AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

The Holy Qur'an Ch. 3 verse 103

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Revival Of Islam
By Hazrat Mirza Ghulam Ahmad Sahib Of Qadian
Translation From Fath-I-Islam

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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, Khwajah Naqshband, and Shaikh Ahmad Sirhindi to be leaders of Tusiawwaf (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 muhaddiths, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat 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 over eighty 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 HAZRAT 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 HAZRAT 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 Hazrat 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 Hazrat 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."
Two Sections Of The Ahmadiyya Movement
And The Founder's Claims
By Maulana Muhammad Ali, M.A.

The following questions have been raised by Haji S.B.G. Mohidin, a correspondent of the Light, in its issue of August 1, 1944:

"My doubt now is, which I request you to clear, if Qadianis are fabricating records in the name of Mirza Sahib in support of their theory and, if not, if they are putting wrong interpretation to suit their purpose? If the trouble is only about interpretation, will I be wrong to think that some day if the Qadianis' interpretation of Mirza Sahib's sayings, writings and doings turn out to be correct, you all will follow suit with Khalifa Sahib of Qadian and declare the whole world of non-Ahmadis as Kafirs?"

I take the question of interpretation first. In this question, it is taken for granted that the founder of the Ahmadiyya Movement used certain words on which the Qadian and Lahore sections put their own interpretations after his death when the split occurred. This is not the case. The fact is that the Founder himself explained the sense in which he used a certain word; he not only used the word but also gave its interpretation in clear words. The actual difference between the two sections is that the Lahore section sticks to the interpretation of the word prophet as given by the Founder, while the Qadian section sticks to the use of the word and rejects the interpretation.

When advancing his claim to have come in fulfilment of the prophecies relating to the appearance of a Messiah among the Muslims, the Founder made a statement that he was a prophet in a certain sense – in the sense in which every Muhaddath was a prophet. Here are his own words: "If it be objected that the like of the Messiah must also be a prophet because the Messiah was a prophet, the reply to this, in the first place, is that our Lord and master has not laid it down that the coming Messiah shall be a prophet: nay, he has made it clear that he shall be a Muslim and shall be bound by the law of Islam like ordinary Muslims. Besides this, there is no doubt that I have come as a Muhaddath from God, and the Muhaddath is in one sense a prophet, though he does not possess perfect prophethood, but still he is partially a prophet, for he is endowed with the gift of being spoken to by God, and matters relating to the unseen are revealed to him". (Taudzih Maram, pp.9, 10)

Now clearly the founder's claim was that he was a Muhaddath, and a Muhaddath in the terminology of Islam is one who is not a prophet but he is spoken to by God. The Hadith speaking of the Muhaddathin says clearly that they are persons who are spoken to by God without being prophets.

**Sense of Word Prophet**

Nevertheless the use of the word in this recognized sense was a red rag to the bull of mullahom, and the cry went forth from one end of this continent to the other that the Founder of the Ahmadiyya Movement was a Kafir and two hundred maulvis set their seals to a fatwa, declaring him to be a Kafir on this ground. On the publication of this fatwa, the founder made strong protests, saying that he never claimed to be a prophet, but all these emphatic denials fell on deaf ears. Here are two examples:
“I make a public declaration in this house of God, the mosque, that I believe in the finality of prophethood of the last of the prophets, peace and blessings of Allah be upon him, and that I consider the person who denies the finality of prophethood to be a faithless man and one outside the pale of Islam” (Manifesto, Qasim Ali: Majmu’ah Ishtaharat, Vol II, P. 20) (OCTOBER 2, 1891).

“I have laid no claim to prophethood; my claim is to be a Muhaddath and this I have made by Divine command. If this is called prophethood in a metaphorical sense or if this is stated to be a strong part of prophethood, it does not amount to a claim to prophethood” (Izala Auham, pp. 421, 422).

