Ahmadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji
(Ahmadiyya* Society for the propagation of Islam)

("The term Ahmadiyya is derived from the name of the Holy Prophet Muhammed (PBUH) whose other name was Ahmad")

PUBLISHED QUARTERLY April/June 2003 ISSUE 94

"God is the Light of the heavens and the earth" (The Qur'an 23:35)

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 Qur'an 3:103)

CONTENTS

MAULANA SADR-UD-DIN "HIS GLORIOUS SERVICES TO THE CAUSE OF ISLAM" (BY MASUD BEG MIRZA) .................................................. 4

PREDICTIONS BY MASIH MAUOOD PROVED TO BE TRUE EVEN AFTER HIS DEATH ................................................................. 6

BELIEFS OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM LAHORE, AND THE FINALITY OF PROPHETHOOD ........................................ 12

www.aaiil.org
OUR BELIEFS

Ashha’du an la ilaha ill allahu wadhahu la sharika lahu wa ashadu anna Muhammad anabduhu 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 Khataam 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 Judgment 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 (fiqih); 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 Muhaddath, 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 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 Ahmadiyya Anjuman Isha’at I- 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.
10. The Ahmadiyya Anjuman Isha’at I-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 subcontinent 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 Khataam 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 Khataam 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 Ahmadiyya 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."

Paigham-E-Haqq MESSAGE OF TRUTH
Instructions and Guidance for the Ahmadiyya Jama'at

For every Ahmadi to read from start to finish, and to note whatever applies to him and to put it into practice.

by

Maulana Muhammad Ali
First Head of the Lahore Ahmadiyya Movement

SUMMARY

Our work: To prepare resources of Islamic knowledge, to produce translations of the Holy Quran in different languages of the world, and to spread them throughout the world.

Distinctive features of our jama'at.
1. The aim of our lives is the propagation of Islam.
2. To make sacrifices of one's person and possessions for this end.
3. To learn about Islam and its history, and about other faiths.
4. To follow the teachings of Islam and respect its institutions.
5. To show tolerance and broad mindedness in the propagation of Islam, and to have love for Muslims.
6. To respect and honour the service of Islam.

Our system of organization:
1. We all follow one call and respect that call.
2. That call is the call of the consensus of the Jama'at, from which no individual should deviate.
3. The financial system is that all members must:
   a. give two thirds of their zakat to the Jama'at,
   b. pay out of their income one sixteen for every dollar as contributions, and
   c. donate towards specially arising needs.
4. To respect and honour one another, think well of one another, and also hold the leaders to account.
5. To take such a close interest in the work of the community so as to give it precedence over personal business.

Dear Readers [peace be upon you]

By the Grace of Almighty Allah we continue to make progress in the publication of this magazine. We hope to ensure that this reaches you cordially.

However, in order to improve the contents and its quality we would like to hear your views as to how you think the contents could be better improve or what subject matters you would like us to expand on.

In this regard your response will be highly appreciated.

Furthermore, should you wish to receive additional copies or if you know of others that would like to be placed on our distribution list, please do not hesitate to let us know and we will try to accommodate.

Finally we thank Almighty Allah for giving us the opportunity of publishing this magazines - the soul purpose of which is to present an informative and balanced picture of the True Teaching of Islam.

Blessing of Allah be upon you.

The Editor.
Hazrat Maulana Sadr-ud-Din, head of Lahore Ahmadiyya Movement, who left this world for his heavenly abode on 15.11.1981, was born at Sialkot in January 1881. He graduated at a comparatively young age, and was among the first batch of B.T. students who took their degrees from the Central Training College, Lahore. He joined the Education Department and was soon appointed as District Inspector of Schools of the Simla district. He was then transferred to the Central Training College, Lahore as a Lecturer, and he relinquished Government service in 1909, when he was asked to take over as the Headmaster of Taleem-ul-Islam High School at Qadian, and thus gave up a prosperous career at the behest of his religious Leader and for the service of his community.

Maulana Sadr-ud-Din joined the Ahmadiyya Movement in his school days as a result of the strong influence on him of Maulana Abdul Karim, who was a devoted follower of Hazrat Mirza Ghulam Ahmad of Qadian. Many young men of the Maulana’s age group, like Allama Iqbal, Dr. Basharat Ahmad Sahib and others were also under the influence of Maulana Abdul Karim, who was a great religious scholar, a dynamic personality, whose Dars-l-Quran was very popular in Sialkot.

This religious atmosphere had gone a long way in building young Sadr-ud-Din’s character and making him a nation builder and a future Missionary of Islam.

