WHAT THE
EMINENT MUSLIMS
SAY ABOUT
THE AHMADIYYA MOVEMENT
AND ITS FOUNDER

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...and just think, why after all Ahmadiyya Movement is preaching the Word of God as revealed in the Holy Quran, and why after all she is trying to translate in every language and distribute (mostly free of any charge) the life of that noble and sublime teacher—Holy Prophet Mohammed (Peace & Blessings be on him)—in every nook and corner of the world? If this is an anti-Islamic Movement, then why, for the last 80 years she has spent so much of energy for the propagation of Islam? This is a very simple question but very vital one. Many Muslim have put that question to themselves, and if ever they did not join this movement, at least they differed with those Muslim Ulemas who have declared this movement anti-Islamic. In the following pages you will read just a few opinions of those eminent Muslims, who really spent a few moments and cared to study this movement. You might have listened a lot against us, and you might have got an impression that all the Ulemas were against this movement, but the following pages might tell you that the picture was not exactly that way.

Then why don't you see for yourself? Maybe, you come to a different conclusion, and you may change your opinion that you are holding at present. The opinions you will
read in the following pages are of those scholars and eminent personages who are accepted muslim men of letters. If they could come to a different conclusion from those who opposed the Ahmadiyya Movement, then why should not you be a judge and see for yourself which way the truth lies?

We know, you love the Holy Quran and you have a tremendous affection for the noble and sublime prophet Mohammad (P&B). We will just beg of you to think for a while, the way Holy Quran require all of us to examine a situation:

"And tell them, I just beg of you one thing and that is, you may please get together, and think collectively & severally! After all your companion (i.e. Prophet Mohammad) is not mad" (Holy Quran: 33:46)

Madness ends in disaster, and hypocrisy is exposed sooner or later. You will agree that eighty years are a sufficient period to judge the foregoing two probabilities.
1. Maulana Abu-ul-Kalam Azad

Ex-Minister of Education Government of India.

(On the death of the Founder of Ahmadiyya Movement)

"Inspite of his certain beliefs and claims, this exaltedness of Mirza Sahib, has made the enlightened and educated classes of muslims feel that a great man has departed from them. With him that glorious defence of Islam which was centred around his personality has come to an end. His special privilege of being an ever triumphant commander against the anti Islamic forces, compels us to express this feeling openly, so that that great movement which kept our enemies on their knees for a pretty long time should keep going in future as well. Mirza Sahib’s writings against the Christians and Aryasmajists have been accepted at all hands and in this context he needs no introduction whatsoever. To-day when that personality has finished the work, we accept the greatness of his literature from the very depths of our heart.

We cannot forget that gloomy hour when Islam was encircled by the onslaughts of its opponents and the muslims, who although having been ordained by God Almighty to defend this mighty creed in this world, were lying trampled over due to their ill deeds, and were unable to do any service to Islam. On the one hand the entire Christian
world was trying utmost to put out the candle of Islam, believing that to be an unholy prick in her eyes; and all the forces of wealth and intellect were pool together to support this great attack, on the other hand the defence was so feeble that the defenders did not have even the arrows, so to say, to repulse the volleys of cannon. There was no existence of defence and counter offence on this front.

He (Mirza Sahib) changed the entire scene and the vanquished emerged Victorious. The coming generations would always be grateful to Mirza sahib for this tremendous service, that he enlisted himself in the forefront of that intellectual Holy war and aquitted himself wonderfully well. He has left behind such a monumental literature, that that would be ever useful till the muslims were on this earth and had a sense to defend their holy faith. He had a special knack to break the venomous sting of Arya Samaj. Upto his last breath, Mirza Sahib did his utmost to unmask the face of Arya Samaj which had been so falsely gilted by that Hindu reformer (Dayanand) of Nineteenth Century. His writings about Arya Samaj are of such a great value, that we can safely assert, that to whatever limit our new line of defence may extend, it would be simply impossible to overlook those writings in this context” —

Vide Paigam Sulah,
Dated 1st June 60.
2. Allama Niaz Fathipuri

Editor the monthly Nigar, Lucknow.
October, 1960.

A LETTER

Saharanpur (U.P.)

Since recently you are expressing yourself quite partial towards Ahmadiyya Movement. After reading that, one feels that you are impressed by them (i.e. the members of the movement - Tr), but perhaps, you are not aware about their attitude towards non-ahmadiyya muslims. They are so bigotted that they even do not accept the matrimonial relations with other muslims as lawful, and do not offer their prayers after them (i.e. behind a nonahmadiyya Imam). Except their own selves they regard everybody else as Kafir.

So far as Mirza Ghulam Ahmad’s claim to Mahdiaship or Messiahship or prophethood is concerned I would rather advise you to read Ilyas Barni’s book “The Qadiani Menace”. After going through its pages you would yourself find out that how absurd and nonsense those claims had been.

(Sd) Syed Naseer Hussain.
REPLY.