These statements leave no doubt that the founder of the Ahmadiyya Movement never laid claim to prophethood, but owing to the occurrence of that word in a Hadith of the Holy Prophet, he simply offered an explanation of the use of that word in his writings. Still more clearly he gave that explanation in a debate with Maulvi Abdul Hakim at Lahore in 1892. The point was raised by the said Maulvi that he, the Mirza Sahib, laid claim to prophethood, and the following statement signed by eight witnesses was issued by the Mirza Sahib bringing the debate to an end:

“Be it known to all Muslims that all such words as occur in my writings... to this effect that the Muhaddath is in one sense a prophet... are not to be taken in their proper (or technical) sense, but they have been used merely in their literal (or broad) significance... Therefore I have not the least hesitation in stating my meaning in another form for the conciliation of my Muslim brethren, and that other form is that wherever the word Nabi (prophet) is used in my writings, it should be taken as meaning Muhaddath, and the word Nabi (Prophet) should be regarded as having been blotted out” (Manifesto, Qasim Ali: Majmu’ah Ishtaharat, Vol. II, p. 95) (Feb. 3, 1892).

**Muhaddath a Prophet in a Partial Sense**

Could he go further in clearing his position? Has he not finally and unmistakably laid down the interpretation of the word? He has gone even to the extent of saying that he agrees to the word prophet being deleted wherever it occurs in his writings and the word Muhaddath substituted instead. It was on this assurance that the other party felt no need of pressing this point any further. The Founder of the Movement assured his opponent that by the use of the word nabi he meant nothing but a Muhaddath, a person spoken to by God though he is not a prophet, a prophet in the literal sense of a prophesier; and his opponent accepted this explanation and ended the debate because the position was quite in accordance with the Shari’ah. But the two hundred mullas would not go back on their Fatwa; they were true to the well-known **adage-mulla band nagardad**. In reply to these assurances of his, it was declared in all earnestness that the Mirza Sahib was only deceiving the Muslim public, and he did not mean what he said. Excess of hatred blinded their eyes to the clearest facts and the Muslim public, even educated people with a few honourable exceptions, have blindly followed the blind mullas.

Things went on thus, the Mirza Sahib declaring times without number that he never claimed to be a prophet; that he accepted the finality of
prophethood in the Holy prophet Muhammad, just like all other Muslims; that the allegation that he laid claim to prophethood was a false charge against him; that he used the word prophet in the literal and broad sense of a prophesier, that the word was used metaphorically and not in its real or technical sense; and that he looked upon a claimant to prophet hood after the Holy prophet Muhammad as a Kafir and even cursed him. But the mulla remained adamant.

The same state of things continued after the Founder's death in 1908. Though the word Prophet was now and then used, but it was expressly used in the sense in which the Founder has used it, in a metaphorical sense, in the literal and broad sense of a prophesier, in the sense of one spoken to by God not being a prophet. The finality of prophethood as a basic doctrine of Islam. Whenever any one took an exception to the use of the word, the same explanation was offered as was offered by the Founder himself in his lifetime. Here I give only two quotations from the writings of men who now hold prominent positions in the Qadian section. Thus wrote Maulvi Sarwar Shah, now the head Maulvi in the Qadian section, in 1911: “The word Nabi (prophet) carries in a literal sense two meanings: 1. One who receives news from God relating to the future; 2. A high personage whom God speaks to frequently and whom He informs of certain future events. Such a person is a prophet, and in this sense in my opinion all the previous Mujaddids were prophets of different grades” (Badr, 16th Feb., 1911.) Mufti Muhammad Sadiq, who went as a missionary to America later on, and who holds a very high position in the Qadian section, wrote the following note relating to his visit to the late Maulana Shibli, in the paper of which he was the editor, in 1911: “Shibli asked if we accepted the Mirza Sahib to be a prophet. I submitted that our belief in this matter was just like other Muslims that the Holy Prophet, peace and blessings of Allah be upon him, is the last prophet, and no other prophet will come after him, neither a new one nor an old one. It is true that God’s speaking to His servants continues, and that too on account of the Holy Prophet’s blessings. It is through benefits received from the Holy Prophet that in this umma there have always been men who were favoured with Divine inspiration, and such men will continue to appear in future too. As Hazrat Mirza Sahib was also favoured with Divine inspiration, and through Divine inspiration God had informed him prophetically of many coming events which came out to be true, the Mirza Sahib was thus a prophesier and such a person is called a nabi (prophet) according to Arabic lexicology” (Badr, Vol. IX, No. 51, 52).