**HIS SERVICES AT QADIAN**

Maulana Sadr-ud-Din’s services should be evaluated under two main heads as an Educator and as a Missionary of Islam. The High School at Qadian was quite different from the ordinary type of Schools, and was started as part of the missionary programme of a progressive religious society. As such it needed effective and devoted headmasters, and Maulana Sadr-ud-Din’s services were requisitioned from the Punjab Education Department for this purpose. He worked as the Headmaster of T. I High School from 1910 to 1914, and left Qadian when Maulana Muhammad Ali and his comrades of Lahore were obliged to quit Qadian after the death of Hazrat Maulana Nur-ud-Din. The Qadian School enjoyed very high reputation, showed excellent results and occupied top position in sports. The out turn of this School was exemplary in every respect. The students were imbued with Islamic morals, paid full attention to their studies, and learnt to play a fair game, shunned evil habits and combined in them best qualities of head and heart. A grand and imposing building was built for the School in 1910-13 with the strenuous efforts of Maulana Muhammed Ali, who was then Secretary of the Sadr Anjuman-I-Ahmadiyya, Qadian.

The high-ups of the Rabwah Jamaat, who were schoolboys in those days, still remember Maulana Sadr-ud-Din and gratefully acknowledge his services to the Taleem-ul-Islam High School, which had moulded their character. Those who lived in the boarding house, were given the maximum possible attention, not only their studies were supervised, but their presence on the playground, in the five daily prayers and during the Dars-I-Quran was also checked.

**THE MUSLIM HIGH SCHOOL, LAHORE**

Immediately after shifting to Lahore, the Maulana had to leave for England on 14.05.1914, to take charge of the WOKING MUSLIM MISSION and to relieve Khwaja Kama-ud-Din Sahib, who was to come back to Lahore. The Maulana stayed there from May 1914 to January 1917, and lived in difficult conditions because of the first Great War. The Muslim High School Lahore was established in April, 1917 with the same objectives as the Qadian School was founded in 1898. Islamia schools already existed in Lahore, but this school aimed at providing high standard of instruction side by side with character building and sportsmanship. The school was opened in two vast bungalows in the Civil Lines, and highly qualified and efficient staff was engaged to teach the boys, who mostly came from the upper middle class families. The writer of this article enjoyed the privilege of being a student when Hazrat Maulana Sadr-ud-Din was the Principal of "Muslim High School and local Senior Cambridge College, Lahore" as it was known in those days. The School and its boarding house were run in the best possible manner, the Principal lived on the premises, supervised all activities and himself played with the students in the afternoon games. The School very soon made its mark and was granted recognition by the Education Department in less than three months’ time. Muslim High School has made most valuable contribution in educating many generations of the Muslim community. It has all along enjoyed the reputation of being one of the best schools in Lahore, and the credit for its excellent start of course goes to Maulana Sadr-ud-Din.

**AS A MISSIONARY OF ISLAM**

His services as a missionary of Islam were equally commendable and glorious. He was the head of the WOKING MUSLIM MISSION in England for two terms - 1914 to 1917.
and 1919 to 1920, where he served very creditably and attracted many prominent English men and women to the fold of Islam. It was during his first term of stay in England that he accomplished another illustrious task i.e., the printing of the first edition of Maulana Muhammad Ali's English translation of the Holy Quran. The edition appeared in 1917, and Maulana Sadr-ud-Din was responsible for its fine printing and beautiful get up.

The German Muslim Mission was started by the Ahmadiyya Anjuman Isha‘at-i-Islam, Lahore in 1922, and the Maulana stayed in Berlin from 1922 to 1925. The magnificent Berlin Mosque was built in 1924, and it is a standing monument of the sacrifices and devotion of the small band of Ahmadesis in Lahore, and the artistic and architectural taste of Maulana Sadr-ud-Din. He also started a quarterly magazine in the German language, and made it an effective source of the propagation of Islam. Many hundred Germans including notable scholars, and professors entered the fold of Islam. Maulana Sadr-ud-Din, in collaboration with Dr. Mansur, translated the Holy Quran into the German language and it was published in 1940 and again in 1964. Numerous booklets and pamphlets on Islam, the life of the Holy Prophet and activities of the Mission have since been printed and distributed free of cost.

HIS SERVICES IN OTHER CAPACITIES

Maulana Sadr-ud-Din had served Islam in various other capacities. He was for many years the Principal of the Mission Training Institution run by the Lahore Anjuman. He acted as the General Secretary and then as Vice President of the Ahmadiyya Anjuman Isha‘at-i-Islam, Lahore for a long time. He was elected as President and Ameer of the Lahore Ahmadiyya Jama‘at in 1951, and led his people for 30 years till he breathed his last in November 1981.

