed memory deputed Master Mohammad Abdullah as a teacher and preacher in Fiji. Thus were laid the foundations of the Lahore Movement in Fiji. A branch was thus established here. After some years need was felt for a full-fledged missionary then was the turn of Mirza Muzzaffar Beg to visit these islands. The Mirza Sahib's death has occurred recently. He fought many a valiant battle with the opponents of Islam. Having established the supremacy of the Islamic faith, the Lahore Movement was firmly strengthened. Later on Maulana Abdul Haque Vidiyyarthi visited these islands. Afterwards more recently Maulana Ahmad Yar came to these lands. All these veteran crusaders have since died. Hafiz Sher Mohammad upon his arrival has been the main personality in strengthening the Movement here with the active collaboration of Mr. G.N. Dean President of Fiji Jamaat.

It would be seen from this short review of the history of Fiji Jamaat how the tender plant of Lahore Ahmadiyya first shown at the hand of Master M. Abdullah and afterwards nurtured by the above mentioned Ahmadiyya leaders has yearly grown from strength to strength. With the expansion of the Lahore Ahmadiyya Movement in the world, has been widening sphere of activities of the Fiji branch. Thanks are due to Almighty Allah who is bringing about His ordained aim of not only establishing the main aims and objects of the Movement but is helping its branches the world over to become still more active. As I have shown in the beginning, the ultimate objective of Islamic — Renaissance and Muslim Revival is receiving Divine assistance the world over. Let us gird up our loins to share in this noble task of revolutionising the world towards Islam and the Teachings of Quran with all our might. When God wills to bring about an event, no one can thwart His intention. "When He wills to do a thing, He says be and it comes about".

None can hinder His purpose, His will must be done. His will in the present age which he has revealed upon His Mujaddid is to establish the affair of Islam firmly upon the earth. Will we not avail of this opportunity to share the great blessings of revival of Islam and Muslims through the medium of the God ordained Lahore Ahmadiyya Movement.

# INDIA CELEBRATES 15TH CENTURY HIJRAH



MRS. INDIRA GANDHI

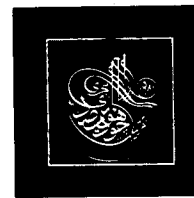
The Government of India is celebrating this year the beginning of the 15th century of Hijra, the Islamic Calendar. The first celebration to mark this occasion was the release by Prime Minister Mrs. Indira Gandhi of a special commemorative stamp marking the occasion. This stamp was released on November 3, 1980. The Prime Minister's speech on the occasion, which brings out the deep and lasting impact of Islam on the composite culture of India is as follows: —

"I feel it a great privilege to release this stamp which we are issuing to commemorate the completion of 1400 years of Hijra the Islamic Calendar and the beginning of the 15th century of the Islamic era. I am specially glad that we have the representatives of so many countries present with us on this occasion.

It is an occasion of high significance not only to the millions of Muslims in our land but to people all over the world for it marks a milestone in the annals of a very great religion which had made profound impact on man and his civilisation.

The teaching of Prophet Mohammed has had an instant and revolutionary appeal because of its democratic feeling and its message of equality and brotherhood of self help and peace.

Human history has few parallels to the rapid advance which Islam made in its first years. We in India celebrate this anniversary with grateful awareness of the rich and varied contribution that Islam has made to the evolution of our own composite civilisation. It is a matter of pride for us that apart from the great religions



that were born in India other major religions of the world have also found a home here. Islam for us is an Indian religion. Because of a wholly erroneous division of history which has been popularised by some writers in the last few decades, some of our people tend to equate the advent of Islam in India with the coming of Muslim rulers. In reality the message of Islam permeated parts of our sub-continent long before Muslim rulers governed our country just as Christianity came to us centuries earlier than the armies of Europe. Whatever Kingdoms arose under Muslim dynasties were Indian Kingdoms and Empires and a part of rich and diverse fabric of Indian life and culture. In fact we can say that it was these Kingdoms, these enlightened rulers, who had a large part to play in the weaving of this fabric. Indeed the influence of Islamic saints and divines was much more responsible for the spread of their faith in India than the political power of the rulers. Saints like Nizammudin Aulia Khawaja Mohinuddin Chishti and Baba Farid had profound influence on leaders of thought in their days and also on the common people. The manner in which Guru Nanak praises them brings this home to us more clearly. The contribution of Islam in the fields of mathematics, astronomy, medicine, architecture, literature, music and our handicrafts is well known.

In fact but for this contribution India would not be what it is today. Therefore it is in the fitness of things that we celebrate this 1400th anniversary of the Hijra of the Prophet from Mecca to Medina from which beginning this great religion fanned out to different parts of the world.

I take this opportunity to convey my felicitations to people all over the world who are celebrating this occasion. The stamp that I have just released should be regarded as a symbol and token of the kinship and goodwill that exist among all sections of our people. It will serve as an inspiration to us to fight against those who want to sow dissensions in a large family that the India and all those tendencies which create distress and suspicion. There will be many more functions during the year to celebrate the event. Our President has outlined some of them. Our National Museum is arranging a special exhibition on Islam in India. To all these activities I wish success and I take this occasion specially to give my good wishes to people of India and especially to our Muslim brotherhood."

2. In addition to the other functions mentioned by the Prime Minister in her speech the Government of India will also undertake to produce a film on the Islamic Theme and Islam's contributions to India. A book on Islam in India in contemporary terms is also being published. The Government of India also intends to organise a competition on the recitation of the Koran (International Quirat Competition).

# THE DEATH OF JESUS

## Evidence of the Holy Quran

The first disputed issue between the Ahmadiyya Community and the general body of the rest of the Muslims relates to the death of Jesus. The average Muslim believes that Jesus is alive in heaven with his physical body. But members of the Ahmadiyya Community, and also Muslim research scholars, believe that, like other prophets, Jesus too has died.

The Holy Quran emphatically proves that Jesus has passed away like other mortal human beings, and is no longer alive anywhere. It clearly states that Jesus possessed only human characteristics, and was in no way divine but a servant of God and His messenger. From birth to death, he was subject to all the physical and biological limitations that God has devised for human beings.

### FIRST EVIDENCE: All human beings live and die in this world.

Prophets belong to the human race, and they are, therefore, subject to the eternal Divine law that human beings live and die in this world. The Quran states:

1. "Therein (i.e. on the earth or physical world) shall you live, and therein shall you die, and therefrom shall you be raised." (7:25).
2. "And there is for you in the earth an abode and a provision." (7:24).
3. "Have We not made the earth draw to itself the living and the dead." (77:25, 26).
4. "From it (i.e. the earth) We created you, and into it We shall return you, and from it raise you a second time." (20:55).

In these verses, God has set forth His law that all men shall live their lives, with their physical bodies, in earth. Furthermore, it is opposed to the Divine law, according to which prophets have to bear persecution here on earth, that Jesus should be raised up to heaven when he was opposed by the Jews. His supposed physical life in heaven for two thousand years without food or drink is also opposed to the Divine law expressed in the above verses.

### SECOND EVIDENCE: Physical life depends on food and drink.

God has described His law, applicable not only to ordinary people but to all prophets as well, that life depends on food and drink:

1. "We did not send before you (O Muhammad) any messengers but they surely ate food." (25:20).
2. "We did not give them (i.e. the prophets) bodies not eating food" (21:8).

Of Jesus and his righteous mother, it is stated: "They both used to eat food" (5:7). So if Jesus no longer eats food — all Muslims hold that he does not eat food in heaven — he cannot, by the Divine law stated above, be alive with his physical body. The body requires food, so Jesus no longer eating food must be dead.

### THIRD EVIDENCE: Human body suffers ravages of time.

There is not a single human body in the world which is impervious to change. The living body is necessarily changing all the time. The Quran states:

1. "And We granted abiding for ever (*Khuld*) to no mortal before you (O Muhammad). If you die, will they abide (*Khalidun*)" (21:34).
2. "They (i.e. the prophets) did not abide for ever (*Khalidin*)" (21:8).

As regards the meaning of the word *Khulud* (translated above as *abiding for ever*), the famous Quranic dictionary of Imam Raghīb explains:

"*Khulud* is that a thing be immune from decay, and that it endures in an unchanging condition. The Arabs call such a thing *Khuld* ... i.e., to persist in one condition, not being subject to change" (pp. 153,154).

According to Arabic lexicology, therefore, *Khulud* signifies persistence in one and the same state, with no change or decay taking place. In the verses above, a Divine law has been explained under which every person is affected by the passage of time. He is first a child, then an adult, then old, and finally he dies. This is corroborated by many other verses, for example:

1. "Allah is He Who created you from a state of weakness, then gave you strength after weakness, then ordained weakness and hoary hair after strength" (30:54).
2. "Of you is he who is brought back to the worst part of life (i.e. old age), so that after knowledge he knows nothing" (22:5).
3. "And whomsoever We cause to live long, We reduce to an abject state in creation. Do they not understand" (36:68).

A general law of God has been described here, to which no human being is an exception. From being a child, a person develops physically to attain his fullest development. After that he begins to decline and ultimately reaches his 'second childhood' when he loses all his former attainments.

If, for the sake of argument, Jesus were to return to this world, he would be about 2000 years of age, and hence, according to the above Divine law, too old to be capable of doing anything at all. In fact, it is certain that, under this law, Jesus died a very long time ago.

### FOURTH EVIDENCE: Death of all Prophets

1. "The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away" (5:75).
2. "And Muhammad is but a messenger — messengers have already passed away before him. If, then, he dies or is killed, will you turn back upon your heels?" (3:143).

The second verse here explains the first one. Both verses are similarly worded, the first referring to Jesus, and the second to the Holy Prophet Muhammad. The

Quran's verdict here is very clear for a truth-seeker. The first verse explicitly states that all prophets before Jesus had died — and all Muslims accept this. In the second verse, the same words are used to state that all prophets before the Holy Prophet Muhammad (peace and blessings of Allah be upon him) had died. In fact, since no prophet arose between Jesus and the Holy Prophet, the second verse could only have been revealed specifically to show that Jesus had died. Classical works of Arabic grammar tell us that, owing to the prefix *al* (*the*), the word *messengers* (*al-rusul*, lit. "the messengers") in the above two verses really means *all messengers* (see *Bahr al-Muhit*, vol. 3, p. 68).

### Meaning of Khala

It should be remembered that the word *Khala* (translated above as "passed away") in the past tense without an article, when used about human beings, refers to their death. (See *Lisan al-Arab* and *Aqrab al-Mawarad*). In the Quran too, whenever the words *qad khalat* without the particle *ila* are used about any persons, the meaning is that they passed away and died, and will not return to this world. For instance:

1. "Those are a people that have passed away (*qad Khalat*)" (2:134).
2. "... before which other nations have passed away (*qad Khalat*)" (13:30).
3. "... among nations that have passed away (*qad Khalat*) before them" (46:18).
4. "Such has been the way of Allah with those who have passed away (*Khalat*) before" (33:38).

In interpreting the two verses about all prophets before Jesus and the Holy Prophet (peace and blessings of Allah be upon him) having passed away, the commentators have generally adopted the same meaning:

"The Holy Prophet would leave the world as had done previous prophets, by natural death or murder" (*Qanwa 'ata Baidawi*, vol. 3, p. 124).

In fact, the above verse about the Holy Prophet (3:143) itself clarifies the meaning of *Khala* (passing away of all previous prophets) by using the words "if he dies or is killed" with regard to him. Obviously, the "passing away" of all previous prophets must also be one or other of "dying" or "being killed."

### FIFTH EVIDENCE: All "Gods" are dead.

All those who were taken to be gods besides the One God are described by the Quran as "dead":

"And those whom they call on besides Allah created nothing, while they are themselves created. Dead (are they), not living. And they know not when they will be raised" (16:20-21).

And as to Jesus being taken for a god, the Quran itself bears witness: "Certainly they disbelieve who say: 'Allah, He is the Messiah, son of Mary'" (5:72).

"These verses prove conclusively that Jesus, who is taken to be 'god' by a large section of mankind and is called by them 'Lord Jesus', must have been dead when these verses were revealed. Otherwise, this exception would have been mentioned here.

After *amwaat* ("Dead (are they)"), the words *ghairu ahya'u* ("not living") clarify the matter absolutely, and re-affirm the death of these "gods".

## SIXTH EVIDENCE: Jesus' second coming contradicts

### Finality of Prophethood

Jesus' coming again into this world would infringe the principle of the Finality of Prophethood because the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the last and final prophet according to that principle. The Quran says: "Muhammad is not the father of any of your men, but he is the Messenger of God and the last of the prophets" (33:40).

The Holy Prophet's being the last prophet (*Khatam an-nabiyyin*) necessitates that after him there should not appear any prophet, neither a new one nor a former one. Just as the coming of a fresh prophet would infringe the Finality of Prophethood, so would the appearance of a former prophet, because the Last Prophet is the one who appears after all other prophets. If Jesus comes after the Holy Prophet, he (Jesus) would be the Last Prophet, the *Khatam an-nabiyyain*.

It is wrong to argue that, in his supposed second coming, Jesus would not be a prophet (*nabi*). For the Quran says: "Jesus said: I am a servant of God; He has given me the Book and made me a prophet, and made me blessed wherever I may be" (19:30, 31). So, were he to return to this world he would still be a prophet. His coming without prophethood would be meaningless, for the task of leadership of the Muslims (*Imamah*) and successorship to the Holy Prophet (*Khilafah*) could be performed by a member of the Muslim community. Hence it stands proved that Jesus died, as did all other prophets, and that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is the Last Prophet.

### SEVENTH EVIDENCE: Holy Quran specifically mentions Jesus' death.

Having explained so many general principles on the subject of life and death, it was not necessary that the Holy Quran should speak specifically of the death of Jesus. Nevertheless, almighty God has particularly mentioned Jesus' death in the Quran. When the Jews succeeded in their plans to have Jesus sentenced to crucifixion, he prayed to God to be delivered from this fate, and was answered by Him thus:

"O Jesus, I will cause you to die, and exalt you to My presence, and clear you of those who disbelieve, and make those who follow you above those who disbelieve till the day of Judgement" (3:54).

Here God made with Jesus four promises:

- i. "Cause you to die" (*tawaffa*), i.e., Jesus would not be killed by the Jews, but would die a natural death.
- ii. "Exalt you in My presence" (*raf'a*), i.e., he would not be crucified, which the Jews sought to do to prove him accused, but rather he would receive Divine nearness.
- iii. "Clear you of those who disbelieve" (*tathir*), i.e., he would be cleared of the Jews' allegations against him, as he was by the Holy Prophet Muhammad.
- iv. "Make those who follow you above those who disbelieve till the day of Judgement", i.e., his followers would ever have the upper hand over his rejectors.

The above verse proves that Jesus has died, for *raf'a* (exaltation to God's presence) is attained only after



death when all the material veils have been removed. Every righteous person is granted *raf'a* to God after his death. The Holy Prophet has said: "When a believer nears death, angels come to him. So, if he is righteous, they say: 'O pure soul! leave, you were in a pure body' ... So that pure soul comes out, then they take it to the heavens and its gates are opened for it" (Mishkat).

Hence, whenever a righteous individual dies, the angels take his *soul* up to heaven. The very same happened in Jesus' case, so that after his death his *soul* was raised to heaven, and he joined the ranks of the righteous among the dead.

Thus God fulfilled all the above promises in order: He rescued Jesus from the hands of the Jews, and eventually granted him a natural death; after his death, God honoured his soul with Divine nearness; He cleared him of the Jews' allegation against him through the Holy Prophet Muhammad; (peace and blessings of Allah be upon him) and He gave Jesus' followers the upper hand over his rejectors.

#### **EIGHTH EVIDENCE: Christians went astray after Jesus's death**

Jesus' statement, on the Day of Judgement, that his people made him a "god" *after* his death, is thus recorded in the Holy Quran:

"And when God will say: 'O Jesus, did you say to men, "Take me and my mother for two gods besides God?"' He will reply: 'Glory be to Thee! it was not for me to say what I had no right to say. If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen. I said to them naught save as Thou didst command me: "Serve God, 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 wast the Watcher over them. And Thou art Witness of all things' " (5:116, 117).

