INTRODUCTORY NOTE
By:
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Reformist and revivalist movements in all religions have met with bitter opposition, even persecution at the hands of so-called orthodoxy which sees in them a challenge to their vested interests. The Ahmadiyya Movement is going through the same ordeal, but like all such movements, is gaining ground, persecution only serving as a fillip to the zeal and enthusiasm of its adherents in the cause of Islam.

Mental Revolution

Today, there is not only a whole network of Islamic missionary centres in Europe, America, Africa and Asia maintained by this Movement, the concepts of Islam it was founded to uphold have sunk into the minds of the entire Muslim intelligentsia, and the presentation of Islam by an educated, enlightened Muslim is but an echo of those concepts.

The old school of Ulema who still think in terms of force and compulsion in the matter of religion, of the superiority of man over woman, of slavery, concubinage, andstoning apostates from Islam to death are fighting a losing battle. The enlightened sections in all Muslim countries would not touch these medieval ideas with a pair of tongs, and the true Islamic values of freedom of
thought, conscience and expression, first underlined in these times, by the Ahmadiyya Movement are day by day coming into vogue among Muslim scholars and thinkers.

Door of Ijtihad Opened

Ijtihad, another vital element of the Islamic system, about which one hears much talk these days, was also first of all revived by the Ahmadiyya Movement, which, among many other things, challenged the widely-held belief as to the physical ascension of Jesus and his reappearance in the flesh in the latter days for the redemption of a fallen humanity. The curtain was, for the first time in the history of Islam, lifted from the prophecy in the Hadith as to the second advent of Jesus, and it was established beyond refutation on the authority of dozens of Quranic verses that, like all other prophets of God, Jesus also drank of the cup of death, and his second advent means no more than the appearance of some one in his spirit. Today no educated Muslim takes seriously those old beliefs about Jesus rising up bodily into the fourth heaven, his being alive all these centuries and his descent on a minaret in the mosque at Damascus.

Spiritual Experience a Reality

Another radical reform introduced by the Ahmadiyya Movement was the continuity of revelation inspire of the discontinuity of prophethood. The prophetic line came to a close with the Prophet Muhammad (on whom be peace), the Quranic revelation being the last Divine dispensation for the guidance of mankind. But this in no way debarred a pure soul from direct access to God, and being blessed with the spiritual experience known as Wahy (revelation) and Ilham (inspiration). It would have been a tragedy,
said the Founder of the Ahmadiyya Movement, should the advent of great beneficent dispensation like Islam whose bearer was described as Rahmatul-lil-Alamin (Mercy unto all the nations) have closed on mankind for good the door of the greatest blessing that an earnest seeker-after-Truth aspires for—viz, a sure first-hand knowledge of God through the spiritual experience of revelation. The Quran definitely held out this great boon as the prize of a life of faith and good deeds. Lahum-ul-bushra fil hayaatid-dunya (such men are blessed with happy tidings from God)—says the Word of God. The Hadith as well, it was emphasised, speaks of the appearance of men to whom God would speak without their being prophets—Rijaalun yukallamuna bi ghairi an yakunu anbiya.

Sectarianism Denounced

Non-Sectarianism was another great reform urged by the Ahmadiyya Movement. “Don’t say unto one who just accosts you with the Islamic salutation: Thou art not a Muslim!”—is the imperative directive of the Quran. “Don’t call those who face your Qibla as kafirs”—enjoins the Hadith. “Whoever says the salat (prayer) we say, faces Qibla we do, eat the meat of the slaughtered animal we do—so this indeed is a Muslim for whom is the covenant of God and His Apostle”—so runs the definition of a Muslim as given by the Prophet himself. This drive of the Ahmadiyya Movement is already making itself felt in Muslim thought, and enlightened Muslims the world over now think in terms of the universal brotherhood of Islam, deprecating sectarian and schismatic tendencies which, in the past, have been the greatest curse of Muslim society.
The Founder’s Personality

What kind of a man was Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement who took such a scientific attitude in quest of religious Truth, and raised slogans which were at the time considered revolutionary. To sum him up in one sentence: He did not come of the class known as the Ulema. He was a fearless seeker-after truth, with none of handicaps that go with Mullaism. He was out to discover Truth for himself, and would be satisfied with nothing short of the whole Truth. He was seeker-after-God, and embarked on his great quest in an explorer’s spirit.

Unlike the Ulema of the day, religion formed no vested interest with Mirza Ghulam Ahmad. To know a little about the great ancestry he came from would be to realise that he was a class by himself—having nothing in common with the professional Ulema.

Brief Family History

Mirza Ghulam Ahmad came of a family which, during the Mughal rule enjoyed Jagirdari rights and judiciary powers over a principality comprising seventy villages with Qadian as its headquarter. In fact the name Qadian itself is a corrupted form of the word Qadhi or Judge with which office his great grandsire, Mirza Hadi Beg was vested by the Mughal Court of Delhi. Hadi Beg was a man of great learning and piety, and when he, along with his kinsmen, migrated from Central Asia, and set himself up at this place he gave it the name of Islampur, in keeping with his deep devotion to Islam. Since it was the seat of Qadhi (Judge) which office Hadi Beg held, among the common folks it came to be known as Islampur
Qadhian, the typical Panjabi way of designating villages. In course of time Islampur was altogether dropped, and Qadhian became Qadian. The family fell on evil days at the advent of Sikh rule and had to seek asylum elsewhere. About the latter period of Ranjit Singh’s rule, however, the family was restored to its ancestral home, and Mirza Ghulam Murtaza, father of Mirza Ghulam Ahmad returned to Qadian. The big Jagir, however shrank to just five villages. The *Punjab Chiefs* by Sir Leopal Griffin mentions Mirza Ghulam Murtaza’s family among the once ruling families of the Panjab.

**God-mindedness in Youth**

This is the background against which we find Mirza Ghulam Ahmad appear on the stage, finding his father battling against adverse fortune, and endeavouring to recover the lost Jagir of the family. His father was, however, much disappointed in him when he, despite his repeated goading, could not interest himself in his worldly hobbies. From his earliest boyhood, he showed symptoms of aversion to all the transitory, fleeting values of worldly greatness on which his father’s mind was so firmly set. The life of devotion, piety and self-renunciation he led in the full bloom of youth—a thing unusual for the scion of an aristocratic family—has been vouched for even by one of the leading Ulema, who, subsequently, became the leader and centre of opposition to the Mirza’s reformist campaign.

**Experiments in Spiritual Verities**

His classical work on Islam, the *Barahin-i Ahmadiyya* was universally acclaimed as the greatest-ever vindication of Islam since the earliest times. In his advocacy of Islam
he did not confine himself to rational arguments. The final argument which clinched the whole issue whether a religion was really from God was how far it led man to realise the Divine Being in his own self. For him he offered his own evidence to that effect. He claimed to be the recipient of Divine revelation, containing prophecies about coming events, hundreds of which, to the wonder of all friends and foes, came out true to letter. The tragic end of the Czar, the cancellation of the partition of Bengal, the travail of Korea, the rise of Japan as an Eastern Power—to mention just a few—made tremendous impression. About the All-religions Conference in Lahore in which he participated, he issued in advance a handbill, announcing that God had revealed to him that his lecture would excel all others in the symposium. And so it came about. The judges, the audience, the presiding scholars, the newspapers, Urdu as well as English, all with one voice acclaimed his lecture to have been the most beautiful, elevating and inspiring exposition of Islam. In fact at the demand of the audience, a day was added to the duration of the Conference to enable his paper to be completed. This has been rendered into English under the title The Teachings of Islam and is still a source of illumination and inspiration to seekers of religious truths of all religions. A very grim prophecy was the sad end which was to overtake an Arya Samajist preacher who had exceeded all bounds of decency and moral canons in heaping filthy abuses on the Prophet of Islam. As foretold he fell a victim to an assassin's dagger exactly on the date specified, in his house in a crowded street, and it is still a mystery who did it, for the assassin was never found. The deed as such evoked the Mirza's deep sympathy. He was extremely sorry for the man
who had brought that Divine wrath upon him. But he nevertheless widely advertised the event as a sign of God, having come about in fulfilment of an oft-repeated long-standing prophecy made by him on the strength of revelation he had received from God.

**Mujaddid: The Basic Claim**

This description would be incomplete without touching briefly upon the Founder’s claims. His basic claim was that of a Mujaddid, and when he made it, it was widely acclaimed by all Muslims as a case of the right man for the right place. The mantle of a Mujaddid, everybody felt, could not fall on fitter shoulders than those of the man who had devoted a life-time to the discovery of the true essence of Islam and whose daily life was a model of Islamic virtues. When, however, he was riding on the crest of this wave of popularity, he declared on the strength of a revelation that the prophecy about the second advent of Jesus had also been fulfilled in him. He knew this would come as a bombshell to the ulema, wedded as they traditionally were to the belief that Jesus was raised alive and would come in person. But expediency was the word unknown to a man marked out to dispel the errors that had crept into the people’s views of Islam, not to follow popular whims. He was no popularity hunter. This raised a whole storm of opposition against him, but in the face of all this opposition which would have broken the back of the greatest man, he stood firm like a rock, sustained as he was by Divine revelation. His steadfastness and defiant resolution in the face of the heaviest odds that were ever ranged against any reformer in the history of religion, was indeed the greatest of the miracles he wrought.
A Dynamic Movement

This was Mirza Ghulam Ahmad, the man who touched off the sparks of the greatest intellectual and religious revolution of modern times. The love of and faith in the destiny of Islam he kindled in his followers who count now by lakhs, has likewise, steeled them, in the face of all opposition, in their resolution to stand by Truth, live by Truth, suffer for Truth which they consider Islam to be, and make substantial financial and personal sacrifices to carry that message to mankind.
A Stern Warning!

O Europe! You are not in peace; and, O Asia! You too are not secure; and O people of the Islands! No man-made God will help you. I see the cities being destroyed and wilderness prevailing in habitations. The One and Absolute (God) remained silent for a long time. Abominable deeds were perpetrated before His eyes and He put up with them. But now He will show His face with awe. Listen those who have ears! That that time is not far off. I tried my best to gather the people under the refuge of the Merciful God. But it was destined that the Will of God should be fulfilled. I tell you with utmost certainty that the turn of this country is approaching nigher. You will witness with your eyes the destruction of Noah's time and your eyes will see the events of the land of Lot. But Almighty God is slow in chastising. Repent ye! For you may have His mercy. One who leaves Allah is a worm and not a man. And one who does not fear Him is a corpse and not of the living.

(Haqiqat-ul-Wahi
by the Promised Messiah. P, 257.)
FOREWORD

Our attention has been drawn to the book *His Holiness* by an author who has chosen to conceal his identity, timidly, behind the smoke-screen of a fictitious name *Phoenix*. This title of phoenix, it may be remarked in passing, which means a *paragon of excellence or beauty*, ill-befits a slanderous person who violates, most impudently, all canons of decency and dignity in vituperating the Holy Imam of this age who is held in sacred esteem by a section of the Muslim nation. "Inspired ape; a mimic prophet picking up the crumbs of Sir Syed’s repast; a jilted lover; an occasional sipper, who slangs like a street-bov" etc, are a few of the precious pearls which have dropped from the pen of Phoenix in respect of Hadzrat Mirza Ghulam Ahmad, the Mujaddid and Messiah of the 14th century of the Muslim era. This filthy book we have read from cover to cover. It is nothing but a violent tirade against the Holy Man. The late Maulana Zafar Ali Khan who is another crow of the same nest, has written its *Foreword* which is a wretched reflection of the deep-seated rancour of his malicious mind. Speaking of the false prophets, he writes in his *Foreword*: "In our own times we have met with an arch-heretic of this type, Mirza Ghulam Ahmad of Qadian." But in this foul and filthy game, the son Zafar Ali Khan is pitted against his
own father M. Sirajuddin who wrote as Editor of the Zamindar:

"Mirza Ghulam Ahmad was a clerk in Sialkot about the year 1860 or 1861. His age was then about 22 to 24 years. We can say as an eye-witness that even in the prime of youth he was a very righteous and God-fearing man. After finishing his official work, he spent the whole of his time in the study of religious works. He mingled very little with others."

The learning and piety of Hadzrat Mirza Ghulam Ahmad had created so deep an impression upon M. Zafar Ali Khan's father that sixteen years later, in 1877, he paid him another visit at Qadian, and then wrote in his paper:

"In 1877, we had the honour of passing one night as his (Mirza Ghulam Ahmad's) guest. In those days, too, he was so deeply devoted to Divine worship and religious study that he did not talk much even with his guests.

It is indeed a matter for great regret that M. Zafar Ali Khan took up cudgels against his own father, and slandered Hadzrat Mirza Sahib most wickedly, without caring a damn for the scruples of conscience. Once, he published "An open Letter to the King of England" in the Zamindar, alleging that Mirza Ghulam Ahmad had accused Mary, the mother of Jesus of adultery, and stigmatized Jesus the Christ, as a bastard. It was a most mischievous lie which M. Zafar Ali Khan had uttered to inflame the wrath of the British King against Hadzrat Mirza Ghulam Ahmad. And when he was challenged to produce any statement from the writings of Hadzrat Mirza Sahib in support of his allegation, M. Zafar Ali Khan could not do so even unto the last day when the pangs of death at last shook and shattered him."
The Quranic Criterion

In calling Hadzrat Mirza Ghulam Ahmad, the Messiah and Mahdi of this age, "an arch heretic, the false prophet of Qadian, whose nefarious activities would have been immediately suppressed in a Muslim country," M. Zafar Ali Khan has betrayed a lamentable lack of Islamic knowledge and learning. To discriminate and distinguish between a genuine messenger of God and an impostor, the Holy Quran has laid down an immutable principle in clear and distinct terms. When the people of Mecca denounced the Holy Prophet as an imposter, a revelation came from on High: *If he had fabricated against Us some of the sayings We would certainly have seized him by the right hand, then We would certainly have cut off his life-vein (69:44).* It was only a restatement of a previous revelation contained in the Torah and the Gospel:

> But the Prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

*(Deut. 18:20)*

> If this counsel or this work be of men it will come to naught; but if it is of God, ye cannot overthrow it.

*(Acts. 5:38).*

The Holy Prophet worked on his mission for 23 years. The Call came to him at the age of 40, and he breathed his last at 63. The Muslim doctors of law have, therefore, fixed the period of 23 years as a standard to judge the truthfulness or otherwise of a claimant to Divine revela-
tion. If he is allowed to work on his mission for at least 23 years, and is not killed by the Invisible hand of God, he is, of a truth, a Man from God; but if he is brushed aside and removed from this world, and his work be annihilated and destroyed, then he is without the least shadow of doubt an invidious impostor, a fraudulent pretender. History bears unimpeachable evidence to the fact that the false prophets and impostors who forged lies against God—Musailma, Aswad 'Ansi, Ibn Sayad, Sajah d/o Al-Hars, and the whole host of them—were seized with Divine wrath and killed invariably within short space of time, much less than 23 years.