Maulana Sadr-ud-Din was a great lover of the Holy Prophet (peace and blessings of Allah be on him), and had studied the life of the Holy Prophet in great detail. He used to say that he had studied Zargani Sharif (a book on Seerat in many volumes) scores of times; and the exposition of the life of the Holy Prophet was his most favourite subject. He was an effective speaker and a wonderful teacher. He was a man of pleasing manners and always wore a smile on his face. He was kind, considerate and a friend of all. He always embraced his friends, and when he shook hands, he would not withdraw his hand till the other man had withdrawn. This was in the spirit of following the Sunnah of the Holy Prophet. The Maulana was very particular about making young men feel comfortable in his presence. He talked informally and joyfully, and soon made friends with children and younger people. He felt extremely happy to entertain his guests, and would never let a guest go away without entertainment. He believed in the maxim, "cleanliness is next to godliness", and always remained clean and tidy. Maulana Sadr-ud-Din wore the same type of dress all his life and was always faultlessly dressed.

With Allah's grace, the Maulana enjoyed a long span of life. He lived up to 101 years, but never showed any signs of weakness. If anyone enquired after his health, he would say he was perfectly all right and was not taking any medicine. This was his attitude all his life till he completed 100 years of age. But during the last year of his life, he generally rested in bed and did not come to the Mosque frequently, and he also could not attend the annual gathering of the Anjuman in Dar-us-Salaam in December, 1980. However, it was due to his high spirits and untiring zeal that he was able to make a missionary tour of the West Indies, South America, United Kingdom and Germany at the age of 90 years from 19-7-70 to 22-10-70. He remained on tour for three months and delivered about 100 lectures, and for every meeting he had to travel about 50 miles. This tour had a very wholesome effect on our Jama'ats in Trinidad, Guyana, Suriname and other places.

The Maulana was a courageous man and would never hesitate to risk his life when the occasion demanded. When the Anjuman acquired agricultural land in Okara, the former occupants would not vacate possession without force and bloodshed. The Maulana sought help from the police, but more than that he depended upon his own wits and courage. He was twice attacked murderously, but Allah saved him, and possession of the land was ultimately given to the Anjuman. Similarly, in the disturbances of 1953, the Maulana and other residents of the Ahmadiyya Buildings were threatened with death and arson. One of his relatives, who was a high Government Official approached him to quit the place and accompany him to safe quarters. But the Maulana refused to accompany him and said that he would not desert his friends and he would live and die with them. Allah with His grace again saved everybody.

The Maulana also rendered other valuable services to the Society of which he was the President. He built two Commercial markets on Brandreth Road, one of the biggest trade centers in Lahore, which now fetch lacs of rupees as annual rent. He himself managed to raise funds for this purpose and did not bother the Anjuman. He also built a nice building for the Guest House, and always took keen interest in making the guest of the Anjuman live comfortably in Lahore.
This discussion is divided into three sections. The first deals with the position of Islam before Hazrat Mirza Ghulam Ahmad. The second deals with the uplift of Islam during and after the life of Hazrat Mirza Ghulam Ahmad. The last section deals with proof of some predictions that Hazrat Mirza Ghulam Ahmad was the promised Reformer of the 14th Century.

In most countries there are many Embassies and High Commissions. The Ambassador is always the representative of the Government of his or her country. Whatever questions or queries that people ask the Ambassador, that Ambassador will always answer and clarify issues on behalf of his or her Government.

Similarly, Reformers (or Mujjadids) served their term on this earth as Ambassadors from Allah. The purpose of a Reformer is to clarify and explain the teachings from the Holy Qur’an and with references from the Hadith, so that there is no confusion and all the people understand the same message about Islam and Allah. A Reformer (or Mujjadid) is not allowed and cannot introduce anything new, which is not in the Holy Qur’an.

We have many old buildings around us. Some were built a very long time ago. Every so many years it is necessary for building maintenance. The building may need some cleaning up and may be repairs and painting. A Reformer (or Mujjadid) is really an Islamic religious maintenance person who comes once in a century to correct beliefs and practices in Islam. This distortion in beliefs and practices is expected over many years and generations. The Reformer (or Mujjadid) must limit himself to the Holy Qur’an only.

It is necessary to clarify an important point about the name of this society, the Ahmadiyya Anjuman Isha’at-i-Islam (Lahore) Fiji Islands. This clarification must remove all misunderstandings and misconceptions about the difference of Lahore Ahmadiyya from the other group, also known as the Qadianis.

The two Ahmadiyya groups are not the same. People in the Ahmadiyya Anjuman Isha’at-i-Islam (Lahore) are called Ahmadiyya not because of Hazrat Mirza Ghulam Ahmad although his last name was Ahmad. Hazrat Mirza Ghulam Ahmad did not choose his own name for his followers but he chose the original name of Rasul Allah (PBUH). When Prophet Muhammad was born, his father had already died. His mother Amina had a dream about the greatness of her son and she was informed in her dream that her baby should be named Ahmad.