This extract proves the following:

- i. Jesus shall deny preaching the erroneous present-day Christian doctrine of his divinity;
- ii. He shall confirm the teaching he actually gave to his people;
- iii. So long as Jesus was among his people, his followers held the current beliefs;
- iv. It was after Jesus' *tawaffa* (translated above as 'Thou didst cause me to die') that their beliefs became corrupted.

#### **Meaning of Tawaffa**

Lexicons of Arabic tell us that *tawaffa Allahu falan-un*, i.e., 'God did the act of *tawaffa* to such a one, means that God took his soul and caused him to die.' This is the meaning given in *Taj al-Urus*, *Al-Qamus*, *Surah*, *Asas al-Balaghah*, *Al-Sihah*, and *Kalyat abi-l-Baqa*.

In the above verse, Jesus speaks of two distinct periods of time. The first one is mentioned in the words "so long as I was among them", and the second one when only "Thou wert the Watcher over them"; 'them' being Jesus' people, the Christians. And the first period (of Jesus' presence among his people) changed into the second (of only God, not Jesus, being their watcher) because of *tawaffaitani*, or "when Thou didst cause me (Jesus) to die."

Now according to the above verse, the Christians held correct beliefs in the first period, and distorted views in the second. As the Quran tells us repeatedly, and as all Muslims believe, Christian beliefs had become corrupted (or, in other words, the second period had begun) by the time of the advent of the Holy Prophet. So Jesus was dead by that time since the second period was to come after *tawaffaitani* or the death of Jesus.

#### **Summary**

According to the Holy Quran, Jesus holds no more than the following three positions:

- i. He is a mortal from amongst mortals;
- ii. He is a prophet of God from amongst the prophets; and,
- iii. He is of those whom some people worship.

The Jews believe him to be an ordinary mortal, while the Christians worship him. The Muslims accept him as one of God's prophets. The Quran has proved Jesus to be dead with regard to each of the above three positions.

#### **I. Jesus as an ordinary mortal:**

The Quran states: "We have not made before thee (O Muhammad) any mortal to abide for ever. If thou diest, will they (the opponents) abide?" (21:34). This verse shows that the human body is never immune from change, and that it must live and die here in this world. As Jesus too was human, he must be subject to the laws God has devised for men. Therefore, under the Quran law "every soul must taste of death", he has died.

#### **II. Jesus as a prophet:**

"And Muhammad is only a messenger. All messengers before him have indeed passed away" (3:143). This verse proves the death of *all* previous messengers by the time of its revelation. Jesus was thus dead by that time.

#### **III. Jesus as a supposed diety:**

As regards all those who are taken for gods besides Allah, the Quran tells us:

"They are dead, not living. And they do not know when they will be raised" (16:21).

It is universally known, and confirmed by the Quran, that Christians believe Jesus to be divine, and call to him in their prayers. So, according to the above verse, Jesus is dead and "will not answer them till the day of Judgement."

Hence it is fully and conclusively proved that Jesus died long ago, and belief in his continued life is against the clearest teachings of the Holy Quran.

## **Evidence of the Hadith**

We have shown from numerous verses of the Holy Quran that Jesus is not alive in heaven but that he died in his own time as did other prophets. No doubt should, therefore, remain in the mind of any just and truth-loving person about this matter. But, for further satisfaction of the seekers after truth, we now present some sayings (*ahadith*) of the Holy Prophet Muhammad, who of course was in the recipient of Quranic revelation and its premier commentator, to decide this issue so thoroughly that each and every Muslim would have to bow to the verdict.

### FIRST HADITH: Meaning of Tawaffa

"It is reported from Ibn Abbas that the Holy Prophet said in a sermon: O people! you will be gathered to your Lord (on the Day of Judgement) ... and some people from my *Ummah* will be taken and dragged toward hell. I shall say: 'O Lord, but these are my people'. It will be replied: 'You do not know what they did after you'. Then I shall say, as did that righteous servant of God (i.e. Jesus): 'I was a witness of them so long as I was among them, but when Thou didst cause me to die (tawaffaitani) Thou wast Watcher over them' ..."

(Bukhari, *Kitab al-Tafsir*, under *Surah Ma'idah*).

The last words of the Holy Prophet (peace and blessings of Allah be upon him) ('I was a witness of them ...') are taken from a verse of the Holy Quran where Jesus is quoted as replying in these very words on the Day of Judgement. It is agreed by all Muslims that, when these words are used by the Holy Prophet in the above hadith, the meaning of *tawaffaitani* occurring there is "Thou didst cause me to die". So, obviously they have the same meaning when used by Jesus, i.e., Jesus was taken from his people by *death*, not by rising alive to heaven.

### SECOND HADITH: All Prophets had to die.

In his last illness, during which he died, the Holy Prophet (peace and blessings of Allah be upon him) entered the mosque with the support of two men to make the following address:

"O people! I have heard that you fear the death of your Prophet. Did any Prophet before me live on so that I should be expected to live on amongst you? Listen! I am about to meet my Lord, and so will you. So I bid you to treat well the early muhajirs".  
(*Al-Nawar ul-Muhammadiyah min al-Muwahib lil-Dinniyya*, Egypt, p. 317).

This hadith settles the meaning of the three Quranic verses: "*Muhammad is only a messenger, messengers before him have indeed passed away*" (3:143);

"*And we made no mortal before thee to live on for ever*" (21:34); and "*Nor did they (the Prophets) live on for ever*" (21:8). Had any prophet at all still been alive, the Holy Prophet could not have uttered the words above. So Jesus was dead by that time.

### THIRD HADITH: Death within a century.

- i. "There is no one alive today but will be dead before a hundred years have passed over it" (*Muslim, Kunz al-Ummal*, vol. 7, p. 170).
- ii. "The Holy Prophet (peace and blessings of Allah be upon him) said: 'Allah sends a wind every hundred years which takes the soul of every believer'. This hadith is sound in transmission" (*Mustadrak*, vol. 4, p. 475).

These hadith show that all those who were alive in the Holy Prophet's time died within a hundred years. Had Jesus been alive (in heaven as is supposed) he too would have died within that period.

### FOURTH HADITH: Jesus' age given as 120.

"Aishah (God be pleased with her) said that, in his illness in which he died, the Holy Prophet (peace and blessings of Allah be upon him) said: 'Every year Gabriel used to repeat the Quran with me once, but this year he

has done it twice. He has informed me that there is no prophet but he lives half as long as the one who preceded him. And he has told me that Jesus lived a hundred and twenty years, and I see that I am about to leave this world at sixty'" (*Hajaj at-Kiramah*, p. 428; *Kanz al-Ummal*, vol. 6, p. 160, from Hadrat Fatima; and *Mawahib al-Ladinya*, vol. 1, p. 42).

The *Tabrani* says concerning this hadith: "Its narrations are reliable, and it is reported in a number of different versions". The hadith here leaves no room to doubt at all. It not only announces Jesus' death but gives his age as 120 years. And it is reported through at least three routes: from Aishah, Ibn Umar, and Fatima. This hadith is, therefore, sound and a very clear proof of Jesus' death.

### FIFTH HADITH: Jesus dead like Moses.

- i. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) said: "Had Moses or Jesus been alive, they would have had to follow me" (*Al-Yawaqit wal-Jawahir*, p. 240; *Fath al-Bayan*, vol. 2, p. 246; *Tafisir Ibn Kathir*, under verse 81 of *Al Imran*).
- ii. "Had Jesus been alive he would have had to follow me" (*Sharh Fiqh Akbar*, Egyptian ed., p. 99).
- iii. "If Moses and Jesus were alive, they would have but followed me" (*Al-Islam*, published by The Fiji Muslim Youth Organization, vol. 4, Oct. 1974).

The above hadith clearly show that *both* Moses and Jesus were considered to be dead by the Holy Prophet.

### SIXTH HADITH: Tomb of Jesus

The Holy Prophet (peace and blessings of Allah be upon him) said: "May the curse of God be upon the Jews and the Christians who made the graves of their prophets into places of worship". (*Bukhari, Kitab as-Salat*, p. 296).

The Holy Prophet said this because he was anxious that Muslims should avoid the evil of making the tomb of their prophet into a place of worship, as Jews and Christians had done with their prophets' graves. The *Jews* had had numerous prophets but the prophet properly recognised by the *Christians* is only one — Jesus. This hadith shows that the Holy Prophet believed that Jesus had a tomb. And, in fact, this is the place where Jesus was kept after being removed from the cross (till he recovered from his wounds), which Christians revere greatly. Obviously, according to this hadith, Jesus did not rise up to heaven.

### SEVENTH HADITH: Jesus in company of the dead

The various hadith about the Holy Prophet's *Mi'raj* record:

- i. "Adam is in the first heaven ... Joseph is in the second heaven, and his cousins Yahya (John the Baptist) and Jesus are in the third heaven, and Idris is in the fourth heaven" (*Kanz al-Ummal*, vol. VI, p. 120).

The Holy Prophet (peace and blessings of Allah be upon him) saw Yahya and Jesus *in the same place*; and as the former, indeed every other prophet seen, is dead, so must Jesus be.

- ii. The above hadith is corroborated by another that tells us that in the *Mi'raj* vision the Holy Prophet met the *spirits* of all the previous prophets (*Tafisir ibn Kathir*, Urdu ed. published in Karachi, vol. III, p. 28).

## **EIGHTH HADITH: Jesus' "descent" on night of Mi'raj.**

A hadith about the *Mi'raj* records:

"Then the Holy Prophet (peace and blessings of Allah be upon him) descended in Jerusalem, along with all the other prophets. At the time of prayers, he lead them all in prayer" (*Tafisir ibn Kathir*, Urdu ed., vol. III, p. 23).

Among "all" the prophets is included Jesus. Had he, unlike other prophets, been alive physically in heaven, his "descent" to Jerusalem would have been with his material body. In that case, he would have had to rise up to heaven physically *a second time*. But the Quran mentions only one *raf'* ("exaltation" which is misunderstood as "rising up to heaven") of Jesus!

This difficulty does not arise if we believe, as is clear from the various hadith about *Mi'raj*, that Jesus was in the same condition (i.e. dead) as were all the other prophets seen in the vision.

## **NINTH HADITH: Holy Prophet's discussion with a Christian delegation.**

"When a delegation of sixty men from (the Christian) people of Najran came to the Holy Prophet, their chief priest discussed with him the status of Jesus and asked him as to who Jesus' father was. The Holy Prophet said: 'Do you not know that a son resembles his father?' They replied: 'Yes'. He said:

*A lastum ta'lamuna anna rabbana la yamutu wa anna 'Tsa ata 'alaihi-l-fana'*

i.e., *Do you not know that our Lord lives for ever while Jesus perished"*

(*Asbab an-nuzul* by Imam Abu-l-Hasan Ali bin Ahmad al-Wahide of Neshapur, published in Egypt, p. 53).

What clearer testimony could there be that Jesus has died than this saying from the blessed tongue of the Holy Prophet!

## **TENTH HADITH: Two different descriptions of Jesus**

In Sahih al-Bukhari, there are recorded two different physical description of Jesus — one applying to the past Messiah, and the other to the Messiah whose advent in the latter days is prophesied.

1. In the *Mi'raj* the Messiah seen with Moses, Abraham, and other prophets, by the Holy Prophet, was described by him thus:

- "I saw Jesus. He was a man of a reddish complexion" (*Bukhari, Kitab al-ambiya*, ch. 24).
- "I saw Jesus, Moses, and Abraham. Jesus had a reddish complexion, curly hair, and a wide chest" (*ibid.*, ch. 48).

It is clear from both these hadith that by Jesus, who was seen here along with Abraham and Moses, is meant the Israelite prophet. He had a red complexion and curly hair.

2 Bukhari has recorded a hadith in which the Holy Prophet (peace and blessings of Allah be upon him) relates a dream of his *about the future*:

"In a state of sleep I saw myself circumambulating the Ka'ba, and I saw a man of a wheatish complexion with straight hair. I asked who it was. They said: This is the Messiah, son of Mary" (*Bukhari, Kitab al-Fitn*, ch. 27).

Thus, where Jesus is mentioned along with Abraham and Moses, he is described as of *a reddish complexion with curly hair*; but where he is seen along with the *Dajjal* in a dream about the future, he is said to have a *wheatish complexion with straight hair*. Evidently, these two different descriptions do not apply to one and the same person. So Jesus, the Israelite prophet, whom the Holy Prophet saw in the *Mi'raj* vision, and the Messiah who was to appear in the latter days to kill the evil *Dajjal*, are two different persons.

The Israelite Messiah, Jesus, died, as is made clear by the Holy Prophet Muhammad's sayings. And the Messiah whose advent in the latter days has been prophesied by the Holy Prophet, was to be from the Muslim Community, and *not* an Israelite prophet. This is borne out by the following three hadith:

- 'Ulama'u ummati ka anbiya'i bani Israil*, i.e., "The knowledgeable ones of my community are like the prophets of the Israelites."
- Ala inna-hu Khalili fi ummati min ba'di*, i.e., "Certainly he (the Messiah to come) is my khalifah after me in my community."
- Fa amma-kum min-kum*, i.e., "he shall be your Imam from among yourselves."

## **Conclusions**

From all the hadith quoted above the following conclusions are drawn:

**First hadith:** The Holy Prophet Muhammad has referred to his own death using the words *falamma tawaffaitani*. Since these very words are used in the Holy Quran in respect of Jesus, it proves that he, too, has died.

**Second hadith:** The Holy Prophet asked his companions if *any one at all* of the previous prophets had survived so that he too could go on living. Had Jesus been alive the Holy Prophet (peace and blessings of Allah be upon him) could not have used this argument. Or, his companions would have argued back that as Jesus was alive the Holy Prophet need not die either. This shows that the Holy Prophet and his companions believed Jesus to be dead.

**Third hadith:** The Holy Prophet (peace and blessings of Allah be upon him) prophesied that all believers living then would be dead within a hundred years. So even if Jesus had been alive then, he would have died in the specified period.

**Fourth hadith:** Just as the ages of various prophets, for example, Moses, David, Suleman, etc., are recorded in Hadith, Jesus' age is noted in a hadith as being 120 years.

**Fifth hadith:** Had Jesus been alive, the Holy Prophet could not have said that "Moses and Jesus would have been my followers *had they been still alive*".

**Sixth hadith:** The Holy Prophet has made a reference to the tomb of Jesus.

**Seventh hadith:** On the night of the great *Mi'raj* the Holy Prophet saw Jesus and Yahya (John the Baptist) together in the same place. Yahya being dead, shows that Jesus also was dead. The Holy Prophet met not the physical bodies, but the souls of the prophets, in the *Mi'raj* experience.

**Eighth hadith:** On the *Mi'raj* night all the other prophets, including Jesus were led in prayer by the Holy Prophet Muhammad (peace and blessings of Allah be upon him) in the mosque at Jerusalem. This shows that Jesus was dead,

for otherwise he would have descended to Jerusalem physically, and then ascended to heaven a *second time* — something which no one believes. This vision of leading all the previous prophets in prayer signified that the Holy Prophet was the *Khatam al-ambiya*, and the one to whom the followers of these prophets would now have to render obedience.

**Ninth hadith:** The Holy Prophet's discussions with the Christian delegation from Najran show that he believed Jesus to be dead.

**Tenth hadith:** In *Bukhari* two different physical description of Jesus are recorded: one where he was seen along with other prophets in the *Mi'raj*; and the other where he is seen circumambulating the Ka'ba with the *Dajjal* in a dream of the Holy Prophet relating to the latter days, i.e., in the distant future.

This proves that Jesus, the Israelite prophet, was dead, for the Messiah of the latter days was to be another person. It should be noted that prophecies invariably require interpretation and are not necessarily fulfilled exactly literally. The reason is that when a prophet or other righteous person is shown future events by God Almighty, it is in the form of visions and dreams seen by their spiritual, not physical, eyes. All holy scriptures are agreed that most dreams and visions require interpretation. This also applies to the Holy Prophet's prophecies relating to "the descent of the Messiah", *Dajjal*, Gog and Magog, the *Dabbat al-ard*, etc.

From the prophecies about the "coming" of the Messiah, therefore, one cannot deduce that Jesus is still alive, while on the other hand numerous verses of the Quran and many hadith declare forcefully that *Jesus is not alive but died at the age of 120 years*.

