100th Death Anniversary
(1908 -2008)
Founder of the
Ahmadiyya Movement in Islam

LAST DAYS & DEATH
OF THE
FOUNDER OF THE
AHMADIYYA MOVEMENT
IN LAHORE

www.aaiiil.org
"I bear witness that there is no object of adoration besides Allah, Who is One and has no associate and I bear witness that Muhammad is His servant and His Messenger."

The Ten Conditions of Bai'at

1. I declare in all sincerity that from now till I am laid in the grave, I will desist from associating anyone with Allah.

2. I will shun falsehood, adultery, sensual gaze and all kinds of inequity and impiety and perfidy and sedition, disloyalty, and will not submit to carnal passions under the most provocative instigation.

3. I will regularly perform my prayers five times in accordance with the injunctions of Allah and the Prophet, peace and blessings of Allah be upon him, and so far as possible, I will say the Tahajjud Prayers (Voluntary Nightly Prayers), and call for Blessings on the Holy Prophet, peace and blessings of Allah be upon him (Darood), and seek Allah's forgiveness and will crave for His mercy.

4. I will not inflict any injury on the people generally and in particular on the Muslims, under any undue provocation by tongue or hand or in any other manner.

5. I will ever remain faithful to Allah under all circumstances whether in grief or reprieve, or distress or prosperity, and will be always content with Allah in calamity, and will be ready to bear willingly any disgrace and affliction in His path, and will not abandon Him on occurrence of any calamity; but instead will move forward.

6. I will abstain from following the traditional customs and indulging in licentiousness. I will comply fully with the Qur'anic injunctions, and will follow in every way, the commandments of Allah and the Holy Prophet, peace and blessings of Allah be upon him.

7. I will entirely shun arrogance, haughtiness, and will spend my life in humility, and meekness, politeness and gentleness in consonance with the Qur'anic injunctions as contained in verse 63 of Chapter al-Furqan: "And the servants of the Beneficent are they, who walk on the earth with humility," and in verse 37 of Chapter Bani Israel: "And go not about in the land exultingly.

8. I will keep the Faith, and the honour of the Faith, and my sympathies with Islam, dearer than my life, my honour, and my wealth and my children, and, even more precious than everything dear to me.

9. I will be compassionate with all mankind for Allah's sake only, and as far as possible, I will utilise my God-given energies to benefit them with Allah's favours.

10. I will maintain fraternal relations with Hazrat Mirza Ghulam Ahmad, exclusively for Allah's sake with the pledge for submission in the right cause until my death, and in this fraternal kinship will be so thoroughly steadfast as to be above all blood relations and connections, and all subjugatory positions.
An Account of the Last Days and Death of Hazrat Mirza Ghulam Ahmad in Lahore with a Brief History of Ahmadiyya Buildings

by
Nasir Ahmad, B.A., LL.B.

Ahmadiyya Anjuman Lahore Publications, U.K.
2008

ahmadiyya.org / aaill.org
Hazrat Mirza Ghulam Ahmad,
*Mujaddid of the 14th Century (Hijrah),*
the Promised Messiah and Founder of the Ahmadiyya Movement in Islam. Allama Dr. Muhammad Iqbal (d.1938), poet-philosopher of Pakistan, once made the following remarks about him:

"... the Doctrine of the Logos – a doctrine which has always found favour with almost all the profound thinkers of Islam, and in recent times has been re-advocated by M. Ghulam Ahmad of Qadian, probably the profoundest theologian among modern Indian Muhammadans." *(The Indian Antiquary, vol.xxix, Sept.1900, p.239).*
Hazrat Maulana Hakim Noor-ud-Din, world-renowned scholar of the Qur'an and first successor to the Founder of the Ahmadiyya Movement in Islam.
Group photo: The Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad with his close associates:


Hazrat Maulana Muhammad Ali,
renowned English translator of the Qur'an
and author of several encyclopaedic works on Islam in English and Urdu. So far his English translation and commentary of the Qur'an has been translated into Dutch, German, French, Spanish, Indonesian, Javanese, Russian, Italian, Hindi and Turkish.
Hazrat Maulana Muhammad Ali in Qadian
This was the first photograph taken of the Maulana. He mentioned about it in his Friday khutba on 14 January 1944:

“It was perhaps 1901 or 1902. I was living in Qadian and probably the Review of Religions had already started. The Promised Messiah called a photographer to have his photograph taken for inclusion in his books .... I cannot remember if any other group photo was taken but what I do recall is that by his bidding my photograph was also taken....This is an ordinary event, but the strange thing, or what we can call God's work, is that in the photo on the left side there is a hand holding a book, upon which it is written, Quran Sharif. Where did it come from? At that time no one had in mind translating the Holy Quran. Hazrat Mirza Sahib had entertained this desire for long ....”
(Paigham-i Sulh, 16 February, 1944).
A view of the Promised Messiah Memorial Room
It has been built on the front side of the building, facing Brandreth Road, in which the Promised Messiah breathed his last on 26th May, 1908

In the group photo:
(from left to right): Dr. Allah Bakhsh, Mr. Nasir Ahmad, Mr. Dawood Sydow (South Africa), Hazrat Maulana Sadr-ud-Din, Ameer-II, Hakim Abdul Aziz (Incharge Buildings), Khan Abdul
The Ahmadiyya Mosque
at Ahmadiyya Buildings, Brandreth Road, Lahore
where the Founder of the Ahmadiyya Movement offered his prayers and spent his last days at the house of Dr. Syed Muhammad Hussain Shah, adjacent to the Mosque.
IMPORTANT DECLARATION
by the Founder of the Ahmadiyya Movement
that the Decisions of the Anjuman in all Matters
shall be FINAL

A facsimile reproduction of the writing of the holy Founder
and its English translation

"My opinion is that any matter about which the Anjuman comes to a decision that it
should be thus, such decision having been taken by a majority of votes, the same
should be considered to be the right decision, and the same should be considered to be
the right decision, and the same should be the final decision. Nevertheless, I would
add this much that in certain religious matters which are related to the object of my
advent, I should be informed. I am fully confident that this Anjuman will not do
anything against my wishes. This is written only by way of precaution, for it may be
that the matter is one which is ordained by God in a special manner. This rule is to be
observed only during my life-time; after that, the decision of this Anjuman in all
matters shall be final." (Ruling given in writing on 27 October, 1901)
PROMINENT MEMBERS OF LAHORE
and
HAZRAT MAULANA MUHAMMAD ALI
in the eyes of the
Founder of the Ahmadiyya Movement in Islam:

Divine inspirations to the holy Founder:

"In Lahore, our pure members are to be found."

(Newspaper, Al-Hakam, 17th December, 1900)

"In Lahore, are our true devotees."

(Newspaper, Al-Hakam, 17th August, 1902)

Regarding Hazrat Maulana Muhammad Ali:

"From among my followers Maulwi Muhammad 'Ali, M.A. is one of the best and sincerest friends.... At the cost of his personal loss he is staying with me at Qadian for the last few months for the translation of some of my works in English... I have been watching him very closely with regard to his character and other behaviour. So thanks to God that I have found him a wonderful person in every respect. He is humble, modest, noble and pious and a person to be envied for many of his qualities." (Majmu'ah Ishtiharat (9 August, 1899), vol.viii, p.47)

"And I am sure that my prudence will not go wrong in this that this Youngman will make progress in the path of God, and I am sure that with the grace of God he will set such example by his steadfastness in righteousness and love of Islam which will be worthy of following by his friends. O God let it be so! Let it be so." (Majmu'ah Ishtiharat (4 October, 1899), vol.viii, p.68.)