No Prophet, after the Holy Prophet – Mian Mahmud’s Admission in 1910

Examples of the faithful acceptance of the Founder’s interpretation of the word prophet even after his death could be multiplied to any extent, but I would add only one more statement made by the present head of the Qadian section, in a magazine of which he was the editor. Quoting the well-known verse of the Holy Qur’an in which the Holy Prophet Muhammad is spoken of as Khatamal - Nabiyyin, the last of the prophets, Mirza Mahmud Ahmad wrote: “In this verse God has said that the Holy Prophet is the last of the Prophets, and none shall come after him who may be raised to the dignity of prophethood and he may abrogate his
teachings and establish a new law; nay, whatever AULIYA ALLAH (saints) (this shows clearly that he was then conscious that Auliya Allah and not prophet, was the proper term for the great men who appeared after the Holy Prophet) there are and whatever God-fearing and righteous people there are, they will get, whatever they get, through service to him. Thus God has made it clear that his prophethood was meant not only for the age in which he appeared, but that no prophet would come after him....

"....During the thirteen hundred years that have passed away since the Holy Prophet’s claim, no one who laid claim to prophethood has been successful. Undoubtedly there arose people before him who claimed prophethood and many of them were successful whom we regard to be true in their claims, but why has this law ceased to work after the appearance of the Holy Prophet? It is clear that it is due to the prophecy that he is the last of the prophets. Now we ask the opponents of Islam what greater sign can there be than this that after the Holy Prophet’s claim no one who laid claim to prophethood has been successful. It is in reference to this that the verse ends with the words that ‘God knows everything’; that is to say, We have made him the last of the prophets, and we know that no prophet would appear after him, and that even a liar would not lay claim to this office whom We would not destroy. This is a historical prophecy which no one can deny, and if there is any one who denies it, produce him before us” (Tashhidh Al-Adhhan, April, 1910).

By an unparalleled irony of circumstances, the present head of the Qadian section himself becomes the culprit, the denier of the finality of the prophethood of Muhammad, peace and blessing of Allah be upon him, who has to be produced before the writer of this memorable article—Mahmud of 1910 is required to sit in judgement over Mahmud of 1914, and Caeser the drunk stands convicted by Caeser the sober. A new history is made within the short period of four years; the man who in 1910 challenged all that no prophet could possibly appear after the Holy Prophet Muhammad, challenged the whole world in 1914 that the finality of prophethood, was a curse and that KHATAMAL-NABIYYIN meant not the last of the prophets—what it meant in 1910—but a prophet with whom a new order of prophethood was established. Within four years, the close of prophethood had come to mean the continuance of prophethood! But stranger still is the fact that the man who challenged the whole world in 1910 to produce one example of a man having laid claim to prophethood during the thirteen hundred years of the rise of Islam who may not have been destroyed on account of his being a liar, challenged the world in 1914 that his own father was actually a prophet who was successful in his claim to prophethood! Shamelessness could not go further.

