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 Muhammad (PBUH) whose other name was Ahmad)

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"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)

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OUR BELIEFS

Ashha’du an la ilaha ill allahu wahdahu la sharika lahu wa ashhadu 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 Khatam al-Nabiyin. 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 (fiqh); and saints such as Shaikh Abdul Qadir Jilani, Khawajah Naqshband; and Shaikh Ahmad Sirhind 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 Muhaddaths, 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’l-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’l-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-Nabiyin (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 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 “ 0 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.”
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 sixteenth 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.

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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 improved 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 magazine - 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.
ISLAM AND THE CONCEPT OF JIHAD

Speech delivered by Miss Shifath Khan [d/o of Mr & Mrs Aslam Khan] during celebration of Holy Prophet Muhammad’s Birthday

A’udhu bi-llahi minash-shait ani-r-rajam. Bi-smi-llahi-r-Rahmani-r-Rahim.[ I seek the refuge of Allah from the accursed devil. In the name of Allah, the Beneficent, the Merciful]

The Muslim of the 21st century faces a great challenge. The word ‘Muslim’ is seen as a synonym for terrorist. Whenever a Muslim travels overseas, he/she is body-searched. He/she is the last person to be allowed on the plane. After September the 11th, Mosques have been stoned, and people who are Muslim, have been deported for taking photos of buildings. Suddenly, everyone believes that Muslims are people who wage war on Non-Muslims.

In fact, the word Jihad which is recommended for Muslims does not mean ‘war’. However many ignorant writers about Islam have made the mistake of calling it war. In Arabic, the word ‘Jihad’ means 3 things. One is the carrying out of a struggle against an enemy, another is struggling against the devil, and the third is to struggle against the weakness in yourself. In Islamic history, the word jihad was usually used to show how a Muslim should strive to become nearer to God, and this is found in the chapters of the Quran which were revealed in Mecca. In Medina, the small Muslim community was under attack, and a fight in self defense had to take place to ensure their survival. This was also called Jihad.

In the Hadith the Holy Prophet Muhammad called the Hadj, a Jihad. It was only amongst the jurists, that the idea was born, that Jihad meant fighting and this was deliberately done to justify some of the shameful chapters in Islamic history where religion was spread by the sword. A wise man was asked, where is Islam? And he said, in the Quran. He was asked, where are the Muslims? And he replied, all the Muslims are in their graves. It is true, that Muslims themselves have done the greatest damage to Islam. In the present day, Islam is used to justify terrorism, discrimination against the ethnic minorities, and the suppression of women. Islam is the religion of peace. Violence leads to violence. It is now for my generation of Muslims to understand the true meaning of Jihad. The greatest war we can fight is against our own weaknesses, and our best victory is to submit to Allah’s Will.

On this day, set aside to celebrate the birthday of the Holy Prophet Muhammad (may the peace and blessings of Allah be upon him), it is a good opportunity for Muslims of modern times to give meaning to the word ‘Jihad’.

AMEEN

THE PERFECT MANIFESTATION OF THE DIVINE LIGHT

IN THE PERSONALITY OF THE MOST PERFECT AND CHOSEN ONE, HIS HOLY PROPHET MUHAMMAD

BY HAZRAT MIRZA GHULAM AHMAD - Founder of Ahmadiyya Movement in Islam

Every blessing is from Muhammad on whom be the blessings and peace of Allah. Blessed is He Who taught Hazrat Muhammad Mustafa ( may the blessings and peace of Allah be upon him) and he who was taught”.

“You have in the Messenger of Allah an excellent exemplar, for him who hopes to meet with Allah and the Last Day, and who remembers Allah much”. [33.21]
After God I am inebriated with the love of Muhammad. If this is infidelity, then by God I am a great infidel.

That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies or emeralds, or sapphires, or pearls; in short, it was not in any earthly or heavenly object.

It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of all Prophets, the Chief of all living ones, Muhammad, the chosen one, peace be on him. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree...This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one, peace be on him [Ayenae Kamalat-e-Islam, pp. 160-161]

Promised Messiah's Divine connection — a Grace from the Holy Prophet, Muhammad

"I always wonder how high was the status of this Arab Prophet, whose name was Muhammad, thousands of blessings and peace be upon him. One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired. He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace, is not a man but is the progeny of Satan. He has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever.

"I am nothing and possess nothing. I would be most ungrateful if I have not learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this Perfect Prophet and through his light. The honour of converse with God, through which we behold His countenance has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it". [Haqiqatul Wahi, pp. 115-116]

Perfection in Practice

The application of knowledge in practice is what makes a man attain the highest stage of certainty, for the truth of the certainty of a thing cannot be realized unless every side of it is put to a practical test. This is what happened in Islam. What ever injunctions are contained in the Quran were beautifully illustrated in practice in the life of Prophet Muhammad and in the lives of his companions who were thus enlightened with true light. For the fulfillment of this purpose, the All-Knowing divided the life of our Prophet into two distinct periods: the period of sufferings, adversities and persecutions, and the period of triumph and prosperity. This was done in order to provide occasion for the display of both sorts of moral qualities: those which can be proved in time of suffering, and those which cannot be proved except in triumph and prosperity. In this way, he had all his moral qualities brought to the test of practice, and the two periods of his life enabled him to display them in the highest degree.