Hadzrat Mirza Ghulam Ahmad was called to his onerous office in 1884 of the Christian era. He proclaimed his claim to the Divine Messengership through a widely circulated poster in which he wrote: *It has been revealed to me (the author of Barahin-i-Ahmadiyya) that I am the Mujaddid (Inspired Reformer) of this age, and my spiritual excellences are in close resemblance with those of Jesus, son of Mary*. Since then he worked on his Divine mission indefatigably, and his movement thrived even in the teeth of terrible opposition. M. Zafar Ali Khan and men of his ilk vainly gnashed their teeth and tore their hair, but they could not overthrow the mission of the Promised Messiah for the simple reason that it was from God Almighty. Hadzrat Mirza Sahib breathed his last in 1908 C.E. Obviously, his tenure of office extends to 24 years which proves conclusively that he was, according to the Quranic criterion, a true Messenger of God, and not an impostor as M. Zafar Ali Khan would have the world believe.
Zafar Ali’s Sleight of Hand

Tearing words out of their context from the writings of Hadzrat Mirza Sahib, M. Zafar Ali Khan has produced them as a bear goblin to strike terror into the mind of the Muslim world. He writes:

(1) Mirza Ghulam Ahmad’s claims which horrified orthodox Islam may, in his own language, be thus summarized: I saw in a vision that I had become God Almighty and I believed that I was so in fact. While in this transcendental state I created heaven and earth. I then created Adam out of dust and moulded him in the best of forms. Thus I became the Creator of the World.

(2) I heard the voice of God saying O Mirza, I am from thee and thou art from Me; thou art unto Me like a son, etc., etc.

If M. Zafar Ali Khan’s criticism had been inspired by principles of honesty and fairplay, he would not have omitted deceitfully to mention the interpretation which Hadzrat Mirza Sahib had himself put upon his vision. Turn over Aaina-i-Kamalat-i-Islam, p. 566, and read:

I do not interpret this vision after the manner of those people who believe that God pervades all the multifarious forms and shapes visible in creation, and say that I am the Divine Being, nor do I claim that God has incarnated in me. But the significance of this vision is very much the same as given in Bukhari with reference to the Hadith-i-Qurb-i-Nawafil, that: When My slave prostrates before Me in complete submission and devotion, then I become his ears with which he hears, and his eyes with which he sees, and his hands with which he works, and his feet with which he walks.

Allama Syed Abdul Ghani writes in his well-known book on the Interpretation of Dreams:
If one should behold himself to have become God in a dream, the significance of it will be that in the near future the Most High God will lead him to the cherished goal of all guidance.

It has very rightly been said that "wisdom and goodness to the vile seem vile; filth savour but themselves." M. Zafar Ali Khan has adduced two more revelations of the Promised Messiah to mislead the world into the belief that he claimed Divinity for himself, *anta minni wa ana minka* i.e. I am from thee, and thou art from Me; *anta minni bemanzilate waldi* i.e. Thou art to Me like a son. The Holy Prophet is reported in Bukhari to have addressed Hadhrat Ali in the same language: *anta minni wa minka*: Thou art from me and I am from thee. In his famous book *Haqiqat-ul-wahy*, page 86, Hadhrat Mirza Sahib has himself explained that it is a figure of speech in the Arabic language signifying close nearness and affection. This significance is also supported by the text of the Holy Quran where Abraham is said to have stated (14:36) *whoever follows me he is surely of Me*. It is not understood why M. Zafar Ali Khan should have convulsed with pain and agony if the Most High God spoke to His Messenger in affectionate terms, saying *Thou art unto Me like a son*, i.e., thou art as dear to Me as a son is to his father. It is another figure of speech, a simple simile. The explanation of this revelational statement given by Hadhrat Mirza Sahib should have set M. Zafar Ali Khan at rest if he had been honest and fair in his criticism. Wrote Hadhrat Mirza Sahib on page 86 of *Haqiqat-ul-Wahy*:

God is above and free from sons. He has neither an associate nor any son; nor has anybody a right to call himself God or the son of God. This statement is only a figure of speech, a mere metaphor. Has not the Holy Prophet been called the Hand of God in the Holy Quran?
There is yet another revelation: Rabbana 'aaj which M. Zafar Ali Khan has rendered into his own language as "Our God is made of ivory," to make it look ridiculous and absurd. The term 'aaj means one who calls, and not ivory. And the revelation, therefore, means to say, Our God calls the world towards Himself. It is regrettable indeed that M. Zafar Ali Khan and others like him have used such tricks to poison and prejudice the world against the Great Imam of this age. But it should be clearly understood that the Man of God stands firmly on the unshakable rock of Truth.

Persian Decent

Mr. Phoenix has opened his fire on Hadzrat Mirza Ghulam Ahmad with a statement on his descent; that he was from the Mughal stock; the Mughals had conferred an estate on the family which was largely lost during the Sikh misrule, and for the recovery of which Mirza Ghulam Ahmad "became a familiar figure at law-courts"; but all in vain: he had at last "to enter Government service on a salary of Rs. 15 which was "princely enough for a man of Ghulam Ahmad's means." In the subsequent pages of His Holiness, Mr. Phoenix has quoted from Hadzrat Mirza Sahib's famous book, Kitub-ul-Barriah. But he has apparently "picked up the crumbs from Prof. Elias Burney's repast." If he had read the book himself, he would not have made such rash and reckless statements. It is written on p. 134, margin, of Kitab-ul-Barriah:

I was given to know, about seventeen or eighteen years ago, by the Divine revelation which came continuously upon me that my ancestors are from the Persian descent; and I had, in those
very days, published all those revelations in the second volume of Barahin-i-Ahmadiyya.

Hadzrat Mirza Ghulam Ahmad was from the Persian descent, and not from the Mughal stock. The title mirza is a Persian appellation. The Tartars had khan appended to their names, for example, Halaku Khan, Chinghez Khan, Manqu Khan. The Holy Prophet had also said: "When the world will be steeped in wickedness and vice, a man from amongst those of the Persian descent will restore faith even though it be gone up high in the heaven.

And further on in the same book Kitab-ul-Barriah:

My father used to say: It is only out of compassion that I wish to divert my son’s attention to the affairs of the world; otherwise I know that he is wholly inclined towards Religion; and it is also true that we are merely wasting our life. Likewise, during my father’s life-time, I had to spend, with great disgust and dislike, a few years of my life in the service of the British Government. But, since my father felt my absence from home very much, so, under his direction which was just in consonance with my wish, I tendered my resignation from service which did not accord with and suit my temperament, and I came back to my father. However, I learnt from this experience that most of the service people live a dirty and defiled life.

On his return from Sialkot, Hadzrat Mirza Ghulam Ahmad was offered a high post in the Education Department in Kapurthala State. But the reply which he gave to his father in writing, proves conclusively that the world and its glory had no attraction for him: I have no mind to get into any service. Give me only two pairs of khaddar clothes a year, and whatever food you like. The father was much impressed with this reply, and remarked,
addressing a man, Ghulam Nabi, who was, at the time, present there: “Ghulam Nabi! I am indeed happy. The path that he is treading is surely the true and straight path.” Later on, he was offered the assessorship in a Sessions Court which again he declined to accept. Yet Mr. Phoenix would have the world believe that Mirza Ghulam Ahmad hankered after Government service in order “to retrieve the fortune of his family.”

The Sacred Seclusion

The child shows the man as morning shows the day. Even from his earlier days, Hadzrat Mirza Ghulam Ahmad loved to remain in seclusion to spend all his time in the worship of the Most High God and the study of the Holy Quran which he read intensively over and over again for about a thousand times. We quoted in the foregoing lines the eye-witness evidence of no other man than the revered father of Mr. Phoenix’s accomplice, M. Zafar Ali Khan:

We can say as an eye-witness that, even in the prime of youth, he (Mirza Ghulam Ahmad) was a very righteous and God-fearing man. After finishing his official work, he spent the whole of his time in the study of religious works. He mingled very little with others... In those days, too (i.e., at Qadian) he was so deeply devoted to Divine worship and religious study that he did not talk much even with his guests.

This sacred seclusion from the humdrum of the worldly life Mr. Phoenix who probably has all his senses unimpaired about him, would interpret as “Ghulam Ahmad’s megalomania.” It was in view of such malicious misrepresentation that Shakespeare wrote his famous line, Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.
To pursue his father's law-suits, as stated by Hadzrat Mirza Sahib himself, was repugnant and repulsive to his soul. Yet he prepared his cases toilsomely, beseeched the Most High God also, but scrupulously refrained from the employment of all unfair means to win them. Whenever he was to undertake this journey, he would, on the previous night after the ‘Isha prayers, speak to the worshippers in the mosque, saying: "I have to go to attend the Court, for I cannot disobey my father. Pray with me (lifting his hands) to the Most High God that truth may triumph in this case, and I may be relieved of my burden. I say not that the dispute must be decided in my favour only, for it is known to the Great God alone on which side lies the truth. Our prayer, therefore, is that Divine help and honour may dignify and grace the party which is on the right." His pleaders sometimes relinquished his cases, for the reason that Hadzrat Mirza Sahib would not give false statements as designed by them, nor agree to the ill-employment of false witnesses, telling them boldly in the face that he could not offend and annoy the Most High God for their sake. But Mr. Phoenix has the conscience to tell the world that "Ghulam Ahmad did not spare himself in his efforts to promote the interests of his family. More than once he walked on foot all the way from Qadian to Dalhousie......in order to woo official favour in behalf of his family."

Heavenly Testimony

It was at about this period of Hadzrat Mirza Sahib's life, when the Divine Call had not yet come to him, that the renowned saint, Hadzrat Maulvi Abdullah emigrated from Ghazni in Afghanistan, and took up his abode at Amritsar. He was not only endowed with high religious
learning, righteousness and piety but was also favoured and graced with Divine Revelation. Hadzrat Mirza Sahid had an opportunity of seeing this saintly person at Amritsar, and said to him, "I have, in my mind, an object which I do not wish to disclose. But I shall request you to beseech the Most High God for the fulfilment of that object." That object, as stated by Hadzrat Mirza Sahib in his book Haqiqat-ul-Wahy, p. 440, was that God might come to the help of Islam which was tending towards decline and decay. After some days a letter was received by post from him at Qadian, intimating, "I prayed for you; and the Revelation received in reply stated وانصرنا على القوم الكافرون i.e., Grant us victory over the unbelieving people. It is very seldom that a Revelation comes so soon from on High. I feel it is due to your purity of character and genuine devotion." This saint, Hadzrat Maulvi Abdullah of Ghazni, predicted, only a few days before his death, on the basis of his vision, A light from heaven descended upon Qadian; but my progeny, it is a matter for great regret, remained deprived of it. He is also reported to have said in respect of Hadzrat Mirza Ghulam Ahmad that after him Hadzrat Mirza Sahib would be called upon by the Most High God for the execution of a great and glorious work.

The 19th Century

The political power of the Muslims all over the world was at its lowest ebb at about the latter half of the 19th century C.E. All their empires had crumbled down. The great Mughal Empire of India and the rule of Egypt had passed into the British hands. All the Muslim States of North Africa had been conquered and grabbed by France. Iran was laid low by the ferocious Russian bear.
Arabia had become lifeless and defunct. Afghanistan was a petty state under the domination of Britain. And Turkey, the Muslims’ last hope, had been reduced to the position of the “sickman of Europe” gasping for the last breath. The entire Muslim world, in fine, was seized with consternation and dismay. Their spiritual degeneration followed hot upon the heels of their political disintegration. The Muslims fell into the wrong conception that for the life and existence of religion, political power was an indispensable prerequisite, and that there was no chance, therefore, for Islam to return to its own, and gain its pristine splendour and supremacy. The Christian missionaries and the preachers of Arya Samaj who lay upon the catch, launched a full-scale offensive against Islam which the demoralized Muslims could not resist and withstand. In the words of Mr. Phoenix himself:

The Muslims against whom these attacks were made, were more dead than living. They had lost the qualities of governing people. The religion which had made them conquerors had, at the hands of demoralized generation of squabblers, come to be caricatured into an inventory of externals relating to dress and appearance. The Muslims presented the sorry spectacle of a house divided against itself. Their energies were being wholly dissipated in sectarian quarrels.

The Mighty Man

When things came to such a dangerous pass, it became vitally necessary that a mighty man should appear on the stage of the Muslim world to dispel their dispiritedness and dismay, and revitalize them with the same hope, faith and confidence which had, on a previous occasion, carried them with flying colours to the far-off China in the East, and Spain in the West. So, the Most
High God, in accordance with His promise, *We have revealed the Reminder and We will surely be its guardian* (15:9), raised Hadzrat Mirza Ghulam Ahmad as the Mujaddid of the 14th century. He proclaimed to the Muslim World in terms of hope and encouragement, saying, *The God of Islam is a living God; He is as Powerful even today as He was 1300 years ago; He has sent me to establish the predominance of Islam over all other religions—Judaism, Christianity, Arya Dharma and Hinduism, as well as over the modern creeds of Materialism, Bolshevism, Fascism and Nazism.*

**The Barahin**

Hadzrat Mirza Sahib, by means of discussions and debates, posters and pamphlets, repelled the attack on Islam with a terrific force. He also compiled a comprehensive book, *Barahin-i-Ahmadiyya* which contains the most powerful exposition of the truth of Islam. Its full name rendered into English, signifies: *The Ahmadiyya proofs for the truth of the Book of God, the Quran, and the prophethood of Muhammad.* This splendid book marked a new epoch in the religious literature of Islam, and was much appreciated by the greatest 'ulama of the time. Even such a hostile Christian critic as Walter admits in his book, *The Ahmadiyya Movement, page 16*:

This book was quite universally acclaimed (in so far as it was read), throughout the Muhammadan world as a work of power and originality.

Maulvi Muhammad Hussain, the head of the Ahl Hadith (Wahabi) sect in the Punjab, wrote a review of the *Barahin-i-Ahmadiyya* in his paper *Isha’a al-Sunna*, vol. VII, p. 157, which shows how wide was the acceptance
accorded to this book by scholars of all shades of opinion, the author, Hadzrat Mirza Sahib, being a declared Hanafi to which school of thought he adhered to the last. We quote a paragraph, for the information of our pungent critic, from this review:

In our opinion, it is in this time and in the present circumstances, a book the like of which has not been written up to this time in Islam, and nothing can be said about the future; Allah may bring about another affair after this. Its author, too, has proved himself firm in helping the cause of Islam, with his property and his personal religious experience, to such an extent that an example of it is rarely met with among the Muslims who have gone before. If any one looks upon these words of ours as an Asiatic exaggeration, let him point out to us at least one such book as has in it such forceful refutation of all classes of the opponents of Islam, especially the Arya Samaj and the Brahma Samaj, and let him give us the addresses of two or three persons, the helpers of the cause of Islam, who, besides helping Islam with their properties and their persons and their pens and their tongues, have also come forward with their religious experience and have proclaimed, as against the opponents of Islam and the deniers of revelation, the manly challenge that whoever doubted the truth of revelation may come to them and witness the truth thereof, and who have made non-Muslims taste of the same.