Amina gave her baby the name of Ahmad. However, five years later after Amina also died, the child Ahmad was taken to his paternal grandfather Abu Muttalib. Abu Muttalib then changed his grandson’s name - from Ahmad to Muhammad.

The Ahmadiyya Anjuman Isha’at-i-Islam (Lahore) is called Ahmadiyya because of Rasul Allah’s (PBUH) first name of Ahmad. Please note this clarification. The prophecy about Rasul Allah (PBUH) is also in the Holy Bible when Jesus Christ (AS) made the announcement and given at John 16: vv.12 -14 (King James Version), which reads:

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come he will guide you all into truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me.”

This refers to Rasul Allah (PBUH) and not Hazrat Mirza Ghulam Ahmad. It is common knowledge that Rasul Allah (PBUH) was the only Prophet who received direct revelations (Wahye-Nabuwma) from Angel Gabriel, hearing them and he immediately spoke and relayed them to his followers so that the revelations were recorded. These revelations formed the foundations of the Holy Qur’an. There is also a quotation in the Holy Qur’an at 61: v.6, which also refers to Rasul Allah (PBUH) and not to Hazrat Mirza Ghulam Ahmad:

“6. And when Jesus, son of Mary, said: O children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad.”

These two quotations are being taken incorrectly by the Qadianis to gainfully mean Hazrat Mirza Ghulam Ahmad. The Ahmadiyya Anjuman Isha’at-i-Islam (Lahore) most forcefully states that the two quota
tions do not refer to Hazrat Mirza Ghulam Ahmad but both quotations refer to Rasul Allah (PBUH). History tells us, that throughout the world, Prophets and Reformers came especially at those times, when the fundamental belief of one God, was under the heaviest attack. This attack was always by those people, who believed in many gods or, worshipped statues, idols and other man-made objects. The same pattern happened even before the time of Rasul Allah (PBUH).

India was no exception to this.

In 1835 Hazrat Mirza Ghulam Ahmad was born, as son of Mirza Ghulam Murtaza from the very noble family of Mirza Ata Muhammad. Mirza Ata Muhammad was a Mughal Barlas from Samarqand. This is an important point as it links Hazrat Mirza Ghulam Ahmad to his Persian ancestors. Like Jesus Christ descended from King David, Hazrat Mirza Ghulam Ahmad had also descended from very noble families in Persia.

The expression Mirza is not just a name but also a very noble title. During this time, the majority non-Muslim religious groups in India were very powerful and very much against Islam.

Why was it necessary that Hazrat Mirza Ghulam Ahmad should be born in India, and not some other Middle East Arab country, or some Western country? The answer lies in briefly discussing the history of all-India before the partition of Pakistan from India.

India was invaded since 1500 BC by the Aryans who introduced the Sanskrit language - and later by other ethnic groups. From the 10th Century, Muslim invaders added to the conflicts and this continued till the 14th Century with formation of the Delhi Muslim Sultanate. In 1520, the Muslim empire of the Moguls was founded. From the 15th to the 18th Century several European delegations entered India for trade. After the formation of the British East India Company in 1857, the British Government took over the rule of much of India.

This conduit allowed many Christian missionaries to enter India. The ethnic cast system in India was greatly affecting the social structures. Those Indians who were generally regarded as lowest level were denied all privileges of human dignity. The Christian missionaries saw this as good opportunity and started to convert the lowest level Indians (commonly known as Chhammar) into Christians.

These new converts now had a mixed culture of Hinduism plus Christianity. Islam was under greatest threat from the majority mainstream Hindus and now the increasing numbers of Christians in India. The 14th Century Hijra covers the period 1883 - 1979. We are now in the 15th Islamic Century.

What was the prophecy and signs given of the arrival of the 14th Century Reformer?
The prophecy was that the Second Coming of Jesus (PBUH) will be in the form of the Mahdi and certain events will happen as warnings. They were:

- Eclipse of the moon together with eclipse of the sun within two weeks;
- Both eclipses will be in the month of Ramadan;
- Lunar eclipse will be in the first night when fasting commences;
- Solar eclipse will follow within two weeks - but still in the month of Ramadan;
- Today astrophysics science proves that lunar eclipse will always be on the 13th, 14th and 15th days of its lunar cycle;
- Further, today astrophysics science proves that solar eclipse will always be on the 27th, 28th and 29th days of earth’s cycle;
- This became true in year 1894 as soon as Hazrat Mirza Ghulam Ahmad began to receive revelations about his Assignment as 14th Reformer and mahdi;
- In the same year, both lunar and solar eclipses occurred not once but twice, once in southern hemisphere and later in northern hemisphere;
- The moon was eclipsed on the 13th night and the sun on the 28th day;
- The eclipses in both hemispheres literally informed the world;
- There was further prophecy of a plague that will devastate the country where the mahdi will appear;
- In the same year (1894) a serious plague of cholera swept through India and thousands upon thousands of people perished;
- The mahdi will be born as one of a twin; Mirza Ghulam Ahmad was born as twins, the other being his twin-sister;
- The mahdi will be encountering similar difficulties as Jesus (PBUH) and
- Hazrat Mirza Ghulam Ahmad went through similar difficulties and forsaken by his own Qadian Muslim community when he claimed of receiving revelations from the Most High upon his appointment as 14th Reformer.
It was in 1889 that Hazrat Mirza Ghulam Ahmad founded the Ahmadiyya Movement as the Reformer (or Mujjadid) of the 14th Islamic Century. Since Mirza Ghulam Ahmad was the 14th Reformer, and then who were the other thirteen Islamic Reformers (or Mujjadids) before Hazrat Mirza Ghulam Ahmad? They were as -

1. Umar ibn Abdul Aziz
2. Imam Shafi
3. Abu Sharh
4. Abu Ubaidullah
5. Al-Ghazali
6. Al-Sayyid Abdul Qadir Jilani
7. Imam ibn Taimiyah
8. Ibn Hajar Asqalani
9. Sayyid Ahmad Jaunpuri
10. Imam Suyuti
11. Al-Shaikh Ahmad Sirhind
12. Shah Wali Allah Muhaddath Dehlavi
13. Sayyid Ahmad Barelvi

When the Islamic 13th Century came to a close after Mujjadid Sayyid Ahmad Barelvi and the 14th Century was about to begin, Hazrat Mirza Ghulam Ahmad received his first Commission of Command (Wahye-Willaya) from Allah when he was told: “You are the Mujjadid of this Century!”

Then there was a revelation (Wahye-Willaya) from Allah in Arabic language. The translation means: “Allah taught you the Qur’an and made known its true meanings to you, so that you may warn of bad consequences a people who fell in errors because of generations of neglect and lack of admonition, and so that manifest becomes the path of those culprits who do not want to accept the true path even after receiving the guidance. Tell them: Allah has commissioned me and I am the first of those who submit.”

Thereafter Hazrat Mirza Ghulam Ahmad received many revelations (Wahye-Willaya and not Wahye-Nabuwwa) that gave clear indications of events yet to happen. Hazrat Mirza Ghulam Ahmad never ever received Wahye-Nabuwwa as that aspect was only for Prophets. The ulama of the time acclaimed and received the claim of his being the Mujjadid of the 14th Century.

The Holy Qur’an states with authority at Ch 3: v.103 - “103. And from 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.”

Which is this party who enjoin the right and forbid the wrong? That party is the Ahmadiyya Anjuman Isha’at-i-Islam (Lahore) - the correct party. Hazrat Mirza Ghulam Ahmad is therefore a continuation of the line of Reformers (or Mujjadids).

Hazrat Mirza Ghulam Ahmad was a Reformer (or Mujjadid) not a Prophet.

The other majority religious groups recognised that the revival of Islam was now beginning and they all tried very hard, to crush Islam into non-existence in India. They got together to misrepresent Islam as a backward religion. If that was not enough, they said Islam was a religion of violence and a cult.

It was at this time, that Hazrat Mirza Ghulam Ahmad became the undisputed champion of Muslims, to defend Islam from all other communities - all by himself. He began to write and issue posters. It is also necessary to fully understand and appreciate the difficulty the people of India had with media. Technology was backward. Most resources were difficult to get by.

There was no radio, no television, no videotape and no Internet. The only way to propagate Islam was to print posters and paste them all over the main public places so that all the people would read them. The posters circulated by Hazrat Mirza Ghulam Ahmad were similar to those posters that we generally see during election times that have some party politics message on it and pasted on walls all over the towns and villages.

Books were meant only for those people who were wealthy and could afford to buy them but posters had best public attention. Hazrat Mirza Ghulam Ahmad wrote 89 books in Urdu and Persian. Many of those books were later translated into English.