No doubt I am much impressed by the Ahmadiyya movement and the only reason for that is that of all the present day Muslim organisations, Ahmadiyyas are the only community who have grasped the true significance of Islam. But the difficulty is, that not only you, everybody else has also restricted Islam within the boundaries of certain dogmas. They have never tried to detach themselves from that restrictive understanding to find out that the ascendancy of early Muslims was not due to certain dogmas but was due to magnificent character and right type of action.

To pronounce that Allah is one and that His messenger is truthful, turns to be something useless, unless our social and collective life is directly influenced by those notions. Similarly, just the performance of certain rituals at defined timing becomes meaningless if our collectivity is not inspired by those rituals. Both the history and the reason decide the same way.

Now just ponder over it and (see for yourself) which of the other Muslim groups save Ahmadiyya accepts the practical aspect of life as Islam, and does not regard just certain dogmas as the foundation of religion.

Ever since my conscious life began, I have seen Muslims running at one another's
throat. They have split into Sunnis, Shias-Ahl-e-Quran, Ahl-e-Hadith, Deobandis, Non, Deobandis, Wahabis, Bidaati and God knows how many more divisions, each one calling every other as Kafir. There was not one person who was considered a Muslim by all. This was the state of things — the house of Islam divided against itself, while the Aryas and Christians attacking Islam and its personages on other — this was the state of things when Mirza Ghulam Ahmad Sahib appeared on the scene. Rising above all sectional differences he presented the true picture of Islam which the people had either forgotten or misunderstood.

Nor was here the conflict about the Caliphate of Ali or Abu Bakr, no fight over raising of the hands in prayers or pronouncing Amin loudly behind the Imam, neither dispute between the relative positions of Quran and the Hadith. With Mirza Shahib there was but one goal — that Islam was the name of walking in the Prophet’s footsteps, of the kind of practical life, self negation, sacrifice, of living in affection, friendliness, brotherhood, fellow feeling, of the dynamism, vigorated activity which were the sublime reflections of Prophet’s personality, the foundation, on which rested the whole structure of Islam.

Mirza Ghulam Ahmad defended Islam against such odd circumstances when even the most learned scholars of Islam did not dare to come forward to face its enemies. He shook the Muslims out of their deep slumber, awakened
them, and shouted to them, until he made them move on and they did move on with such force that to-day there is no part of the world which does not carry the imprint of their footsteps and where they are not seen presenting the true teachings of Islam.

It is quite possible that you may not feel impressed by all that, but so far as I am concerned I cannot help saying and feeling that he was undoubtedly a very great man, who in that critical hour rushed forward for the defence of Islam staking his all in the struggle, reviving thereby the traditions of early Islam which the world had altogether forgotten.

About the question as to what did he claim for himself, I would say, that was not worth consideration. Simply because the real question is not as to what did he claim to be, but what did he accomplish. This alone is such a great thing, that based on these achievement, (leaving aside the traditions and terminologies), Mirza had the right to claim Mehdiahood, as he was on the right path, imitation of Christ as he was the healer of spiritual diseases, shadow Prophet, as he walked in the footsteps of Prophet Mohammad.

So far as the question of matrimonial relationship with the non-ahmadiyyas is concerned, or that the ahmadiyyas do not offer their prayers with the rest of the moslems, why should anybody object to this behaviour. Will you ever accept to marry in
a family whose members are against you, or will you submit in obedience to those, who by their behaviour have proved that they are not fit for leadership.

Ahmadiyya community has got a definite approach towards life, which is scrupulously followed by their men, women, and children. Now if they will have matrimonial relationship with the non-ahmadiyyas, their collectivity will definitely be adversely affected by it, and that unity of thought and action which is a speciality of this organisation would fade away altogether. You call it bigotry, and I name it as wisdom and strength.

You have also mentioned Barni’s book. I would not say much about it, except that so far as the life and teachings of the founder of Ahmadiyya Movement were concerned, that book was a purposive deception and positive corruption of truth. I am always pained to see, that the opponents of Ahmadiyya Movement, attribute such things to Mirza Ghulam Ahmad which he had never said. In particular about the question of the finality of prophethood, the general impression is that Mirza Sahib never accepted Prophet Mohammad as Khatim-ul-Nabien. While the truth is that he was staunch believer that the prophethood with law has been finalised with Prophet Mohammad. The law of Islam was the last revealed Sharia of God Almighty.

NIAZ

(Monthly Nigar Lucknow.)
(October 1960 PP: 44-45)
3. Maulana Sirajuddin’s view about

AHMADIYYA MOVEMENT.