Yet the impartial critic, Mr. Phoenix, has the cheek to tell the world that “the book (Barahin-i-Ahmadiyya) has been claimed by the author and his followers as a triumph of scholarship, which, however, is conspicuous throughout by its absence”. and “the methods Ghulam Ahmad employed of rehabilitating Divine Revelation did greater mischief than the one they set out to remedy”. At another place Mr. Phoenix calls it “a survey of the Hindu religion very much as Miss Mayo has in our times surveyed Hindu institutions.” Mr. Phoenix’s logic is of
the queer kind very aptly depicted by the poet in these words:

I do not love thee, Doctor Fell;
The reason why I cannot tell;
But this I know, and know full well;
I do not love thee, Doctor Fell.

Hadzrat Mirza Sahib was embarrassed with financial difficulties standing in the way of the publication of *Barahin-i-Ahmadiyya*. So, he appealed to the rich and well-to-do Muslims to contribute towards the cost of its publication; and some noble-hearted men who had the good of Islam at their hearts, did lend their help and assistance. Hadzrat Mirza Sahib did not think in terms of profit and loss. He was inspired with but one passion only, the service of Islam. Wrote he in vol. II of *Barahin-i-Ahmadiyya*:

It is a matter for great regret that some persons, when approached for help, say in reply that they would purchase the book when it was published and not before. They should understand that it is not business transaction; and the author, except to render service to the cause of Islam, has no concern with anybody’s riches. Now is the time for help when difficulties stand in the way of its publication; and to render aid after its publication is like administering medicine after the restoration of health.”

In a letter addressed to Mir ‘Abbas Ali Shah who advertised the book at Ludhiana, Hadzrat Mirza Sahib directed:

If you come across a Hindu who is really a seeker after Truth, but has not the means to purchase the book, to him the book may be given free of any charge. Our real aim is the propagation of faith, and not buying and selling.
But Mr. Phoenix will go about telling the world brazen-facedly: "It is on money, that Ghulam Ahmad’s attention is mostly riveted. It is money, its acquisition, that bulks larger than anything else in the realms of his achievements. That his hunger after money is insatiable is shown by the frequency with which he returns to the subject and by the enthusiasm with which he lingers over it. Money seems to make his prophethood go."

The Cynosure of All Eyes

This present age which synchronises with the 14th century of the Islamic era, has been so much held in horror and dread on account of its spiritual darkness and atheistic activities, that prophets and religious personages have made reference to it in their sacred scriptures and recorded a strong note of warning for the guidance of their peoples. But side by side with this grim picture, the scriptures also give the glad-tidings of the advent of a great Reformer who would warn the world of the coming of heavenly chastisement, and try to wean the erring people from their sinful activities and rehabilitate Truth and Righteousness on this earth. The scriptures of Hindus, Christians and Muslims have made a reference to this perverted age as well as to the coming of a great Reformer who will handle the situation with a firm hand. He has been called Nishkalank or Kalki Avtar in the Hindu Shastras, and Mahdi Mir in the scriptures of the Sikhs. The Christians call his advent as the Second Coming of Christ, and the Muslims give him the name of Imam Mahdi and Promised Messiah. We have dealt with this subject at full length in a separate pamphlet,
Christ is Come, which can be had free of charge from the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore.

This great Spiritual Reformer whom all the peoples of the world have been expecting, appeared in the person of Hadzrat Mirza Ghulam Ahmad. In a big gathering held at Sialkot on November 2, 1904 he proclaimed:

My advent in this age is not meant for the Muslims only, but Almighty God has willed to bring about through me the regeneration of three nations, viz. Hindus, Muslims and Christians. As for the last two I am the Promised Messiah, and for the first named I have been sent as an Avtar. It is more than 20 years when I announced that as I have appeared in the character of Christ, Son of Mary, to purify the earth of the injustice, iniquity and sins which prevail upon it, I come likewise in the character of Raja Krishna, the greatest Avtar of Hindu religion, and spiritually I am the same man .... ...I am Krishna for the Hindus and the Promised Messiah for the Muslims and the Christians. Krishna was the Avtar or prophet of his time and he received the holy spirit from God........I am Krishna, for I appear in his image. The two attributes of Krishna as the destroyer of the evil-doers, and the protector of the poor and the meek are exactly the same as those of the Promised Messiah. Thus spiritually Krishna and the Promised Messiah is one and the same person, there being no difference excepting that which is found in the terminology of the two peoples, the Hindus and the Muslims.

That matter and soul are self-existent and co-eternal with the Most High God, and that souls undergo Transmigration and Temporary Salvation only, were the professed principles of the followers of Arya Dharm. These deleterious doctrines which reduced God Almighty to the position of an idle and indolent spectator, were an ugly stain upon His mercy and grace. Hadzrat Mirza Sahib, as the spiritual image of Krishna, in order
to wean them from their fatal error, held a strong controversy with them, and knocked out the bottom of their false belief with the force and felicity of a Divine Reformer. Wrote Pandit Shiv Narain, ‘Agni Hotri, the learned editor of the Hindu Bandhu of Lahore (later on founder of the Hindu sect Dev Samaj):

If the arguments given by the Mirza Sahib, which were very clear and based on logical principles, were appreciated by the above mentioned gentleman (Swami Dayanand, the founder of Arya Samaj), they would, according to their declared principle that one should always be ready to accept the truth and give up untruth, publicly and openly declare their faith in the creatorship of God and in the falsity of transmigration of souls, and thus establish an example of their willingness to accept the truth.

Dr. Abdul Hakim Khan

But the sense of justice and fair-play of our cruel critic, Mr. Phoenix, has been warped by prejudice to such an extent that even in this noble work of Hindus’ reformation he has a ridicule to fling at the Heavenly Man that he “presented himself to the Hindus as Krishna-incarnate, and crowned himself King of Aryans.” Mr. Phoenix goes on to assure the world that “conscientious objectors grow up among his followers who cannot swallow the unpalatable pill. Dr. Abdul Hakim, one of the most outstanding of his followers, calls the Mirza’s attention to his spiritual excesses. He is ostracized forthwith and declared an apostate.” Half-truths are more dangerous than barefaced lies. Dr. Abdul Hakim Khan was, no doubt, a follower of the Promised Messiah. But the cause which brought about his expulsion from the Jamaat, Mr. Phoenix has concealed adroitly. Dr. Abdul
Hakim Khan wrote a pamphlet Zikr al-Hakim wherein he preached perversely that a belief on the Unity of God and the Last Day was quite enough to fetch a man his salvation and that there was no need for reposing faith in Muhammad or any other prophet or Book. Hadzrat Mirza Sahib tried his level best to dissuade him from this fatal path; but Dr. Abdul Hakim Khan grew all the more opprobrious and foulmouthed. He was consequently thrown out of the Jamaat.

Mr. Phoenix, it is indeed regrettable, flew into a fit of rage against the Holy Imam of this age without caring to study his splendid works. If some dregs of conscience are yet within him, we invite him to read Haqiqat-ul-Wahy which Hadzrat Mirza Sahib wrote comprehensively to refute the anti-Islamic bauble of Dr. Abdul Hakim Khan. A few lines:

It should be remembered that the prophets are the only persons who convince people of the existence of God, and teach them that He is the One True God without a partner or an associate. If these sacred personages had not come into the world, it would have been impossibly difficult to find out the Right Path that leads to Him......The recognition of God, since the world began, has been inseparably bound up with the recognition of the prophet. It is, therefore, impossible to get at Divine Unity without the prophet’s aid. The prophet is the mirror through which the Divine face is reflected for the sight of the world. When the Supreme Being is pleased to show Himself to the world, He sends His prophet, and reveals His will and displays His great powers through him. It is then that the world comes to believe that God is.........Some ignorant people have fallen into the misconception that a belief in the Unity of God is enough to fetch them salvation, and that there was no need of putting faith on the prophet. Such people wish to separate, as it were,
the soul from the body. Their internal darkness has given birth to this wrong belief. Divine Unity in its truest sense can be reached at and achieved only through the prophet’s guidance. In this respect, the most excellent example was set by our Holy Prophet Muhammad (peace and the blessings of God be upon him), who pulled a whole nation out of moral filth and defilement into the beautiful garden of life, honour and spiritual purity; who transformed the savages of the desert into cultured and civilized, and lastly into perfect human beings.

I am always struck with wonder and staggered to see the lofty height of the Holy Prophet’s station which no human power can measure and gauge. Hundreds of thousands of God’s blessings be upon him; he brought again and established in the world the Unity of Godhead which had become dead and non-existent. Any one who claims for himself any distinction without acknowledging the Holy Prophet’s glorious guidance is not a human being but an imp of the devil. Such people who, like Abdul Hakim Khan, have fallen into the wrong belief that a mere belief in the Unity of God is enough, without a belief on the Holy Prophet, for the attainment of salvation, are lamentably bereft of and beside the reality of Divine Unity which can never be attained without complete obedience to our Holy Prophet Muhammad, peace and blessings of God be upon him.

The Messiah

Barahin-i-Ahmadiyya, we said, was the last word on comparative religion. Its publication, in 1880, fetched high honour and praise for Hadzrat Mirza Ghulam Ahmad; and, when he announced, in 1889, his Divine mission as the Mujaddid of the 14th century, it met with a universal acclaim and acceptance amongst the Muslims. It was in 1891 when he proclaimed, under Divine direction, that he was also the Messiah and Mehdi foretold in the Prophet’s traditions that his opposition began,
and soon assumed persecutonal dimensions. Hadzrat Mirza Sahib explained as best as he could that *Mujaddidship* which had the honour and grace of Divine Revelation, was a much higher and superior office than to be a Messiah and Mehdi, and that these two terms were nothing more than mere titles conferred on the *Mujaddid* of the 14th century for the reason that he would, on the one side, establish the predominance of Islam over the Religion of the Cross by peaceful, spiritual warfare, and on the other side, lead and guide the Muslims to the true Islamic life of the Prophet’s time, purging them of all kinds of indecency and moral dross. He expounded, on the authority of the Prophet’s word, that the *Mehdi was no other person than the Messiah*, who was definitely to appear in the 14th century of the Islamic era. Said the Holy Prophet:

> How can my *ummat* (people) be annihilated and undone, when I am in the beginning and Jesus, son of Mary, at its close and twelve Caliphs in between us?

These Caliphs, it has been accepted on all hands, were the *Mujaddids* who appeared during the twelve centuries between the Holy Prophet’s century and that of the son of Mary, the Messiah, which is evidently the 14th century, our own age. Hadzrat Mirza Sahib explained at full length that Jesus, son of Mary who was a prophet unto the Israelite nation, was dead like all other prophets and buried underground, and the prophecy of his Second Visit to this earth, couched in metaphorical language, had been fulfilled with his (Hadzrat Mirza Sahib’s) appearance who had come in the power and spirit of Jesus, much in the same way as the prophecy of the Return of Elijah from the high heaven before the
advent of Christ had been fulfilled in the person of John the Baptist. But Mr. Phoenix who takes pleasure in throwing mud at the Great Soul of this age, writes intrepidly: “Mirza Ghulam Ahmad is not the like, but a travesty of Christ; a mimic prophet picking up the crumbs of Sir Syed’s repast; a carpet knight of Qadian etc.” We put it to Mr. Phoenix in the name of justice and good conscience to point out the Majaddid of the 14th century, as well as the son of Mary who, according to his addled imagination, was to descend from the clouds to take up the tremendous task of his mission; or make another intrepid statement that the Divine promise spoken through the mouth of the Holy Prophet had fizzled out and failed.

“The Warrior Mehdi”

Mr. Phoenix writes on p. 54 of his book: The traditions are definite that the Mehdi will be a warrior. Mirza Ghulam Ahmad claimed to fulfil in his person the prophecies relating to the Mehdi, and he manipulates the subject as blind self-interest alone can. The warrior Mehdi sticks in his throat. He knows full well that the sword is not practical politics and that discretion is the better part of valour. With the Sudanese Mehdi still fresh on the British, he dare not accept the warrior’s part of the prophecy and invite short shrift upon himself. He takes considerable pains to assure the powers that the victories predicted of Mehdi are victories of peace and not of war. He goes on to argue that the sword is the remnant of a barbaric past; that he is commissioned from on High to chain the dogs of religious war; that the Mehdi must be a propagandist rather than a soldier.
And further on:

(Mirza Ghulam Ahmad) banishes the idea of Jihad beyond recall; misrepresents the generally accepted view of Mehdi and makes that misrepresentation his vantage; very anxious to keep clear of embarrassments with the British Government, whom he tries fairly successfully to cajole into a friendship through thick and thin. He repudiates Jihad and the warrior Mehdi, Mirza Ghulam Ahmad is at pains to make Islam into an appanage of British imperialism.

If Mr. Phoenix, before delivering his vitriolic outburst against the Holy Imam of this age, had the good sense of consulting the original Tradition in Bukhari giving a description of the mission of the Messiah-cum-Mehdi he might have been able to keep a civil tongue in his head. It reads thus: *fayaksir al-salib wa yaqtal al-khinzeer wa yadz al-harab i.e.,* he will smash the Religion of the Cross, slay the swine (indecency and defilement) and put down religious wars, "chain the dogs of religious war."

The allegation that Hadzrat Mirza Ghulam Ahmad abrogated the Islamic doctrine of Jihad, is another arrant nonsense. On the other hand, he fought relentlessly against the wrong belief of the orthodox Muslims that some verses of the Holy Quran have been abrogated by others, and stressed with all emphasis that "whoever adds to or detracts even a jot from the Holy Quran, is of the devils who are wicked." He wrote a pamphlet entitled, *The Jihad,* a perusal whereof will show that it was not the doctrine of Jihad which Hadzrat Mirza Sahib rejected but the orthodox interpretation of it which had given rise to grave misconceptions against Islam in the Western world. We quote a few lines from this pamphlet:
It should be remembered that the doctrine of Jihad as understood by the Muslim Ulama of our day, who call themselves Maulvis, is not true......These people are so persistent in their belief, which is entirely wrong and against the Quran and Hadith, that the man who does not believe in it and is against it, is called a Dajjal" (pages 5-6).

**Jihad not Abrogated**

The false conception of Jihad that war should be waged for the enforcement of Islam upon the non-Muslims, was evidently against the basic principle laid down in the Holy Quran that "there is no compulsion in religion" (2:256). The baneful belief in an aggressive war against the non-Muslims did immense harm to the cause of the spread of Islam amongst them. Turn over *Religion of Islam* by a Western critic, Mr. Klein, and read: "Jihad ..... The fighting against unbelievers with the object of either winning them over to Islam or subduing and exterminating them in case they refuse to become Muslims." And this was exactly the reprehensible role which Mr. Phoenix’s "warrior Mehdi" was supposed to play in the world. Hadzrat Mirza Ghulam Ahmad, as the Inspired Reformer of this age, removed this misconception, enunciating two important principles:

1. That Jihad means exerting oneself to the extent of one's ability and power, whether it is by word or deed, and that the word is used in this broad sense, in the Holy Quran.