## Ijma of the Muslim Nation

According to Muslim belief, after the Holy Quran and then the Hadith, the Consensus of the Muslim Community (*Ijma'*) is a binding argument which every Muslim must accept. So, having proved from the Quran and the Hadith that Jesus died a natural death in his own time, it is necessary to see what decision, explicitly or implicitly, the *Ijma'* has given in this respect.

### Umar's Saying

After the Holy Prophet Muhammad's (peace and blessings of Allah be upon him) death, the first *Ijma'* of the Muslims, in which participated all the Companions of the Holy Prophet, related to this very issue of Jesus' death. All authorities — collectors of Hadith, commentators of the Quran, and historians — record that when the Holy Prophet died, Umar (God be pleased with him) stated saying:

- i. "The Holy Prophet has not died, and shall not die until God kills the hypocrites" (*Dur Mansur*, vol. IV, p. 318).
- ii. "The hypocrites say that the Holy Prophet (peace and blessings of Allah be upon him) has died. But he has not died. He has gone to see the Lord, as did Moses when he stayed away from his people for forty days and returned after it was thought that he had died. By God! the Holy Prophet too will certainly return as Moses returned, and cut off the hands and feet of those who say that he is dead." (*Sirat Ibn Hisham*, Egypt, vol. III, p. 464).

### Abu Bakr's arrival and speech

We find in Hadith, that Abu Bakr (God be pleased with him) arrived, saw the Holy Prophet, and:

"He uncovered his face, bent down, kissed him, wept, and said: 'I would give my father for you, O Prophet of God; God would never give you two deaths, and you have died of the death that God had ordained for you? Abu Salmah says: Ibn Abbas told me that Abu Bakr came out, and Umar was talking to the people. He told him to sit down, but he refused. He told him again, and he still refused. Abu Bakr then recited the *Khalimah*, and the people turned their attention to him, leaving Umar.'" (*Bukhari, Kitab al-Jana'iz*).

Hadrat Abu Bakr then announced:

"Whoever among you worship Muhammad, Muhammad has indeed died; but whoever worships Allah, Allah lives on for ever, never dies. Allah says: 'Muhammad is only a messenger; messengers before him have indeed passed away ...' (the Quran, 3:143) (*Bukhari, Kitab al-Mughaze*).

### The Companions' realisation.

Bukhari records:

"By God, it was as if the people did not know that God had revealed this verse until Abu Bakr recited it. Then, (it was as if) the people had learnt it from him; and whomever one heard, he was reciting this verse (i.e. 'Muhammad is only a messenger; messengers before him have indeed passed away ...') " (*Kitab al-Jana'iz*).

Hazrat Umar related:

"I was so shocked that my feet could not support me and I fell to the ground when I heard him recite it (i.e. the verse) that the Holy Prophet had indeed died" (*ibid.*, *Kitab al-Mughazi*).

### Companions agreed on death of all prophets

Umar's contention that the Holy Prophet had only gone to visit the Lord, and would be returning, was refuted by Abu Bakr proving that *all* previous prophets had died — and consequently also the Holy Prophet. Had Umar or any other companion believed that Jesus was alive in heaven, he would certainly have spoken out against Abu Bakr's deduction from the verse that *all* previous prophets were dead. This shows that none of the companions even imagined that Jesus, or any other prophet, was still alive and had not died.

This incident establishes the companions' consensus — the first *Ijma'* after the Holy Prophet — that *all Prophets are dead*. It also disproves any isolated reports ascribed to certain companions that Jesus is alive in heaven, for such odd reports contradict the Quran, the Hadith, and the *Ijma'* of the companions, and must therefore be rejected.

The Iman of the Age, Hazrat Mirza Ghulam Ahmad of Qadian (d. 1908), has written this very thing:

"No companion is recorded as denying this argument put forward by Hazrat Abu Bakr that proves the death of all previous prophets. And this despite the fact that all the companions were present there. They were all silent upon hearing the argument. This proves that all the companions agreed on this point; such agreement constitutes conclusive evidence, and cannot be in error." (*Tiryaq al-Qulub*, p. 285, Sign no. 72).

## SOME QUESTIONS ADDRESSED TO ALL JUDICIOUS, GOD FEARING RELIGIOUS LEADERS, SCHOLARS AND THEOLOGICAL EXPERTS

1. Which verse of the Holy Quran says that Jesus ascended to heaven with his earthly body?
2. If, according to you, Jesus has ascended to heaven with his physical body, then does he eat and drink there, or not? What does the Holy Quran say in this matter?
3. Jesus' prophecy that the Holy Prophet Muhammad would come *after him* is quoted in the Holy Quran (chapter 61, verse 6). Is there any verse of the Holy Quran stating that Jesus would descend from heaven with his physical body *after* the Holy Prophet Muhammad? If so, please quote that verse?
4. If the verse of the Holy Quran *bal rafa'ahu Allahu ilaihi* ("Nay, God exalted him (Jesus) in His presence", chapter 4, verse 158) is taken by you to refer to Jesus' physical ascension to heaven, then what will these words mean after (as you believe) Jesus has descended from heaven? Will they mean Jesus is in heaven or on earth?
5. If, as you believe, Jesus will descend to earth from heaven in the latter days, how old would he be then? What do the Holy Quran and the Hadith say about this?
6. Since his ascension to heaven, as you believe, has Jesus ever returned to earth with his physical body? What do the Holy Quran and Hadith say about this?
7. Jesus' own language was not Arabic. So when he descends how will he read the Holy Quran and the Hadith as these are in Arabic? Will he learn through Divine Revelation or from Muslim scholars? Please explain from the Holy Quran?
8. Will Jesus be favoured with prophetic revelation (wahy nabuwah) *after* the Holy Prophet Muhammad (peace be upon him), whereas in fact such revelation came to an end with the Holy Prophet?
9. According to the Holy Quran, Jesus was a messenger of God sent to the Israelites. If he descends amongst the Muslims in the latter days, after the Holy Prophet Muhammad, then would he not be the Seal of the prophets (*Khatam al-nabiyyin*) and the last prophet because of coming after all other prophets? By his coming, would not the Seal of finality of prophethood with the Holy Prophet break?
10. If, in spite of the verse of *Khatam al-nabiyyin* of the Holy Quran, a prophet like Jesus can come amongst the Muslims, then what words of the Arabic language would God have used if He had intended to convey the meaning that no prophet would appear after the Holy Prophet Muhammad?
11. If, in spite of the hadith "*la nabiyya ba'di*" ("There is no prophet after me"), Jesus can still appear after the Holy Prophet, then what words of the Arabic language would the Holy Prophet would have used to say that "There is no prophet after me"?
12. In the hadith, narrated by Nawas bin Sam'an and recorded in the collection of *Muslim*, about the second advent of the Messiah, the words *nabi Allah* (prophet of God) are applied to the Messiah four times. What is the interpretation of this term in view of the *Khatam al-nabiyyin* verse of the Holy Quran, and the hadith *la nabiyya ba'di*?
13. The Holy Quran says that on the day of Judgement every prophet will be a witness for his nation, and the Holy Prophet Muhammad (peace be upon him) will be a witness for the Muslim ummah. Will not the advent of Jesus *amongst the Muslims* in the latter days is in contradiction with this verse?
14. If Jesus, at his second advent, will not be a prophet (*nabi*) but a follower (*ummati*) of the Holy Prophet Muhammad, then would this not be against the Quranic verse: "And we sent no messenger but that he should be obeyed by God's command" (4:64), i.e., a prophet is himself a leader, not a follower of another prophet.
15. The *istikhlaf* verse in the Holy Quran (24:55) contains God's promise that, after the Holy Prophet Muhammad (peace be upon him), *Khulafa* (successors) will be raised amongst the Muslims to establish and strengthen Islam, these successors will be the *likes* of the Israelite prophets. Now even if Jesus were to appear amongst the Muslims as a successor to the Holy Prophet, rather than as a prophet, this would, would it not, contradict the above verse which refers to the *likes* of the Israelite prophets, not actual Israelite prophets?
16. If someone believes that Jesus, like other prophets, is dead, and that all hadith speaking of the descent, or second advent, of the Messiah were fabricated as a result of Magian and Persian religious thought, and that these hadith are contradictory to the true Quranic spirit, is such a person a Muslim or not?

### WE BELIEVE

- (1) After the Holy Prophet Muhammad (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.
- (2) After the Holy Prophet Muhammad Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.
- (3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses:  
"This day have I perfected your Religion for you" (5:5); "He is the Messenger of Allah and the Last (Seal) of the prophets".
- (4) The Holy Prophet also said: "I am Muhammad and I am Ahmad and I am al-'Aqib (the one who comes last) after whom there can be no prophet." (Al-Bukhari : Kitab al-Manaqib).
- (5) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but Hazrat Mirza Ghulam Ahmad claimed to be the God-Ordained Mujaddid (The Promised Messiah) of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.
- (6) He named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beautiful) name 'Ahmad'.
- (7) He proclaimed that no verse of the Holy Qur'an has been abrogated nor shall ever be abrogated.
- (8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.
- (9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids* (Renovators.)
- (10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith — *la ilaha illallahu Muhammadur Rasul-ullah*) is a Muslim.



# HAZRAT MIRZA GHULAM AHMAD NOT A PROPHET

After our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) no other Prophet can come. To attribute claim to Prophethood to Hazrat Mirza Gulam Ahmad Sahib is a gross forgery. The religion of Islam is based on the Unity of God and on the Finality of Prophethood of Prophet Hazrat Muhammad (Peace and blessings of Allah be upon him). Unity of Godhead demands Unity of humanity, and for this reason, when Allah perfected the religion, then on one hand He taught humanity this lesson of Unity and on the other hand also declared the Finality of Prophethood for the sole reason that all worshipping one God ought to gather under the banner of one religion. For this reason with the words "La ilaha illallah" (There is no god but God). Allah decreed that it be also added and proclaimed that "Muhammad ar-Rasullullah" (Muhammad is his Messenger). This became the tenet of faith. Unless faith is based on the combined effect of both these parts religion or faith in religion would remain incomplete. For if the reason for founding Islam has been the Worship of one God so it has been also the acceptance of our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) as the Final and Seal of Prophets with it.

For when the Kalima (Tenet of Faith) was declared to be the foundation of the Religion of Islam, then as long as this remains the Kalima (Tenet of Faith), there can never be another Prophet within the fold of Islam or for the followers of the Prophet Muhammad (Peace and blessings of Allah be upon him) or otherwise. If there can be another Prophet then it would be necessary that instead of the Prophethood and Messengership of Prophet Muhammad (Peace and blessings of Allah be upon him) the Prophethood and Messengership of that other Prophet would have to be accepted and followed and consequently the basis of the religion of Islam would alter and through this the religion itself must alter. And further it cannot be maintained that only by word of mouth belief in the Prophethood and Messengership of that Arabian Prophet Muhammad (Peace and blessings of Allah be upon him) be declared, yet in one's heart it be maintained that the Prophethood and Messengership of yet another prophet after him must essentially be accepted.

In fact, the Lord and the Ruler in Islam is one and the only most Glorified God, and as the Almighty God, is the only God in Islam and through this, there being no possibility of Polytheism to be included, likewise the Prophet of Islam is one in his personality endowed with all the beauties of humanity and all the perfections of all previous Prophets (on all of whom may be peace and blessings of Allah).

At this juncture a few answers to questions from the writings of Hazrat Mirza Gulam Ahmad Sahib (the Promised Messiah) would be appropriate and these are given hereunder:—

## 1. Question:

Is it written in the Holy Quran that no other Prophet can come after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him)?

## Answer:

Hazrat Mirza Sahib has declared that in view of the Holy Quran no Prophet can come after the Holy Prophet

Muhammad (Peace and blessings of Allah be upon him) and he wrote:—

(i) After the declaration in the Holy Quran "Khatam-al-Nabiyyin", the coming of another Prophet, whether a new one or the coming of an earlier one, is completely forbidden" (Izala Auham P. 761).

(ii) The 21st verse is this: "Muhammad is not the father of any of your men, but he is the messenger of Allah and the Seal of the Prophets".

The verse declares openly that after our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) there will not come in this world any other Prophet. (Izala Auham P. 614).

(iii) Similarly in reference to verse "*alyauma akmaltu lakum deenakum*" (This day have I perfected for you your religion) and the verse "*walaakin rasulallah wa Khatam al-nabiyyin*" (but he is the messenger of Allah and the Seal of the Prophets) clearly shows that the line of Prophethood has been concluded and sealed by our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) and these clearly show that our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) is the Seal of the Prophets. (Tuhfa Golar-wiyah P. 51).

(iv) The words of the Holy Quran are final and in its Glorious verse "*wa laakin rasulallah wa Khatam al-nabiyyin*" (but he is the messenger of Allah and the Seal of the Prophets) confirms that in truth and in fact that on our Prophet Muhammad (Peace and blessings of Allah be upon him) Finality of Prophethood was made. (Kitab-ul-Bariya) P. 184.

(v) In the circumstances when Allah has issued an edict that there will not be any prophet coming after thee then contrary to that command would He send Jesus. (Ik Galti ka Izalah P. 14).

(vi) The Quran clearly declared that Prophet Muhammad is the Seal of the Prophets, yet my unjust opposition intend and attempt to prove that Hazrat-Isa (Jesus) (Peace and blessings of Allah be upon him) is the seal of the Prophets and they assert that the "Masih" mentioned in the Sahih Muslim etc. referred to as "Nabi" would be in fact a true prophet in the factual religious terminology. (Kitab al-Bariya, P. 191).

(vii) If Allah has truthfully declared and the promise ("*Khatam al-Nabiyyin*") contained in the verse relating to the (seal of the Prophets) is correct..... then after the death of Holy Prophet Muhammad (Peace and blessings of Allah be upon him), Angel Gabriel has forever been forbidden to bring prophetic revelations. (Izala Auham P. 577).

## 2. Question:

Did Prophet Muhammad (Peace and blessings of Allah be upon him) say that there was no Prophet after him?

## Answer:

Certainly. Hazrat Mirza Sahib wrote:

(i) That Prophet Muhammad (Peace and Blessings of Allah be upon him) repeatedly said that no Prophet will come after him and the Hadith "*la Nabiya Badi*" (There is no Prophet after me) was so renowned and

accepted that no one ever questioned the truth of this. (Kitab ul Bariya P. 199).

- (ii) Do you know not that Allah the most Gracious and Merciful without reservation declared “my Prophet Muhammad (Peace and blessings of Allah be upon him) is the Khatam al-Nabiyyin and my Prophet Muhammad (Peace and blessings of Allah be upon him), as an explanation of the Quranic Verse, said, “*la Nabiyya Badi*” (there is no Prophet after me).” (Arabic Translation — Hamamat-ul-Bushra P. 74).
- (iii) In this way the Holy Prophet (Peace and blessings of Allah be upon him) by declaring, “There is no Prophet after me”, has closed the doors for the appearance of any new Prophet or of the re-appearance of any old Prophet forever. (Ayyam us-Sulh P. 152).

### 3. Question:

What is the belief in Islam about the Khatam-e-Nabuwat (Seal of the Prophets)?

#### Answer:

Hazrat Mirza Sahib said that;

- (i) The belief in Islam is that after our Prophet Muhammad (Peace and blessings of Allah be upon him) no Prophet will ever come. (Kashfulghita P. 26).
- (ii) In Islam after Hazrat Muhammad (Peace and blessings of Allah be upon him) no other Prophet can come. (Raz Haqiqat P. 16).
- (iii) After the Khatam-e-Nabuwat in Islam no other Prophet can come. (Raz. Haqiqat P. 16).
- (iv) In Islam the door of Prophethood has been closed and this has been Sealed. Allah the Almighty has asserted “*Walakim Rasullah was Khatam al-Nabiyyin*” (but he is the Messenger of Allah and the Seal of the Prophets) and in the Hadith “*la Nabiya badi*” “There is no Prophet after me. And if some other Prophet, new or old, will come, then how can our Prophet Muhammad (Peace and blessings of Allah be upon him) remain the Khatam al-Nabiyyin. (Ayyam-us-Sulah P. 74).
- (v) Allah the Almighty will never tolerate such disgrace and dishonour for the followers of the Holy Prophet (Peace and blessings of Allah be upon him) nor will He permit such a disrespect for His Beloved Khatam-al-Ambiyya at any moment of time. That by sending a prophet, it would necessitate the descending of Angel Gabriel and thus overturn the very foundation of Islam, in spite of the fact that Allah has promised that after the Holy Prophet (Peace and blessings of Allah be upon him) no other Prophet would be sent. (Izala Auham P. 586).