Maulana Zafar Ali Khan who died only a few years back was one of the leading Muslim leaders of the Sub-continent and a staunch opponent of the Ahmadiyya Movement. Unfortunately he had not seen the Founder of Ahmadiyya Community and most probably his hostility towards him was engineered by the special circumstances prevailing during the period Zafar Ali Khan appeared on the scene. His father Sirajud Din was the contemporary of Mirza Ghulam Ahmad and decidedly in a much better position to assess the personality of that great saint. He on the death of Mirza Ghulam Ahmad wrote the following:-

"Mirza Sahib was a Muharrer (clerk) in Sialkot about the year 1860-61. He was 22-23 years of age then. On the basis of personal knowledge we can say that even in youth he was extremely noble and pious. Every minute of his spare time was spent in theological study. He mixed very little with people of common sort. In 1877 we had the privilege of being his guest one night in Qadian. Even in those days he was so lost in his prayers and supplications to God that he did not talk much even with the guests. We have said repeatedly and we say it again here that his claims might have been the result of his
intellectual pre-occupations, but he was above all fabrication and assumption of false airs. His claims to be the Promised Messiah and Krishna Avatar appear to us to be on the same line as the claims of Mansur, the mystic saint, to be "I am the Truth". Such consummate learned theologians as Maulvi Nuruddin and Muhammad Ahsan and such men of modern education as Khwaja Kamaluddin and Jamaluddin and Maulvi Muhammad Ali happen to be among his devout disciples. Although we are not privileged to be personally convinced of the truth of claims and revelations of Mirza Sahib, we yet consider him to be a staunch Muslim."

(The Zamindar; Lahore. 1908)
4. Maulana Zafar Ali Khan on

AHMADIYYA MOVEMENT

We have pointed out in a preceding page that Maulana Zafar Ali Khan was a very staunch opponent of Ahmadiyya Movement, although many of his relatives had joined the organisation. On occasions however expressed his opinion about the movement’s service towards Islam, and one such quotation is reproduced hereunder:-

"The Moslems of Ahmadiyya Movement have done a unique service to Islam. The sacrifice, consistency, honesty of purpose, and reliance on Allah shown by them is of such a magnitude that although it may not be solitary example in the present day India, still it is something worth admiration and praise. Whereas our pirs and mystic guides have become static personalities, this dynamic organisation has performed a tremendous service of Islamic faith."

(The Zamindar Lahore)
24th June, 1923
In thirties, due to certain well-known circumstances, Allama Iqbal turned hostile to Ahmadiyya Movement of Qadian School of thought, but till 1914 C.E. when the organisation was intact and working according to original teachings of its founder, Iqbal was much impressed by it. Even during his famous controversy with Pandit Jawahar Lal Nehru over the Ahmadiyya Movement he expressed to late Maulana Mohammed Ali of Lahore that his objections were against the teachings expressed and interpreted by the present day head of Qadian Movement and not Mirza Ghulam Ahmad himself. He was so much impressed by Ahmadiyyas that he sent his eldest son Aftab Iqbal to Qadian for education. Till death he had very close relations with the present Head of Lahore Ahmadiyya Movement Maulana Saddarud Din. He regarded the Ahmadiyyas of Lahore sectin as zealous moslems, and we would refer in this context to one of his letters dated 7th April 1932 addressed to Ch. Mohammed Ahsan.

The opinion reproduced below, was expressed during a lecture delivered by Allama at Strachy Hall Muslim University Aligarh. Evidently its importance could not be minimised. The original lecture was in English, but copy before us is an urdu translation by late Maulana Zafar Ali Khan, as the original
English could not be readily available. We have retranslated it, and the difference of words with the original text is very much regretted, but we assure that the effort has been made to keep the translation nearer to urdu text to the maximum possible extent so that the essence of the passage may remain intact:

"If our objective is, that the continuity of our national entity should not break, then we should construct a national character composed of such elements which in no circumstances should deviate from our distinctiveness. By following the principal of "accept what is pure and reject what is pollute" while admitting only pure elements from other structures we must carefully keep our body clean from any pollution (from such material) which is not in conformity with our accepted traditions and codes of behaviour. Studying deeply the social evolution of muslims in India, this reality manifests itself, that this nation is the meeting point of various moral experiences converging at it from different lines. In Panjab that pure Islamic character has manifested itself in the form of that organisation which is known as the Qadiani Sect".

6. Syed Rashid Ud Din
(Sahibul Alam)

A SAINT OF SIND

In 1886-95 C.E. the opposition to Ahmadiyya Movement was at its zenith. One Meman muslim from Bombay—Seth Ismael Adam by name got perturbed about the whole situation and set on to find out the truth. He was in the religious allegiance to a mystic Order in Sind (then British India—Now Pakistan) being lead by a muslim Saint Syed Rashid ud Din. He wrote a letter in persian to this Saint saying:—

"We are worldly minded people and do not possess the spiritual eyes, while you are the leader and guide of hundred and thousands of human beings. You possess a deep insight. So please reply us on oath whether Mirza Ghulam Ahmad Sahib Qadiani who lays claim to Mehdia-ship and Massiahship is true in his such claims or an imposter. If you would not reply and he was true in his claim and we were thus left from his guidance, then you yourself would be responsible to God Almighty for that. And if he was an imposter and we by ignorance accepted him then the chastisement for our going astray would be upon your head."