He explained in most of his books and lectures that Islam was a religion of tolerance and reasoning. Further, he established the superiority of Islam over the other faiths and philosophies of life. Hazrat Mirza Ghulam Ahmad established the following foundation points:

1. Prophet Muhammad (PBUH) is Khatam al-Nabiyyin (seal of all prophets) and no prophet either older or new will ever come again to the Day of Resurrection.
2. All prophets were human beings and all have died. Their bodies have remained buried here in the earth and their souls have departed to Barzak.
3. No person shall claim to be a prophet after Prophet Muhammad (PBUH) as this will destroy the entire fabric of Islam.
4. Prophets were mortal Messengers. They must die.
5. Prophets bring Shariya.
6. Holy Qur’an is the final Shariya to the world.
7. Mirza Ghulam Ahmad was not a prophet like Prophet Muhammad (PBUH).
8. Hazrat Mirza Ghulam Ahmad never personally claimed to be a prophet.
9. Hazrat Mirza Ghulam Ahmad clarified that Angel Gabriel never descended upon him.
10. Belief in the Kalima “La-illaha illa Ilahu Muhammadur Rasul Allah.”
11. Any person who recites and believes the above Kalima is a Muslim.
12. No Muslim has rights to declare another Muslim a Kafir.

Starting in India, with the help of Maulana Muhammad Ali, Hazrat Mirza Ghulam Ahmad’s books reached almost every country of the world. Hazrat Mirza Ghulam Ahmad received special Divine guidance after facing up to some of the harshest criticisms from his own country folk.
He made many predictions.
His predictions not only proved that he was the true Reformer of Islam, but went beyond his lifetime to prove the truth of the Ahmadiyya Movement.

Majority non-Muslim religious groups were not the only people who were attacking Islam. The Muslims of India, who did not accept Hazrat Mirza Ghulam Ahmad as the Reformer, joined hands with other non-Muslims to attack Hazrat Mirza Ghulam Ahmad. Such treacherous Muslims who join hands with other non-Muslims to work against Islam are better known as “Gaddar.”

This system of attack against the Ahmadiyya Movement continued, and it still continues - even to this day.

Hazrat Mirza Ghulam Ahmad made over 3,000 predictions and all proving to be true, as time progresses. Here are only some of them:
1. Hazrat Mirza Ghulam Ahmad died in 1908 and therefore, was not around to prove that he was right as he made predictions during his lifetime and the events actually happened after his death.
2. His predictions were from visions he had, in a state of wakefulness, and not in dreams.

3. He was in Lahore, and there he saw a vision of his father’s death, at sunset, the next day at Qadian. Lahore and Qadian are 70 miles apart. He told his followers about it and rushed over by train to Qadian. He reached Qadian and all the events that happened there proved correct.
4. Hazrat Mirza Ghulam Ahmad had a vision of Jesus Christ’s (AS) grave at Khan Yar Street, at Srinagar in Kashmir, without ever visiting that place. That is proved correct.
5. Hazrat Mirza Ghulam Ahmad explained the meaning and prophecy of Dajjal to be the white race of European origins. He explained that Europeans would try to imitate Allah in science and technology and become blind to religious and spiritual beliefs. Today we hear so much about scientists and their test-tube babies, and cloning of animals.

6. So which of the proofs of Hazrat Mirza Ghulam Ahmad that he was the appointed 14th Century Reformer of Islam are you going to deny?
7. Hazrat Mirza Ghulam Ahmad also predicted the death of a very offensive Hindu critic of Islam on 6 May 1891. He was Lek Ram of Peshawar, India. Hazrat Sahib predicted that in six years a non-human hand would kill Lek Ram, with a knife, on Eid-ul-Fitr on 6 May 1897. On a precise given date of Eid-ul-Fitr 6 May of 1897, Lek Ram was surrounded by several of his stalwart body guards in a sealed room two stories high. The building was the tallest in Peshawar and in midst of Lek Ram’s followers.
8. Lek Ram and his followers were prepared to prove Hazrat Mirza Ghulam Ahmad wrong and continue their blistering attack on Prophet Muhammad (PBUH) and attack Islam. On one side of the building, tents were set up with many people intermingling and the whole area covered a wedding function. Suddenly a most ferocious looking man with blood dripping all over him appeared from nowhere into this sealed room and ripped open Lek Ram’s abdomen with a knife. Nobody was able to apprehend the murderer. The bloodied murderer vanished as quickly as he appeared.
9. Lek Ram died soon after realising that the revelation received by Hazrat Mirza Ghulam Ahmad was proved correct and that the Muslims’ Allah was True and Living God. Every aspect of the revelation proved correct. It should be noted that
Hazrat Mirza Ghulam Ahmad was nowhere near that place when Lek Ram was killed.

10. Hazrat Sahib warned Doi of USA, not to call himself as God. He predicted that Doi’s own bodyguard would kill Doi. It happened exactly that way.

11. An Englishman called Piggott was claiming to be a prophet. Hazrat Sahib warned him not to say so, or an unknown disease will kill him. Piggott became very sick, and died from unknown diseases in England. Till this day it is not known which disease killed Piggott.