### 4. Question:

In regard to Khatam-e-Nabuwat, what was the personal belief of Hazrat Mirza Gulam Ahmed Qadiani (May Peace be on him)?

#### Answer:

In relation to the Khatam-e-Nabuwat his Holiness declared his own belief in the following manner:—

- (i) I accept and believe that the Holy Prophet (Peace and blessings of Allah be upon him) was the Khatam al-Nabiyyin (Seal of the Prophets) and have perfect faith and know this and on this assertion have absolute faith that my Holy Prophet (Peace and

blessings of Allah be upon him) is the Khatam al-Ambiyya and that after our Holy Prophet (Peace and blessings of Allah be upon him) for the followers no other Prophet will come. (Nishan Asmani P. 30).

- (ii) Can one be such a despicable forger that on the one hand himself to claim to have faith in the Holy Quran and believe in the verse “*wa laakin rasulallah wa Khatam al-nabiyyin*” (but he is the messenger of Allah and the Seal of the Prophets) as Allah’s words and yet say that he also is a messenger and prophet after the Holy Prophet. (Peace and blessings of Allah be upon him)? The real truth is that on oath I bear witness that my Holy Prophet (Peace and blessings of Allah be upon him) is the Khatam al-Ambiyya (Seal of the Prophets) and after him, no other prophet will come, whether new or old. (Anjam Atham P. 27).
- (iii) With heartfelt faith, one should understand that Prophethood on our Holy Prophet (Peace and blessings of Allah be upon him) has been sealed as Allah Almighty has asserted “*wa laakin rasulallah wa Khatam al-nabiyyin*” (but he is the messenger of Allah and the Seal of the Prophets). To refuse to accept this verse or to view this contemptuously is, in fact, separating oneself from Islam. Any person who refuses to accept this is a transgressor and he treads on a dangerous situation. He also is in a dangerous situation, like the Shia’s, transgressing against a fundamental belief. One ought to know that Allah Almighty has brought all prophethood and messenger-ship to an end in the Holy Quran and on the Holy Prophet (Akhbar al Hakam August 1899)
- (iv) Prophethood without Code is also closed.  
Muhiuddin Ibn Arabi wrote “That Prophethood with Code is forbidden but the other is permissible. “But our religion is that Prophethood of all types are closed.” Malfuzzat, Part 6, P. 347).
- (v) There has been revelation made to me that the only true religion is Islam and doubtless the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) is the only chosen one. Thus as Allah Almighty is one and alone, likewise our Holy Prophet (Peace and blessings of Allah be upon him) is one and only prophet who is to be obeyed. Consequently there is no Prophet after him (Peace and blessings of Allah be upon him) and no one is his partner and he is the one to have ended Prophethood. (Menan al-Rahman P. 20).

### 5. Question:

When the belief of Hazrat Mirza Sahib was that no Prophet can come after the Holy Prophet (Peace and blessings of Allah be upon him), then why did he write “I receive revelations”?

#### Answer:

The revelations which come to humanity from Almighty Allah are of two kinds. One that is made to Prophets (may peace be on all of them) “WAHY NABUWAT”, and the other which is made to Saints known as “WAHY WALAYAT”, as he stated:

- (i) I believe that Prophetic revelations (Wahy Risalat) commenced from Prophet Adam (Peace be on him) and ended on hazrat Muhammad Mustapha (Peace and blessings of Allah be upon him). (Tabligh Risalat, Vol. 2, P. 20).

- (ii) O people! O those calling themselves the descendants of Muslims! Do not become the enemy of the Holy Quran and do not acclaim a new continuity of Prophetic revelations after the Khatam al-Nabiyyin and be humble before that Allah in Whose presence you would appear. (Asmani Faesala P. 15).
- (iii) It is obvious that if only one such revelation was permitted and only one phrase was brought by Angel Gabriel who then again remained silent, then even this would be contrary to the Finality because then the Seal of the Finality would be broken and Prophetic revelations will commence, and as such, whether little or much, the revelation would be the same. (Izala Auham P. 577).
- (iv) I have seen that this revelation in all respects is only in the form of Sainly revelation (WAHY WILAYAT) that is revealed on me. (Barakat-ud-Dua P. 21).
- (v) Not prophetic revelations (Wahy Nabuwwat) but Sainly revelations (Wahy Walayat) through the shadow of the Prophet Muhammad (Peace and blessings of Allah be upon him) and by obedience to the Holy Prophet received by the saintly followers of the Holy Prophet (Peace and blessings of Allah be upon him) I am accepting this. And beyond this if any person is accusing me then such a person is certainly going astray and abandoning honesty. (Tabligh Risalat, Vol. 6, P. 2).

## 6. Question:

If Hazrat Mirza Sahib has not been a claimant to prophethood, then why did he, in reference to himself, use the words "Zilli", Baroozi", "Ummati" and Majazi" Nabi (Prophet)?

### Answer:

As a matter of fact these terms are not of the Holy Quran or of any of the Hadith. About 600 years after the demise of the Holy Prophet (Peace and blessings of Allah be upon him) the mystics of Islam created these terms. In the Holy Quran and Hadith the words "Khilafat", "Walayat", "Imamat" and "Muhaddasiyat" are referred. These same words have been termed "Zilli" (Shadow) "Baroozi" (Partial), (follower Saint) and "Majazi" (metaphorical) by the Mystics. Then, accordingly, whoever claims to be a "Zilli" or Baroozi" in fact, is not in the category of Prophets. He, in reality, is only a Saint. The words "Zilli" and "Baroozi" Nabi (Prophet) to the mystics were only synonymous words to Walayat and Imamat. This is what Mirza Sahib wrote:—

- (a) Wallayat proper is "Zill e-Nabuwat" (Hujjat Ullah P. 14)
- (b) On this truth the consensus of opinion of all the mystics is uniform that "Wallayat" is "Zill e-Nabuwat" (Lujjatun Noor P. 38).
- (c) Prophethood is a reality and Wallayat is like a shadow. (Karamaat Sadikin, P. 85).
- (d) All the Ummat agree with one consent that a non-prophet becomes a deputy or locum tenens of a prophet in the form of barooz; and this is exactly the significance of the hadith: "The Ulema of my Ummat are the likes of the prophets of Israel". (Ayyam al-Sulh, P. 164).
- (e) The fact of being a barooz denotes the negation, of his own existence. (Ek Ghalti ka Izalah).

- (f) So this thing that he has been called Ummati (a disciple) as well as Nabi (a Prophet) indicated that he will be endowed with the two dignities of discipleship and prophethood, just as it is essentially necessary to have them in a Muhaddas. But the Lord of prophethood has but one dignity within him, the dignity of prophethood. In short, Muhaddasiyyat is doubly-dyed with both these colours (Izalah-i-Auham, P. 532).
- (g) Sometimes, in Divine revelations, such words are used in a metaphorical sense, in respect of certain auliya of His, and they are not applicable to plain matter of fact and reality. This is the whole dispute which the wrong-headed, ignorant scoffers have pulled into a different direction. The name "nabi Allah" which has been conferred, in Sahih Muslim etc., on the Promised Messiah by the sacred lips of the Holy Prophet, is in accordance with this metaphorical significance which is, in the books of the venerable Sufis, an accredited and familiar usage of Divine Communion; otherwise what sense can there be in the coming of a prophet after the Last of the Prophet (Khatam al-Anbiya). (Anjam-e-Atham, P. 28).
- (h) The use of this word nabi does not mean a real (haqiqi) prophet, but only as signifying a Muhaddath, which the Holy Prophet has explained as meaning one who is spoken to by God .... (Announcement signed on 3rd Feb. 1892 C.E. at Lahore).
- (i) This humble servant has never laid claim to prophethood or messengership in the real sense of the term. To apply a word in its non-real (ghair haqiqi) sense or to use it in conversation in its ordinary literal sense does not amount to heresy (kufr) (Anjam Atham (1898 C.E.) P. 27 foot note).
- (j) Allah communes and communicates with His saints (auliya) in this nation and they are imbued with the colour of prophethood but they are not prophets in reality, for the Quran has brought the Shari'ah to the point of perfection. (Mawahib al-Rahman (14th Jan., 1903). PP. 66,67). Therefore "Zilli", "Baroozi", "Ummati", "Majazi" Nabi (Prophethood) in reality is another name of "Walavat" and "Muhaddasiyat" and these words do not refer to real prophets.

## 7. Question:

If any person claims to be a Prophet after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) what is the verdict of Hazrat Mirza Sahib in regard to such a claimant?

### Answer:

If any person claims Prophethood after the Holy Prophet Muhammad, in regard to such a claimant, the Promised Messiah has said as follows:—

- (i) After our Lord and master, Muhammad Mustafa, (may peace and blessings of Allah be upon him!) the last of the messengers (Khatm al-mursalin) — I regard any claimant to prophethood and messengership to be a liar and an unbeliever (kafir) (Ishtihar 2nd Oct., 1891 C.E.).
- (ii) I look upon anyone who denies the finality of prophethood (Khatm-nabuwat) to be a heretic and outside the pale of Islam. (Taqirir Wajib al-I'lan at Delhi (23rd Oct., 1891 C.E.).

- (iii) We also curse the claimant to prophethood. (Majmu'ah Ishtiharat P. 224).

### 8. Question:

The connotation in which Hazrat Mirza Sahib has employed the word "Prophet" in reference to himself-as any other saint (Waliullah) similarly called himself a "Nabi" (Prophet)?

### Answer:

From amongst the followers of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) there have been many Saints (Aulia) who employed the words "Nabi" (Prophet) and "Rasul" (messenger) to themselves.

- (i) For instance Abdul Qadir Jilani (Peace be on him) said:— "On high I was the one with the light (Nur) of Holy Prophet Muhammad (Peace and blessings of Allah be upon him). In the revelations of Allah the Almighty therein was my Prophethood (Nabuwat). (Kasidah Ruhi).  
I was absorbed in the Messenger of Allah and in that period I was not Abdul Qadir but I was Muhammad (Salif ur-Rabbani P. 100).
- (ii) Hazrat Farid Shakar Ganj (Peace be on him) said:— I am Ali, I am Wali (Saint), I am Nabi (Prophet) (Daily Nawae Waqt, 4th July, 1964).
- (iii) Hazrat Maulana Rum (Peace be on him) said with respect to his Spiritual guide, "O my disciple, the saint of his times is a prophet". (Masnawi Daftar Panjam).
- (iv) Hazrat Sheikh Shibli (Peace be on him) relates:— "Two persons approached Hazrat Abu Bakar Shibli (Peace be on him) to accept baiat (pledge). To one of them he said: Say "La ilaha illallah Shibli Rasullallah" (There is no God but Allah and Shibli is his messenger). That person said: "La haula wala kuwwata illa billah". (May Allah forbid. There is none and none has the All power except Allah). Hazrat Shibli (Peace be on him) hearing this also repeated the same words. The other inquired, "Why did you (Hazrat Shibli) repeat those words? On questioning by Hazrat Shibli (may peace be on him) why the other had recited those words, the other asked for pardon and mercy, saying that he recited those words because he had come to accept baiat on the hands of a pious person but found that he had already foresaken the Shariah. Hazrat Shibli (may peace be on him) replied that he (Hazrat Shibli) also recited those words because he had mistakenly divulged a blissful secret to an ignorant person. (Tazkira Ghausia P. 291).
- (v) Hazrat Sayed Ameer Sahib Mauza Kotha, District peshawar, had revelation in which he was referred to as a "Nabi" (Prophet). On this Saint (May peace be on him), on the 21st day of Rajab, revelation in the following words were received:—

"O Prophet! Fear Allah and do not obey the unbelievers, .... Surely for you in the messenger of Allah there are pure examples, (Nazmumud dorar fi sil kisseyar, P. 152).

It is in similar connotation Hazrat Mirza Sahib for himself has employed the words "Nabi" (Prophet) and "Rasul" (messenger). If all these respected personages, in view of having employed these terms in relation to themselves as "nabi" and "Rasul" yet

did not become Prophets in fact, then Hazrat Mirza Sahib also cannot be acclaimed a Prophet but only one who had been similarly absorbed in the love of the Prophet (Fana Fi Rasul) as he had written:—

- (a) This name has been accorded to me in the state of being absorbed in the love of the Prophet (Fana Fi Rasul).
- (b) Up till today, in the great mystics of Islam, there has not been any conflict amongst those who have preceded, that within this faith appearances of those who would resemble prophets would continue in the manner our Holy Prophet (Peace and blessings of Allah be upon him) had foretold in respect to spiritual and learned religious leaders as glad tidings that "The learned in my followers would resemble the Prophets of the Tribe of Israel." And Hazrat Bayazid Bustami Quds Sirrahu's pure words appear in Tazkirat-al-Aulia. Hazrat Farid-ud Din Attar Sahib also wrote in other accepted books of authority that he asserted: "I am Adam, I am Sheesh, I am Noah, I am Ibrahim, I am Moses, I am Jesus, I am Muhammad (may peace and blessings of Allah be upon him and all his brethren). (Izala Auham, P. 259).
- (c) "Lahore May 25th, 1908-A man from the Frontier came and accosted the Founder impertinently. Upon this the Founder said "I have neither substituted another formula of faith of my own nor have I enjoined another kind of prayer. To follow in the very footsteps of the Holy Prophet is my full faith and conviction. This word of Nabuwat (prophethood) which has been used is from God. The person to whom matters are revealed in abundance, by way of prophecy from God, is called a prophet. God is known by His signs and for this purpose Godly-savants are raised. It is written in the Mathnawi:  
"O my disciple, the saint of his times is a prophet." Muhiyud Din ibn-i-Arbi has also written to the same effect. Hazrat Mujaddid (Ahmad of Sirhand) has also expressed his belief like it. Would you then call all of them kafirs? Remember this institution continues till the last day". (Badr 1908).  
Dr. Hazrat Maulana Noor-ud-Din (peace be on him) stated (in reply):— "If you are prepared to listen then I can produce and show thirteen authoritative proofs of the statements of Reformer Saints (Aulia) of having employed the terms "Nabi" and "Rasul". How can you dare say that within the last 13 hundred years no one had used these words!" (Akhbar Badar 13th Sept., 1908).

### 9. Question:

If the claim of Hazrat Mirza Sahib is not as a claimant to Prophethood, then what is his claim?

### Answer:

Hazrat Mirza Sahib in relation to the claim has said:—

- (i) When the end of the 13th Century arrived and the rise of the 14th Century commenced then Allah the Almighty, through revelation, informed me that "You are the Mujaddid of this Century". (Kitab ul Bariah Footnote P. 201).
- (ii) After a few years had elapsed, through revelation from High I was clearly informed that the "Masih"

that was promised from the beginning to the followers (Ummat) and who was also the last "Mahdi" to appear in Islam when wickedness had spread itself far and wide would appear to obtain direct guidance from Allah and guide people from being left astray. He has been appointed as the one to obtain from Allah the spiritual food in an enlightened form and serve it to satisfy humanity; the announcement about whom had been given by the Holy Prophet (Peace and Blessings of Allah be upon him) thirteen hundred years ago; I am that person. (Tazkira Sahadatain P1).