To this querry the Saint replied:—

First testimony:—

This is the practice in our mystic order that between the prayers of sunset and night we enter
upon Zikr Allah (i.e. the mystic enchanting of the name of God in a defined way) in a circle of our followers. On one such occasion we saw Holy Prophet Mohammad (Peace & Blessing upon him) and we put the question that, O Master, who was Mirza Ghulam Ahmad? The Prophet replied:

i.e. Mirza Ghulam Ahmad is sent by us.

Second Testimony:—

This is a custom in our family that after night prayer we do not talk to anybody, and straight away go to sleep. This is the practice of the Apostle. One night we saw the Prophet (P & B) in the dream and we enquired that "O respectable Teacher, the ulemas have declared him (i.e. Mirza Sahib) Kafir and have turned down his claims. "The prophet replied:—

i.e. Mirza Ghulam Ahmad is deep in love with us.

Third Testimony:—

Our mystic order and our family observe Tahajjad i.e. late night prayers, and therefore we get up at 3 a.m. every night. After saying our prayers we lie down on one side, and offer our morning prayers by the same ablution. This is also the practice of our Apostle. One day while we were lying after the late night prayer, we were taken to trance, and the Prophet (P & B) appeared. At that moment we were as if between awakening and sleepening, and we held the forecloth of the
prophet and humbly questioned that “Sublime Master, what to speak of Indians even the Arab Ulema have now declared Mirza Ghulam Ahmad as Kafir.” The prophet with a commanding voice replied:

i.e. Mirza Ghulam Ahmad is righteous, is righteous, is righteous.

This is our true evidence, and now we are absolved of the oath you had given us. To accept or not to accept is now all upon you.

RASHID UD DIN
(Sahibul Alam)
7. Khawja Ghulam Farid

SAINT OF CHACHARAN (Pakistan)

Hazrat Khawja Ghulam Farid was a Muslim saint who had thousands of Muslims owing allegiance to his mystic order in Bahawalpur State, Multan, and Dera Ghazi Khan in West Pakistan. The Nawab of Bahawalpur was one of his followers.

In 1897 the founder of Ahmadiyya Movement sent out a circular to all the leading ulema and the guides of mystic orders requesting of them either to desist from calling him a Kafir or invoke the curse of God on him in the manner as laid down in the Holy Quran. The circular was sent to Hazrat Khawja Ghulam Farid as well, to which Khawja Sahib responded in Arabic as follows:

"From the humble servant of God Almighty, Ghulam Farid, the mystic guide: To Mirza Ghulam Ahmad Sahib of Qadian.

In the name of Allah the merciful the beneficent. All praises are to Him who is the Sustainer and blessings of Allah on that Apostle who is the deliverer on the Day of Judgement; and blessings on his house kins and companions.

Peace be upon you, and on all those who are the seekers after truth."
Let it be known to you that your circular reached me in which you have asked for a reply to the invoking of the curse of Almighty God. Although I am a very busy person, I have read a part of the writing which was a forceful address with an awakening thunder.

O, you who are dearer to me than any other dear one, let you be informed, that I have held you in respect since long so that I may be rewarded by God for that (attitude). Ever I uttered any word relating to you but that was full of praise, respect and reverence. And now I inform you that I undoubtedly testify your goodness and I believe that you are one of the righteous men of God, and your efforts have been accepted by our Lord for which you would be rewarded. The King of kings is ever benign on you. Please pray to Allah for my righteous ending and I do pray to Almighty for your success. I would have written more had I not been afraid of its prolongation.

Peace be upon him who treads the path of truth

(Seal) G. F.
8. MIRZA HAIRAT OF DELHI

(Curzon - Gazette Delhi 1908)

(It should be remembered that the Editor of this paper, Mirza Hairath wase life-long enemy of Hazrath Mirza Ghulam Ahmad).

“Although the deceased was a Punjabi but he wielded such a powerful pen that he has no rival as a writer today, not only in the whole of Punjab but in the whole of India. His brain always had a huge number of words, emotion inspiring and powerful, ready for use. When he sat to write he had such a spontaneous flow of apt and choice words, as it is difficult to describe. Those who do not know Maulvi Nuruddin, think in their ignorance, that he has given much help to Mirza Sahib in the writing of these books, but we say on the strength of personal knowledge that in comparison to Mirza Sahib, Hakim Nuruddin may be said to be unable to write even a few lines. Although in the literature produced by the deceased one can notice a slight tinge of Punjabism here and there yet his forceful literature is unique in its exalted character. In fact, one is carried away by the force of emotion that his passages arouse at times. Although he had no systematic schooling in Arabic literature and grammar, yet he had gifted intelligence and originality
of character that he could write in that language in quite an easy manner. He counts among his disciples not only common and illiterate people but also men of learning B.A's and M.A's and learned Maulvies. It is no matter of small pride for a religious leader in these days, that he should have as his disciples, scholars, people of old learning as well as of the new. The man, passing through the ordeals of prophecies of death, of opposition and of criticism and boldly cutting his own path in every stage of his advancement reached the highest peak of progress. Every claim of his had an unhesitating acceptance from his disciples. And from this ready response of his followers one can measure the amount of success that fell to his lot". 
9. SYED MUMTAZ ALI OF