2. That, when it is used in the narrower sense of fighting, it means fighting only in self-defence.

We quote another passage from his pamphlet:

Their contention that, since Jihad was permitted in the early days of Islam, there is no reason why it should be prohibited
now is entirely misconceived. It may be refuted in two ways: Firstly, that this inference is drawn from wrong premises and our Holy Prophet never used the sword against any people, except those who first took up the sword against the Muslims... Secondly, that even if we suppose for the sake of argument that there was such a Jihad in Islam as these Maulvis think even so that order does not stand now, for it is written that, when the Promised Messiah appears, there will be an end of Jihad with the sword and of religious wars (page 6).

Addressing the Muslims of the world, Hadzrat Mirza Sahib wrote in an Arabic letter:

There is not the least doubt that the conditions laid down for Jihad (in the Holy Quran) are not to be met with at the present time and in this country; so it is illegal for the Muslims to fight for the propagation of religion and to kill anyone who rejects the Sacred Law, for God has made clear the illegality of Jihad when there is peace and security (Tuhfa Golarwiya, Supplement, p. 30).

Jihad with the sword is permissible only in self-defence, as expressly stated in the Holy Quran: And fight in the way of God against those who fight against you and be not aggressive, for God does not love the aggressors (2: 191). It was for this reason that the “warrior Mehdi” of Mr. Phoenix’s quixotic imagination “sticks in his throat,” and not for any “blind self-interest,” as our misguided critic would have the world believe.

Cajolery of the British Rulers

Hadzrat Mirza Ghulam Ahmad’s heart was, like that of every other Divine Deputy, as far from fear, fraud and flattery as heaven from earth; yet Mr. Phoenix accuses him of coaxing and cajoling the British Govern-
ment in India, and of trying "to make Islam into an appanage of British imperialism." Facts, however, stand strongly against this baseless allegation. If Hadzrat Mirza Sahib had any intention of currying British favour, he would never have laid a claim to be the Promised Messiah and Mehdi, nor would have ever called the British and other nations of Christian Europe as Dajjal which means Anti-Christ. The British Rulers of the land, he knew full well, flew into a fit of rage at the very mention of Mehdi whom they understood to be a ferocious warrior spilling human blood wantonly for the purpose of achieving power and predominance, the Medhi of Sudan being still fresh in their memory. They would certainly be more apprehensive of the Mughal Mehdi who might wrench out of the British hands the Mughal Empire acquired by them. A strict, secret watch was, accordingly, appointed by the Government; and all those persons who visited Qadian, were interrogated by the police. The leaders of his opposition strained their every nerve to poison the mind of the Government against him, reporting that he would turn out to be more dangerous than the Mehdi of Sudan as soon as his following gained sufficient strength. Hadzrat Mirza Sahib, then, wrote the pamphlet The Jihad, wherein he explained at full length the true Islamic significance of Jihad and the function and mission of the Mehdi.

It should be remembered that the religion of the British Rulers of India was Church Christianity. They paid Divine honour to Jesus Christ, and worshipped him as their god; they reposed full faith in the doctrine of salvation through his blood, and his ascension to heaven with this physical body; and they also believed that
Jesus would pay another visit to this earth. Hadzrat Mirza Sahib, living in the land of the British Rule, preached and proclaimed with full voice that Jesus who was nothing more than a prophet, died a natural death upon this earth and lay buried in his grave at Srinagar (Kashmir), and that the theory of his ascension to heaven with the earthly body was a mere myth. Hadzrat Mirza Sahib said to the Rulers of British Government that he was the Promised Messiah “who was for to come”; and that he had been raised in the power and spirit of Jesus and bore close resemblance to him; and that the prime purpose of his mission was to annihilate the Religion of the Cross, and pull their god-Jesus down from his Divine pedestal. Yet Mr. Phoenix would have the world believe that “there is a certain section of Muslims very near suspecting his prophethood to have been inspired and subsidized by the powers that be.” Only a man tainted in his wits could make such a silly statement.

The Anti-Christ, called Dajjal in the technique of Islam, had been held in horror and hate ever since the time of the prophets, for the great mischief and corruption that he would create on this earth. The Dajjal was considered to be more deadly and delusive than the Devil himself; and the prophets, including the Prophet of Islam, had strongly warned their followers against the wickedness and iniquity which the Dajjal would devise to corrupt the world. Hadzrat Mirza Sahib declared with the beat of drum that from the religion’s point of view, the British and other nations of Christian Europe, is the Dajjal spoken of in the scriptures, and the Railway train, the Donkey of the Dajjal.
This was certainly not the way "to make Islam into an appanage of British imperialism," as Mr. Phoenix has stated in his book.

It should be clearly understood that the mission of the Promised Messiah-cum-Mehdi was to launch a peaceful, spiritual warfare against the religion of the British Rulers, and not against their Government established by law, for the reason that the Religion of the Cross only had made an aggressive attack upon Islam, whereas their Government had given full freedom of religion and conscience, establishing peace and security in the land where, before the advent of the British rule, there was Sikh lawlessness and anarchy to such a great extent that Islam and its culture had been driven to the brink of extinction; and when the British Government replaced the Sikh misrule and oppression, the Muslims heaved a sigh of relief, and considered it a blessing. It was not Hadzrat Mirza Ghulam Ahmad alone who spoke fair words in praise of the British rule but all writers of the time considered it their duty to give similar expression to their feelings of loyalty and thankfulness. Sir Syed whom Mr. Phoenix has been quoting with pridefulness and conceit and Dr. Muhammad Iqbal wrote in the same strain. A few more quotations:

(1) Before all I thank the Government under which we can publicly and with the beat of drum teach the religious doctrines of our pure faith without any interference whatsoever, and we can pay back our opponents whether they are Christians or others in their own coin. Such religious liberty we cannot have even under the Sultan of Turkey (Maulvi Muhammad Jabbar, the famous Wahabi leader).
(2) Considering the Divine Law and the present condition of the Muslims, we have said that this is not the time of the sword (Maulvi Muhammad Hussain of Batala, the famous Ahl Hadith leader).

(3) A perusal of the historical books shows that the peace, security and liberty which all people have received under this rule, have never been obtained under any other rule. Whoever goes against it (i.e., loyalty and faithfulness to the British rule), not only is a mischief-maker in the eyes of the rulers but he shall also be farthest from what Islam requires and from the way of the faithful, and he shall be regarded as a violater of the covenant, unfaithful in his religion and a perpetrator of the greatest sin, and what his condition will be on the day of Judgment will become evident there. (Nawab Siddiq Hasan Khan, another great leader and writer).

Will Mr. Phoenix take up his cudgels against all these loyal people?

Ludhiana

The reports speaking of the advent of the Messiah-cum-Mehdi are couched in highly metaphorical and vague language. Different reports mention different places for his appearance—Kada, Qahtan, Mecca, Medina, Damascus, Jerusalem, Ardun, etc., and in one report it is said that he will make his appearance among the Muslim armies. Ibn Majah has a note of explanation in the margin on page 65, vol. 2, stating:

Some traditions say that the Messiah will make his appearance in Jerusalem; another report mentions Ardun; and there is yet another report saying that he will appear among the Muslim armies. Which of these is correct, is known only to the Most High God. The correct place will be where he will actually appear.
But our cynical critic, taking his stand upon such a flimsy ground, enjoys another foul fling at Hadzrat Mirza Ghulam Ahmad. Writes he:

There is a tradition that says that the Mehdi will make his appearance at Damascus. Well, that does not matter; Qadian is not unlike Damascus; his townsmen were as godless as the people of Damascus under Yazid. He finds it recorded somewhere that the Mehdi will declare himself at a place called Lud: Lud of course, must be Ludhiana, and he hastens forthwith to that city to proclaim himself.

We refer Mr. Phoenix to a well-known prophecy of the Holy Prophet, when he beheld in a vision that he emigrated from Mecca to a place overgrown with date palms, and understood it to mean Yamama or Hajar. But, when the Prophet actually emigrated to a different place, Medina, the real import of the Divine word came to be understood. Only that interpretation which squares better with facts, as in the case of Ludhiana, will be the correct interpretation.

The city of Ludhiana, undoubtedly, played a significant part in the mission of the Promised Messiah. It was at Ludhiana that he announced, on the first of December 1888, that God Almighty had commanded him to accept bai'at, the oath of fealty from his followers. He wrote:

I have been commanded that those who seek after truth should enter my bai'at in order to give up dirty habits and slothful and disloyal ways of life and in order to imbibe true faith and a truly pure life that springs from faith and to learn the ways of the love of God.

The Promised Messiah wanted from his disciples a promise to guard the cause of Islam and to place the
service of Islam above all other considerations. There were ten conditions which the disciple had to accept, the eighth of these being:

That he will regard religion and the honour of religion and the sympathy of Islam as dearer to him than his life and his property and his honour and his children and every one dear to him.

It was, later on, compressed into one short sentence: I will place religion above the world. The object of this pledge, it can easily be seen, was no other than to uphold the honour of Islam at all costs, to guard Islam against all attacks and to carry its message to the farthest ends of the world. “Here was a spiritual commander,” as the late Hadzrat Maulana Muhammad Ali has so beautifully put it, “who needed a spiritual force to guard the spiritual territories of Islam and to lead Islam to further spiritual conquests.” The task before him was doubtlessly a difficult one for the Muslims had lost that love and zeal for the spread of Islam which led the earlier sons of Islam to the distant corners of the world. Many people, however, came forward to him and took the pledge.

Instigation to murder

Ludhiana now became the great centre of opposition led by Maulvi Muhammad Hussain of Batala, who only six years before had acclaimed Hadzrat Mirza Ghulam Ahmad as one of the greatest sons of Islam, and as one who had rendered unique service to the cause of Islam by his powerful arguments and by the heavenly signs which he had shown to his opponents. Maulvi Abdullah, Maulvi Abdul Aziz, Maulvi Muhammad and Sa’dullah
(who was a Sikh convert) and a whole host of them were so much nettled at his progress that they incited the people to violence at him. One morning six infuriated Pathans who had been stirred up by the malicious-minded maulvis that in that house lived a man who abused the Prophets and believed not in the Quran and the Holy Prophet, entered the house with murderous intent. Hadzrat Mirza Sahib was, at that time, explaining a verse of the Holy Quran to one of his disciples; and words of profound wisdom and superb knowledge were dropping from his holy lips. The Pathans were bewildered. They had been told that the Mirza was a hateful heretic who uttered blasphemy; but they found him to be expounding the excellences of the Holy Quran and the Prophet in highly reverential language. They came forward and kissed his hands, confessing that they had been set up by the mischievous maulvis, and that he was a true Muslim and anyone who called him a Kafir, was himself a Kafir. The maulvis were anxiously waiting for the news of the murder. But the Pathans when they came out, remonstrated with them, fired with anger and resentment; and the maulvis replied that the Mirza was a wizard, and anyone who paid him a visit, was laid under his magical spell.

The frustrated maulvis, however, intensified their campaign of spreading hatred and disaffection against the Promised Messiah; and whenever he went out his lodging, abuses and imprecations were flung at him. The persecution increased with alarming acceleration, assuming dreadful dimensions. It may be mentioned in passing that the maulvis were so much lashed into fury that they, later on, hatched up a conspiracy, in collusion
with the Christian missionaries, and cooked up against him a criminal case of planning to murder Padre Henry Martin Clarke. It was indeed a very dangerous move. The British Rulers of the land were Christians. Their missionaries wielded great influence over them. The judge who was to pronounce the verdict, was also a Christian. The enemies openly stated that, if not to the gallows, the Mirza would surely be transported for life to the Andamans. But, as had already been revealed to him from on High he was honourably acquitted of the heinous charge. The opposition which had reached its highest point, would have unnerved any other man. But a messenger from Heaven is invariably made of inflexible steel, and no amount of persecution can ever daunt or discourage him. The Promised Messiah budged not an inch from where the Most High God had made him to stand. Even the most hostile critics have nothing but praise and appreciation for his courage in the face of the bitterest opposition. We reproduce the evidence of Dr H D. Griswold Principal, Forman Christian College, of Lahore from his pamphlet, *Mirza Ghulam Ahmad, the Mehdi, Messiah of Qadian*, published at Ludhiana:

So far as I am able to judge, his (Mirza Ghulam Ahmad's) writings everywhere have the ring of sincerity. His persistency in affirming his claims in the face of the most intense and bitter opposition is magnificent. He is willing to suffer on behalf of his claims.

But our conscientious critic, Mr. Phoenix, tells the world, without feeling any tremor of his soul, that:

*His prophethood was no more than lip-deep......Peter's conduct in denying Jesus was far less dishonourable than the Messiah's*
who left his revelations in the lurch the moment the authorities frowned at him.

Prejudice has warped his judgment to this doleful degree.

The Promised Son

It was in 1886 that Hadzrat Mirza Ghulam Ahmad, the Messiah and Mehdi received from on High the glad tidings that a son would be born to him who would be great both in temporal grandeur as well as in spiritual glory, and that the sign of his recognition would be that he would make Three into Four. Hadzrat Mirza Sahib published this prophecy in a poster on February 20, 1886. It should be noticed that no time nor date for the birth of the promised son had been fixed in the prophecy. His second spouse who happened to be in the family way at that time, gave birth to a daughter, Ismat; and the opponents kicked up a reproachful row that the prophecy had fallen through and failed. Hadzrat Mirza Sahib, thereupon, explained at length that it was not stated in the prophecy that the Promised Son would be born of the first pregnancy. But Mr. Phoenix, brushing aside all explanation, wrote in his book:

He (Mirza Ghulam Ahmad) remembers that he had to eat the humble pie when he predicted the birth of a son who checkmated his would-be father by sending a sister instead. The Mirza had then to save his face by declaring that he had not tied his prophecy to one confinement or other. He had tried not very successfully to be discreet after that. The birth of his son Mubarak Ahmad was hailed by him as the arrival of his promised son......But his hopes were dashed by the death of Mubarak Ahmad at the age of nine; and he saw that he had the prophecy still on his hands.
Before entering upon a discussion on this subject it seems necessary that a list of all the sons and daughters born to Hadzarat Mirza Sahib be drawn up datewise:

(a) *From the first wife*:

(i) Mirza Sultan Ahmad, born 1856, died 1931.

(ii) Mirza Afzal Ahmad, born 1860, died 1903.

Both these sons were, however, disinherited by the Promised Messiah, and will have nothing to with the prophecy under discussion.

(b) *From the second wife*:

(1) Ismat, daughter, born 1886, died 1891.

(2) Bashir Ahmad I, born 1887, died 1888.

(3) Mirza Bashir-ud-Din Mahmud Ahmad, born 1889, still living.

(4) Shaukat, daughter born 1891, died 1892.

(5) Mirza Bashir Ahmad, born 1893, still living.

(6) Mirza Sharif Ahmad, born 1895, still living.

(7) Mubarakha Begum, born 1897, still living.

(8) Mubarak Ahmad, born 1899, died 1907.

(9) Ummat-un-Naseer, born and died 1903.