12. In 1901, after the people of Afghanistan murdered Moulvi Abdul Rahman and Sahibzada Abdul Latif, Hazrat Mirza Ghulam Ahmad warned them, that there would be a bad disease, which will kill many Afghani people. Over 85,000 Afghans died from Cholera in a short time.

13. So which of the proofs of Hazrat Mirza Ghulam Ahmad that he was the appointed 14th Century Reformer of Islam are you going to deny?

14. Hazrat Mirza Ghulam Ahmad also warned the King of Afghanistan, that his country would fall 70 years later and would suffer from many political problems. In 1970, the USSR invaded Afghanistan, and till today, there is so much trouble in Afghanistan. The combined military forces of Britain, United States of America and Australia reduced Afghanistan to rubble and ruins.

15. Hazrat Mirza Ghulam Ahmad was very poorly received and ridiculed, by the British and Americans. He warned them that they will face serious calamity, and millions of people will die. In 1950-53 the Korean War broke out, and over 5 million people were killed.

16. The Europeans were very worried about Hazrat Mirza Ghulam Ahmad that he was trying to revive Islam, and they worked against him. Hazrat Mirza Ghulam Ahmad warned the Europeans, including the British and Americans about World War I and World War II. He predicted the dates as 1914-1918 and 1939-1942. Both dates were proved correct.

17. Hazrat Sahib described how very big explosions would come from the land, the sky and the sea. In those days (before 1908 when Hazrat Mirza Ghulam Ahmad died) there was no bomb, rocket, aeroplane or submarine. Yet all the events came to be true in World War II.

18. So which of the proofs of Hazrat Mirza Ghulam Ahmad that he was the appointed 14th Century Reformer of Islam are you going to deny?

19. He also predicted that Japan would become a powerful country, and try to conquer the world economy. This happened after World War II.

20. Hazrat Mirza Ghulam Ahmad warned the Arabs, not to take side with the British Government, and not to fight with other Arabs and Muslims. They did not listen to him and the Arabs confided with British Intelligence Officer T E Lawrence (the famous Lawrence of Arabia) to fight other Muslims - the Turks. As a result, till today, the Arabs are divided; they are fighting each other and the Jews.

21. Hazrat Mirza Ghulam Ahmad predicted that a famous Muslim leader and adversary of Ahmadiyya people will be imprisoned and hanged on his 52nd year of life. A Former Prime Minister of Pakistan, Zulfiqar Ali Bhutto was imprisoned. One month before his 52nd birthday, media informed the world about Bhutto celebrating his birthday in prison - and then he was hanged exactly on his 52nd year of life in 1979.

22. So which of the proofs of Hazrat Mirza Ghulam Ahmad that he was the appointed 14th Century Reformer of Islam are you going to deny?

23. Hazrat Sahib also predicted that there will be another Muslim leader, who will become another great adversary of Ahmadiyya people, and that this Muslim leader will get killed in a fiery explosion in the sky. General Zia ul Haq - President of Pakistan was killed in an aircraft explosion in the sky in 1986. It should be noted that at the moment of prediction, there was no aeroplane during the lifetime of Hazrat Sahib.

24. The above events are recorded in Pakistan history.

Jesus Christ (AS) came 1400 years after Prophet Moses (AS).

Hazrat Mirza Ghulam Ahmad came 1400 years after Rasul Allah (PBUH).

After studying all these events it cannot be denied that Hazrat Mirza Ghulam Ahmad Sahib was the true Reformer and Mujjadid of the 14th Islamic Century.

Jalal Ud Dean
Ahmadiyya Anjuman Isha’at-i-Islam (Lahore) Fiji Islands.
Wednesday, 28 May 2003
The Ahmadiyya Anjuman Ishaat-i-Islam. Lahore, look upon Hazrat Mirza Ghulam Ahmad Saheeb as a Mujaddid (an Inspired Reformer), and not a prophet, for the reason that the sacred verse of Khatam an Nabiiyyin permits not the coming of any prophets, new nor old, after the Holy Prophet Muhammad (peace and blessings of God be upon him). Also, there are sayings of the Holy Prophet that explain and elucidate this verse in unequivocal terms. Said he: “Nor prophet of any kind will appear after me.” The reason for closing the door of prophet was also explained to be “this day I perfected for you, your religion.” New laws and commandments cannot, therefore, be issued after the perfection of a religion; in other words, prophetic revelation cannot come, and the angel Gabriel cannot come from on High Prophet’s Tradition quoted above. The statement makes it crystal clear that no prophetic message will be revealed, the religion having reached its highest degree of perfection; and should even one single prophetic revelation come from on High, a lie will be given to the sacred verse which is blasphemy and sacrilege.