THE TAHZIB - UN - NISWAN LAHORE

"The late Mirza Sahib was a very holy and God-realised person and had such a strength in his piety that the hardest hearts had to bow before it. He was a well-informed scholar, a resolute reformer and a model of pure life. We never accepted him as being the Messiah of the traditions but it cannot be denied that his guidance and leadership actually did the function of Messiahship."

"The Jews had added Talmud, Midrash and Misna to their scripture the Torah. Hence God sent a Messiah to reform these people. Perhaps in keeping with this practice of God the late Mirza Ghulam Ahmad adopted the role of Messiah to break the jewishness of the present-day Muslims".

Tahzib-un-Niswan 1908.
10. AL-WAKIL AMRITSAR

The famous journal Al-Wakil of Amrutsar, published under the Editorship of Maulana Abdulla-Al-Imadi wrote the following on the death of Hazrath Mirza Ghulam Ahmad in May 1908.

"That man, that very great man, whose pen was a magic, whose tongue an enchantment, who was an embodiment of intellectual wonders, whose sight was a challenge and whose voice Resurrection, in whose finger-tips were the strings of revolution and whose two fists seemed to be clutching two electric battaries, the man who proved for thirty long years an earthquake and tempest for the world of religion, who as the shriek of the judgement day, had been awakening the sleepers of the sleep of existence, that man left the world empty handed. This bitter death, this poison cup of death which hid the existence of the deceased in the earth, will give the taste of disappointment to thousands and millions of people, and the hopes and expectations that have been thus slaughtered today by the decree of Providence along with a living soul will yet keep alive their own memory in the minds of people for ages to come".

"Such people whose advent presages revolution in the world of religion and
thought are not frequent in their appearance. These proud heroes of history are very rare on the scence of this world. But whenever they appear they leave behind a world revolutionised. This death of Mirza Sahib, this eternal separation of his from us, notwithstanding our serious difference with him on some of his claims and ideas, has all the same made us, Muslims, particularly the educated among us, feel that one of our great figures had taken leave of us.

"Mirza Sahib appeared in that front rank of those lovers who took upon themselves on behalf of Islam that sacrifice of dedicating their whole life from the cradle through youth and old age, right up to the grave at the alter of one single purpose."

"In short, this service of Mirza Sahib will keep future generation of Islam under a heavy debt of gratitude, the service, that by his stand on the front lines of those who carried on their crusade of pen on behalf of Islam and in defence of it, has left such a legacy of literature behind as will last as long as living blood courses in the viens (and arteries) of the Muslims and the spirit of the defence of Islam continues to be their national characteristic."

"Shrewd common sense, pratice and experience, and a regular habit of discussion and reasoning had given a special trait to Mirza Sahib. Over and above the knowledge
of his own religion and his study of other religions was vast and extensive and he could make use of his knowledge most aptly. He had such a knack in the work of propagation and instruction that irrespective of the ability, vocation or the community of the opponent, Mirza Sahib’s prompt replies would for once send the opponent into deep thinking. India is a sort of a Museum of religions at present. There are as many different religions, which exhibit signs of life only by extolling the mutual differences. Similar state of affairs is perhaps unknown in any other part of the world. Mirza Sahib claimed to be an authority and arbitrator for all these. And there is no denying that he had an extraordinary ability in placing Islam above every other religion. His gifted powers, his love of study and extensive experience was responsible for this result. There is no hope that in any future time in the sphere of religions, India will produce a great man of such a calibre, a man who would concentrate all his energies in the study of religions’.

“Though Mirza Sahib did not receive a regular course of lessons in theology and modern knowledge yet his own life and the study of his life, speak of a special nature which does not fall the lot of every one. His study and untarnished intuition enabled him to have a good deal of mastery over religious literature. In 1877 when he was 35 or 36 years of age we find him brimming with
religious enthusiasm. *He lives the life of a true and pious Muslim. He is not moved by worldly attractions.* He is not moved by solitude in company and company in solitude. We find him restless and it seems as if he is searching for a lost thing of which he finds little clue in the mortal world. *Islam has gone deep into him*.  