(10) Ummat-ul-Hafeez, born 1904, still living.
Ijtihad

Divine Revelation and the interpretation put upon it by the recipient in case it contains a prophecy relating to some future event, are two different things and stand not upon the same level. Whereas the Divine word is always true and faultless, the interpretation, called Ijtihad in the language of Religion, can be wrong and incorrect: and the real import comes to light only when the prophecy actually comes to pass. In the matter of Ijtihad even the great prophets of God and holy personages have not been invariably immune from error. Moses was told by the Most High God in Deut: (18:18) I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth. Moses and all the prophets that followed him, interpreted this prophecy to mean that a prophet like unto Moses would be raised among his brethren the children of Israel. It was an error in their Ijtihad which could only be discovered when the prophecy actually came to pass, and the Promised Prophet appeared in Bani Ishmael who were the brethren of Bani Israel. We quote another event of great historical importance, the Holy Prophet's emigration. It was shown to him in a vision that he emigrated to a green and fertile place overgrown with date-palms. The Prophet took it to mean Yamama; but when the event actually came to pass and the Prophet emigrated to Medina, the true import of the prophecy was understood. Instances can be multiplied to show that error in Ijtihad is possible in interpretation of the prophetic word or message.

It should also be clearly understood that the recipients of Divine Revelation have always been rendered uneasy
with an eager longing for the fulfilment of the Divine word at the earliest possible moment, not for the sake of any interest of their own but for the greater purpose that the glory of God in the highest be manifested, inducing in the hearts of men a real, living faith in the one True God. **To illustrate**: The Holy Prophet was in exile at Medina. His opponents of Mecca who wielded all the power in the peninsula, were determined to exterminate him and his religion with the sharp edge of their sword. Under these conditions, the encouraging news came to him from the high heaven that he would perform the pilgrimage at Mecca. When?—it was not stated in the message; yet the Prophet was forthwith upon the road to Mecca. He was, however, stopped by the enemy at Hudaibiya, and had to return to Medina without performing the pilgrimage. This event, in the scheme of God, was evidently to take place at some later date. Another example: when the Holy Prophet predicted the coming of Dajjal who would spread wickedness and vice in the world, Hadzrat Umar swore hastily in the presence of the Holy Prophet that Ibn-i-Syyad was the same damned Dajjal, and sought permission to slay him. The Prophet said in reply: "If he is the same Dajjal, you cannot be his slayer; and if he is not, you will, in that case, murder an innocent man." Ibn-i-Sayyad, later on became a Muslim, proving thereby that Hadzrat Umar's *Ijtihad* on the Prophet's prediction was incorrect and wrong. The Dajjal, according to the Providential plan, was to appear in a much later age. Will Mr. Phoenix who wants to measure the spiritual giant of this age with his own lilliputian tape, pour raillery and ridicule on all these holy personages and prophets, for they committed errors in their *Ijtihad*, and imposed wrong interpretations on
the prophecies communicated to them through Divine Revelation?

"Three into Four"

The recipients of Divine Revelation, we said, yearn eagerly, night and day, for the earliest fulfilment of the message contained therein, and strain their every nerve to bring it to pass as soon as possible. It was under this impulse that Hadzrat Mirza Sahib, after the reception of the heavenly news, became so eagerly anxious to see the appearance of the Promised Son in the nearest future. But his interpretation of the prophecy mentioned in the poster dated February 20, 1886, suffered from the error of Ijtihad, for the simple reason that the Promised Son, as ordained in the Divine plan, was to come at some unknown future time. A little reflection will show that his appearance during the lifetime of, or even immediately after, the great Mujaddid who was also the Messiah and Mehdi of this age, would have been merely frivolous and futile. The flicker of a tiny candle will not serve any useful purpose when the strong sun is shining in the sky. It had been stated in description of the Promised Son that he would accomplish great deeds; his pure and reproachless reputation would spread to the uttermost corners of the world; nations would be blessed through him, and he would guide human race unto the Right Path. The time of his advent, it is thus easy to understand, will synchronize with the time when Hadzrat Mirza Sahib's mission and movement will be in full glory and predominance. This momentous period, it appears from a study of his book Tazkirahtush Shahadatain, will commence after three centuries when people having been
completely despaired of the descent of Jesus, son of Mary, from the high heaven will turn to and enter this Movement in large numbers. The fourth century after the Muslim Messiah will witness, in keeping with the parallelism with the Christian Messiah, the magnificent splendour and glory of the Ahmadiyya Movement. And this is probably the significance of the distinctive sign of the Promised Son that he will make Three into Four, that is, after the completion of three centuries he will appear as an Inspired Reformer in the beginning of the fourth.

Ilham and Ijtihad

Ilham and Ijtihad, it should be clearly understood, have their sources at two different places, the former in the knowledge and wisdom of God which is always faultless and perfect and never goes amiss, and the latter in human intellect and reason which is imperfect and liable to fall into error. After the death of the first daughter, a son was born to Hadhrat Mirza Sahib on August 7, 1887. He gave him the name of Bashir Ahmad, and thought, through his Ijtihad, that very likely he was the Promised Son, and proclaimed him as such by means of a poster. But the child died on November 15, 1888. Other sons, thereafter, were born to him, but he never applied the prophecy contained in the poster of February 20, 1886 to any of them until we come down to the fourth son, Mubarak Ahmad, born on June, 14, 1899. Hadhrat Mirza Sahib took him to be the Promised Son, and argued on his behalf: (Taryaq-ul-Quloob, page 40)

He (Mubarak Ahmad) was born on June 14, 1899; and just as he was the fourth son, in the same way, he got the
fourth Islamic month, Safar; and the fourth day of the week, Wednesday; and the fourth hour in the afternoon; and his aqiqah (ceremony of shaving the head) was, according to the prophecy of February, 20, 1886, performed on Monday.

But Mubarak Ahmad died in 1907 at the age of nine, pointing to the fact that the Ijtihad in this case, too, was wrong and incorrect. The Promised Son was to be born in some distant future, and the real import of the prophecy will be correctly understood when the actual event will come to pass.

Khalifah of Rabwah

The story of the Promised Son, however, does not end here. The Jamaat-i-Qadian (now Rabwah) contend and claim this high distinction for their Khalifah, Mirza Bashir-ud-Din Mahmud Ahmad. A word on this aspect of the question, therefore, seems necessary. After the death of Bashir, I in 1888, it was again revealed to Hadhrat Mirza Sahib: Another Bashir will be given to you, who will also be called Mahmud, and who will be a man of strong will and resolution. The people of Rabwah stick to the terms Mahmud and Bashir in the face of Hadhrat Mirza Sahib's own explanation. When this second son was born in 1889, the Messiah proclaimed for the information of the people: (Green Poster, p. 17, margin)

The name of Bashir and Mahmud has been given to this boy only by way of auspicious omen. Information will again be imparted after the reception of complete disclosure, for it has not yet been disclosed to me whether
this boy is the Promised Son and will live, or he is somebody else.

But, since then, he never wrote to announce that the matter had been completely disclosed to him by Divine Revelation, and that Mirza Bashir ud-Din Mahmud Ahmad was the Promised Son spoken of in the prophecy of February 20, 1886.

It is further contended on behalf of Mirza Mahmud that he was born within the time-limit of nine years with effect from 1886; hence the prophecy was fulfilled in his person. This condition of nine years’ time-limit had not been imposed in the original prophecy of February 20, 1886. Moreover, the undeniable fact that the expectation continued even after the expiry of nine years, made this condition, *ipso facto*, insignificant and void. The well-known book *Anjam-i-Atham* was published in 1897 i.e. 11 years after the prophecy of Feb. 20, 1886, when his three sons, Mirza Bashir-ud-Din Mahmud Ahmad, Mirza Bashir Ahmad and Mirza Sharif Ahmad had already been born and were all living. Wrote he on page 182:

The Most High God gave me, repeatedly, the glad news about the birth of my sons until their number reached three; and I published before their birth, the happy news along with the ilham. You read those posters, but pay no heed to them on account of your prejudice, God has communicated to me, out of His grace, the news of the fourth son, saying that he will make Three into Four.

Now turn over page 14 of the same book:

There is one more Revelation which was published on Feb. 20, 1886 that God will make Three into Four. There was at the
time, not even a sign of these three sons who are now in existence. The Revelation meant to signify that three sons would be born, and then another will come who will make Three into Four. A major portion of this prophecy has already been fulfilled that is to say, God has granted me three sons from this wife, who are all living, and the fourth is now awaited who will make Three into Four.

Taryaq-ul-Quloob is another famous book which was published by the Promised Messiah in 1899 i.e. 13 years after. Therein the advent of the Promised Son had still been awaited in clear, distinct terms:

The prophecy relating to the one who will make Three into Four, was in the first instance, published in the poster dated Feb. 20, 1886. Later on, after the birth of these three sons, namely, Mahmud, Bashir and Sharif, the Most High God informed me again, as recorded in Anjam-i-Atham and its Appendix that the Promised Son who will make Three into Four will come now.

We are thus driven to the irresistible conclusion that (1) Divine Revelation disclosed beyond all doubt that the Promised Son spoken of in the prophecy of Feb. 20, 1886, was neither Mirza Bashir-ud-Din Mahmud Ahmad, nor Mirza Bashir Ahmad, nor Mirza Sharif Ahmad, for, even after their birth, Hadzrat Mirza Sahib was apprised, revelationally, that the Son spoken of in the prophecy of Feb. 20, 1886, who would make Three into Four, had not yet arrived, and that he would appear at some future time: (2) After the death of Bashir I, Hadzrat Mirza Sahib, through his own Ijtihad, adjudged Mubarak Ahmad to the exclusion of all others, to be the Promised Son, and tried to fix on him the details mentioned in the prophecy.
In Future Generation

The Promised Son will surely be born in some future generation of Hadzrat Mirza Ghulam Ahmad in accordance with the Divine plan. Whereas the term “son” or zurriyat, in its narrow restricted sense, signifies “one’s own begotten offspring, the child of one’s own loins,” in its wider significance, it can also be applied to future generations, as is borne out by the Holy Quran (6:85):

And We gave him (Abraham) Isaac and Jacob; each did We guide aright; and Noah did We guide aright before and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron.

Isaac was undoubtedly a son of Abraham, but along with him a mention of Jacob was also made who was Abraham’s grandson; and David, Solomon, Joseph, Moses and Aaron were called Noah’s zurriyat notwithstanding the fact that none of them was the fruit of Noah’s loins.

Purpose of a Prophecy

The principal purpose of the advent of a Divine Messenger is to enkindle the fire of faith in the hearts of men, and induce a living belief in the Living God. To achieve this aim he employs many means, prophecy being one of them. Prophecy is of two kinds: (1) that which conveys happy news to the believer, and (2) that which utters a grim warning of a painful punishment to the opponents of Truth if they should persist in their evil course. All portentous prophecies are connected with repentance. If the opponents of Truth begin to show signs of relenting, a respite is granted to them, and
complete deliverance in case of complete repentance. Prophet Jonah, we read in the Holy Quran (10:98), threatened his people with a dire distress, since they had rebelled against the commandments of the Most High God. "Yet forty days," said he unto his opponents, "and Ninevah shall be consumed with the wrath of God." But the people took his warning to heart and quailed with the fear of God and recoiled from their wickedness. The result was that the Most High God withheld and withdrew the chastisement pronounced through the mouth of His prophet, and delivered the people from their dreadful doom.

In his well-known book *Haqiqat-ul-Wahi* Hadzrat Mirza Ghulam Ahmad has made a mention of more than two hundred heavenly signs and prophecies which had been fulfilled through him amazingly. But religious prejudice has jaundiced the soul of Mr. Phoenix to such an extent that his eye sees nothing but yellow in all those heavenly performances. He has, with all his dexterity and skill, picked up three "holes" in the coat of Hadzrat Ghulam Ahmad, namely, (1) The Messiah in Love (prophecy relating to Muhammad I Begum); (2) The Messiah at War (prophecy concerning Maulvi Sanaullah); and (3) The Assassination of Arya Samaj preacher, Lekh Ram. Mr. Phoenix concludes his rigmarole regarding Muhammad I Begum with the remarks: "The fact remains, whatever his followers may say to the contrary, that the Mirza was vehemently in love with Muhammad I Begum and that, his age and pursuits being considered positive disqualifications for the match, he thundered out curses in the name of heaven to frighten Ahmad Beg into submission and the girl into his arms."
Muhammad Begum

Hadzrat Mirza Sahib’s two closest cousins, Mirza Nizam ud-Din and Mirza Imam-ud-Din, and also their son-in-law, Mirza Ahmad Beg (father of Muhammad Begum) were irreligious and agnostical to a damnable degree. They had renounced the Religion of God, and uttered abominable abuses to the Holy Prophet, and trampled the Holy Quran under their filthy feet contemptuously. They had also written a very oitter book, traducing the Holy Prophet for marrying Zainab, and distributed it widely to strengthen the hands of the enemies of Islam. When Hadzrat Mirza Sahib proclaimed his Divine mission, these impudent people gibed and jeered at him, and challenged him insolently to show a sign if there was a God of whom he was the Messenger. Wrote he:

When the scurrilous book came to my hands I found therein such a grossly abusive language against the Most High God and His Holy Prophet as would lacerate the hearts of the believers and rip open and rend the Muslims’ minds. The profane words, it appeared to me, would tear asunder the very heavens. So I shut myself in a room and prostrated before the Great God of the heavens and the earth, and prayed most humbly: My Lord! befriend Thy slave and stand by and support him: and Thy foes, smite them with a dire disgrace!

His prayer was answered, and the Most High God revealed unto him:

We have seen their wickedness and transgression in consequence whereof a grievous chastisement shall alight upon their heads. Their women We shall make widows, and their children, orphans. Their places of residence We shall destroy so that they reap the fruit of their actions. But We shall not strike...
them off with a single blow, but in a slowly progressive manner that they may turn to Truth and become of the repentant ones.”

The Sign

Hadzrat Mirza Sahib communicated to them this grim warning of the All powerful God. But rather than listen to the portentous voice of heaven and regret and remorse, they became all the more obdurate, and persisted in their evil course most pertinaciously. When a people come to this pass, they deserve to be punished for their hard-heartedness and evil-deeds. But the Most Merciful God, before sending His chastisement, addresses them a simple bidding to make their conviction final and complete. The commandment itself is generally of very ordinary nature, but its violation acts as the last straw and draws utter destruction upon them; to quote an example: Samood was an ancient people who lived in the north of Mecca. They rejected the Message of the Most High God and stood against His prophet, Salih. Then came to them the last sign of the Lord in the form of an ordinary bidding. Prophet Salih released a she-camel proclaiming: “This she-camel is a sign for you. Therefore leave her along to pasture on God’s earth, and do no harm to her; otherwise a painful chastisement will overtake you.....But they cut the hamstring of the camel, and killed her, and revolted against their Lord’s commandment......The Most High God was highly displeased with them and struck them with an earthquake so they became motionless bodies in their abodes” (The Holy Quran, 7: 73-77).