- (iii) I am a Muhaddath (Reformer-Saint) of Allah. I am the appointed one from Allah. I am a Muslim from amongst the Muslims, who for the 14th Century has come in the likeness of the "Masih-ibn-Mariam". A Mujaddid of the religion from the Lord of the Heavens and the Earth. I have come. (Tabligh Risalat Vol. 2 P. 21).
- (iv) This must be remembered, that the claim of being the Promised Messiah is not in any way greater than the claim of being a recipient of Divine communication (Mulham min Allah) or a Mujaddid from God. It is evident that anybody who enjoys this status of Divine communication, all his names from Allah, such as the Messiah or the like of Moses, are justified for him. (A'inah Kamalat Islam (20th Feb., 1893 C.E.) P. 340)
- (v) In this age, who is the Imam of the age to whom all the Muslims and dreamers and the learned are obliged to obey as commanded by the Almighty Allah? Through the grace and favour of Allah the Almighty, I now fearlessly declare that I am the Imam of this age. (Zarurat-ul-Imam P. 24).
- (vi) This obedient Servant's claim of being a Mujaddid and of being of the resemblance of "masih" and the claim to be the recipient of revelation with the Almighty's Grace is bringing to an end the eleventh year. (Nishan A'smani P. 34).
- (vii) Not the least any claim towards Prophethood but only a claim to Wallayat (Saint) and that of Muha-ddathyat (Reformer). (Majmua Ishtiharat P. 223).
- (xi) O wise ones! You ought not to be surprised that Allah the Almighty, at a time most needed as this and when history demanded it, revealed a light from High and to one of His creatures for general welfare and in particular for the adherents of the tenet of the faith of Islam; and the propagation of the Light of the Best on High and in support of the Muslim, sent to clear their misconceptions for the purpose for which He has sent in this world ..... If you are astonished over the incident, such a surprise ought to have been reflected on the fact if the abundantly clear prophecy of our beloved sinless Prophet (Peace and blessings of Allah be upon him) had remained unfulfilled when he had said that on the head (that is on the commencement) of every century, Allah the Almighty will create such a one from His creatures that would revive the religion .... If you are true believers, then he thankful and prostrate before Him. Your forefathers awaited for the arrival of such a one and they passed away, but you have been fortunate enough to have seen that time. It is now for you whetherto respect it or not. Whether to take advantage of this or not. It is entirely in your hands. I will, time and

again, continue to relate and from this declaration I shall not cease that I am the one that has been sent in time for the reformation so that religion may be instilled afresh in the hearts of men. (Fatah Islam).

#### 10. Question:

Both Ahmadiyya Anjuman Ishaat-e-Islam and Jama'at Rabwah accept Mirza Sahib as their party leader and Imam. Then what are the significant differences between them?

#### Answer:

There are many differences between the beliefs of those two Jamaats, but the main being two particular differences as are denoted hereunder;

1.

- (a) Did the Founder of Ahmadiyya Movement Hazrat Mirza Gulam Ahmed (Peace be on him) claim to be a Prophet?
- (b) Did he ever declare that those who did not accept him were heretics (Kafirs) and as such were outside the fold of Islam?

Jamaat Rabwah believes:—

- (i) That the Promised Messiah (Hazrat Mirza Sahib) ..... was in fact a Prophet.
  - (ii) All Muslims who have not taken the pledge (baiat) to the Promised Messiah (Hazrat Mirza Sahib) even though they have not even heard the name of the Promised Messiah-such Muslims are heretics (Kafirs) and outside the fold of Islam.  
"I accept that these are my beliefs." (Ayina Sadaqat P. 35. Author Mian Mirza Bashir al-Din Mahmud Ahmed, Khalifa the Second, Rabwah).
  - (iii) Because we accept Hazrat Mirza Sahib as a Prophet and non-Ahmedees do not accept him as a prophet, therefore, by virtue of the teachings of the Quran that refusal to accept belief in any Prophet is heresy (Kufr) — non-Ahmedees are heretics (Kafirs). (Al Fazal 26-29 June, 1922).
  - (iv) Every person who believes in Moses but denies Jesus, or believe in Jesus but denies Muhammad, or believes in Muhammad but denies the Promised Messiah (Mirza Sahib), such person is not only a heretic (Kafir) but a fully pledged heretic and outside the fold of Islam (Kalamatul Fasal P. 28 — Mirza Bashir Ahmed Saheb).
2. The beliefs of the Ahmadiyya Anjuman Ishaat-i-Islam are:—
- (a) We believe in the Unity of Godhead of Allah and believe in the Messengership of Hazrat Muhammad (Peace and blessings of Allah be upon him), the Messenger of Allah.
  - (b) We believe that the Holy Prophet Muhammad (PBAH) is the Khatam al-Nabiyyin and the last Prophet, and in the words of Mirza Saheb "On this we have our firm belief that our Prophet (PBAH) is Khatam al-Ambiyya and after our said prophet, for the followers, there will never come any other prophet whether new or old" (Nishan A'smani P. 28).  
We consider any person who denies the Finality of Prophethood to be a heretic and being outside the fold of Islam. (Majmua Ishtiharat Vol. 4, P. 333).  
"We believe that Prophetic Revelations commenced on Hazrat Adam Safiullah (Peace be on him) and



ended on the chosen one, Muhammad Mustapha (Peace and blessings of Allah be upon him). (Majmua Ishtiharat Vol. 4 P. 333). I also curse the claimant of Prophethood.

- (c) We believe that Quran is the last and perfect Book of Allah, of which no command has been abrogated nor any shall ever be abrogated to the day of resurrection.
- (d) We believe, as our faith, that "Angels are truthful (in existence). The day of gathering (resurrection) is to come and the day of reckoning is to come and Heaven and Hell exist." (Ayam Sulah P. 86).
- (e) We believe in the tenet of faith "la ilaha illallah Muhammadur Rasullallah" (There is no God but Allah, Muhammad is His Messenger) and believe that Prayer (Namaz), Fasting (Roza), Pilgrimage (Hajj) and Charity (Zakaat) as being the pillars on which the religion has been founded.
- (f) We believe in all the Prophets and all the scriptures, the truth of which is confirmed by the Holy Quran.
- (g) We respect all the companions of the Holy Prophet (Peace and blessings of Allah be upon him) and all the religious Imams, may these Imams be of Ahle Sunnat School of thought or Shia and any companion or Imam or Muhaddath or Mujaddid. And if any person despise any of them we too look upon such a person with despise.
- (h) We believe as our faith that "If any person reduces one iota of the Shariat (law) of Islam or increases it an iota or disobeys the obligatory commands and causes disorder, such a person is a faithless one and an apostate."
- (i) We believe in the regular order of the Almighty Allah and accept all the permanent commands received through His Holy Prophet as obligatory. Having accepted all the commands as commands, we undertake to fully obey same, provided all the pious believers have been unanimous in their obedience. And those beliefs of the Ahle Sunnat which have received unanimous opinion in accepting as Islamic, we believe in accepting those as such. (Ayam us Sulah P. 86-87).  
"We maintain the religion of the Muslims in our hearts, We are slaves of the Khatam-al-Mursaleen. (Seal of the Prophets)".

#### FOUR QUESTIONS FOR OUR QADIANI BRETHREN

In our July/September, 1979 issue of Paigham-e-Haqq, we reprinted a letter sent by our Mr. A.L. Shariff, addressed to Mr. Ziamud Dean, Qadiani, where fifteen questions were posed by Mr. Shariff, challenging the Qadianis to prove that Hazrat Mirza Ghulam Ahmad had claimed prophethood for himself. Among these fifteen, four carried rewards of \$100 each should their answers be given. It is significant that not only these four were not answered, but none of the remaining nine have been answered to date.

For the benefit of our readers, we reprint here those four questions which carried the aforementioned rewards.

1. Hazrat Mirza Sahib has certainly written, "my revelations are not wahy-e-Nabuwat but are wahy-e-Wilayat (not prophetic, but saintly)". Can Mr. Ziamud Dean, in contrast to this, show from any one book of the Holy Founder that his revelations were not Wahy-e-Wilayat

but were Wahy-e-Nabuwat? If so, Mr. Ziamud Dean will be given a reward of \$100.

2. Hazrat Mirza Sahib has certainly written that in a prophet there is only one aspect of prophethood and in a muhaddas, there are two aspects — one of prophethood and one of ummatiat. If Mr. Ziamud Dean can show from any one book of the Holy Founder, in contrast to this, that in a muhaddas there is only one aspect of prophethood while in only a prophet, there are two aspects — of ummatiat and of nabuwat, then Mr. Ziamud Dean will be given a reward of \$100.

3. Hazrat Mirza Sahib has certainly written "In my revelation and in the Hadith of Muslim, the word 'nabi' which came for Masih Mauood, does not mean haqiqi nabuwat (true prophethood) but means majazi nabuwat (metaphorical prophethood). If Mr. Ziamud Dean can show, in contrast to this, from any book of the Holy Founder that the meaning should be haqiqi nabuwat and not majazi nabuwat, then he will be given a reward of \$100.

4. Mr. Ziamud Dean and his society have imputed a malicious accusation on the Holy Founder that "all writings before 1901 wherein the Promised Messiah disclaimed prophethood have been abrogated and it is wrong to argue from them." If Mr. Ziamud Dean can show from the Holy Founder's tract "Eh Galthi ka Izala" (A Misunderstanding Removed) that "my references before 1901 where I have disclaimed prophethood are now abrogated and it is wrong to argue from them, then Mr. Ziamud Dean will be given a reward of \$100.

A. L. SHARIFF, QAID SHUBBAN  
UL-AHMADIYYA, SUVA.

S.A. Ali (Cont. from P.7)

Mujaddid (Renovator) of the fourteenth century Hijri had endeavoured to unite the Muslim Community by exhorting them to follow the pure Islam of the Holy Prophet and his companions.

Ahmadiyya Anjuman Ishaat-i-Islam Lahore, which has branches throughout the world has continued with these endeavours since its inception.

As we enter the fifteenth century, I take this opportunity to remind our readers that all Muslims follow the same basic principles of the Faith. We all recite the same Kalimah, the Islamic formula of faith i.e. "There is no god but Allah, Muhammad is Allah's Messenger".

We all believe in one God and in the finality of the Prophethood of Muhammad (may peace and blessings of Allah be upon him). We all take the Holy Quran as the last revealed Book of God. We say the same prayers and face towards the same Qiblah. Why then should we remain disunited? As far as minor differences are concerned, the Holy Prophet is reported to have said: "Difference in my ummah (followers) is a blessing". Therefore let us unite under the banner of Islam but you may keep the doors open for freedom of opinion as long as the fundamental principles are maintained.

I conclude this message with the following verse from the Holy Quran:

"And hold fast to the covenant of Allah — all together and be not disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren". Quran 3:102.

May Almighty Allah guide us on the right path so that we could unite in the service of Islam. Ameen.

# Maulana Muhammad Ali Day

Members of Ahmadiyya Anjuman Ishaat-i-Islam, Fiji, recently commemorated Maulana Muhammad Ali Day in honour of the man who not only made one of the greatest literary contributions to the cause of Islam, but was an acknowledged authority on all aspects of Islamic theology, jurisprudence, traditions and sayings of the Holy Prophet (Hadith), Quranic studies and indeed, whatever came within the ambit of Islam and Islamic studies. He stood as a giant among Islamic scholars and a favourite of Hazrat Mirza Ghulam Ahmad, Reformer of the Fourteenth Century Hijri.

The celebration took place on 16th November, 1980, Sunday. Speakers were the Fiji President of the Jamaat, Mr. G.N. Dean, the General Secretary, Mr. Shaukat Ali and the missionary-in-charge, Maulana Hafiz Sher Muhammad. All spoke on the great contributions made by Maulana Muhammad Ali Saheb and the need and importance for such a person to have existed when he died.

The Jalsa was followed by a lunch for the large gathering. A board meeting of the Jamaat took place in the afternoon.

## REVIEW

### A Refreshing New "Islamic Review"

In October of this year, we saw the re-appearance of the 'Islamic Review', a well-respected journal that used to be published by the U.K. Working Muslim Mission, a subsidiary of Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. The previous "Islamic Review" has served its task well in disseminating facts on Islam in the western world. The new issue, published in the U.S.A., appears to all the makings of a journal of equal stature and is recommended to all students of Islam. The 'Review' deserves all over support and certainly carries with it our best wishes.

Readers who wish to obtain further information on subscriptions, etc., should write to Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Inc., 36911 Walnut Street, Newark, California 94560, U.S.A.

## 1500 Hijrah

(Cont. from P.2)

lessness of the Prophet at its uttermost, it was proclaimed that Islam must triumph in the long run, even though the opponents exerted themselves to the utmost. The accounts of previous prophets, the opposition they had met with, and their ultimate success, as narrated in the Holy Qur'an, were mostly revealed in this period of the Prophet's career as consolation to sustain him in his troubles. A little before the flight, he had a vision that he had emigrated to a place, rich and fertile. It was no other than Madinah, which is still famous for its gardens.

### Importance of the Flight.

That the prosperity of Islam was bound up with the *Hijrah* or the Flight, was well-known to early Muslims. Thus they looked upon this event as the birth of Islam, and the Muslim calendar, as already observed, dates not from the first Call in the cave of Hira', but from the time of the Prophet's flight. It was in the Hijrah that the climax of the Prophet's helplessness was reached. Therefore the Holy Qur'an refers to this event as a testimony to the fact that the helping hand of God was at the back of Islam and was a guarantee for its ultimate success. If the Makkans did not help him, the Holy Qur'an says, Allah did surely help him, in the hour of his extreme helplessness, when he had to flee from Makkah, with but one companion.<sup>1</sup> The two had to take refuge in a cave, it goes on to say, but even there they were not safe. Persuers following close on their heels traced them up to the mouth of the cave. His companion felt anxious that they had been overtaken. At so anxious a moment, he consoled his friend not to entertain any fear, for Allah was surely with them. This implicit and deep-rooted faith in Divine help was in fact the very secret of his courage and hope under the most trying and discouraging circumstances.

### ACKNOWLEDGEMENT

We sincerely wish to thank Mr. Nisar Ahmad for the design and preparation of the cover of this magazine, Mr. Hafiz Akbar of Art Studios for Photographs and everyone who have contributed articles and helped in anyway. — Editor.



Part of the gathering listening to the talks at the Prophets Day Celebration at Headquarters, 12 Bau Street, Suva in 1970.

# OUR BELIEFS

*Ashhadu-an la ilaha ill-allahu wahdahu la sharika lahu wa ashhadu-anna Muhammad-an 'abduhu wa rasuluhu.*

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.
2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.
3. We believe that the Holy Prophet Muhammad is the *Khatam al-Nabiyyin*. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.
4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.
5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (*ashab*), the Purified Wives, and members of the Holy Household (*ahl bait*), as beloved, worthy of respect, and honourable in the sight of God.
6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (*fiqh*); and saints such as Shaikh 'Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhindi to be leaders of *Tusawwaf* (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.
7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddaths, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hadrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, *not as a prophet*.
8. We consider each such person to be a Muslim who professes to believe *la ilaha ill-allah, Muhammad-ur rasul Allah* ("there is no god but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.
9. All the members of the Ahmadiyyah Anjuman Isha'at Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Isha'at Islam Lahore has not only been proclaiming these beliefs but, for sixty-five years, it has been engaged in the propagation of Islam and

service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

## SWORN DECLARATION OF HADRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a *kafir*. My belief is *la ilaha ill-allah Muhammad-ur rasul Allah*, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and *Khatam al-Nabiyyin*" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellency of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a *kafir*, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

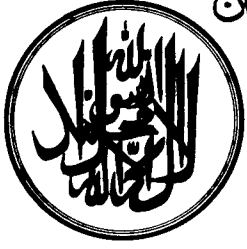
"In all matters my beliefs are the same as those of the other *ahl sunnah*. In this house of God, I admit most clearly that I believe in the finality of prophethood of the *Khatam al-anbiya*, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

## SWORN DECLARATION OF HADRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hadrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a *kafir* and excluded from the pale of Islam by denying him as such; this was also the belief of Hadrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."

## SWORN DECLARATION OF MAULANA SADR-UD-DIN, HEAD OF THE LAHORE AHMADIYYAH COMMUNITY:

"Knowing God to be present and to be our witness, we state on oath that from the beginning we have believed, and we still believe, that no prophet, neither a new one nor a former one, can come after the Holy Prophet Muhammad."