Sometimes he reasons with the Arya Samajists, at another he writes voluminous books in support of and on the truths of Islam. In 1884 the discussions that he had at Hoshiarpur were too interesting to be forgotten even now. The matchless treatises that he wrote in support of Islam and against other religions have afforded a reading which had left an indelible impression. His book *Barahin-i-Ahmadiyya* cowed down non-Muslims and encouraged the Muslims and presented to the world a true picture of the religion *VOID OF ALL INDECENCIES*, dust and dirt, with which the ignorant had covered its face due to their own insufficient knowledge and prejudices. In short, this book raised a big cry and the echo which we still hear. Some elders may now try to discredit this great work “*Barahin-i-Ahmadiyya*” simply for the reason that in it Mirza Sahib had made some prophecies regarding himself and had forestalled a good deal of material for his claims but the right time for giving a decision about it was when it was first published in 1880. At that time Muslims unanimously
gave a verdict in favour of Mirza Sahib. As regards character Mirza Sahib does not have even the smallest black spot. He lived a pure life of piety. In short, the first fifty years of Mirza Sahib’s life, his character, habits, fine manners and also services to support religion, earned for him among the Muslims of India a lofty, distinguished and covetable position”.
II. CH AFZAL HAQUE

(Ex. President of Ahrar Movement)

Those who are conversant with the happenings in Pakistan for the last decade would testify that Ahrar Movement has played a very vital role in opposing the Ahmadiyya Movement and acted as a spear head in 1953 anti-ahmadiyya riots of west Pakistan. The enemity of Ahrar for the Ahmadiyyas need no introduction.

Ch Afzal Haque was one of the ardent leaders of Ahrar Movement. It is interesting to note that in one of his books commenting on the Muslim plight in the Nineteenth Century, he wrote:

"Before the coming into existence of the Arya Samaj, Islam was a lifeless body, absolutely devoid of missionary spirit. Swami Dayanada’s misgivings about Islam stirred muslim temporarilily but as usual they fell into deep slumber. No JAMMAT for propagation work of Islam in any moslem sect came forward except one person deeply moved with the negligence of Muslims rose to the occasion and gathered round himself a small party and stood up for the propagation of Islam. Although Mirza Ghulam Ahmad’s career had not been free from sectarianism still he fostered such a missionary spirit in his party which is not only an example to different sects in Islam but to all the parties of the world”.

(Apostacy and the Political Acrobates PP 46.)
[We may however add a note on the charge of sectarianism. The Ahmadiyya Movement is not a new sect, but a movement dedicated to the propagation of Islam. Unlike other muslim sects, this Movement does not declare other muslims as apostates or Kafirs, but accepts them as the reciters of Kalama, and hence muslim. It also does not close its ranks only to a few particular types but allows anybody from, among the muslim community to join its fold and help in the dissimination of Islam.—Ed.]
12. **Shams-al-Ulema**

Maulana Syed Mir Hasan

[Maulana Syed Mir Hassan is better known as the one teacher of the late Allama Dr. Sir Muhammad Iqbal in his school days who laid the foundations of his personality, which in the fulness of time, blossomed into the great moslem thinker that he became. Iqbal himself acknowledge his great debt to this Teacher of his. In fact, he looked upon him as his spiritual father. Some idea of the high esteem Iqbal held him may be had from what he wrote about him to the provincial Governor Sir Edward Maclagan to whom Iqbal suggested Syed Sahib’s name as a fit personality to be decorated with the title of Shams-al-Ulema. The Governor, as personal friend of Iqbal, told the poet that it was customary in case of incumbents for this decoration that they should have produced some scholarly book, and asked Iqbal if he could produce any such book of Syed Mir Hasan. “Yes!” replied Iqbal, “here I am, the book in flesh and blood, which he has produced”.

Two more facts are worth mentioning about Syed Mir Hasan, if the weight of his witness about Hazrat Mirza Sahib is to be fully appreciated. He was a man of deep piety, and served as professor of Arabic in the Church of Scotland’s College in Sialkot, the birth place of Iqbal, called Murray College. The College authorities, all belonging to the Christian Mission, held him in such high esteem for his integrity and true God-fearingness that they retained his services up to a good age, and when too infirm to attend, they presented his full salary to him every month at his house, as pension.
The other fact is that during Hazrat Mirza Sahib’s stay at Sialkot as an official in a local court, Syed Mir Hasan was one of his close associates, and, as such, he had the occasion to watch at very close quarter the kind of life the Mirza Sahib led while yet a young man.

The following account was recorded by Maulana Syed Mir Hasan, after Mirza Sahib’s death, and was widely published. — Ed.]

In the year 1864 Hadzrat Mirza Ghulam Ahmad went and settled in Sialkot. Since he liked solitude, was a man of pious temperament and eschewed everything frivolous, he did not like to mingle with all sorts of people, which is often a waste of time. His one close associate was a Hindu Advocate, Lala Bhim Sen whose maternal grandfather, Mithan Lal was Extra Assistant Commissioner in Batala. Since they knew each other earlier at Batala, the old intimacy continued at Sialkot as well. Thus the closest associate that Mirza Sahib had was this Hindu gentleman. Moreover since Bhim Sen was a goodnatured person, well conversant with the Persian language and a man of high-intelligence, this was an additional reason why Mirza Sahib had a great liking for him for his literary bent of mind.