In the same way, the last sign which came to the insurgent family of Mirza Ahmad Beg was in the form
of an ordinary bidding, namely, that he should marry his eldest daughter Muhammadi Begum to Hadzrat Mirza Ghulam Ahmad. Wrote he in his book Aeena-i-Kamalat-i-Islam, page 286:

It was revealed to me by the Most High God that I should seek the hand of Ahmad Beg’s eldest daughter, telling them that a kindly treatment shall be dealt out to them if they accept the proposal, and that this marriage shall bring to them blessings and blissful beatitude. But if they should refuse to do so, the end of the girl shall be very sad, and the man who shall marry her, shall die within 2½ years, and her father within 3 years from the date of marriage.

Physical relationship, sacred history bears out, with an apostle of God, has often brought about and accomplished the reform of the girl’s family. For instance, Abu Sufyan was an inveterate opponent of the Holy Prophet. But the great family embraced Islam when his daughter Umm-i-Habiba came into the Prophet’s wedlock. In the same way, the family of Hadzrat Sauda, when she was married to the Prophet, came into the fold of Islam. Similar indeed was the Divine purpose behind the marriage of Muhammadi Begum, viz., the reclamation of Mirza Ahmad Beg and his kinsmen. Otherwise there was no attraction whatsoever in this matrimonial alliance. She was neither beautiful, nor wealthy, nor endowed with high degree of learning. Moreover, Hadzrat Mirza Sahib had, only three years before, been married to a highly respectable lady of the noblest Sayyad family of Delhi: and for a man of his solitary and saintly nature even one spouse was more than enough. Besides, he was himself aver-e to this new marriage, as is borne out by the letter, dated 20th June 1886, which he wrote to Maulana Noor-ud-Din at Jammu
(Kashmir State), saying: *Come what may, I am determined to keep away from and avoid this marriage until I am forced unto it by an express command of the Most High God.*

The Letter

The time, however, had arrived when the fate of these vicious people was to be decided this way or that. Hadzrat Mirza Sahib was commanded from on High in explicit language to ask for the hand of Muhammadi Begum; and by means of a well-worded letter he made his approach to Mirza Ahmad Beg for this purpose. But Mirza Ahmad Beg and his kinsmen berated Hadzrat Mirza Sahib most furiously, and published his letter in the Christian paper *Noor Afshan* dated May 10, 1888, setting up his adversaries to rail at and revile him. Mirza Ahmad Beg and his confederates, in defiance of the Divine bidding, now plunged into the effort of finding a husband for Muhammadi Begum. Full five years passed in this struggle; but nobody would dare to marry the girl; for the man who should marry her, the Word of God grimly warned, would die within 2½ years, and her father within 3 years from the date of marriage, and the widowed girl would enter the wedlock of Hadzrat Mirza Ghulam Ahmad

Divine Word Challenged

At last, on April 17, 1892 one Sultan Muhammad of Patti came forward, and married Muhammadi Begam, setting all considerations at defiance. The wrath of God now waxed hot. Three months had hardly passed after the marriage when Ahmad Beg was seized with Divine displeasure. At first he beheld the heart-rending and
deeply-afflictive deaths of his own son and two sisters, and was then himself stricken with a dreadful disease which demented his brain and drove him mad. On September 30, 1892, only five months and 24 days after the marriage, the unfortunate Ahmad Beg, having suffered a tortuous trouble, was laid low in his earthly grave, fulfilling thereby a part of the prophecy which he had sought so audaciously to set at naught.

**Repentance**

The dreadful doom of Ahmad Beg naturally struck a terrible terror in the minds of his kinsmen, Sultan Muhammad in particular, for it was his turn next. They humbled themselves before the Most High God calling for pardon and sincerely repenting of their past wickedness. They also wrote a couple of letters from Lahore to Hadzrat Mirza Sahib assuring him that they had given up their evil ways, and requested him earnestly to pray for their deliverance. The real object of the prophecy was, in this way, accomplished. The perverted people returned to the right path of Islam whence they had strayed away. It was, therefore, in accordance with the Law of Prophecy that the chastisement of Sultan Muhammad be withdrawn, contrite and deeply affected with sorrow as he was for having offended the Most High God. Wrote Hadzrat Mirza Sahib with reference to their repentance:

> On account of their repentance and remorse we had come to believe that the date of Sultan Muhammad’s death shall not stand; for, such dates being a part of the admonitive signs have always been like suspended fates, which, as the Holy Book bears out copiously, may be held in abeyance by repentance.
Chastisement with-held

Sultan Muhammad regretted for having offended the Most High God, and was, therefore, delivered from a painful chastisement. Ahmad Beg, on the contrary, persisted in his insolence, and perished. Hadzrat Mirza Sahib had already been apprised of the fact that only one of these two would benefit by the conditions of repentance:

I beheld in a vision the grandmother of Muhummadi Begum. Signs of weeping were visible on her face. Said I unto the old woman, Repent, thou woman, for a crushing calamity is about to befall thee and thy grand daughter. One man shall die leaving behind dogs to bark and bray.

Muhummadi Begam was, according to the prophecy, to be married to Hadzrat Mirza Sahib after the death of Sultan Muhammad. But Sultan Muhammad, having benefited by the condition of the prophecy, died not; hence Muhummadi Begum did not become a widow, and the question of her coming into Hadzrat Mirza Sahib’s wedlock did not, therefore, arise. Nevertheless the malicious Mulas, when the period of three years passed, barked and brayed that the prophecy had not been fulfilled. Hadzrat Mirza Sahib, thereupon, issued a poster challenging them to induce Sultan Muhammad to declare if he had not repented:

The matter can be easily decided if you so desire. Prevail upon and persuade Sultan Muhammad, the son-in-law of Ahmad Beg, to issue a poster charging me with falsehood. Then if he should survive the term appointed by the Most High God, I may be condemned as an abominable liar.

Hadzrat Mirza Sahib lived 12 years more after this challenge, but no amount of effort on the part of his
opponents could impel Sultan Muhammad to pick up the gauntlet. He had, as a matter of fact, learnt a very bitter lesson of coming into clash with the Man of God, and had sincerely repented of his past attitude. Just read his statement which he published for the information of the people several years after the demise of Hadzrat Mirza Sahib:

My father-in-law, Mirza Ahmad Beg, died precisely in accordance with the prophecy. But the Most High God is also the most Merciful. He listens to other men, too, and showers His mercy on them. I state upon my conscience that the prophecy relating to the marriage has not left any doubt whatsoever in my mind. As for the bai’at (pledge) I declare upon solemn oath that the trust and faith which I have in Hadzrat Mirza Sahib is, I think, not possessed even by you who have entered the bai’at. Of what is in my mind you can form an idea from the fact that at the time when the prophecy was made, the Aryas on account of Lekh Ram and the Christians on account of Atham, each offered me rupees one lac, only if I should file a suit against Hadzrat Mirza Sahib. I could have certainly become a wealthy man if I had accepted their money. But it was again the same faith and trust in Hadzrat Mirza Sahib that deterred me from so doing (Al-Fazl dated, June 9, 1921).

Here is another letter which Sultan Muhammad wrote with his own pen five years after the death of Hadzrat Mirza Sahib:

Ambala Cantt. 21-3-13.

My dear Brother,

Your letter has reached me. Thanks for the remembrance. As for Hadzrat Mirza Sahib I may say that I looked upon him, and even now cherish the same belief, as a good and righteous man, a servant of Islam, noble-hearted, and one who remembered God. With his followers I have no animosity or antagonism. Rather, I am very sorry that due to certain reasons I could not have the honour of seeing him during his life-time.

(Sd.) Sultan Muhammad.
Prophecy fulfilled

The prophecy, as shown above, came to pass in all its details. Still certain opponents, in fulfilment of the concluding part of the prophecy, have continued to bark and bray at the Heavenly Messenger. But the following persons of the family of Mirza Ahmad Beg have, since then, entered the bai't of the Promised Messiah:


Assassination of Lekh Ram

Referring to the assassination of Pandit Lekh Ram, Mr. Phoenix writes on page 33 of his book:

Mirza Ghulam Ahmad offered the Hindus a sign in the death of the notorious Arya Samaj preacher Lekh Ram. This person had characterized the Baha'i as stark nonsense, and had actually visited Qadian, on Ghulam Ahmad's invitation, to demand the sign he had often been threatened with. The Mirza had at the time put him off, but Lekh Ram had not ceased to harass him for a sign. At long last, Ghulam Ahmad predicted in 1893 that Lekh Ram would meet his end within six years under mysterious and unusual circumstances. Lekh Ram was murdered on the 6th of March 1897. A man who had insinuated himself into his affections had stabbed him
and disappeared. The Hindus got exasperated, and they have not to this day ceased to accuse Ghulam Ahmad of foul play. The legal proof was wanting. Ghulam Ahmad could not, therefore, be proceeded against.

Our conscientious critic has, deceitfully, suppressed the foul fact that Lekh Ram was an inveterate foe of Islam and the Holy Prophet also; and in pouring filthy abuses on the Holy Prophet, he had outstepped all limits of decency and decorum. His vile and vicious vituperation he had incorporated in many a wretched book. Pick up any volume, and you are sure to come across passages containing the meanest sort of scurrility that has ever dropped from the lips of a human mouth against that Great Benefactor of human kind, the Holy Prophet Muhammad. A few examples: (1) A beautiful lady Maimuna was travelling on her camel. The Prophet's eye, wrote the perverted Pandit, fell on her, and he was so much bewitched by her beauty that he raped her there and then and entered her in the list of his harem. (2) Ayesha was a charming girl of nine when the Prophet married her. On that very night, as also on a previous occasion, he enjoyed sexual intercourse with the minor girl (see Sec. 376 I. P. C. for this offence), (3) In the cosy bed of his favourite wife, Ayesha, the Prophet used to receive Divine Communications from the high heaven. (4) The Prophet urinated. A slave girl Umm-i-Aimna drank it forthwith. Thou shalt never suffer from stomach-ache said the Prophet unto the woman.

Lekh Ram’s Effrontery

Lekh Ram railed at and reviled not only the Holy Prophet of Islam, but also all the other prophets of God, calling them liars and fraudulent impostors. This was
indeed far too hot and harsh for the blood of a believer to bear. Hadzrat Mirza Sahib remonstrated with him that he might desist from his wicked ways. But all in vain. The foul-and-filthy-mouthed Lekh Ram grew all the more opprobrious, and opened his mouth more audaciously against the Holy Prophet. He also wrote in a very provocative tone to Hadzrat Mirza Sahib to implore his God if He could show him a sign in this respect. Hadzrat Mirza Sahib was exasperated at Lekh Ram’s effrontery, and prayed to the Most High God for a sign; whereupon a revelation came from on High, intimating Lekh Ram was merely a dead calf emitting a profane sound and for his insolence he shall surely be smitten with a terrible chastisement. On February 22, 1893, Hadzrat Mirza Sahib issued a widely circulated poster, announcing: Like the Samiritan calf, Lekh Ram shall be cut into pieces. Lekh Ram scoffed at the Divine Word of Warning, and abused Hadzrat Mirza Sahib, and uttered a counter-prophecy, saying, that it had been revealed to him by his Prameshwar that the Mirza would die of cholera within a period of three years, for he was an impostor who had fabricated lies against God.

The wrath of heaven now waxed hot, and a communication came from above that Lekh Ram shall perish within a period of six years, and that the dreadful doom shall overtake him on the day following the 'Id festival. This prophecy was again given a wide publicity in August 1893. The terrible event had also been shown to Hadzrat Mirza Sahib in a vision:

On April 2, 1893 I beheld in a vision that a stout and sturdy man, frightful to look at, with blood trickling from his fearful face, stood in front of me. He seemed not a creature of this
earth, but one of the infernal beings whose appearance struck terror into the hearts. Where is Lekh Ram? He growled in a roaring voice and named one more man. I knew then that he had been deputed for the chastisement of Lekh Ram and the other person.

Cut into Pieces

Fearful forebodings these! But nothing worked on the unlucky Lekh Ram. A seal, as it were, had been set upon his soul. Rather than reform himself, and repent, and recede from the deadly delight of reviling the Holy Prophet, the proud Pandit took all the earthly precautions to protect his person against the decree of the Almighty God. He shifted to the topmost storey of his house, the lower floors having been occupied by the rest of his family. He had body-guards about him when he stepped out into the street. In brief, Lekh Ram made himself safe, secure and seemingly unapproachable. Time rolled on in this way, and four years quietly passed by. It was the 6th of March 1897, Saturday 4 p.m. Pt. Lekh Ram was in his airy attic. All of a sudden a stranger appeared with a dreadful dagger in his hand, and stabbed him in the abdomen cutting all his intestines into pieces. The assassin disappeared as mysteriously as he had come. The whole place to a man was up against him, and searched every nook and cranny, but he had been spirited away as it were, and no trace of him could be found. The Prophet’s reviler lay dead in a pool of his own blood.

Prophecy Fulfilled

The Muslims’ ’Id, as foretold in the prophecy, had fallen on the day before the dreadful occurrence i.e. on Friday, the 5th March. In this way, the Word of God
spoken through the mouth of His Messenger was fulfilled to the very letter, within the fixed period of six years, Lekh Ram was cut into pieces on Saturday, first by the assassin’s dagger, then by the doctor’s knife. Thereafter, he was burnt to ashes, and flung into the river. The very same thing had happened to the Golden Calf of Samiri. On Saturday which was the day of Jewish ‘Id, it was smashed into pieces, burnt to ashes, and thrown into the river. The Aryas kicked up a restless row against Hadzrat Mirza Sahib, alleging, like Mr. Phoenix, that a disciple of his must have committed the murder. Some addle-headed Mulas also joined in the nefarious propaganda. But the Most High God spoke to His Messenger, intimating that he shall remain safe and sound from the machinations of those people. The house of Hadzrat Mirza Sahib was thoroughly searched, but nothing incriminating could be found there, and not a single hair of his body could they bend. Since then, the Government of the land and their all-pervading police force turned every stone that came in their way, and searched every nook and niche to find the assassin of Lekh Ram, but never has an endeavour been so abortive. And how could they succeed against a being who was, as foretold, none of the earthly creature.

Maulvi Sana Ullah

History bears it out abundantly that the opponents of Truth, when they could not hold their own against the incontrovertible argument brought by a Divine Messenger, took to raillery and ridicule; and it was this unfortunate fact that the Holy Quran has lamented, saying: Woe unto the people of the world! Not a
Messenger appeared amongst them from on High but they jeered at and mocked him. Maulvi Sana Ullah of Amritsar was a glaring example of this mean and malicious mentality. He could not stand the sledge-hammer arguments of the Great Imam of this age, Hadhrat Mirza Ghulam Ahmad, and, like men of that ilk, stooped down to scurrility and abuse. But it was all in vain; he threw the dust against the wind, and the wind blew it back again. Four times Hadhrat Mirza Sahib challenged him for a Mubahalah, and four times Maulvi Sana Ullah ran away ignominiously. Mubahalah, it may be observed in passing, is a spiritual duel between two parties, each believing the other to be a fraudulent impostor, in which both the parties invoke the curse of God for the annihilation of the impostor. This method of soliciting the errorless decision of the Divine Court from which there is no appeal, is adopted as the last resort with the mutual consent of the two contending parties. It is never a one-sided affair, nor a prophecy. When the Holy Prophet came forward into this field, accompanied by Ali, Fatima, Hasan and Hussain, against the Christians of Najran, the Mubahalah could not be held for the only reason that the other party did not agree to it.