What was it that brought about this revolution in the ideas of Mirza Mahmud Ahmad? He was an ordinary man in 1910, the editor of a newspaper, but he donned the garments of KHALIFA in 1914. In this year had occurred the death of Maulvi Nur-ud-Din Sahib, the head of the Ahmadiyya community after the Founder’s death. Mirza Mahmud had made his calculations beforehand. His ambitions were to be a full-fledged Khalifa, and this he could not be unless he raised his father to the dignity of a full-fledged
prophet. Necessity, they say, is the mother of invention, and Mirza Mahmud Ahmad hit upon a new idea. The Founder of the Ahmadiyya Movement, he said, undoubtedly denied prophethood up to November, 1901, but a change came over him on that date, and he found that the interpretation he put upon the word prophet was wrong in claiming finality of prophethood for the Holy prophet Muhammad, peace and blessings of Allah be upon him; that he was wrong in denying prophethood for himself; that his writings before 1901 containing denials of prophethood, were full of erroneous statements and must be looked upon as abrogated; and that none could in future enter the fold of Islam unless he believed in his prophethood.

**Theory of Change and Abrogation— a Fabrication and a Falsehood**

This brings me to Mr. Mohidin’s first doubt: “My doubt now is, which I request you to clear, if the Qadianis are fabricating records in the name of Mirza Sahib in support of their theory”. Call it a fabrication or whatever else you like, all the allegations made in the name of Mirza Sahib as indicated above are pure and simple falsehood. He never said, not once up to the end of his life, that the interpretation that he put upon the word PROPHET before 1901 was wrong or that his writings before 1901 denying prophethood were full of erroneous statements and must be looked upon as abrogated. All such allegations are fabrications, pure and simple. I have challenged Mirza Mahmud Ahmad time and again to prove the truth of these assertions publicly, but he refuses to come into the open. And I again challenge him now to prove:

1. That the Founder of the Ahmadiyya Movement ever said that the interpretation which he put upon the word PROPHET before 1901 that it meant a PROPHESIER in the broad sense, not a prophet in the technical sense was wrong.

2. That he ever said that the statements denying prophethood for himself before 1901 as met with in his writings were erroneous and must be treated as having been abrogated.

When the head of the Qadian section first made that allegation in 1914 or 1915, I at once produced the evidence of seventy witnesses from among the followers of Hazrat Mirza Sahib which runs as follows: “We, the signatories to this manifesto, declare on oath that when Hazrat Mirza Ghulam Ahmad of Qadian, the Founder of the Ahmadiyya Movement, announced in 1891, that the prophet Jesus Christ was dead according to the Holy Qur’an and that he (the Mirza Sahib) was the Messiah of this UMMA whose advent was spoken of in Hadith, he did not lay claim to prophethood. But the Maulvis misled the public, and declared him to be a KAFIR on the false ground that he claimed prophethood, after which the Promised Messiah declared time after time, as his writings show, that to charge him with a claim to Prophethood was a fabrication against him, that he considered Prophethood to have come to a close with the Holy Prophet and that he looked upon a claimant to prophethood after the Holy Prophet as a liar and a Kafir.

“We also declare on oath that we entered into the Bait’ of the Promised Messiah before 1901, and that the allegations of Mian Mahmud Ahmad, the head of the Qadian section, that though Hazrat Mirza Sahib did not claim prophethood at first but that he changed his claim in 1901, and laid claim to prophethood on that date, and that his
previous writings of ten or eleven years denying prophethood are abrogated, are entirely wrong and absolutely opposed to facts. We do swear by Allah that the idea never entered into our hearts that the promised Messiah made a change in his claim in 1901 or that his previous writings which are full of denials of prophethood were ever abrogated; nor did we hear such words from the mouth of a single person until Mian Mahmud Ahmad made this announcement". (Muhammad Ali: Al-Nubuwat fil Islam, pp. 266-67.)

At the same time, I challenged Mirza Mahmud Ahmad to produce the same number of witnesses from among his followers who entered into the Promised Messiah’s BAI’AT before 1901, declaring on oath that they had come to know in November 1901 that the Promised Messiah, after denying prophethood for eleven years, had changed his claim and laid claim to prophethood on that date, his previous writings relating to denial of prophethood being abrogated. But notwithstanding repeated demands, the head of the Qadian section has not been able to produce a single witness. As being the originator of the idea of a claim to prophethood in 1901, he himself was finally challenged to make a statement on oath to the above effect, but he dare not do even this much. This is a conclusive proof that his allegation of a change in the claims of the promised Messiah in 1901 is a fabrication, pure and simple, as he cannot solemnly confirm his own allegation by an oath.