Knowledge in Arabic

The court circles were not aware of scholarly ability of Mirza Sahib. It so happened that in the beginning of summer season an Arab youth, Muhammad Saleh by name, visited Sialkot. He was suspected of being a spy and
was brought for interrogation to the Deputy Commissioner's Office. Since Mirza Sahib knew Arabic well and could talk in that language he was called upon to act as an interpreter. He was required to explain to the Arab the questions put by the Deputy Commissioner and let the latter know what he said in reply. Mirza Sahib did this job so well that everybody was struck by his ability.

Discussion with Christian missionary

Mirza Sahib frequently entered into religious discussions with a Christian Missionary, Mr. Butler, M.A., who was a great scholar. Once the Missionary said that the secret in Jesus's virgin birth was to keep him immune from the taint of sin, through a male father with sin inherited from Adam. Mirza Sahib promptly replied that Mary herself was a descendant of Adam, and such inheritor of the sin through Adam’s Fall. Moreover it was Eve, a woman who was instrumental in tempting Adam to eat of the forbidden fruit, and commit sin. If the idea was to give Jesus immunity from inherited sin, Mirza Sahib contended, he should have been born even without a mother. The Missionary had nothing more to say.

Mr. Butler held Mirza Sahib in very high esteem, and showed great respect to him. He even felt much attachment for him. When he was about to go back to his home country, he came to the court to say good-bye to Mirza
Sahib. The Deputy Commissioner, seeing Mr. Butler in his court, asked the purpose of his visit. He told him that since he was going back to his country he had come to see Mirza Sahib for the last time. Then he went straight to where Mirza Sahib was seated on the floor, and sat there on the the floor with him for some time, before saying goodbye to him.

In those days the University of the Punjab was newly founded and they needed the services of an Arabic teacher. I asked him to apply for the post. Since his knowledge of Arabic was perfect, I assured him he was sure to be appointed. He replied he did not want to be a teacher, because most of the students, after entering life, abuse the knowledge acquired and do many wicked things. He said he shuddered at the warning of the Quranic verse:

"Gather together those who did wrong and their associates". (37:22)

This reply shows how deeply pioushearted Mirza Sahib was.

Friendly Gossips

Once there was an argument about proper dress. Some were in favour of very loose openings of legs, some were for narrow ones. Mirza Sahib preferred the narrow openings. They were more in keeping with the spirit of
Purdah ensuring the covering of private parts even from the earth, he said. Everybody appreciated it.

At last Mirza Sahib, getting disgusted with the climate of a court life, resigned and left Sialkot in 1868. Later on, once again he came in 1877 and stayed with his old friend, Lala Bhim Sen and on an invitation paid a visit to Hakim Mir Hisam-ud-Din’s house.

During those days Sir Syed Ahmad Khan had started writing a commentary of the Holy Quran. Three Rukus (Sections) had already been done, and I had received all the three. When accompanied by Sheikh Allah Dad I called on Mirza Sahib at Lala Bhim Sen’s house, in the course of conversation, mention was made of Sir Syed and his commentary. I informed Mirza Sahib that I had received the three sections so far done. They contained a discussion on prayer and the process of revelation as well. Mirza Sahib asked me to bring those the following day. When the following day I read out to him Sir Syed’s views on these points, he did not like them.

Deep Religiosity

During his former stay, Mirza Sahib used to reside at Mohallah Kashmirian, which was close by my residence. His pet occupation after office hours was to recite the Quran sitting, standing and pacing up and down with
such devotional tears that the like of it has not been seen.

As was the vogue of those days, people who had something pending in the court went to the homes of officials to seek their favours. Mirza Sahib's house was also haunted by such favour-seekers. Mirza Sahib sent for the elder brother of his landlord Fazal Din by name, and asked him to stop these people coming to his house. There was no use wasting their and his time. Everything rested in the hands of the Deputy Commissioner. Whatever concerned himself he did it there and then in the court. Fazal Din would thus send away such visitors, explaining things to them. Maulvi Abdul Karim, who subsequently became a close associate of Mirza Sahib was also born in this locality and grew up to manhood there.

Thereafter, Mirza Sahib changed his residence to a room confronting the Jamia Mosque, and stayed with a certain gentleman Mr. Mansab Ali who was a petition writer by profession. Nearby was the shop of an old man, Fazal Din, who stayed for the night also at his shop. At his shop met many of his friends at night. They were all a good company. Mirza Sahib also visited the shop off and on. One Mr. Nasrullah, a Christian by faith and Head-master of the Mission School was also an occasional visitor. He and Mirza Sahib often engaged in religious discussions. Mirza Sahib's talk on such occasions was of much good to the group.
Discussion on Discipleship

Another man whom Mirza Sahib visited was one Maulvi Mahbub Alam, a most pious and godly man. Mirza Sahib would also persuade his friend Lala Bhim Sen to avail of the company of Maulvi Sahib. So Lala Bhim Sen would also occasionally pay a visit to him. *Whenever it was suggested that one should adopt the discipleship of some Pir, a personal endeavour to seek God, he would recite the Quranic verse:*

> Those who strive hard for Us, surely We lead him to Our path.” (29:69)

Maulvi Mahbub Alam would feel a bit annoyed at this, and would say no one could find the path of God without formally entering into the discipleship of a pir.