"I have great confidence in you. That is why I love you so much. If in the sight of God your nature was not righteous I could never, ever have confidence in you. I love you from the core of my heart and very often pray for you in my five times prayers. I hope these prayers will have their effect one day." (Mujahid-i Kabir, p.50)

"After this a book was given to me about which it was told that that was the commentary of the Qur'an which was written by 'Ali and now 'Ali was giving that commentary to you. Thus praise be to God over this."(Barahin-i Ahmadiyya, p.503; Tadkkirah, pp.21-22)

"I wish there were more people like the Maulwi Muhammad 'Ali. Nobody can be sure of his life. He is alone and there is no one to help him or replace him." (Al-Hakam, Qadian, 30 November, 1905)
Compiler’s Note

In compiling this brief account of the events of the last days and the demise of Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, at Ahmadiyya Buildings, Lahore, and a brief history of the Ahmadiyya Buildings, I have made extensive use of the two source books in Urdu: *Mujaddid-i 'Azam* (The Great Reformer of the Time), the biography of Hazrat Mirza Ghulam Ahmad by Dr. Basharat Ahmad, and *Mujahid-i Kabir* (The Great Striver for Islam), the biography of Maulana Muhammad Ali by Mr. Muhammad Ahmad and Mr. Mumtaz Ahmad Faruqui. This booklet was originally compiled in Urdu and published in 2004. I am also grateful to Sheikh Fazlur Rahman, Treasurer of the Central Ahmadiyya Anjuman Lahore (Pakistan) for providing useful information, to Capt. Abdus Salam of U.S.A. for producing the initial translation of the text of this booklet from Urdu into English, and to Dr. Zahid Aziz of Nottingham, England, for thoroughly revising the translation, formatting it for publication and making many valuable suggestions.

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Part 1

A brief history of Ahmadiyya Buildings, Lahore

Ahmadiyya Buildings is the name of a small locality comprising of residences and buildings belonging to Ahmadis in three streets that run off the famous Brandreth Road in Lahore. The land of this locality was originally owned by Chaudhary Allah Yar, a scion of Kambuh clan and father of Chaudhary Zahir Ahmad, one of the senior figures of the Lahore Ahmadiyya Movement. In 1906 this plot of land was taken on lease from the owner by Khwaja Kamal-ud-Din, Dr. Syed Muhammad Husain Shah and Dr. Mirza Yaqub Beg. Khwaja Kamal-ud-Din was the first to build his house on the eastern side of the plot, facing Brandreth Road, followed by Dr. Syed Muhammad Husain Shah also facing Brandreth Road, but across the same street. This latter house occupied the central portion of the plot. Khwaja Kamal-ud-Din’s house stood at the head of the eastern-most street, and on its front at the top, in the early days, the name Ahmadiyya Buildings was written in large letters, visible from a long distance. This street was called Jami’a Street. The middle street was a private cul-de-sac and therefore had no name. The last of the three streets, the western-most, was called Ahmadiyya Street.

After some time, Babu Manzur Ilahi and Dr. Mirza Yaqub Beg also built their houses in Street No. 1 and Street No. 3 respectively. Up till that time there was no other house on this side of the road. However, on the other side of Brandreth Road, facing this plot, the grand building of Islamia College had already been constructed. In front of the College building there was a big playground of the College with two large gates opening on to Brandreth Road through which access could be had to the playground and the College building. These gates have been closed and there are now shops there. Over the gates there is a two-storey building. On its first floor are shops and on the second is the building of Tibbia College, Lahore. All
this belongs to the Anjuman Himayat-i Islam, Lahore, the first Muslim organization in Punjab in the pre-partition days, founded in the 1880s, which promoted education for Muslim boys and girls.

The layout of the houses of Ahmadis in the three streets, when fully developed, was as follows. Approaching from Lahore Railway Station and passing through Dalgiran Chowk, we come across the three streets on Brandreth Road on its right side.