اسلامی افکار کا ترجمان

# سینما

احمدیہ انجمن اشاعت اسلام فیجی

نئی اسلامی صدی ہجری مبارک ہو

چودھویں صدی ہجری ختم ہو گئی — مورخہ ۹ نومبر ۱۹۸۵ء کو پندرھویں صدی ہجری کا پہلا دن ہے

”ریڈیو فیجی پر نشری تقریر“  
 ہُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مُنَازِلَ لِّتَعْلَمُوا أَعْدَادَ الْبَرِّيَّاتِ وَالْحَسَابِ (سجہ)  
 وہی خدایے جس نے سورج کو چمکتا ہوا اور چاند کو روشن بنایا اور اسکی منزلیں مقرر کیں تاکہ تم سالوں کی نشانی اور حسابان کو  
 برادران عمریر - مسلمان جس اسلامی کلینڈر کو مانتے ہیں اس کے مطابق چودھویں صدی ہجری ۸ نومبر کو  
 ختم ہو رہی ہے۔ اور مورخہ ۹ نومبر ۱۹۸۵ء کو پندرھویں صدی ہجری کا پہلا دن ہے۔ جہاں تک تاریخ سے  
 پتہ چلتا ہے حضرت نوح علیہ السلام کے طوفان سے شروع کر کے دنیا میں مختلف قوموں نے اپنے اپنے کلینڈر  
 بنائے اور آج بھی کئی قومیں اپنے اپنے کلینڈر استعمال کرتی ہیں۔ کسی نے سورج کے حساب سے اپنا  
 کلینڈر بنایا تو کسی نے چاند کے حساب سے چنانچہ اس موجودہ دور میں بھی قمری اور شمسی دونوں طرح کے  
 سال کا شمار موجود ہے۔ اور ان کلینڈروں کی ابتدا دنیا کے ہر ملک اور ہر قوم میں کسی اہم اور مشہور واقعہ  
 سے کی گئی ہے۔ کہیں بادشاہوں کی تخت نشینی سے اور کہیں کسی حادثہ سے۔ کبھی یہ شمار ملکی فتوحات سے  
 اور کبھی زمینی اور آسمانی تغیرات سے ہوتا ہے مثلاً ہندوستان کے مختلف حصوں میں راہب بکر اجیت  
 کے جشن تخت نشینی سے سنہ بکر می کا پورا ہے۔ دکن میں کبھی دوسرے راہب کی فتوحات سے ایک سنہ رائج  
 ہو گیا ہے۔ اسی میں آگ لگنے کے واقعہ سے شمار کا طریق مدتوں رائج رہا ہے۔ اور آج جس شمسی کلینڈر  
 کو ہم عیسوی سنہ کہتے ہیں اور جو گریگوری کلینڈر بھی کہلاتا ہے یہ حقیقتہً پراٹا رومی کلینڈر ہے جسے گرجوں  
 نے ترمیم کیا پھر جولین نے ترمیم کیا اور جولین کلینڈر کہلنے لگا اور اس کے بعد کئی بار اس میں ترمیم کی گئی۔ آخری  
 بار اس میں سنہ ۱۸۸۲ء میں پاپائے گریگوری کے حکم سے ترمیم ہوئی۔ جولین کے جو سوال بعد ایک عیسائی راہب  
 ڈینیس ایگزیریلوس نے اسے حضرت عیسیٰ علیہ السلام کی طرف منسوب کر دیا جب سے اسے مسیحی کلینڈر  
 کہنے لگے ورنہ حضرت عیسیٰ علیہ السلام سے اس کا حقیقتہً کوئی تعلق نہیں ہے (امریکن سپیل انسائیکلو پیڈیا)  
 اسی طرح عرب میں زمانہ تاریخ سے پہلے قمری سال رائج تھا اور مہینوں کے نام بھی یہی تھے۔ حرم - صفر وغیرہ  
 سال کے آخری مہینہ میں حج بھی ہوا کرتے تھے۔ حضرت ابراہیم اور حضرت اسماعیل علیہما السلام کے زمانہ بھی یہی  
 ہی طریقہ رائج تھا اور مسلمانوں کا ہجری سال آنحضرت صلی اللہ علیہ وسلم کی ہجرت سے چلتا ہے یعنی قبل سال  
 آپ نے مکہ معظمہ سے مدینہ منورہ کو ہجرت فرمائی۔ اس سال کی پہلی حرم الحرام سے سنہ ہجری کا شمار  
 کیا جاتا ہے۔ عام طور پر مشہور ہے کہ سنہ ہجری کی ابتدا حضرت محمد رضی اللہ عنہ کے عہد میں ہوئی۔

لیکن یہ صحیح نہیں ہے بلکہ بات یہ ہے کہ حضرت محمد رضی اللہ عنہ نے سرکاری مراسلات میں تاریخ کا اندراج لازمی قرار دیا تھا ورنہ اسکی ابتدا آنحضرت صلی اللہ علیہ وسلم کی ہجرت سے ہو چکی تھی اور جس صدی صدی ہجری کی ابتدا حضرت محمد عربی صلی اللہ علیہ وسلم کی ہجرت سے ہوئی تھی آج وہ اپنی مختلف مثالیں ملے کرتی ہوئی اپنی چودھویں منزل ختم کر رہی ہے یعنی چودھویں صدی ختم ہو رہی ہے۔

احادیث نبوی کے مطابق حضرت محمد عربی صلی اللہ علیہ وسلم نے خدا تعالیٰ سے خبر پاکر اپنے زمانہ مبارک سے لیکر چودھویں صدی ہجری تک اچالی رنگ میں تاریخ کے کئی مراحل کا ذکر فرمایا ہے خصوصاً چودھویں صدی میں جو انقلاب رونما ہونے والے تھے مثلاً بڑی بڑی جنگیں، مادی ترقیات اور علمی انکشافات ہونے والے تھے ایک ایک کر کے انہیں بیان فرمایا۔ اور احادیث میں اس چودھویں صدی کی جو تصویر کھینچی گئی ہے اسکی تفصیلات کو اگر سامنے رکھا جائے تو اسطرچہ وہ اس زمانہ کے واقعات پر چسپاں ہوتی ہے کہ انسانی عقل رنگ رہ جاتی ہے اور کشفی نظر سے آنحضرت صلی اللہ علیہ وسلم نے جو کچھ دجال، یاجوج ماجوج، دابۃ الارض، غلبہ ثلاثہ، اور سیح اور مہدی کے متعلق دیکھا اور بتلایا احادیث میں اسے پڑھ کر اسلام، آنحضرت صلی اللہ علیہ وسلم اور خدا تعالیٰ پر ایمان زندہ ہو جاتا ہے صفحات کی کمی کے منظر ان پیشگوئیوں کی تفصیلات میں اس وقت میں نہیں جانا چاہتا حرف آنحضرت صلی اللہ علیہ وسلم کی ایک پیشگوئی جو تیرہ دین کے بارے میں آپ نے فرمائی ہے اس کے متعلق بتلانا چاہتا ہوں آنحضرت صلی اللہ علیہ وسلم کا فرمان ہے۔ **إِنَّ اللَّهَ يُخَلِّقُ لِهَذِهِ الْأُمَّةِ عَلِيًّا رَأْسًا كُلَّ مَلَأَةٍ سَلَفَةٍ مِنْ يُكْرَهُ دُكْهُ دَيْحَخَ**۔ بے شک اللہ تعالیٰ اس امت کیلئے ہر صدی کے سربراہ ایک ایسے کھن کو پیدا کرے گا جو اس کے دین کی تجدید کرے گا۔ چنانچہ اس حدیث کے مطابق آنحضرت صلی اللہ علیہ وسلم کے بعد ہر سو سال کے سربراہ بدلتے رہے اور اس چودھویں صدی کے بعد حضرت مرزا غلام احمد دہلوی رحمۃ اللہ علیہ ہیں۔ آپ نے اپنی تجدیدیت کا اعلان کرتے ہوئے دنیا والوں کو اسطرچہ خطاب کیا۔

۱۔ ”اے دانشمندو! تم اس سے تعجب مت کرو کہ خدا تعالیٰ نے اس ضرورت کے وقت میں اور اس گہری تاریکی کے دنوں میں ایک ہمسامی روشنی نازل کی اور ایک بندہ کو مصلحت عام کیلئے خاص کر کے بغرض اعلیٰ کلمہ اسلام و اشاعت نور حضرت خیر الامام اور تائید مسلمانوں کیلئے اور نیز انہی اندرونی حالت کے حاف کرنے کے ارادہ سے دُنیا میں بھیجا۔۔۔ اگر تعجب کی جگہ تھی تو یہ تھی کہ اس پاک رسول کی یہ حاف اور کھلی کھلی پیشگوئی خطا جاتی جس میں فرمایا گیا تھا کہ ہر صدی کے سربراہ خدا تعالیٰ ایک ایسے بندہ کو پیدا کرتا رہے گا کہ جو اسکی تجدید کرے گا سو تعجب کا مقام نہیں بلکہ نیاز در ہزار شکر کا مقام اور ایمان اور یقین کے بڑھانے کا وقت ہے کہ خدا تعالیٰ نے اپنے فضل و کرم سے اپنے وعدہ کو پورا کر دیا اور اپنے رسول کی پیشگوئی میں ایک سنٹ کا بھی فرق پڑنے نہیں دیا اور نہ صرف اس پیشگوئی کو پوری کر کے دکھلایا بلکہ آئندہ کیلئے بھی ہزاروں پیشگوئیوں اور طواف کا دروازہ کھول دیا اگر تم ایماندار ہو تو شکر کرو اور شکر کے سببات بجالاؤ کہ وہ زمانہ جس کا انتظار کرتے کرتے تمہارا بزرگ آئندہ آئے اور بے شمار رُوحیں اس کے شوق میں ہی سفر کر گئیں وہ وقت تم نے پایا اب برکی

قدر کرنا یا نہ کرنا اور کس سے فائدہ اٹھانا یا نہ اٹھانا تمہارے کہ تم میں ہے میں اسکو بار بار بیان کرو گا اور اسکی اظہار میں رک نہیں سکنا کہ میں وہی ہوں جو وقت پر افسلح خلق کیلئے بھیجا لیا مار میں کو تازہ طور پر دلوں میں قائم کیا جائے (فتح رسم) ۲۔ ”جب تیرہویں صدی کا اخیس ہوا اور چودھویں صدی کا ظہور ہونے لگا تو خدا تعالیٰ نے الہام کے ذریعہ سے مجھے خبر دی کہ تو اس صدی کا بعد رہے“ (کتاب المبررہ حاشیہ ص ۱۸۳)



3 - ”خدا نے عین صدی کے سر پر عین ضرورت کے وقت میں تمہارے لئے ایک قیود بھیجا اور صدی بھی چودھویں

صدی جو اسلام کے ہلال کو بدر کرنے کیلئے مقرر کی گئی تھی جس کی تم اور تمہارے باپ دادا انتظار کرتے تھے اور جس کی نسبت اہل کشف کے کشفوں کا ڈھونڈ لگایا تھا اور دوسری طرف مجدد کے ظہور کیلئے ضرورتیں وہ پیش آئی تھیں جو کبھی نبوت کے زمانہ کے لیے پیش نہ آئیں مگر آپ لوگوں نے قبول نہ کیا (مجموعہ اشتہارات جلد ۷)

4 - ”نبوت کا دعویٰ نہیں صرف ولایت اور قیودیت کا دعویٰ ہے“ (مجموعہ اشتہارات جلد ۷)

5 - ”آنحضرت صلی اللہ علیہ وسلم کا سلسلہ قیامت تک ہے اے اہل ایمان قیامت تک ہی جود داتے ہیں گے“ (فتاویٰ الہدیہ جلد ۱)

6 - ”ہر صدی پر جود داتے رہے اور آتے رہیں گے“ (روحانی خزائن جلد ۱۲)

7 - ”خدا تعالیٰ کا وعدہ ہے کہ ہر صدی پر ایک قیود آئے گا لیکن جب ان سے پوچھا جاوے کہ اب بتاؤ اس صدی کا

جود کون ہے تو جواب نہیں دیتے حالانکہ ۲۵ سال صدی میں سے گزر گئے اور جب میں پیش کرتا ہوں کہ خدا

تعالیٰ نے بھی اس صدی کا قیود ذکر کے بھیجا ہے تو ان کا رکتے ہیں“ (روحانی خزائن جلد ۱۲)

دیکھا جو انسان اس چودھویں صدی میں خدا تعالیٰ کی طرف سے تبدیلی دین کیلئے آیا اس نے کس قدر

آنحضرت صلی اللہ علیہ وسلم کی اس پیشگوئی کی طرف توجہ دے دی۔ اسلام اور اسلامیوں پر مصائب و آلام کو دیکھ

کر کس قدر خدا تعالیٰ کے حضور اس نے گریہ و زاری کی اسپر اسکی تعانیف گواہ ہیں۔ کتنے بیمار و محتسب سے

اس نے اہل اسلام کو دعوت دی کہ آؤ۔ وقت کو ضائع نہ کرو اور آنحضرت صلی اللہ علیہ وسلم کے ارشاد

کے مطابق حفاظت اسلام، اشاعت قرآن اور آنحضرت صلی اللہ علیہ وسلم کے فرائض اور عرصہ نبوت چہرہ کو دنیا پر

ظاہر کرنے کیلئے چودھویں صدی کے قیود مسیح اور مہدی کے ساتھ ہو جاوے تاکہ تمام دنیا کی قومیں آنحضرت

صلی اللہ علیہ وسلم کے حسن سے گرویدہ ہو کر آپ کے لئے ہوئے پیغام کے سامنے اپنی گردن جھکا دیں۔

لیکن دنیا والوں نے اس کے دل کی گھبراہٹوں سے نکلی ہوئی آواز پر کان نہ دھرا اور ان آسمانی ہدایتوں

کی روحانی تاثیرات اور قرآنی مبارکات اور آنحضرت صلی اللہ علیہ وسلم کے روحانی فیوض

سے الگ کر دیا جن کا ظہور امام الزمان اور مجدد دوران کے ذریعہ ہوتا ہے۔ نتیجہ یہ ہوا کہ دنیا والے آپ کی

اس تعلیم سے محروم ہو گئے اور صدی ختم ہو گئی لیکن سوائے حضرت مرزا غلام احمد رحمۃ اللہ علیہ کے دوسرا

کوئی جود نہ آیا۔ اگر حضرت مرزا صاحب خدا تعالیٰ کی طرف سے چودھویں صدی کے جود نہیں تھے تو

اس سوال میں کس نے خدا تعالیٰ سے اطلاع پا کر یہ عمل کیا کہ چودھویں صدی کا جود میں ہوں۔ مبارک

ہیں وہ انسان جنہوں نے خدا تعالیٰ کے اس وعدہ کو چشم لہجہ سے دیکھا اور اسے قبول کیا اور چودھویں صدی

کے جود کا ساتھ دیا خدا تعالیٰ کے نام کو دنیا میں بلند کیا۔ مگر نہ یہ شب و روز اور ماہ و سال تو قیامت

تک اسی طرح رہیں گے اور تبدیلی دین کے بارے میں خدا تعالیٰ کا یہ وعدہ بھی ہر سوال کے بعد پورا ہوتا ہے

ہماری دعا ہے کہ تمام دنیا کے جہان کی قوموں اور ہر مذہب و ملت کے لوگوں کیلئے ہندوہویں صدی

بہتری مبارک ہو اور دنیا کا ہر انسان جسمانی اور روحانی طور پر سکھی رہے اور اس دنیا کے تمام

سیاسی اور مذہبی جھگڑے ختم ہو کر دنیا پھر ایک بار ایک دوسرے سے کے گلے مل کر پیارا اور محبت

سے نئے سرے سے پھر ایک دوسرے کو سلامتی کا تحفہ پیش کریں اور خدا تعالیٰ کے نام کو بلند کریں۔ آمین

اسی کائنات میں اسے جگہ کوئی انقلاب آئے گا پھر  
کہ بلند ہو بھی آری ابھی خوابوں کا غلام ہے

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آنحضرت صلی اللہ علیہ وسلم خاتم النبیین ہیں۔ آپ کے بعد کوئی نبی نہیں آئے گا نہ سیا اور نہ پھرا