It may be asked, is it possible that the leader of a community should make such fabrications? Or again, is it possible that the Qadian community with many intelligent men in its ranks should swallow such fabrications? My answer is that every thing is made possible by the unscrupulous selfishness of the leaders and the slave mentality of the followers. How was it possible, I ask, that two hundred Maulvies made a fabrication against the Founder of the Ahmadiyya Movement, saying that he claimed prophethood, while his original statement, quoted above, on which the FATWA was based, did not contain a shred of evidence on that point? And how was it possible, I ask again, that in spite of his more than a hundred denials in the clearest words that he never claimed prophethood and that he looked upon a claimant to prophethood as a Kafir and a liar and invoked the curse of God on such a claimant, two hundred Maulvies would not budge an inch from the position which they had originally taken? If two hundred theological leaders of the Muslim Community are capable of making such fabrications, why is not the single theological leader of the Qadian section capable of making them? And if they could persist in their fabrication notwithstanding the clearest statements to the contrary, why is the one leader of the Qadian section incapable of persisting in his fabrications?

As regards the community swallowing these fabrications, if the whole Muslim public, including its intelligentsia, follows blindly its Maulvies, not caring a bit for facts, and this in spite of its grave doubts as to the good faith of the Maulvies, it is nothing strange in the Qadian community following blindly its leader who not only occupies the double role of Maulvi and a Pir, but also claims Divine authority for the most absurd of his deeds. It was one of his first performances, his cleverest move, no doubt, to impress, upon his followers that none of them could open
his tongue against him: “To advance an objection against me even though that objection be true makes a man enter hell”. (Al-Fazal, Nov. 4, 1927).

**Mentality of Blind Following**

The head of the Qadian community has led his community to the worst form of Pirdom, and he can make them submit to anything, however absurd, without a demur. To the ordinary mind the Pir Pagaro represents the worst form of Pirdom, because his name is associated with the murder of innocents. But as a matter of fact, Pirdom in any form is a curse inasmuch as it ultimately creates a servile mentality. There are enlightened Pirs whose disciples look upon them as the very incarnations of Divinity. Mirza Mahmud Ahmad, in one of his recent public lectures, went so far as to assert that if he ordered a hundred of his disciples to commit suicide there and then, they would readily obey his orders (Weekly Al-Fazal, 1st February, 1944). Does it not show that the blindfolding is perfect? How can such men raise their voices against the fabrications of their leader, when the ordinary intelligent Muslim is unable to raise his voice against the fabrications of his Maulvis?

It is by facing facts that the Muslims can get out of this servile mentality. Let them think for themselves and not depend on the diseased views of their Mallas, regarding whom Iqbal has well said that “the brain of even two hundred asses cannot produce the thought of a single man”. There were two hundred Maulvis no doubt, who declared the Founder of The Ahmadiyya Movement to be a Kafir on a ground, which did not exist that he claimed prophethood for himself. Let the Muslim public even now rise to the occasion and not depend on the opinion of these two hundred, or another two hundred who occupy their pulpits to day. Let them face the facts. Hazrat Mirza Sahib did not claim prophethood when laying claim to Messiahship. Even the Qadianis admit this. The most liberal view about the Maulvis who read a claim to prophethood in his innocent words is that they erred in their judgement. But when he made it clear, hundreds of times that he never meant this, and that he looked upon a claimant to prophethood after the Holy Prophet as a liar, and the Maulvis persisted in their false allegation, it was a clear indication that their original charge was a meditated fabrication. Let the Muslim public rise to the occasion and expose the fabrication. They may reject the claims of the Promised Messiah on a hundred other grounds, but let them not be a party to the fabrication of a few misguided Mallas.