The first street (Jami’a Street)

Right side in order, the houses of:

- Khwaja Kamal-ud-Din
- Khwaja Jalal-ud-Din
- Khwaja Kamal-ud-Din
- Khwaja Abdul Ghani
- Khwaja Kamal-ud-Din. On the ground floor of this house was built the Bashir Badshah Reading Room, in memory of the early deaths of Khwaja Bashir Ahmad, eldest son of Khwaja Kamal-ud-Din and his daughter-in-law Badshah Begum. It later became the Central Library of the Ahmadiyya Anjuman Isha’at Islam Lahore. The library was transferred to Darus Salam Ahmadiyya Colony in Garden Town in 1988.
- Khwaja Jalal-ud-Din
- Babu Manzur Ilahi:

(Note: Babu Manzur Ilahi had received the title Khan Sahib from the government for his distinguished services in the railway. After retirement he worked in the Anjuman as in charge of the section for propagation overseas. His personal dedication and hard work in maintaining correspondence with other countries and sending literature abroad led to many branches of the Jama’at being created by volunteers in various countries. He also wrote and compiled many books. His greatest literary accomplishment was the compilation in book form, for the very first time, of the daily talks of the Founder of the Ahmadiyya Movement taken from the reports published in Ahmadiyya newspapers at the time. The first volume of this Malfuzat was published under the title Manzur Ilahi. He published seven parts, covering the period up to 1902.)
• Mian Taj-ud-Din. This was purchased by the Central Anjuman in 1958.

• Building of Muslim High School, Lahore:
  
  (Note: The Muslim High School was originally established in the house of Dr. Syed Muhammad Husain Shah at Abbot Road. Later an appeal was launched to construct a building for it. From the funds raised most of the land required was purchased from Chaudhary Zahir Ahmad. Then a house belonging to Baba Ahmad Din was added to this property. This house was located where the west entrance to Muslim High School and some rooms stand today. The owner bequeathed the house to the Anjuman. For some time this house was used to accommodate guests.)

• Mian Miraj-ud-Din, a respectable Gujjar.

Left side, houses of:

• Dr. Syed Muhammad Husain Shah. It was on the first floor of this house that the Promised Messiah breathed his last on 26 May 1908. This house extended up to the Ahmadiyya Mosque.

• The Ahmadiyya Buildings Mosque

• Master Niaz Ali. This was later converted into a Guest House. It was purchased by the Central Anjuman on 24 August 1926. Mr. Niaz Ali retired as Headmaster of the Muslim High School, Lahore.

• Babu Shaikh Ghulam Qadir:
  
  (Note: Shaikh Ghulam Qadir was Telegraph Master in the railways. In that official capacity, he was the one who gave clearance to the train that was taking the body of Hazrat Mirza Ghulam Ahmad from Lahore to Qadian on 26 May 1908. After retirement he was in charge of the Anjuman’s section for propagation overseas and to him belongs the credit for the outstanding success of the work of this section.)

• Maulana Aziz Bakhsh, elder brother of Maulana Muhammad Ali.

The middle street

Right side: As already mentioned, it was the house of Dr. Syed Muhammad Husain Shah.

Left side, houses of:

• Beli Ram, a Hindu businessman
• House of a non-Ahmadi. It later became property of the Central Anjuman in exchange for a house in Qadian.
• Syed Nadir Husain Shah, brother of Dr. Syed Muhammad Husain Shah. It was called Nadir Manzil after his name. It was in the 1970’s that, due to the efforts of Lt. Col. Syed Bashir Husain, the Central Anjuman was able to purchase it.

The third street (Ahmadiyya Street)

Left side:

• House of a non-Ahmadi
• Dr. Mirza Yaqub Beg. It extended upto the end of the street. In its first part was the clinic of Dr. Mirza Yaqub Beg. In the next part was his residence, called Ahmad Manzil. Then there was a huge open space and towards the end were residential rooms which later became offices of the Central Anjuman. It was the centre of the world-wide activities of the Ahmadiyya Anjuman Isha’at Islam Lahore till 1970, when the offices of the Central Anjuman were shifted to a new building, adjacent to the Ahmadiyya Masjid, constructed over the old Nadir Manzil. But ultimately the Central Offices were shifted to the new Darus Salaam Colony in Garden Town, Lahore in 1983.

In April 1914, Maulana Muhammad Ali, due to the extremely dangerous situation that had developed in Qadian following the demise of Hazrat Maulana Nur-ud-Din, migrated to Lahore and took up residence at the house adjacent to the Ahmadiyya Mosque, owned by Dr. Syed Muhammad Husain Shah. It was still under completion. Later it was donated by Dr. Husain Shah to the Central Anjuman.