”ریڈیو فیجی پر نشری تقریر“

برادران عزیز۔ جس طرح حق تعالیٰ نبی کریم صلی اللہ علیہ وسلم نے دنیا کے تمام بزرگوں کا احترام سکھایا اور قوموں کے پیغمبروں پر ایمان لانا ضروری قرار دیا ہے اسی طرح دنیا کے جہان کے لوگوں کو خدا کا کتبہ کبکھرا انسانیت کے نئے تصور کو بھی جنم دیا ہے تاکہ دنیا کے لوگوں میں آلف آلف مناسبت ہونے کی وجہ سے ایک دوسرے سے جو نفرت اور دشمنی ہے ختم ہو جائے اور ایک دوسرے سے پیارا اور محبت کی زندگی بسر کریں اور لڑائیوں اور جھگڑوں کی وجہ سے جو دنیا دوزخ بن چکا ہے بپشتی اور آرام کی زندگی میں وہ بدل جائے جہاں تمام نسل انسانی پر آپ نے احسان فرمایا وہیں مسلمانوں کو بھی اتحاد، اتفاق اور محبت سے رہنے کا طریق بتلادیا قرآن مجید میں ہے وَأَعْتَبُوا بِحُكْمِ اللَّهِ جَمِيعًا۔ سب کے سب اللہ کے حکم کو اللہ کی رشتی قرار دینا کو مضبوط پکڑ لو اور تفرقہ نہ کرو۔ پھر فرمایا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا۔ کہ جو شخص تمہارے سامنے السلام علیکم کہہ کر آیا مسلمان ہونا ظاہر کرے اسے کافر مت کہو۔ ایک مسلمان کا کتنا صاف نشان اسلام کا بتا دیا اگر کسی شخص کو اتنی صاف اور کھلی بات کی بھی سمجھ نہ آئے تو آنحضرت صلی اللہ علیہ وسلم نے فرمایا جو شخص کلمہ طیبہ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ کا اقرار کرے اور اپنے آپ کو مسلمان کہے وہ مسلمان آنحضرت صلی اللہ علیہ وسلم کا ایک واضح ارشاد یہ بھی ہے۔ مَنْ صَلَّاهُ صَلَوَاتُنَا وَاسْتَقْبَلَ قَبِيلَتَنَا وَاحْتَلَّ كَرْبَحَتَنَا فَذَا لَكَ الْإِسْلَامُ۔ جو ہماری نماز پڑھتا ہے اور ہمارے قبلہ کی طرف منہ کرتا ہے اور ہمارا دھرم کھاتا ہے وہ مسلمان ہے۔ اتنے واضح اور متین احکامات کے ہوتے ہوئے کسی اہل قبلہ اور کلمہ طیبہ پڑھنے والے احمدی کو یا کسی مسلمان کو کافر کہنا خدا تعالیٰ کے کلام اور حضرت نبی کریم صلی اللہ علیہ وسلم کی احادیث سے نہ صرف کھلا انحراف ہے بلکہ ان کو منسوخ سمجھنا ہے۔ حضرت نبی کریم صلی اللہ علیہ وسلم نے تو مسلمانوں کو متنبہ کیا تھا کہ لَا تَكْفُرُوا أَهْلَ قَبِيلِكُمْ۔ کہ اپنے اہل قبلہ کی تکفیر مت کرو۔ پھر فرمایا مَنْ قَذَرَ مُؤْمِنًا يَكْفُرْ قَهْوًا كَفَالِهِ۔ جو کوئی کسی مسلمان پر کفر کا فتویٰ لگاتا ہے وہ اس مسلمان کو قتل کرنے والا ہے۔ پھر آنحضرت صلی اللہ علیہ وسلم فرماتے ہیں لَا تَرْجِعُوا الْيَهُودَ كُفْرًا وَلَا النَّصَارَى كُفْرًا بَعْضُكُمْ رِقَابُ بَعْضٍ۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا میرے بعد لوٹ کر کافر نہو یا نہ کہ ایک دوسرے کی گردنیں مارو اور ایک دوسرے کو قتل کرتے پھرو۔ ایک اور حدیث ہے أَيْمَانُ رَجُلٍ قَالَ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاؤَ بِهَا أَحَدُهَا۔ جس نے اپنے مسلمان بھائی کو کافر کہا تو رن دونوں میں سے کسی ایک پر یہ کفر لوٹ کر آئے گا۔ دیکھا آپ نے آنحضرت نبی کریم صلی اللہ علیہ وسلم نے کتنا سخت ڈرایا ہے کہ اگر کسی نے مسلمان کو کافر کہا تو وہ کفر الٹ کر کافر کہنے والے پر پڑ جائے گا۔ اسی واسطے اہل سنت والجماعت کے تمام مسلمانوں اور بزرگوں نے ہمیشہ آنحضرت صلی اللہ علیہ وسلم کی اس وعید کو اپنے سامنے رکھا جیسا کہ شرح عقائد نسفی جو اہل سنت کی عقائد کی کتاب ہے اس میں لکھا ہے وَمِنْ تَوَائِدِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ لَا يَكْفُرُ أَحَدٌ مِنْ أَهْلِ الْقَبِيلَةِ۔ اہل سنت والجماعت کے قواعد میں سے ہے کہ قبلہ کی طرف منہ کر کے نماز پڑھنے والوں کو کافر نہ کہا جائے۔ حضرت ملا علی قاری رحمۃ اللہ علیہ بتاتے ہیں۔ وقد ذکرنا ان المسئلة المتعلقة بالكفر اذا كان لها تسع صور۔ احدا لا للكفر واحدا في نفيه قالوا ولي للمفتي والناجي ان يعمل بالاحمال النافي (شرح فقہ اکبر مطبوعہ مصر ۱۶۶) اگر کسی مسئلہ میں تناؤ نے وجوہ کفر کے ہوں اور ایک احتمال عدم کفر کا تو علماء اہل سنت والجماعت کے نزدیک قاضی اور مفتی کا فرض ہے کہ اس احتمال کو اختیار کرے جو نفی کفر کا ہو۔

لیکن آج ہماری بد قسمتی ہے کہ مسلمان معمولی معمولی باتوں پر کفر کا فتویٰ دیکر خدا تعالیٰ کو ناراض کر رہے ہیں۔  
 دنیائے جہان میں اور خصوصاً اسلامی دنیا میں بڑے بڑے علماء اور مفتی صاحبان موجود ہیں لیکن مسلمان کی توفیق کوئی بھی نہیں بدلتا۔ کہ مسلمان کسے کہا جاتا ہے۔ اور اللہ الزام ہماری جماعت پر لگایا جاتا ہے کہ یہ ختم نبوت کی منکر ہے۔ حالانکہ جماعت احمدیہ لاہور نہ ارد، نہ اس الزام کی تردید کر چکی ہے اور اس مختصر مضمون میں میں پھر ایک بار اعلان کرتا ہوں کہ خدا تعالیٰ ایک ہے اور آنحضرت صلی اللہ علیہ وسلم خاتم النبیین اور آخری نبی ہیں آپ کے بعد کوئی نبی نہیں آسکتا نہ نیا اور نہ پرانا۔ اور اگر ہمارے امام حضرت مرزا غلام قاسم رحمۃ اللہ علیہ نے کئی بار قسم کھائی ہے  
 ۱۔ میں عامۃ الناس پر ظاہر کرتا ہوں کہ جمیع اللہ جل شانہ کی قسم ہے کہ میں کافر نہیں ہوں لا الہ الا اللہ محمد رسول اللہ میرا عقیدہ ہے اور ولکن ترسول اللہ و خاتم النبیین پر آنحضرت صلی اللہ علیہ وسلم کی نسبت میرا ایمان ہے۔ میں اپنے اس بیان کی صحت پر اس قدر قہمیں کھاتا ہوں جس قدر خدا تعالیٰ کے پاک نام ہیں اور جس قدر قرآن کریم کے حرف ہیں اور جس قدر آنحضرت صلی اللہ علیہ وسلم کے خدا تعالیٰ کے نزدیک کمالات ہیں کوئی عقیدہ میرا اللہ اور رسول کے فرمودہ کے برخلاف نہیں۔ اور جو کوئی ایسا ضیال کرتا ہے خود اس کی غلط فہمی ہے اور جو شخص مجھے کافر سمجھتا ہے اور تکفیر سے باز نہیں آتا وہ یقیناً یاد رکھے کہ مرنے کے بعد اسکو پوچھا جائے گا۔

۲۔ تمام امور میں میرا وہی مذہب ہے جو دیگر اہلسنت و جماعت کا مذہب ہے مسلمانوں کے سامنے صاف صاف اقرار اس خاتمہ خدا مسجد (دہلی) میں کرتا ہوں کہ میں جناب خاتم الانبیاء صلی اللہ علیہ وسلم کی ختم نبوت کا قائل ہوں اور جو شخص ختم نبوت کا منکر ہو اس کو بے دین اور دائرہ اسلام سے خارج سمجھتا ہوں۔

۳۔ اس عاجز نے ان موجودہ علماء کے مقابل پر۔۔۔ کئی مرتبہ خدا تعالیٰ کی قسمیں کھا کر کیا کہ میں کسی نبوت کا مدعی نہیں مگر پھر بھی یہ لوگ تکفیر سے باز نہیں آتے؟ (مکتوب بنام مولوی احمد الشارح لکھنؤ)  
 کتنی بڑی ہماری خدا تعالیٰ قسمیں ہیں جو حضرت مرزا صاحب نے کھانچی ہیں انہیں مستکبر ٹالیفین کا فرض تھا کہ وہ اس پر یقین کر لیتے لیکن افسوس کہ دنیا میں خدا تعالیٰ کا فون اور ڈر نہیں رہا۔ اس کے بعد ہماری جماعت کے امیر اور پریذیڈنٹ جناب حضرت مولانا محمد علی رحمۃ اللہ علیہ نے بھی خدا تعالیٰ کے حضور موکر لکھنا اب قسم کھائی ہے اس میں بھی پڑھنے والوں کے لئے عبرت ہے فرماتے ہیں۔

میں محمد علی امیر جماعت احمدیہ لاہور اللہ جل شانہ کی قسم کھا کر کہتا ہوں کہ میرا عقیدہ ہے کہ حضرت مرزا صاحب نجد و سیح ہیں مگر نبی نہیں اور نہ ان کے انکار سے کوئی شخص کافر اور دائرہ اسلام سے خارج ہو سکتا ہے اور یہی عقیدہ حضرت صاحب کا تھا۔ اسے خدا اگر میں نے تیرا نام لیکر قسم کھانے میں جھوٹ بولا ہے تو تو اپنی طرف سے ایسی عبرت ناک سزا تجھ پر بھیج جس میں انسانی ہاتھ کا کوئی دخل نہ ہو اور جس سے دنیا مجھ سے کہ خدا تعالیٰ کی جھوٹی قسم کھا کر مخلوق خدا کو دھوکہ دینے والوں پر خدا تعالیٰ کی گرفت کیسی سخت اور دردناک ہوتی ہے۔

اسی طرح ہمارے موجودہ امیر حضرت مولانا صدر الدین صاحب نے اپنی ساری جماعت کو ساتھ لیکر قسم کھائی ہے فرماتے ہیں  
 ہم اللہ تعالیٰ کو حاضر و ناظر جان کر حلفیہ بیان دیتے ہیں کہ ہمارا امیر ایمان شروع سے تھا اور اب بھی ہے ہم حضرت محمد صلی اللہ علیہ وسلم کے بعد کسی نبی کے آنے کے قائل نہیں خواہ وہ کوئی پیرا نبی ہو یا نیا۔

یہ وہ قسمیں ہیں جو ہمارے بانیان جماعت کی ہیں اور انہوں نے دنیا کے جہان کے سامنے کھائی ہیں۔ میرے نزدیک تو اب کوئی مسلمان بھی ایسا نہ ہوگا جس نے یہ قسمیں سنی ہوں یا پڑھی ہوں کہ اس کا دل خدا تعالیٰ کے خوف سے نہ ہلچلے یا ہوا اور لرزے نہ گیا ہو۔ ویسے تو ہر زمانہ میں بڑے سے بڑے سنت والوگ گذرے ہیں جنہوں نے بڑے بڑے ائمہ کرام کو دکھ دیکھ کر اب سمجھا جیسے حضرت امام حسین رضی اللہ عنہ، حضرت امام اعظم رحمۃ اللہ علیہ، حضرت سعید بن مسیب، حضرت امام شافعی رحمۃ اللہ علیہ، حضرت امام مالک رحمۃ اللہ علیہ، حضرت امام احمد بن حنبل رحمۃ اللہ علیہ۔ حضرت امام بخاری۔ حضرت جنید بغدادی۔ حضرت ذوالنون حویلی۔ حضرت منصور مدنی۔ حضرت شیخ البرقی الدین ابن عربی۔ حضرت امام غزالی۔ حضرت سرمد شافعی۔ حضرت سعید القادر بغدادی، حضرت امام ابن تیمیہ، حضرت امام ابن قیم، حضرت جبر الدنالی اور حضرت شاہ ولی اللہ رحمہم اللہ تعالیٰ عنہم اجمعین ان میں سے کون بزرگ ہے جو مولویوں کے کفر کے فتروں اور قید و بند کی مصیبتوں اور گلوں کی مالیوں سے بچا ہے۔ اور جو یہ دنیا کی اصلاح کیلئے ایسا عزم و قناعت سے نہیں بچا حتیٰ کہ حضرت ابوبکر صدیق اور حضرت عمر رضی اللہ عنہما جیسے عظیم انسانوں کو آج بھی مالیاں دی جاتی ہیں اگر مولوی صاحبان کے نزدیک کلمہ گو اور اہل قبلہ ہونا۔ آنحضرت صلی اللہ علیہ وسلم کو خاتم النبیین اور آخری نبی ماننا، نماز، روزہ، زکوٰۃ، حج اور شاعت قرآن پر عمل پیرا ہونا۔ قرآن کریم کو اپنے دینی اور دنیاوی رہنمائی میں آخری سند ماننا اور حضرت نبی کریم صلی اللہ علیہ وسلم کی سنت کی پیروی کرنا۔ اور حکم کو کو سکھانا سمجھنا اگر ایک احمدی کے مسلمان ہونے کیلئے کافی نہیں ہے تو پھر آپ کے نزدیک مسلمان کی جامع اور مانع تشریف کیا ہے اور آپ کا وہ کونسا نیا کلمہ ہے جسے پڑھ کر ایک احمدی مسلمان ہو سکتا ہے۔ کیا کوئی جماعت یا ادارہ یا اکادمی کسی شخص کے مذہب کے متعلق فیصلہ کرنے کے مجاز ہیں۔ ہم تو جب اپنے بزرگوں کی کتابیں پڑھتے ہیں تو ان میں تو یہاں تک لکھا ہے

① لا الہ الا اللہ شہیدی رسول اللہ ② لا الہ الا اللہ چشتی رسول اللہ

③ لا الہ الا اللہ اشرف علی رسول اللہ ④ لا الہ الا اللہ صادق رسول اللہ

5۔ کسی نے کہا: دگن تصور مرا رسول اللہ یعنی مجھے رسول اللہ تصور کرو

6۔ کسی نے کہا: من علیہ من ولیم من نبی یعنی میں علی ہوں میں ولی ہوں میں نبی ہوں

7۔ کسی نے کہا: لا الہ الا اللہ علی سیدنا ونبینا وولانا اشرف علی

یہ الفاظ اور کلمے پڑھانے کے باوجود ہمارے یہ بزرگ سب کے سب مسلمان اور اہل اللہ اور ہم احمدی لا الہ الا اللہ محمد رسول اللہ پر دل و جان سے یقین کرنے والے اور شاعت اسلام کرنے والے کافر؟۔ حضرت نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ ہر سو سال کے سر پر تہجد آیا کریں گے اور یہ بھی فرمایا کہ پہلی امتوں میں بھی تہجد ہوتے تھے میری امت میں بھی تہجد ہوں گے جو نبی نہیں ہوں گے لیکن خدا تعالیٰ سے باتیں کریں گے۔ اور فرمایا ہر زمانہ میں امام آئیں گے جو کھس اپنے زمانہ کے امام کو نہ پہچانے گا وہ جہالت کی موت مرے گا۔ ہم نے اس چودھویں صدی میں حضرت مرزا غلام احمد دہلوی رحمۃ اللہ علیہ کو امام، مجدد اور تہذیب ان احادیث کے ماتحت مانا ہے اگر کوئی کہے کہ یہ شخص نہ ولی ہے نہ مجدد اور نہ تہذیب ہے بلکہ جھوٹا اور کافر ہے تو ہم ایسے شخص سے ہر وقت خدا تعالیٰ کے حضور مباہلہ اور فیصلہ کر لیتے ہیں تیار ہیں آنحضرت صلی اللہ علیہ وسلم کی سنت کے مطابق جو کھس ہم سے مباہلہ کرے گا تو ایک سال کے بعد خدا تعالیٰ فیصلہ فرمائے گا۔ ہم خدا تعالیٰ کے حضور درگاہ بدعا ہیں کہ ہر مسلمان کو سکھی رکھو اور ہر رکھ سے محفوظ رکھو آمین۔