In the face of these explicit dictums of the 36:1]

There is yet another saying of the Holy Prophet which contains both the news - the termination of prophethood and the continuation of the Inspired Reformers:

i.e, “After me, instead of prophets, Inspired Reformers will come.” To lay claim to prophethood, in the face of these clear injunctions of the Holy Prophet, will be a sheer blasphemy and misbelieve. He said:

“Before my advent, prophets had raised in different nations. But I have brought a message for the whole human race”.

It is a questions: Is there any need or necessity of another prophet after the World-Prophet whose mission extends universally over the whole human race? Is there any sense in feeling the need of a tiny lamp when the mighty sun with all its dazzling light be shining on the spiritual firmament. The honour and dignity of Hazrat Mirza Sahib lies in calling himself a Mujaddid, and his claim, in view of the great deeds done by him, comes correct and true. But no sooner he is installed upon the pedestal of prophethood, he loses all respect and reverence, much in the same way as Jesus as a prophet commands honour and reverence. The followers of religious personalities and saints should be cautioned against the deadly danger of indulging in exaggerations about their positions and claims. The Holy Quran has uttered a grim warning in this respect.

i.e. O people of the Book! do not make exaggerations in matters of religion. (5:77).

Inordinate love and reverence for sages and holy persons leads a man into error. In spite of this divine warning interested persons idolize their religious leaders and gather round them credulous folk who fanatically adhere to their views.

The Holy Prophet has said: abstain from indulging into exaggerated reverence for your leaders. It is not for a Muslim to follow this forbidden practice, which is harmful. The words, (Waladwalleen) which are repeated many times a day, warn against going beyond the bounds of truth and reason, and indulging in duly idolizing religious personalities. The animosity and opposite of the apostles of God throws a man into the ranks of those persons on whom descended the wrath of the Most High, and the showing of undue love reverence to them causes him to fall into error and go astray.
<table>
<thead>
<tr>
<th>Lahore Section</th>
<th>Qadian Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>2. The Holy Quran is the final Shariah (code) for the world.</td>
<td>2. The same.</td>
</tr>
<tr>
<td>3. No prophet, whether new or old, shall come after the Holy Prophet Muhammad.</td>
<td>3. Prophets may come after the Holy Prophet Muhammad.</td>
</tr>
<tr>
<td>4. Mirza Ghulam Ahmad of Qadian was not a prophet but a Mujaddid (Reformer) and Promised Messiah and Mahdi in Islam.</td>
<td>4. Mirza Ghulam Ahmad was a prophet as well as Promised Messiah and Mahdi in Islam.</td>
</tr>
<tr>
<td>5. Mirza Ghulam Ahmad never changed claim, views or definition of prophet hood in in 1901 with the Publication of Ek Ghalati ka Izala.</td>
<td>5. The first written evidence of the change of the belief with regard to prophet hood was the poster EK GHALTi KA IZALA.</td>
</tr>
<tr>
<td>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.</td>
<td>6. Belief in the mission of Mirza sahib as a prophet is essential for becoming Muslim.</td>
</tr>
<tr>
<td>7. Any one who profess faith in the Kalima-LA-ilaha illa illah Muhammad ur Rasul Allah (there is only one God and Muhammad is His Apostle) - is a Muslim and not a Kafir.</td>
<td>7. Any one, who does not believe Mirza Ghulam Ahmad of Qadian to be a Prophet, is a kafir.</td>
</tr>
<tr>
<td>8. It is permitted to say prayers behind any Muslim Imam provided he is not guilty of dubbing other Muslims.</td>
<td>8. It is not permitted to say prayers behind any Imam who does not recognize Mirza Ghulam Ahmad's claim.</td>
</tr>
<tr>
<td>9. Marriage relations with non-Ahmadis are permitted.</td>
<td>9. Marriage relations with non-Ahmadis are not permitted.</td>
</tr>
<tr>
<td>10. After the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Wahi-e-Nabuwat has ceased, only Wahi-e-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib's revelation was Wahi-e-Walayat and not Wahi-e-Nabuwat.</td>
<td>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.</td>
</tr>
<tr>
<td>11. The Founder of the Lahore Section was Maulana Muhammad Ali, M.A.L.L.B. Translator of the Holy Quran into English, a companion and disciple of the Founder of the Movement.</td>
<td>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.</td>
</tr>
<tr>
<td>12. The members of this section call themselves Ahmadi, and are generally known also as Ahmadi or Ahmadies of Lahore Movement.</td>
<td>12. The members of this section call themselves Ahmadi, but are generally known as Qadianis.</td>
</tr>
</tbody>
</table>