I would make a similar appeal to the Qadiani intelligentsia. The Promised Messiah did not say in 1901 that his interpretation of the word Prophet as contained in his earlier writings was wrong, that his repeated denials of prophethood were abrogated, that he did not look upon the Holy Prophet as the last of the prophets. All these are fabrications— pure fabrications of Mirza Mahmud Ahmad. Let them search the whole of the Ahmadiyya literature of the time of the Promised Messiah, let them search all his writings and recorded speeches, let them search the whole Ahmadiyya literature after the death of the promised Messiah up to the time of the split in 1914, and they will not find the least evidence, that Hazrat Mirza Sahib ever entertained these ideas. No! They will not even find that any of his disciples ever entertained the idea that his original interpretation of the word
Prophet proved wrong in 1901, or that his repeated denials of prophethood were abrogated in 1901. Let them in the last resort demand that Mirza Mahmud Ahmad should declare on oath that he entertained these two ideas in the lifetime of the promised Messiah, and that he had come to know in 1901 that the Promised Messiah’s interpretation of the word Prophet had proved wrong and that all his writings containing a denial of prophethood had been abrogated. These statements of his are simple fabrications, and if the Qadianis do not face this fact now, they shall have to face it one day.

I may now add a few quotations from Hazrat Mirza Sahib’s writings after 1901. To say nothing of having discovered that he gave a wrong interpretation of the word Prophet or of having ever said that his repeated denials of prophethood were abrogated, he upheld that interpretation and these denials in the clearest words till his death. He wrote a book called Mawahib Al-Rahman in January 1903, in which he wrote under the caption, “Some Mention of Our Beliefs” on pp. 64, 65:

“God speaks to and addresses His Auliya (saints) in this Umma, and they are dyed with the dye of prophet hood, but they are not prophets really, because the Holy Qur’an has brought the need of the Law to perfection”. Published in the same year, he writes on p. 43.

In another book, Tadhkira Al-Shahadatan.

“And since our Holy Prophet, may peace and the blessings of Allah be upon him, was the last Prophet and no other prophet was to come after him”.

In his will, which he published in the closing days of 1905, he wrote on p.10:

“There is no need now of following previous prophethoods and previous books, for the prophethood of Muhammad includes them all and comprehends them all. All ways besides this are now closed. No new truth will be revealed after it, nor is there any truth before it which it does not comprehend. Therefore all prophethoods terminate with this prophethood: and so it ought to have been, for anything that has a beginning has also an end”.

In his last great work, the Haqiqat Al-Wahy, he writes in the Supplement, pp 64, 65:

“And prophethood has been cut off after our Holy Prophet, peace and blessings of Allah be upon him”.

“And God does not mean by my prophethood anything but being spoken to (by Him) frequently, and the curse of God be on him who intends more than this”.

“And our Messenger is the last of the prophets and with him is cut off the chain of messengers”.

“And I have been called a prophet by God only metaphorically, not in a real sense”.

A Conclusive Proof Of The Truth Of The Promised Messiah

1. Introduction
At this very instant, billions of people belonging to the religions of Islam and Christianity shall have their eyes studded at the sky, anxiously and eagerly awaiting Jesus to descend from the heavens, but little do they know that they are doing so in vain.
The Tradition (Hadith) of the Holy Prophet Muhammad, may peace and the blessings of Allah be on him, had prophesied the Advent of the Promised Messiah in the 14th century (A.H.), but, now that the 15th century (A.H.) has commenced, the masses still refuse to accept Hazrat Mirza Ghulam Ahmad Sahib of Qadian as the Promised Messiah and Mahdi, who, according to the prophetic words of the Holy Prophet, laid down the claim to be so.

2. Aim Of This Article:
In this article, I shall throw light upon certain Traditions and in the light of which a dream of a Pir Sahib (i.e., a religious leader) shall be narrated to eliminate any doubts and suspicions from the minds of the people regarding the status of Hazrat Mirza Ghulam Ahmad Sahib of Qadian, as the Promised Messiah and Mahdi.