In the early days there were connecting wooden bridges, at the first floor level, between the houses of Khwaja Kamal-ud-Din, Dr. Muhammad Husain Shah and Dr. Mirza Yaqub Beg, by means of which ladies living in these houses could easily visit each other without passing through the streets. One such
bridge existed till 1948 between the houses of Dr. Muhammad Husain Shah and Nadir Manzil, but it was not in use then.

Ahmadiyya Market No. 1 and flats have been constructed over the houses of Dr. Syed Muhammad Husain Shah. In this Market, facing Brandreth Road, in place of the portion where the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, breathed his last, a memorial room has been specifically constructed, approximately to the first floor level of the previous old building. In this memorial room hand-drawn portraits of the holy Founder and his prominent companions have been displayed on the walls. This room in memory of Hazrat Mirza Ghulam Ahmad was constructed in 1965. Similarly Ahmadiyya Market No. 2 was constructed over the land of Nadir Manzil and the adjacent house. Construction of the two markets and flats was possible only due to the tireless efforts and supervision of Hazrat Ameer Maulana Sadruddin, second Head of the Lahore Ahmadiyya Movement, and generous contributions made by the members of the Jama'at. At several places in the Markets and flats names of prominent donors have been engraved on stones.

The Founder comes to Lahore
Hazrat Mirza Ghulam Ahmad came to Lahore in April 1908 and stayed in Ahmadiyya Buildings. On 1st May, the first Jumu‘ah congregation was held at Ahmadiyya Buildings. Previously Jumu‘ah congregations were held at the house of Mian Chiragh-ud-Din, outside Delhi Gate. After the Friday congregation, the Promised Messiah took his seat on a chair. Several persons took the pledge of allegiance (bai‘at). Then Khalifa Rajab-ud-Din stood up and asked the Promised Messiah: Sir! Some people ask us this question: “Since we solemnly believe in Allah, His book the Holy Quran and His Messenger the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and perform Prayers, Fasting etc., why do we need to accept you as well?” In reply to this question, the Promised Messiah delivered a lecture which was later published under the title Hujjat-ullah (Proof from Allah).
Up till that time the present Mosque in Ahmadiyya Buildings had not been built. Afterward a cemented terrace was constructed on the open land and daily congregational prayers were offered on it. Sometimes lectures and discourses in the Quran were also delivered there. But Friday congregations were held at a large room in the house of Khwaja Kamal-ud-Din. Hazrat Maulana Hakim Nur-ud-Din, during his tenure as head of the Movement (May 1908 – March 1914), visited Lahore two or three times and stayed at the Ahmadiyya Buildings. Afterwards, upon that terrace, Khwaja Kamal-ud-Din delivered a series of lectures every Sunday. The title of one series of his lectures was: “What should Muslims do now?” His lectures contained such a wealth of knowledge and spiritual insight, and were so effective, that people in large numbers, some from quite afar, used to attend them with great interest. Among the audience were the general public, influential and leading figures of the city, educated and professional people and government officials. After some time a proper mosque was built over the terrace. The building of the mosque was further extended by installing steel pillars and an upper level gallery on the right side of the inner hall of the mosque was built for women.

**Early days of the Lahore Ahmadiyya Movement**

After the death of Hazrat Maulana Nur-ud-Din in March 1914, when circumstances in Qadian became intolerably hostile to Maulana Muhammad Ali and it became impossible for him to remain there any longer, he sent his family to Rawalpindi to stay with his father-in-law Dr. Basharat Ahmad, and he all alone migrated to Lahore and came to Ahmadiyya Buildings on 20th April 1914. He took up residence at the house adjacent to the Ahmadiyya Mosque which was still under construction and was owned by Dr. Syed Muhammad Husain Shah. Two rooms on the ground floor had already been constructed, but these were without proper flooring and plastering. Maulana Muhammad Ali, after getting a door fitted to one of the rooms, made it his office and the other room was used for guests. Two
rooms on the upper storey were used for accommodating his family. These were still without any proper doors. Curtains of sack cloth were hung to be used as doors and the open courtyard on the first floor was used as kitchen by placing a cooker there. He called his family to this unfinished house, and began to live and continue his literary work in it despite the extremely cramped conditions.