”لبعض افراد اُمت محمدیہ کہ جو کمال عاجزی اور تذلل سے اُنحضرت صلی اللہ علیہ وسلم کی متابعت اختیار کرتے ہیں اور خاکساری کے آستانہ پر پڑ کر بالکل اپنے نفس سے گئے گزرے ہوتے ہیں خدا انکو فانی اور ایک صفائے شیشہ کی طرح پاک کر اپنے رسول مقبول کی برکتیں ان کے وجود پر نمود کے ذریعہ سے ظاہر کرتا ہے اور جو کچھ میں ماننا اللہ انکی تعریف کی جاتی ہے یا کچھ آثار اور برکات اور آیات ان سے ظہور پذیر ہوتی ہیں حقیقت میں ہر جمع تمام ان تمام لوگوں کا اور مصدر کامل ان تمام برکات کا رسول کرم ہی ہوتا ہے مگر چونکہ متبع شنن اُن سرور کائنات کا اپنے غایت اتباع کے جہت سے اس شخص نورانی کیلئے جو وجود باوجود حضرت نبوی ہے مثل ظہل میں جاتا ہے اسلئے جو کچھ اس شخص مقدس میں انوار الہیہ پیدا اور نمودار ہیں اس کے اس ظہل میں بھی نمایاں اور ظاہر ہوتے ہیں اور سایہ میں اس تمام وضع اور انداز کا ظاہر ہونا کہ جو اس کے اصل میں ہے ایک ایسا امر ہے کہ جو کسی پر پوشیدہ نہیں ہاں سایہ اپنی ذات میں قائم نہیں اور حقیقی طور پر کوئی فضیلت اس میں موجود نہیں بلکہ جو کچھ اس میں موجود ہے وہ اس کے نفس اصلی کی ایک تصویر ہے جو اس میں نمودار اور نمایاں ہے“ (براہین احمدیہ جلد دوم حاشیہ ص ۲۹۷)

در النبی کا تامل و التواضع کا تامل (کرامات العادین ص ۸۸) نبی اصل ہوتا ہے اور وہی ظہل ہوتا ہے

بروز کی تعریف -

”ہو فیاض کرام اسکو بانٹتے ہیں کہ کسی گزرے ہوئے انسان کی طبیعت، خو، اخلاق ایک اور میں آتے ہیں انکی اصطلاح میں یہ کہتے ہیں کہ فلاں شخص قدم قدم پر پہنچا یا قدم قدم پر پہنچا اسکو بعض بروز بھی کہتے ہیں“ (مفوقات جلد اول ص ۲۹۸)

”جیسے شیشہ میں انسان کی شکل نظر آتی ہے حالانکہ وہ شکل بذات خود الگ قائم ہوتی ہے اس کا نام بروز ہے“ (تفسیر سورہ فاتحہ ص ۳۳)

”تمام نبی اس بات کو مانتے چلے آئے ہیں کہ جو بروز بروز ہی اپنے اصل کی پوری تصویر ہوتی ہے یہاں تک کہ نام بھی ایک ہو جاتا ہے“ (ایک غلطی کا ازالہ)

اُمتی اور نبی کی اصطلاح مترادف ہے حدیث کی اصطلاح کے لیے نیز لغت جے جے میں ہے ”ہو فیاض اے اُمتی اور نبی کہتے ہیں در سو یہ بات کہ اس (آئیو اے جے) کو اُمتی بھی کہا اور نبی بھی اس بات کی طرف اشارہ ہے کہ دونوں شانیں اُمتیت اور نبوت کی اس میں بائی جاتیں گی جیسا کہ حدیث میں ان دونوں شانوں کا پایا جانا ضروری ہے لیکن حاکم نبوت تامہ تعریف ایک شان نبوت ہی رکھتا ہے محض حدیثیت دونوں رنگوں سے رنگین ہوتی ہے اسلئے خدا تعالیٰ نے براہین احمدیہ میں بھی اس عاجز کا نام اُمتی بھی رکھا اور نبی بھی“ (ازالہ اوہم ص ۳۳)

جازی نبی - حدیث ہوتا ہے نہ کہ نبی

”اللہ تعالیٰ نے میرا نام جازی طور پر نبی رکھا نہ کہ حقیقی طور پر“ (

”حاشا وکلا مجھے نبوت حقیقی کا ہرگز دعویٰ نہیں ہے“ (مجموعہ اشتہارات جلد ص)

در حدیثیت۔۔۔ کو اگر ایک جازی نبوت قرار دیا جائے۔۔۔ تو کیا اس نبوت کا دعویٰ لازم آگیا؟ (ازالہ اوہم ص ۲۳۶)

در بعض اوقات محمد تعالیٰ کے الہائیں ایسے الفاظ (نبی، رسولی) متعارفہ اور جاز کے طور پر کہ بعض اولیاء کی نسبت استعمال ہوتا ہے اور وہ حقیقت پر محمول نہیں ہوتا سارا جملہ اسی ہے جس کو نادان متعصب اور طرف کیلئے کر کے نبی کریم صلی اللہ علیہ وسلم کا نام جو صحیح مسلم اور مقدس حق نبوی سے نبی اللہ صلی اللہ علیہ وسلم ہے وہ الہی جازی معنوں کی رو سے جو ”ہو فیاض کرام کی کتابوں میں مسلم اور ایک معمولی محاورہ کلمات الہیہ کا ہے ورنہ قائم الانبیاء کے بعد نبی کیسا؟“ (انجام آتم حاشیہ ص ۸۸)



در محدث ..... باعث اتباع اور فانی الرسول ہونے کے جناب ختم المرسلین کے وجود میں داخل ہے  
جیسے جزو مکمل میں ہوتی ہے "راز الہ لاریزم"

اولیاء اللہ کو سبیلوں کا رتبہ دیا جاتا ہے۔  
 مد اور اس اُمت میں اللہ تعالیٰ کے لئے اپنے اولیاء کے ساتھ مکالمات اور مخاطبات ہیں اور انکو زندہ نبیاء  
 دیا جاتا ہے مگر وہ درحقیقت نبی نہیں ہوتے اس لئے کہ قرآن نے حاجت شریعت کو کمال تک پہنچا دیا ہے اور  
 ان کو نہیں دیا جاتا مگر غنیم قرآن اور وہ نہ قرآن پر زیادہ کرتے ہیں اور نہ کم کرتے ہیں (یواحب الرحمن جھکا)  
 جو لوگ خدا سے بغیر کسی نبی کی اتباع کے تعلق پیدا کرتے ہیں وہ نبی کہلاتے ہیں جو نبیوں کی اتباع سے تعلق پیدا کرتے ہیں وہی کہلاتے ہیں  
 مد خدا تعالیٰ نے ابتدا سے یہی جائز رکھا کہ کسی مخلوق یعنی نباتات، جادات، حیوانات یا یہاں تک کہ اجرام عوٰی

جو لوگ خدا کی طرف سے مامور ہو کر آتے ہیں وہ یا تو وحی رسالت سے مامور ہوتے ہیں یا وحی ولایت سے  
در اللہ جل شانہ فرماتا ہے وَلَا یُخَوِّعْ عَلَی غِیْبٍ اَصْحٰدًا لَا مِنْ رَسُوْلِ لَّیْسَ خُذَّآ تِلْكَ الْکَلِمَۃُ کُلُّهَا طَوْرًا  
کسی اپنے غیب پر بجز رسولوں کے یعنی بجز ان لوگوں کے جو وحی رسالت یا وحی ولایت کے ساتھ مامور ہو کر آتے ہیں  
اور من جانب اللہ بھیجے جاتے ہیں مطلع نہیں کرتا؟ (اسکی مباحثہ لدھیانہ ص ۱۶)

اور من جانب اللہ سمجھے جائے ہیں مطلع نہیں کرتا (اگر کسی صاحبِ فکر لکھنا چاہے کہ)

در ایوانِ مسیح موعود کا نام جو مسیح سلم وغیرہ میں زبانِ مقدسِ حق سے نبی اللہ نکلا ہے وہ اسی حجازی معنوں کی

رُوس ہے جو صوفیاء کرام کی کتابوں میں مستم اور ایک مثنویِ جاوید کا نام لکھا ہے در تمام الاسماء البدیہی کیا ہے (انجامِ انکم جائید ۱۲)

حقیر در اصحابِ جیسے شریعت کے مجدد ہیں اسی طرح طریقت کے بھی مجدد ہیں جیسا کہ آپ لکھتے ہیں۔

”یہ عاجز شریعت اور طریقت دونوں میں مجدد ہے“ (الحکم ۲۶ جون ۱۹۰۰ء)





## یاد آگیا

جب بہار آئی مجھے اپنے بچپن یاد آگیا : حضرت اقدس کا دورِ ضرُفکن یاد آگیا  
دل میں نورِ دین، کی باتیں چکا اپنے لکس : خواجہ "حسن بیاں" شیریں سخن یاد آگیا  
طوطی اسلام وہ جادو بیاں عبد اللہ کریم : تھا نقیب مہدی شاہِ زمیں یاد آگیا  
آتشِ خوں بھی کھیلے شہیدِ لطیف : حق کی خاطر تھا ہمارا کیا چلن یاد آگیا  
اوپر اقصاء عالم پر اٹھی میری نظر : ایک سلطانِ قلم، باطل شکن یاد آگیا  
ہے خدا اور علی کے نام سے شہرِ رُہ : تھا جو معجسمِ دجانِ انجمن یاد آگیا  
نورِ خاں شمعِ رُہ، ایس یاد آگئیں : جو شمعِ فجرِ مجدِ برکہ ورن یاد آگیا۔

اور ان دوسروں کے درمیاں بٹھا ہوا  
وہ سیحِ وقت گویا من و عن یاد آگیا۔  
— — — (ابوالاسرار)



تشبیہِ حضرت مولانا عبد اللہ کریم؟  
جنہوں نے حضرت اقدس سیحِ موعود علیہ السلام  
کا وہ مشہور لیکچر جو "اسلامی اصول کی زندگی"  
کے نام سے مشہور ہے پڑھا - اور آپ تازیت  
انام نماز بھی رہے

## بیاد حضرت مولانا محمد علی لاہوری

دینِ ملام میں تھی انگریزی حرام! : پھر بھلا کیا پھیلتا دین کا پیام!  
تھا وہ پہلا شخصِ ہندوستان کا : ترجمہ جس نے کیا قرآن کا  
اللہ اللہ! اس مترجم کی کتاب : کر گئی مغرب میں پیدا انقلاب  
ہاتھ میں دیدی کتابِ دینِ حق : پیشِ عالم رکھ دیا آئینِ حق  
کیا اثر تھا دعوتِ خاموش میں! : کفر آیا دین کی آغوش میں  
یوں بکھرے دہریہ اسرارِ دین : دشتِ باطن بن گئے گلزارِ دین  
دین پھیلا، چین میں جاپان میں : ہومنی ہالینڈ انگلستان میں  
خوب اُس نے خدمتِ اسلام کی : لکھ گیا ہے وہ کتابیں کام کی  
وہ کتابیں دلتیں سنجیدہ ہیں : پڑھنے والے خود بخود گرویدہ ہیں  
علم کے میدان میں وہ خوش نہاد : غم بھر کر تارِ قلمی جہاد  
قلمِ تحقیق کا وہ غوطہ زن : ڈھونڈ لانا تھا عجیب دُرِ عدن  
ترجمہ کر کے زبانِ غیب میں : فور پھیلا کلیسا، دیر میں  
اس کی جو تقریر یا تحسیر ہے : روحِ پرور خوب پُرتاثر ہے

وہ مبلغ، عالمِ دین، وہ دیر : وہ مفسر، وہ جماعت کا امیر  
اس کی تصنیفات ہیں سب معتبر : "مذہبِ اسلام" ہے مقبول تر  
یہ کتابِ اسلام کی تصویر ہے : طالبِ حق کے لئے اکسیر ہے  
سنت و فرائ کا یہ گنجینہ ہے : مردِ مومن کے لئے آئینہ ہے  
دین و دانش کو اکٹھا کر گیا : ایک کوزہ میں سمندر بھر گیا  
گر نہ ہوتا شاخ کا باہر قیام : یورپ و امریکہ رہتے بے پیام

تھا وہ اپنی ذات میں اک انجمن  
جانتا تھا عصرِ نو کا فکر و فن

کارنامہ کیا نمایاں کر گیا  
اہلِ مغرب کو مسلمان کر گیا

حی نماید نقشہٴ ناموسِ دین  
ہر کتابش ہست یک قلموسِ دین

## از ابوالاسرار ریزی اُماری۔ ایم۔ اے (علیگ) جو دھپور بھارت، **احمدیہ انجمن اشاعت اسلام لاہور**

دے رہی ہے دعوتِ دین کہن یہ انجمن،  
 بے دھڑک میدان میں ہے گامزن یہ انجمن،  
 دینِ حق کے واسطے دیتی ہے یہ قربانیاں  
 ”جشنِ صدالہ“ کا موقع بھی کبھی آجے گا  
 سختیاں سہتی ہے جوئے شیر لانے کیلئے  
 اہلِ دُنیا کو پیامِ ان کی زبانوں میں دیا  
 سینٹر لاہور میں، شاخیں بلادِ غیر میں  
 کتنا پاکیزہ ہے اس کا آرگن ”پیغامِ صلح“  
 اس کے ”دی لائٹ“ نے مغرب میں اُجالا کر دیا  
 مسجدیں اس نے بنائیں۔ مد سے قائم کئے  
 قشقہ و زُناں اس کے سامنے حیران ہیں

حق پرستی کا سکھاتی ہے چلن یہ انجمن  
 نکلی ہے باندھے ہوئے سے کفن یہ انجمن  
 کرتی ہے تبلیغ کے سو سو جستن یہ انجمن  
 ساٹھ برسوں سے ہے مصروفِ محسن یہ انجمن  
 دیں کی شیریں کے لئے ہے کوہِ کن یہ انجمن  
 جانتی ہے ترجمہ کرنے کا فن یہ انجمن  
 کر رہی ہے جابجا قائمِ مشن یہ انجمن  
 اس سے ظاہر ہے کہ ہے شیریں سخن یہ انجمن  
 آفتابِ دیں کی ہے روشن کرن یہ انجمن  
 رھتی ہے اسلام کی سچی لگن یہ انجمن  
 کاٹ دیتی ہے دلیلِ برہمن یہ انجمن

انبیاء کرتے تھے جس کو قبلِ ختمِ المرسلین  
 کر رہی ہے آج وہ کارِ حسن یہ انجمن





## Message of the Holy Prophet, at his Farewell Pilgrimage



### A UNIVERSAL CHARACTER OF BASIC HUMAN RIGHTS OF FREEDOM AND EQUALITY

"O people! lend an attentive ear to my words; for I know not whether I shall ever hereafter have the opportunity to meet you here."

"Do you know what day it is to-day? This is the *Yaum al-Nahr* or the sacred Day of Sacrifice. Do you know which month is this? This is the sacred month. Do you know what place is this? This is the sacred town. So I apprise you that your lives, your properties and your honour must be as sacred to one another as this sacred day in this sacred month in this sacred town. Let those present take this message to those absent. You are about to meet your Lord Who will call you to account for your deeds.

"This day all sums of interest are remitted, including that of 'Abbas ibn 'Abd al-Muttalib. This day, retaliation for all murders committed in the days of ignorance is cancelled, and foremost of all, the murder of Rabi ibn Harith is forgiven.

"O people! this day Satan has despaired of re-establishing his power in this land of yours. But should you obey him even in what may seem to you trifling, it will be a matter of pleasure for him. So you must beware of him in the matter of your faith.

"Then, O my people! you have certain rights over your wives, and so have your wives over you.... They are the trust of God in your hands. So you must treat them with all kindness.... And as regards your slaves, see that you give them to eat of what you yourselves eat, and clothe them with what you clothe yourselves.

"O people! listen to what I say and take it to heart. You must know that every Muslim is the brother of another Muslim. You are all equal. (You enjoy equal rights and have similar obligations.) You are all members of one common brotherhood. It is forbidden for any of you to take from his brother save what the latter should willingly give. Do not tyrannize over your people, (do not usurp their rights)".