3. The Holy Prophet’s Authority:
In the Sahih Bukhari (i.e., the most authentic book on tradition), the following sayings of the Holy Prophet appear in the ‘Book of Interpretation of Dreams’ (Book 92):

a. Chapter 3: ‘Good Dreams are from Allah’:
   i) Abu Sa’id al-Khudri narrated that the Holy Prophet, may peace and blessings of Allah be on him, said: “If any amongst you sees a dream that he likes, then it is from Allah and he should thank Allah for it and should narrate it to others; but if he envisions something other than this (i.e., a dream that he dislikes), then it is from Satan, and he should not mention it to anyone, for it will not cause him any harm”.

b. Chapter 10: ‘Whoever envisions the Holy Prophet, in a Dream’:
   i) Abu Sa’id al-Khudri reported on the authority of the Holy Prophet, may peace and blessings of Allah be on him:

   “Whoever envisions me (in a dream), then surely he has seen the truth, as Satan cannot appear in my form”.

   ii) Abu Hurairah reported, I heard the Messenger of Allah, may peace and the blessings of Allah be on him, saying: “Whoever sees me in a dream shall see me in his state of wakefulness and Satan cannot bear resemblance to me in form”.

   iii) It is narrated by Abu Qatadah that the Holy Prophet, may peace and the blessings of Allah be on him, said: “Whoever saw me (in a dream), surely saw the truth”.

   Thus, the above traditions clearly express that whenever a person envisions the Holy Prophet in a dream he should believe in his words, as that dream is a favour bestowed upon him by his creator, Allah.

4. A Saint’s Dream:

   Now bearing the above cited narrations in mind, I shall translate a dream of a Saint, who had a following of over a hundred thousand disciples, Sayed Rashid-ud-Dean Sahib (Pir Sahib-ul-Ilm of the Sindh Province in Pakistan). He being Scholar of the Arabic language wrote a letter to Hazrat Mirza Ghulam Ahmad Sahib of Qadian in Arabic narrating this dream, which appears in latter’s book entitled Zamima Anjam Atham, p.60: “I saw the Holy Prophet, may peace and the blessings of Allah be on him, in the state of a Divine inspiration (Kashaf). Thus I humbly Queried: “O! Prophet of Allah! This person who claims to be the Promised Messiah, is he a liar or a slanderer or is he truthful?”

   “The Holy Prophet replied: ‘ He is truthful and is sent by Allah!’

   “And I realised that you were on the path of truth. Henceforward I shall not suspect your affairs (actions) and I shall not doubt your grandeur. I shall obey
whatever you command. So if you order me to go to America I shall do so. I devoted my being to you and you shall find me faithful Insha-Allah.”

How obedient this servant of Allah proved to be, that he instantaneously accepted the truth Allah had dawned upon him.

5. Conclusion:

Now, to sum up this article, anyone respecting the highly esteemed words of the Holy Prophet, may peace and the blessings of Allah be on him, would have to believe in the saint’s dream cited above. And, whoever does so, shall realise that the Holy Prophet

over 1400 years ago had informed us that Allah would guide us aright, by bestowing upon the pious such truth-revealing dreams. After such decisive words spoken by the Holy Prophet himself, who with a clear mind and pure regard for the messenger of Allah would dare disregard, disbelieve, shun and disobey the command of Allah and his beloved prophet?

I leave this pondering question to your minds and the humble effort put into writing this article, so as to help you stand up and boldly accept what is the Divine truth!

Revival Of Islam

By Hazrat Mirza Ghulam Ahmad Sahib Of Qadian

Translation from Fath-i-Islam

Every Unrighteous worshipper of the world, the one-eyed dajjal having no eye for the spiritual values, will be cut and slain with the sharp edge of arguments, and Islam will obtain victory and triumph, and the same day of grandeur and glory will dawn again for Islam as it had been in the days of yore, and the sun of Islam will rise in full splendour and magnificence as it had risen before.