Physical smartness

*That in the matter of religious knowledge, Mirza Sahib excelled all others is well known. But even in physical fitness, he had given ample proof of his superiority over others. This is how it happened. One day, when the court was over and the employees were on their way back to their homes, there arose a talk as to who could run fast. Everybody claimed he was the fastest. One Balla Singh said he had been beating everybody in a racing contest. Mirza Sahib demanded of*
him to prove it by having a race with him. Sheikh Allah Dad was appointed the Judge. It was decided that the two should run up to the bridge which divided the Kutchery Road from the city. One man was sent ahead to the bridge to watch who reaches first. Mirza Sahib and Balla Singh started simultaneously. When the other end was reached, Mirza Sahib was ahead of Balla Singh at the bridge!
BEFORE

You Lay Aside This Phamplet

Excuse us for taking a few more moments of your precious time. In law suit the accused has a right to rebut a charge leveled against him by the prosecution, and all over the world it is an accepted principle. It is all the more important in case of a very human issue which directly deals with the matter of Faith, that a right of hearing be accorded to those who are accused of corrupting the Islamic thought.

Every member of Ahmadiyya Movement on his initiation has to pledge allegiance to the Movement on the following conditions. We just ask you to pin point which one of the following conditions are against Islam. Nowhere we are asked to accept the Promised Messiah as a new prophet in contradistinction to the finality of prophethood in our sublime teacher Mohammad (Peace & Blessings be upon him). We quote the words of Promised Messiah:-

"At this point I want to draw the attention of the public in general and of my moslem brethren in particular that I have been ordained that those who were seeking after truth and wanted to be guided to the right faith, right purity, and right love for their Creator, they should enter into a pledge with me to renounce the life of degradation, hypocrisy and idleness.
Hence all those who feel that they have that much of strength, it is incumbent upon them to approach me, as I would heal them in their agony and would try to remove their burdens, and God Almighty would bless them in response to my prayers, provided that they resolve to follow the (laid down) divine conditions in letter and spirit. This was a divine command which I have conveyed to-day, and He revealed unto me: When thou hast determined, put thy trust in Allah. Make the ark under our eyes and according to our revelations. Those who swear allegiance to thee do but swear allegiance to Allah. The hand of Allah is above their hands.

Peace be upon those who seek after truth.

(Mirza) Ghulam Ahmad.
1st December 1888 C.E.

THE PLEDGE

(for initiation into the Ahmadiyya Movement)

"The one who enters into this pledge should firmly make up his mind:-

1. That upto the day of his death he will abstain from setting up equals to God.

2. That he will keep away from falsehood, adultery, lascivious looks, cruelty, dishonesty, disruption, rebellion, and any
other form of evil, and will not allow himself to be carried away by his passions, however strong they may be.

3. That he will pray five times prayer a day without fail in accordance with the commands of Allah and His Messenger, and will try to offer his Tahajjud prayers, will invoke the blessings of God on His Messenger (i.e. Darud on Prophet Mohammad), ask pardon for his sins and invoke His assistance, and that by remembering the blessings of God he will always glorify Him.

4. That he will in no way harm God’s creatures in general and Moslems in particular under the sway of his passions: neither with his hands, nor with his tongue, nor by any other means.

5. That in every phase of life, be it sorrow or pleasure, poverty or prosperity, felicity or adversity, he will remain faithful to God and accept His decree in every form. He will be willing to accept any humiliation or torture in His path and will never turn away from Him but rather would advance further on the path whatever odds confront him.

6. That he will not follow the (man-made vulgar) customs and will abstain from earthly cravings and evil inclinations. That he will completely submit to the authority of the Holy Quran and will be
guided in day to day life by the Commandments of Allah and His Messenger (i.e. Prophet Mohammad P&B).

7. That he will fully give up pride and haughtiness, and will pass his days humbly, cheerfully, with courtesy and meekness.

8. That he would consider the Faith, its dignity and the well being of Islam dearer than his own life, honour, children or anyother dear one.

9. That he will serve God’s creation for His sake and utilize the God-given abilities for the welfare of humanity to the utmost possible extent.

10. That he will foster a brotherly bond with me for Allah’s sake to obey me in everything good, and keep it up till death. This bond of brotherhood will be of such a high magnitude, that no earthly relationship of blood or otherwise can equal it.”

So

This is the whole story. Our beliefs are what we are pledged to, and we do not hide anything. If anything else is attributed to us which is not mentioned in the conditions of the Pledge which have been reproduced above without any reservation, that would be baseless charge for which he who attributed that falsehood would be answerable.