The room on the ground floor, which was being used as the Maulana’s office, was later on extended. Wooden cupboards were placed in it to house all those valuable, classical reference works which he consulted while writing his monumental books on Islam and the Ahmadiyya Movement, such as the English translation of the Holy Quran and The Religion of Islam, which earned acclaim and praise from Muslim and non-Muslim scholars and religious leaders. These scholarly contributions by the Maulana presented an enlightened interpretation of the religion of Islam to the West and removed misconceptions about it. In fact, through them hundreds of educated and learned Westerners entered the fold of Islam, and the sun of Islam began to rise in the West.

Regarding the basic difference between the Lahore and Qadian sections of the Ahmadiyya Movement, namely, whether those Muslims who do not accept the claims of Hazrat Mirza Ghulam Ahmad remain Muslims or become kafir, there is a clear statement by Maulana Abul Kalam Azad, a well-known Muslim scholar, in his newspaper Al-Hilal published at the time of the Split in 1914. He wrote:

“For some time, there had been two parties in this Movement over the question of takfir. One party believed that non-Ahmadis are Muslims even though they may not believe in Mirza Sahib’s claims. The other party, however, declared openly and clearly that those people who do not believe in Mirza Sahib are kafir absolutely — inna lillahi wa inna ilai-hi raji’un. The head of the latter party is Mirza Bashir-ud-Din Mahmud
Ahmad, and this faction has now made him *khalifa* but the first group does not accept this. The writing published in this connection by Maulana Muhammad Ali, and the wonderful and admirable courage he has shown in expressing these views while staying in Qadian, where the head of the other party lives, is truly an event which shall always be regarded as a memorable event of this year.”

— Al-Hilal, 25 March 1914.

**Teaching the meanings of the Quran**

As soon as he came to Lahore in April 1914, Maulana Muhammad Ali started daily classes at Ahmadiyya Buildings in explaining the meanings of the Quran (*Dars-i Quran*). When he lived in Qadian, the Maulana had for many years listened to Maulana Nur-ud-Din’s teaching of the Quran and gained knowledge of the Holy Book from there. Then he had also read out to Maulana Nur-ud-Din his own English translation and commentary of the Quran. Now the time had come for him to impart this knowledge so that others could benefit by it. Therefore, he made it a rule for himself to give regular classes in the Quran. His teaching had such an attraction that a large number of educated people of Lahore, both Ahmadis and other Muslims, used to attend. Maulana Zafar Ali Khan, editor of the newspaper *Zamindar*, who used to attend these meetings, wrote on one occasion:

“Respected Maulvi Muhammad Ali Sahib, M.A., is one of those esteemed persons who devote every single moment of their scholarly lives, without exception, in serving Islam. Daily he holds classes in the Quran, and in explaining each and every verse he lets flow rivers of knowledge and fine and deep points. Recently he himself has written and published the most important extracts from his teaching. This commentary (*tafsir*) is of such high merit that one may not be able to find
similar precious gems anywhere within the treasure of Urdu literature even after making the hardest search.”
— Zamindar, 15 April 1915.

Claims of the Founder of the Ahmadiyya Movement

In order to understand the claims of the Founder of the Ahmadiyya Movement in Islam, it is essential to know some basic facts and principles. In the Holy Quran the term khalifa and in the Hadith the term Mujaddid have been used for persons who are raised for the reformation of the Muslim Ummah since the closure and finality of Prophethood with the Holy Prophet Muhammad. It is a fact which is accepted by scholars of the Ahl-i Sunna as well as by the Founder of the Ahmadiyya Movement that after the ending of prophethood upon the Holy Prophet Muhammad, its blessings have continued in the form of communion and communication with Allah and granting of news of the unseen or making of prophecies. As this form of the blessings of prophethood is equally granted to prophets as well as to non-prophets, it has been called as “the forty-sixth part of prophethood” in the Hadith. Such persons having communication from Allah are called in the Quran and Hadith by the term auliya, and in the Hadith they are also called by the term muhaddas. The institution of Mujaddidiyyat and Wilayat has been in vogue throughout the history of Islam. According to reports mentioned in Hadith, the Mujaddid of the fourteenth century Hijrah was destined to perform two unique tasks: to eradicate the mischief of the Anti-Christ (Dajjal) and to break the Cross. Details and signs about the time and consequences of the efforts of the promised Mujaddid are also mentioned in the Hadith.