The thirteen years at Mecca represent the time of suffering, and a study of the life of Prophet Muhammad during that time shows clearly that there is not a single moral quality which could be manifested in suffering by the righteous that was not displayed by him. His complete trust in God, his refraining from showing the slightest impatience.
THE NAME MUHAMMAD IS ITSELF A PROOF

Firstly, the name Muhammad or Ahmad occurs clearly for the promised man. Some prophets had given the meaning or implication of this name i.e. that he would be praiseworthy and that he would in fact be praised. To a seeker of truth this is enough proof. But the term praiseworthy needs an explanation and elucidation. Some people are praised for one quality, some for a few more qualities. But to have a few qualities cannot entitle a man to be called praiseworthy. The one who crushes the devil's head must himself be free of all evil and must possess all good qualities and virtues. A Miss Universe is given the title after she measures up to the right proportion, according to the judges. Similarly the beauty and perfection of Muhammad can only be adjudged by the prophets who were conversant with, and possessors of these traits themselves. A woman would be a real beauty if other beautiful woman present voted her as such. It is pity that the beauties with whom Muhammad could be judged were not in this world he appeared. Their qualities given in their own scriptures are disappointing. But the Muslims are required to believe in them, praise them and to invoke the blessings of God for them. The follower of Muhammad is thus on the horn of a dilemma for he is not to institute a comparison of the other prophets with Muhammad as forbidden by Islam, and yet he had to do it when discussing the prophecies about him. To a scholar of sacred literature a way out appears in making the other beauties themselves, and not an outsider, as judges to decide who is most beautiful. This method is sound, free from the possibility of favouritism or partiality, and the most likely not hurt the feelings of other people.

The great prophets of the world, on Divine inspiration, foretold that the promised man would not be from among their people or their countries. He would belong to another people whose identity was left in no doubt. He would belong to the desert of Arabia, be a rider of the she-camel and descendant of Abraham. Apart from these indications, a special mission of his would be to crush the Satan's head. If it is the mission of Satan to involve people in sin or vice, then that person must drive away vice and person must drive away vice and purify people from sin. A man free from sin is called holy, according to the Bible. But if a man makes others holy, and that too in large number, then he must the holiest of the holiest. Every prophet's circle was limited. He is to be judged by his transformation of his followers. Buddha was a great reformer.

A large section of mankind believes in him even today. He himself compared himself with the promised "Maityya" thus: "My immediate followers are a few hundred. His would be several thousands".

Another man of God, after working day and night, made twelve disciples. There were another seventy second-class disciples, but retrograded in his own lifetime. Of the twelve special ones, one deserted him in a crisis; the other one, a special favourite, betrayed him. This is a clear proof of the worthlessness of those people. Anyway, Buddha gave a sign of the promised "Maityya" that his immediate disciples would be several thousand while his own were a few hundred. The ratio between a few hundred and several thousand gives an indication of the merit of the two teachers. Again, this comparison has to be on grounds if the qualities of these disciples, their virtue, piety and sacrifices (of life and money) for the service of religion. So the merit of the Great Teacher who had several thousands immediate disciples is beyond one's ken. So let us ask the other prophet themselves. If Buddha alone had talked about it, it would have been an individual prophecy. But if other prophets, not connected with the Buddhist religion, also gave this indication then it must be accepted as universal testimony. Even an atheist will have to consider that this testimony could not be due to unilateral consultation for these prophets belong to different ages, different countries and different peoples with different languages. Consider the distance of time and space between Buddha and Enoch who was in the seventh generation after Adam. Enoch said:

Behold, the lord cometh with ten thousands of his saints. There are two additional points in these words as compared with Buddha's prophecy. Firstly, the term thousands, in Buddah's prophecy, gets determined as ten thousands. Secondly the followers of the promised one were not ordinary individuals but holy (angels free from sin.) The one who made ten thousands holy disciples must himself have been the holiest of the highest order. Only reformer can tell how difficult it is to reform a nation and that too of a nation like the Arabs of pre-Islamic days who were sunk to the abyss of all vices.

To make disciples may be in two ways. Supposing it is announced that a teacher has passed the M.A. examination after hard work but one need not work but enter his teaching class only and one would then get the M.A. degree. This is an example of how salvation can be had by merely believing in Christ's Atonement. One may freely drink, fornicate and destroy the rights, life and property of other people, for one's sins are already washed off by Christ's blood. No one would be questioned about his deeds. Thus one can have the best of both the worlds. This is an easy way to increase the disciples by giving away the M.A. degree free. Against this, the Muslim has to say prayers five times a day, give the poor rate out of his hard-earned wealth, fast in the heat of summer or the cold of winter, give his life if the need arises and above all, he has to shun all evil and sins, then alone could he be called holy in Islam. The nation prefaced by Muhammad consisted of such holy persons.
Listen to the praise and estimation of these holy persons from another great prophet. Moses enjoys the highest position among the prophets of Israel. The Lord used to talk to him face to face. And what he said was his last will and testament before his death, and he called it his last blessing: And this is the blessing where—with Moses the man of God blessed the children of Israel before death. And he said, 'The Lord came from Sinai and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them.'