First Challenge

For the first time, Maulvi Sana Ullah, along with other revilers, was challenged for Mubahalah by Hadhrat Mirza Sahib through his book Anjam-i- Atham, published in 1897, wherein he wrote:

I also lay down this condition that the acceptance of my prayer may be considered only when all those people who come out in the field of Mubahalah against me, are seized with heavenly
chastisement; and should there be even a single exception, even though their number be one or two thousand, I shall look upon myself as a liar.

Second Challenge

But Maulvi Sana Ullah had not the courage to face the Divine decision on the spiritual field of Mubahalah. Five years after, when the book Ijaz-i-Ahmadi was published in 1902, a direct challenge for Mubahalah was thrown out to Maulvi Sana Ullah who was growing all the more scurrilous and foul-mouthed, emphasizing: if he (Sana Ullah) should accept this challenge that the liar may die before the truthful one, then surely he (Sana Ullah) will die first. It should be clearly understood that this condition is operative only in the case of a Mubahalah when a liar comes out in the open field against the truthful one, praying that of the two parties the liar be swept off and killed during the life-time of the truthful one. It is not a general rule. The Prophet, breathed his last during the life-time of Musailma, the Liar; and the opprobrious opponents of the prophets, it cannot be denied, have outlived them. Maulvi Sana Ullah, slyly slept over this challenge.

Third Challenge

The challenged was repeated for the third time in March 1907 through the book The Aryas of Qadian and We, in which Hadzrat Mirza Sahib wrote in unmistakable language: If Sana Ullah has not seen any extraordinary sign of truthfulness, let him also take a solemn oath to know on whose side is the Most High God; and whose oath He will show to be true. It was clearly an invitation to Mubahalah in which both the parties, as it
evident from the words *whose oath*, were to take part. Maulvi Sana Ullah played the braggart with his pen in *Ahl-Hadis*, dated 29th March 1907, and wrote abusively: *Ye Mirzais, if ye are truthful, come out in the open field of ‘Idgah at Amritsar, with your Guru who has challenged us for a Mubahalah in his book Anjam-i-Atham.* But it was a mere empty boast; for, when it was communicated to him through the columns of *Badr*, dated 4th April 1907, that his counter challenge for *Mubahalah* had been accepted, and that he should publish on solemn oath that Mirza Ghulam Ahmad was an impostor in his claim, invoking the curse of God upon him who was the liar of the two, and that he should not slink away from the field as heretofore. Maulvi Sana Ullah again wriggled out, saying: *I have expressed my willingness merely for taking an oath which you have interpreted as Mubahalah, notwithstanding the fact that Mubahalah takes place only when both the parties take their oaths confronting each other*; and then poured forth the filth of his mouth vituperatively. Maulvi Sana Ullah discarded the challenge for *Mubahalah* this time also with the remarks: *This statement of yours is acceptable neither to me nor to any other wise man.*

**Fourth Challenge**

For the fourth and last time HadzrLat Mirza Sahib adopted another method for checkmating M. Sana Ullah. He published his *Mubahalah-prayer* in *Al-Hakam*, dated 10th June 1907, under the caption “Last Judgment”, inviting M. Sana Ullah to publish it in his paper also along with his own Mubahalah-prayer, and then wait for
the Divine Judgment. We quote a few lines from the Mubahalah-prayer, as rendered by Mr. Phoenix himself in his book:

If I am the liar and the impostor that you often depict me in each issue of your paper, then I will perish in your lifetime...
And if I be not an impostor or a pretender, and if I be the Promised Messiah exalted in communion with God, then I hope, by the grace of God, that you will not be spared the chastisement that God is wont to inflict upon those who repudiate His signs. If you do not fall a prey to mortal diseases like plague and cholera, then, indeed I am an impostor.

O God, decide between me and Maulvi Sana Ullah. Let the liar and the creator of discord perish before the truthful. Amen! In the end, Maulvi Sana Ullah is requested to publish this letter in his paper. Let him write whatever he may like below it. The decision now rests with God.

It can be seen easily that the only condition wanted to complete the requirements of the Mubahalah was that Maulvi Sana Ullah should also make his prayer, invoking the judgment of the Most High God to distinguish between Truth and Falsehood. But Maulvi Sana Ullah again turned tail, and made good his retreat, stating: Approval for this prayer had not been previously taken from me, and it has been published without my consent. Moreover, I am the main disputant. If I should die, what conviction will it produce upon the other people. Maulvi Sana Ullah, in this way, refused to join the prayer of Hadzrat Mirza Sahib, and the Mubahalah, consequently, could not again be held, yet Mr. Phoenix has the conscience to state for the knowledge of the world:

This letter was published in April, 1907. Ghulam Ahmad died thirteen months after in May, 1908. That can have no other meaning except that he fell a victim to his own prayer.
The followers of Mirza Ghulam Ahmad confound the issue, and say that his death had nothing to do with this episode. They tell us that Mirza Ghulam Ahmad had challenged Maulvi Sana Ullah, in the letter quoted above, to a supplication duel...... Since Maulvi Sana Ullah refused to join in the Messiah's prayer...the affair ended there and then. Mirza Ghulam Ahmad's letter is before us. It does not admit of the construction put upon it... There is no talk of the challenge.

Sana Ullah's Confession

We refer Mr. Phoenix, the unfed lawyer of Maulvi Sana Ullah, to his client's own statement published by him in Murqqa-i-Qadiani, dated the 1st June 1908, a few days before the death of Hadzrat Mirza Sahib, when the period of one year since the issue of the Mubahala prayer dated April 15, 1907, passed off. Wrote Maulvi Sana Ullah:

Ye zealous members of the Mirzai Jamaat! What are you now waiting for? The period of Mubahalah fixed by your ring-leader has passed.

It is more than obvious that Maulvi Sana Ullah took Hadzrat Mirza Sahib's prayer as the Mubahalah-prayer, but had not the courage to enter the spiritual contest.

Tonic Wine

Mr. Phoenix, obviously to gain cheap notoriety among the dregs of the society, has repeated in his book objections which have been answered and smashed into pieces many and many a time. Hadzrat Mirza Sahib was also a physician hereditarily, and often gave medical treatment to the poor and needy, supplying medicines free of cost to those who could not afford to purchase
them. Once he wrote to a friend of his, Hakim Muhammad Hussain Quraishi, to send him a bottle of Tonic Wine. The complete text of the letter reads thus:

Peace be with you and the mercy of Allah and His blessings. Mian Yar Muhammad is being sent now. Please buy him yourself the requisite articles, and one bottle of Tonic Wine should also be bought from Plomer’s shop. But Tonic Wine is needed, be careful. The rest is all right.

There was another letter enclosed with this letter, in which Hadzrat Mirza Sahib, speaking of the birth of his son Mubarak Ahmad, had asked for some other medicines. Maybe, the Tonic Wine was also needed for that case. But what is this Tonic Wine on the score of which Mr. Phoenix has suffered himself to say:

The Messiah seems to have been an occasional sipper. The letter in which he asked for Tonic Wine has been preserved.

What is Tonic Wine?

The conscientious critic, under cover of the term Wine, has tried artfully to play upon the fanaticism of the incredulous people to create a stir against Hadzrat Mirza Sahib. Let him turn over the well-known medical book, Materia Medica of Pharmaceutical Combinations and Specialities, and read that Tonic Wine is a “Restorative after child-birth; prophylactic against malarial fever, anaemia, anorexia.” It is not an intoxicating liquor, but a drug, which could be had of druggists and chemists like E. Plomer, and not wine-sellers. The main ingredients of the Tonic Wine are: iron, peptone, ferrum, and ammonia, citrate, beef, and codliver, lime and sodium, glycero-phosphates, cascara and alcohol.
Alcohol, it should be remembered, is used freely in the manufacture of allopathic medicines, spirit and wine being the different forms of alcohol. Some medicines are dissolved in spirit, such as spirit ammonia aromatic and spirit camphor and others in wine such as ipecac wine, colchicum wine. They are used unhesitatingly by Mr. Phoenix and men of his ilk for medicinal purpose. But Mr. Phoenix must find fault, rightly or wrongly, in everything said or done by Hadzrat Mirza Sahib. He writes:

In an article published in the Paigham-i-Sulh, dated March the 4th 1934, Dr. Basharat Ahmad is of opinion that it can bring no reproach on the Messiah if his overtaxed health rendered occasional use of rum and brandy necessary. But it is by no means complimentary to this twentieth-century prophethood that it should have been handicapped by jaded nerves.

Facts Distorted

The original text of Dr. Basharat Ahmad’s article which Mr. Phoenix has wilfully warped to serve his malicious purpose, reads thus:

Is it not true that doctors even prescribe brandy and rum in pneumonia and some other severe illnesses and their use regarded as permissible under the verse.

فمن اضطر غير باع ولا عاد فان ربك غفور رحم
i.e., whoever is driven to necessity not desiring nor exceeding the limit (6:146), as the condition of the patient is very precarious, and under these circumstances when even pork-eating becomes lawful, why should the wine be not permissible for a patient? Is arsenic not forbidden in Shari‘ah? Then why do various doctors prescribe it for diseases? Simply because at times of crises their use is just according to the Shari‘ah. Thus, had Hadzrat Mirza Sahib
prescribed even brandy and rum for his patients or used it for himself during illness, it would not have been against Shari'ah.

It may also be noticed that in the letter addressed to Hakim Muhammad Hussain Quraishi it is nowhere mentioned that the Tonic Wine was meant for Hadzrat Mirza Sahib's own personal use. Dr. Basharat Ahmad has related an incidence that one of his female relations, once fell ill and became very weak and debilitated. When he consulted Hadzrat Mirza Sahib, he prescribed Tonic Wine for her. This is the whole episode of the Tonic Wine which Mr. Phoenix has seized upon to charge the Holy Imam with intemperance.

Dealing with First Wife

There is yet another tale which our honest Critic has to tell the world against Hadzrat Mirza Ghulam Ahmad. He writes:

Ghulam Ahmad's dealings with his first wife and his children by her show him to be a man with a heart of stone. He was far on the wrong side of forty when he took a new wife in defiance of saner counsels. He then thought of divorcing his first wife. Piteous were the appeals of the lady who was now middle-aged and had given him two sons. "Where am I now to go with my grey hair?"—she plaintively urged. The Mirza spared her the divorce on her agreeing to forgo her rights and live under his roof on sufferance and as a cast-off.

And further on:

Ghulam Ahmad required of Fazal Ahmad (his second son) who could not say go to a goose, to pronounce a divorce upon his wife. (This was in connection with Muhammadi Begum's affair). But the victimized man could not make up his mind
to take leave of the woman who was being torn from him. The couple continued to live as man and wife. It was his unenviable predicament that killed Fazal Ahmad. Ghulam Ahmad refused to give his son the burial service which is the last obligation of the living to the dead.

After the death of Hadzrat Mirza Sahib’s mother, the wife of his elder brother, Mirza Ghulam Qadir, acquired full sway over the whole house. She was, like his brother Mirza Imam-ud-Din an inveterate enemy of Hadzrat Mirza Sahib. She set up Hadzrat Mirza Sahib’s wife, a simple-minded woman, against her husband, and also adopted her son Mirza Sultan Ahmad to strengthen her hold upon them. Hadzrat Mirza Sahib, since then, lived a life of single-blessedness. But when he was appointed to the high office of the century’s Mujaddid, it became essentially necessary that he should have a wife in his house where to men and women would be coming often. The first wife had separated from him uncompromisingly. So he married another lady, the daughter of Mir Nasser Nawab of Delhi. Hadzrat Mirza Sahib, then, sent a message to his first wife, saying, that he had married another wife, and if he did not treat both the wives with perfect equality and justice, he would become a sinner in the eyes of God, and that if she had decided to live a separate life, she should either obtain divorce from him, or waive her conjugal rights. She chose the latter course and abandoned her rights. This simple fact has been woven into a harrowing tale by the ingenious imagination of Mr. Phoenix.

Son Fazal Ahmad

As stated in the foregoing columns, all the relatives of Hadzrat Mirza Sahib, including his wife and son Sultan Ahmad, had formed a common front against him
in Muhammadi Begam's affair. His second son Fazal Ahmad was married to the daughter of Mirza Sher Ali Beg, the brother-in-law of Mirza Ahmad Beg. Unfortunately this girl too, walking in the footsteps of her mother, spoke contemptuously of Hadzrat Mirza Sahib. Her mother, in the heat of opposition, said that the formation of another connection with Mirza Ghulam Ahmad was out of question, and that they would be glad if he should break the first relationship also and Fazal Ahmad should divorce her daughter. Upon this, Hadzrat Mirza Sahib wrote to Sher Ali Beg on the 4th May, 1891, that if he desisted not from his intention, and persuaded not his brother Mirza Ahmad Beg to abandon his plan, then, as desired by them, his son Fazal Ahmad would not be able to keep their daughter in his wedlock. But they grew all the more opprobrious; and Fazal Ahmad wrote the divorce-deed, and submitted it to his father for onward transmission. Hadzrat Mirza Sahib, however, did not send it on, for he liked not the idea of their separation. Fazal Ahmad, after some time, yielded to the insinuating influence of his wife and her mother, and went over to the opposition camp. Yet Mr. Phoenix would show him as "the victimized man who could not make up his mind to take leave of the woman who was being torn from him." It will, however, be interesting to know Mr. Phoenix's pronouncement on an identical case recorded in Tirmizi (Book of Divorce):

Hadzrat 'Abdullah bin Umar stated: I had a wife whom I loved much. But my father Hadzrat Umar disliked her, and asked me to divorce her. I refused to carry out his bidding. Then I placed the whole matter before the Prophet of God who said that I should have divorced her.
"Baraheen"

Mr. Phoenix, in his fit of sarcasm against Hadzrat Mirza Sahib, writes reproachfully:

Ghulam Ahmad says it was his original intention to write the Baraheen in fifty parts, but that he had confined it to five.

"Is not five as good as fifty: There is just the difference of a naught." The mentality underlying these words is significant enough. One who can slip into this sort of phraseology with natural ease can only be a habitual thrower of dust in men's eyes.

It is no denying the fact that Hadzrat Mirza Sahib's original intention was to write fifty volumes. But when he had published four till 1884, he was called by the Most High God for the reformation of his people which diverted his attention from the compilation of this book. An announcement to this effect was also made at the end of the fourth volume, stating, Every promise carries with it certain limitations; circumstances sometimes alter cases. When the original scheme of publishing the book in fifty volumes was dropped, Hadzrat Mirza Sahib proclaimed for the information of the people:

And now again I repeat my announcement that if there is any subscriber who complains in absence about the delay in the publication of Barahin-i-Ahmadiyya he should immediately send me my books and I will return whatever amount he had paid. (Ayyam al-Sulh).