But it is not so at the present. And it is necessary that the heaven should keep it from rising until our hearts break down and melt with excessive labour and devotedness, and we sacrifice all our comfort and ease for the sake of its reappearance, and suffer all manner of dishonour and disgrace for the honour and exaltation of Islam.

The revival and reinvigoration of Islam demand of us a sacrifice that we should lay down our life and die for its sake. Upon this death of ours depends the life of Islam and Muslims, as well as the manifestation of the Supreme Living God, and this is the very same thing which, in other words, has been given the name Islam; and it is the revival and regeneration of this Islam which the Most High demands of you.

I have a lighted lamp in my hand; one who draws night to me, will have a share of this light; and he who runs away from me, stricken with suspicion and surmise, shall be cast into darkness and gloom. I am the impregnable fort of this age. He who gets into me will save his life from thieves and robbers and ferocious beasts; but the man who wants to live beyond my ramparts will be confronted with death on every side, and even his dead body will not be safe from harm and hack. And who gets into me? The same one who shuns evil and adopts good; who keeps clear of crookedness and walks in the way of truth and righteousness; who sets himself free from the devil’s bondage and becomes an obedient slave of the Most High God. Every one who acts in this wise is within me and I am within him.
ور دستگفتگی ہوئی ہے کیونکہ اس کی وجہ میں دستگیزی کے لئے لائگنے پر اور نبیت کی روشنی کے بھی چوکھے کی تو نظر ہوئے مذید کی ہمارے تجربے کی فرماتیں گزاریں۔

پاہِئمہ روایت مسنَعی سے معاہدہ-

(۱) خُلُق میں ایک اور ایجادات (رسالۂ دریا) خُلُق میں کمی کے مصنف لیزا رہے تھے۔

(۲) ایک مزید قرآن میں ذکر ہے (بقرۃ : ۱۳)۔

(۳) میں بھی عبادت میں ہیں (یسیر : ۳۰)

(۴) بیا میں وہ جنگ کے پرستوں (بقرۃ : ۱۹)

(۵) سٹین سریز اور عزیز مفسر میں (الزمر : ۸۰)

(۶) تخصیص دیئے گئے کمان اور معاہدہ-

(۷) اور کرۂ کے معاہدے کو کھڑا کریں۔

(۸) اور دوسرے کو پہاڑوں پر بھی کریں۔

(۹) درسگی اور عبادت کو کھڑا کریں۔

(۱۰) پہاڑ کو پہاڑوں پر بھی کریں۔

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ورنیورینے وچ ہر وکار میں ممکن اے کہ رات کے ہر حصے کے لئے وہ مغلیت اور خوبصورتی کی بنا پر وہ سہیاں پا生素 کے کیہنے پر، مگر اہم ہے کہ ہر فرد کو اپنی میں ممکنہ نشاندہی کرنا چاہئے۔

اس نظام میں ہر فرد کو اپنی کوشش کرنا چاہئے۔ یہاں میں ہر فرد کو اپنی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بندی کی منصوبہ بнд

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بس عالم کی

اشاعت اسلام نہیں

شمار اول جون 1997ء

رسالہ نبوی نے کاغذ حفظ کیے، کوئی نہیں جبرد کی طرف سے کوئی نہیں۔ دوبارہ رسول نے خاص ہیں، بہت ناگری خاص ہیں۔ نبی نے ہمیشہ کوئی نہیں ہے، کوئی نہیں۔

یہ جو ہماری تاریخ و تاریخ کے دو فرآں میں ہیں، جو ہمارا لقب و رتبہ میں ہیں، دوبارہ رسول نے خاص ہیں۔ بہت ناگری خاص ہیں۔ نبی نے ہمیشہ کوئی نہیں ہے، کوئی نہیں۔

دیکھیں یہ تنہا ہے، ہر دوسرے اس کا سب سے چھوڑنے والا ہے۔ ر宝贵的 ہے۔

علامہ فتح علی نجفی

Paigham-e-Haqq