The Lord spoke to Moses on mount Sinai. Seir stands for the land of Uz. There the only prophet raised was Job to whom the Lord spoke. But the most shining appearance of God was from mount Paran, which is around Mecca. It was there that the personal name of the Lord was revealed, which was sought in vain by Moses and the children of Israel. This was the blessed name, the blessings of which Moses asked his people to seek.

Anyway this was a blessing foretold by Moses, the man of God, to the children of Israel. The importance of this prophecy lies in the blessing in its communication through Moses the man of God, and it being addressed to the children of Israel the favoured nation of God. And this blessing was given on the last day of Moses' life, and it was the last will and Testament of Moses to His nation. It was therefore incumbent on his people to pay heed to it and act on it. [From Muhammad in the world Scripture, pp. 1252.56, Maulana Abdul Haque Vidyarthi.]

FINALITY OF PROPHETHOOD

BY MAULANA MUHAMMED ALI

The significance of the finality of prophethood.

What is the significance of the term finality of prophethood? My first reply to this question is that the real object of sending the prophets, as stated in the Quran, was achieved with the advent of the Holy Prophet Muhammad. When that mission was fulfilled there was, in fact, no need left for the raising of prophets after him. All aspects of guidance, with explanation and necessary details, were given to the world by him. He received that perfect light from the Divine Source, the perfect light which is possible for the human being to receive, for the guidance, upliftment and purification of the whole of mankind for all time to come. As this Divine guidance has been communicated to the world, therefore the institute of prophethood has come to an end. A prophet was needed to explain some new aspect of guidance for man's spiritual progress, but, as the Quran has brought all these aspects to perfection, the need for the advent of a new prophet has also ceased. The termination of prophethood, however, does not mean that a blessing [in'nah] which was bestowed to human beings before has been intercepted. On the contrary, this favour has now been delivered to man in its perfect form. We have not been deprived of the blessing of prophethood, which is with us in its best form, but as a lamp is not needed after the sun has risen, similarly after Muhammad mankind does not stand in need of any other prophet.

The first distinctive feature of the finality of prophethood: the prophet Muhammad appeared for the whole world.

I have explained before that the real object of the prophets was only to convey guidance to men. This task was performed by them according to the needs. A time came at last when the human mind reached the stage through the teachings of the prophets when it was able to receive the final message for the attainment of its perfection. And its distinguishing feature was that it was meant for the whole of mankind. Muhammad's advent thus proved that a great revolution had taken place in the realm of prophethood. Because, by his appearance, a perfect guidance was delivered to the world following which men could attain, whosoever they might be, the highest stage of spiritual perfection. A guidance meant only to fulfill the need of a particular nation, could not feed all the branches of human nature. Different human faculties were developed among various nations, and or this purpose, various prophets were raised among men. This in itself, is a proof that their teaching was not meant for the whole of the human race, and also that their teachings had not reached their highest stage of perfection. In fact, when the all-embracing guidance was sent down, the barriers of race, colour and country were broken. Thus the Prophet was commanded to declare: "O mankind surely I am the Messenger of Allah to you all" [The Quran, 7Al-'Araf:158]

And then it was said about the Holy Prophet Muhammad: "And We have not sent thee but as a bearer of good news and as a Warner to all mankind" [The Quran, 34 Al-Saba:28]

Again: "And We have not sept thee but as a mercy to the nations" [The Quran 21al-Anbya:107]

Similarly, at another place the Holy Quran says:

"Blessed is He Who sent down the Discrimination [Al-Furqan] upon His servant that he might be a warner to the nations" [The Quran, 25Al-Furqan:1] Thus it was in this way that all the national differences were obliterated, so that it may be proved that a complete guidance had come which could help man to attain that of which he is really capable.
"The main difference of beliefs between the two sections are as follows";

**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 claim, views or definition of prophethood in 1901 with the Publication of Ek Ghalti 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 I'tiham.

7. Any one who profess faith in the Kalima-ila-illa Ilaha 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 Kafir.

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-Walayat (Saintly revelation) is continued. Hazrat Mirza Sahib’s revelation was Wahi-e-Walayat 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 discipie 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 Ahammad was a prophet as well as Promised Messiah and Mahdi in Islam.

5. The first written evidence of the change of the belief with regard to prophet hood was the poster EK GHALTI 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 recognize Mirza Ghulam Ahmad’s claim.

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-Walayat and not 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 seccion call themselves Ahmadis, but are generally known as Qadianis.