Another announcement runs thus:

All those who may complain against me about their money at any time sooner or later or may feel some misgivings in their hearts should please inform me about their intentions. I will so arrange to return their money that in each such city or near it some of my friends will be appointed to see that they should return them their money after taking back the four volumes (Tabligh-i-Risalat, Vol. 3, pages 35,36).
Hadzrat Mirza Sahib made such an elaborate arrangement for the return of the money to those who might have any reason to believe that they had been defrauded, that even a hostile critic like Doctor Abdul Hakim Khan had to admit in his pamphlet *Al-Zikr-al-Hakim*, page 6, that the money was refunded to more than 100 persons.

After the lapse of 23 years, however, Hadzrat Mirza Sahib started the writing of the fifth volume which was published a few months after his death on 15th October, 1908. These five volumes, he wrote, should be regarded as good as fifty; for whatever he had written was sufficient to enlighten the hearts of truth-seekers. We refer Mr. Phoenix and men of his ilk to what Maulvi Muhammad Hussain of Batala (who, later on, turned to be an inveterate foe of Hadzrat Mirza Sahib) wrote about the *Barahin-i-Ahmadiyya* in his paper, *Isha al-Sunna*, Vol. VII, June to November, 1884, p. 157:

In our opinion, it is in this time and in the present circumstances, a book the like of which has not been written up to this time in Islam. If any one looks upon these words of ours as an Asiatic exaggeration, let him point out to us at least one such book as has in it such forceful refutation of all classes of the opponents of Islam, especially the Arya Samaj and the Brahmo Samaj.

**Five as good as fifty**

Mr. Phoenix, in deriding the statement, *Is not five as good as fifty*, has betrayed a lamentable ignorance of Islamic lore and learning. We refer him to the well-known *Hadith-i-Mi'raj* (*Bukhari*, *Kitab al-Salat*) that when the Prophet, on the occasion of his nocturnal Ascension, approached the Divine Being, as advised by Moses, for a reduction in the number of prayers from
fifty, the Most High God was pleased to say: *These are five and these are fifty*, which is further explained in *Mishkat, Kitab al-Salat*: *These are five prayers, each prayer is equal to ten; thus these are fifty prayers.* Five are as good as fifty. But “this sort of phraseology,” Mr Phoenix would have the world believe, can be used only by him who is a “habitual thrower of dust in men’s eyes.”

Hadzrat Mirza Ghulam Ahmad and anything and everything connected with him is a red rag to the eye of Mr. Phoenix. He writes spitefully:

The greatest stress is laid by Ghulam Ahmad’s followers on his works. It is they, we are told, who have carried Islam to the West and made its name respected in Christendom. But what are his achievements? .. He was a bookseller and no character-builder. He has left behind him educated nincompoops who are propagandists to the core. Islam was not spread by hot gospellers, the rabid type with which Qadianism has made us familiar.

**“Educated Nincompoops”**

*Nincompoop means a fool; a silly or the stupid person.* Mr. Phoenix wants to tell the world that scholars of the international fame, like the late Maulana Muhammad Ali and Khwaja Kamal-ud-Din who were among the most zealous followers of Hadzrat Mirza Ghulam Ahmad, were merely “educated nincompoops.” Of these wrote the famous Western scholar of Islam and the translator of the Holy Quran, Marmaduke Pickthall:

Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore. His literary works with those of the late Khwaja Kamal-Din have given fame and distinction to the Ahmadiyya Movement.
And commenting on Hadzrat Maulana Muhammad Ali's encyclopaedic work, *The Religion of Islam*, wrote Hon'ble Justice Abdur Rashid of the Federal Court of Pakistan:

It reveals great learning, deep research and a thorough mastery of the subject. The religion of Islam, its principles, laws and regulations, have all been exhaustively discussed in this comprehensive work.

Yet Mr. Phoenix would go about telling the world, without feeling any prick of his conscience, that they were nothing better than "educated nincompoops; hot gospellers of the rabid type." The valuable service which the followers of Hadzrat Mirza Ghulam Ahmad have been rendering to the cause of Islam for the last half century, has elicited appreciation and praise even from the pens of Christian missionaries. We reproduce only a few of these quotations for the knowledge and enlightenment of Mr. Phoenix:

(1) In the article *Islam in India to-day*, published in the Christian Missionary Quarterly, *The Muslim World*, wrote Rev. H. Kraemer with reference to the followers of Hadzrat Mirza Ghulam Ahmad: "They are a very remarkable group in modern Islam, the only group that has purely missionary aims. They are marked by a devotion, zeal and sacrifice that call for genuine admiration...Their activity is more exclusively concentrated on the proclamation of Islam as the only religion that is in conformity with reason and nature."

(2) Under the heading *The Vital Power and Missionary Capacity of Islam*, wrote Mr. Paul Fleishmann in another Christian Missionary paper *Der Orient*: "Mirza Ghulam Ahmad repeated his assertions that the Truths of Islam are the eternal truths and are independent of time, country or climate just like the laws of nature... A very valuable literature has been produced by its members. To this belong the various translations of the Holy
Quran in English, Dutch etc...Here in the West we will have to face the Ahmadiyya. About India, the well-known Rabindra-nath Tagore once said, I am afraid that the whole of India will be Muslim once again.

(3) Dr. Lacy O’Leary, D. D., wrote in his well-known book Islam At The Cross-Roads, p. 99: The Ahmadiyya Movement in England does not only aim at making converts, though it invites them. It is making a very definite effort to improve the attitude of the English people towards Islam and to secure for it a fair and just hearing.

But to the jaundiced eyes of Mr. Phoenix all looks yellow in the affairs and achievements of Hadzrat Mirza Ghulam Ahmad and his followers.

Prophethood

The Divine institution of prophethood came to a close with the advent of the Holy Prophet Muhammad (peace and blessings of God be upon him). He was, in all truth, the Last in the line of Prophets; and no Prophet, new nor old, shall appear after him. The Law of God has reached its point of perfection with the Quranic Revelation which shall continue to be the Code of Life for all time to come. But for the revival and propagation of Islam, the Most High God will ever continue to raise from among the followers of the Holy Prophet such men who will be Blessed with Divine Communion, bearing of course no new guidance, but only glad tidings—mubashsharat—for the righteous, and warnings of painful chastisement for the transgressors. The Holy Prophet is reported to have said: lam yabqa min al-nabuwwat ill al-mubashsharat i.e. Nothing remains of prophethood save and except mubashsharat (prophecies). These inspired men are called Muhaddath, in the technique of Islam; and since they are made the recipients of Divine Com-
munication, and dyed in the prophetic colour, they may be called Prophets purely in the metaphorical sense. Hadzrat Ghulam Ahmad was one such man. He wrote in his book Muwahib al-Rahman, published in 1903 A.D.

From among the followers of the Holy Prophet the Most High God speaks to His auliya, and imbues them with the prophetic colour. But they are not prophets in reality; for, the Holy Quran has brought the requirements of Law to the highest degree of perfection.

A Mujaddid

Hadzrat Mirza Sahib was the Inspired Reformer, the Mujaddid of the present age. He was also given the title of Messiah for the reason that he had a special mission towards the people of the Religion of the Cross. All through his life he claimed this position for himself, the position of a Mujaddid and Muhaddath, and explained over and over again that the terms nabi and rasul had been used in respect of him only in a metaphorical sense, and not in accordance with the strict significance of the Islamic terminology. A few quotations from his writings:

(1) It should be remembered in full faith that it is not Real, Perfect Prophethood which is continued for all time to come, but it is only a partial phase of it, called Muhaddathiyyat, which is granted through complete obedience to the Holy Prophet (Tauzih-e-Maram, p. 19, published in 1891 A. D.)

(2) I claim no prophethood for myself, but I claim Muhaddathiyyat only under Divine direction. (Azalaih-i-Auham, p 421, published in 1891 A.D.)

(3) It has been stated as a sign that the Promised Messiah will be a prophet i.e. one blessed with Divine Communication.
What is meant here, is not Perfect Prophethood, for a seal has been set upon it; but it only means that prophethood, the significance of which is restricted to the sense of Muhaddathiyyat. (Azalah-i-Auham, page 368).

(4) It is only in a metaphorical sense that the name prophet (nabi) has been conferred upon me by the Most High God, and not in the real sense of the term (Haqiqat-ul-Wahy, Appendix, p. 64, published in 1907 A.D.)

Metaphorical Sense only

*Haqiqat-ul-Wahy* was the last book which Hadzrat Sahib wrote in his lifetime. It is evidently clear that all through his Divine Mission he held fast to the same claim unchangeably i.e., he was a *Muhaddath* and *Mujaddid* only, and the name *prophet* had been conferred upon him only in a metaphorical sense. He further elucidated his position by the statement:

It has been my faith from the very beginning that on account of the denial of my claim one cannot become a Kafir or Dajjal: *(Taryaq-ul-Qulub, p. 130, published in 1902 A.D.)*

Hadzrat Mirza Sahib breathed his last on May 26, 1908, and the responsibility of carrying on his mission devolved upon the shoulders of Hadzrat Maulvi Noor-ud-Din. In reply to an objection he wrote in *Badr*, dated October 27, 1910:

I believe Mirza Sahib to be the Mujaddid of this century. I also believe that he was a truthful man, and a humble servant of the Holy Prophet and a faithful follower of his shariat... The term prophet merely means one who utters a prophecy having received his knowledge from God...This is my faith, and this was the faith of Mirza Ghulam Ahmad also.

It will be interesting to know what Mian Mahmood Ahmad, the present Khalifah of Rabwah, wrote in *Al-
Hakam, dated February 28, 1911 A.D. with reference to the claim of his father, Hadzrat Mirza Ghulam Ahmad:

Was it not promised by the Most High God to His prophet that a Mujaddid shall appear at the head of each century? Then why did no one come at the head of this century? Yes, he came in all certainty, but the world accepted him not.

Chalk and Cheese

The crisis, however, arose when, on the death of Hadzrat Maulana Noor-ud-Din Mian Mahmood Ahmad somehow got into the vacant seat under the title of Bashir-ud-Din, and began to preach that Hadzrat Mirza Sahib was a full-fledged prophet, and one who accepted him not as such, was a damned kafir and outside the pale of Islam. Hadzrat Maulana Muhammad Ali protested against this un-Islamic teaching which evidently cut at the very root of Islam. But all was in vain; Mian Bashir-ud-Din Mahmood Ahmad and his associates held fast to their new cult; and the Maulana had to bid farewell to Qadian, and go over to Lahore where the Ahmadiyya Anjuman Ishaat-Islam was founded in 1914 A.D. to carry on his mission. If this Anjuman had not been established, the true teaching of the Muslim Messiah would have been lost in the new cult invented by Mian Mahmood Ahmad, much in the same way as the true teaching of the former Messiah, Jesus the Christ, had been lost in the Pauline creed. The Anjuman, since then, have been waging a relentless war against the Qadiani creed. But Mr. Phoenix is audacious enough to tell the world:

The Lahore Ahmadi declaration of faith embraces some very important items. They profess to believe the Prophet of Arabia to be the last of the Prophets. They also claim to
rise above the sectarian petty-mindedness that makes one Muslim sect arraign every other. But that has made little difference to their native insularity and separation which are the very reverse of Islam. They believe Ghulam Ahmad to be the Messiah of the prophecies and all that he claimed to be. Only they do not style him a prophet. The difference between the Qadianis and the Lahoris is verbal rather than real, and in practice they are very much alike. The generality of Muslims, therefore, did not consider it worthwhile to distinguish one party from the other. And who will distinguish between tweedledum and tweedledee?

Mr. Phoenix, in his fit of prejudice and hatred, cannot distinguish between chalk and cheese.
WHAT OTHERS SAY ABOUT
THE
Ahmadiyya Anjuman Isha'at-i-Islam, Lahore

"Taken out of this environment the movement resolves itself mainly into liberal Islam with the peculiarity that it has a definitely propagandist spirit and feels confident that it can make an appeal to Western nations, an appeal which has already been made with some measure of success. If it be thought that this success is insignificant, it must be remembered that missionary progress in India, where the Muslim community is now the largest in the world, was slow"—(Islam at the Cross-Roads, p. 108).

"The Ahmadiyya are an interesting exception to the generally prevailing communal spirit of Islam. They concentrate on religious propaganda and abstain from all politics. In this respect they are a very remarkable group in modern Islam, the only group that has purely missionary aims. They are marked by a devotion, zeal and self-sacrifice that call for genuine admiration notwithstanding their harassing and bitterly aggressive tactics. Their founder Mirza Ghulam Ahmad must have been a powerful personality.

"The Lahore group who have seceded from the original community on the ground that they venerate the founder as a Mujaddid (renewer of religion) and not as a prophet, are therefore more acceptable to public opinion in Islam. They have the same spirit of opposition against Christianity as the Qadianis, but their activity is more exclusively concentrated on the proclamation of Islam as the only religion that is in conformity with reason and nature. The crisis of Christianity in Europe gives them much material to expose this religion and extol Islam. In their bitter aggressiveness they meet out the same treatment to Christianity that has often been meted out by Christianity to Islam. Their influence is far wider than the number of their adherents would suggest. Their vindication and defence of Islam is accepted by many educated Moslems as the form in which they can remain intellectually loyal to Islam. (Rev. H. Kraemer in The Moslem World, Vol. XXXI, pp. 170, 171.)

"The movement represents a reaction to the naturalistic interpretations of Islam as set forth by the Aligarh reformers, while at the same time repudiating the authority of the orthodox Mulla. The Ahmadis are at present the most active propagandists of Islam in the world." (Indian Islam, p. 217.)
“The Ahmadiya Anjuman Ishaat-i-Islam (headquarters in Lahore). This group accepts Ghulam Ahmad as Mudjaddid not as Prophet, and affirms that he never claimed to be a prophet, but comparably zealous in its activities. It has differed, for instance, in trying more to win converts to Islam than to itself. It has been active in a systematic and effective fashion chiefly in three overlapping fields: publishing, organized foreign missionary work, and leadership in intellectual modernism (liberalism) in Islam, especially of English-reading Islam. It has produced and circulated throughout the world (chiefly in English and Urdu, but also in a halfdozen and more other European and well over a dozen Asian languages) translations of the Koran, lives of Muhammad, impressive expositions of Islam, many monographs and essays, and innumerable pamphlets. Its Foreign mission stations, in London, Berlin, Indonesia, have been influential; especially the first (the Woking Mission, an independent entity from 1930, but from 1947 again semi-officially related to the Lahore movement). The leader of the movement from its inception until his death in 1951, prolific author of much of its literature, and chief creator of its distinctive intellectual contributions was Maulana Muhammad Ali. Also to be mentioned is the equally prolific but shorterlived Imam of the Woking Mosque, Khwaja Kamal al Din (1870-1932).” (Encyclopaedia of Islam, New Edition Vol. I Part V).