Sufis, or mystic scholars of Islam, in the later centuries coined their own terminology to refer to the same exalted persons who are called in the Quran and Hadith as khalifa, auliya, mujaddid and muhaddas. The Sufi terms for the same concept of communion with and communication from Allah,
and granting of knowledge by Him about future events, are: \textit{juz’i nubuwwah} (partial prophethood), \textit{buruzi nubuwwah} (manifestation of prophethood), \textit{ummati nubuwwah} (prophethood within the \textit{ummah}), \textit{zilli nubuwwah} (reflection of prophethood) and \textit{nubuwwah naqisah} (imperfect, incomplete prophethood). But the occurrence of the word ‘prophethood’ in these mystic terms does not refer to real prophethood and if someone uses these terms for his spiritual experiences it does not mean that he is claiming to be a prophet in the real sense of the term. As Hazrat Mirza Ghulam Ahmad was addressing a variety of Muslim religious groups and schools, he used the terms with which they were conversant to explain the nature of certain spiritual stations and experiences which are attained by true followers of the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

Unfortunately, his opponents purposely mix up terms of the Quran and Hadith with the terminologies of the mystics and thereby maliciously ascribe to him a claim to real prophethood because of his use of Sufi terms such as \textit{ummati nubuwwah} and \textit{buruzi nubuwwah}. But the fact is that these terms have been frequently used by \textit{Mujaddids} and classical Muslim scholars and spiritual leaders in the past in their writings and discourses. We are giving below some quotations from the writings of Hazrat Mirza Ghulam Ahmad to show what he really meant by using terms like \textit{juz’i nubuwwah}, \textit{buruzi nubuwwah}, \textit{ummati nubuwwah} and \textit{ghair tashri’i nubuwwah}. These quotations clarify the meaning of these terms and prove that they do not mean real prophethood. He declared:

\textit{“Question: In the booklet Fath-i Islam you have made a claim to prophethood.}

\textit{Answer: There is no claim of prophethood. On the contrary, the claim is of sainthood (\textit{muhaddasiyyat}) which has been advanced by the command of God.”}

“Those people have fabricated a lie against me who say that this man claims to be a prophet.”

“Before I conclude, I wish to make it clear again to the general public that I declare it in the name of God Almighty that I am not an unbeliever (kafir). La ilaha illallahu Muhammadur Rasul-ullah (There is no god except Allah, Muhammad is His Messenger) is my creed and regarding the Holy Prophet Muhammad my belief is (the verse) ‘he is the Messenger of Allah and the Khatam-un-Nabiyyin’. And upon the veracity of my above statement, I swear in the name of the Most High God as many times as is the number of His sacred names, as many times as is the number of letters in the Holy Quran, and as many times as is the number of excellences of the Holy Prophet in the sight of God. None of my beliefs are against the commandments of God and of His Messenger.”
— Karamat-us-Sadiqin, p. 25.

In his well-known book Haqiqat-ul-Wahy, which was published one year before his death, discussing at one point how the name Allah is defined in the Holy Quran, Hazrat Mirza Ghulam Ahmad wrote:

“God the Most High has defined the name Allah in the Holy Quran as follows. Allah is the Being Who is Rabb-ul-’alamin, Rahman and Rahim, Who created the earth and the heaven in six days, and made Adam, and sent messengers, and sent scriptures, and at the end of all of them sent Muhammad, may peace and the blessings of Allah be upon him, who is the Khatam-ul-anbiya and the best of messengers.” (p. 141; bolding is ours)

In the same book, referring to some of his own prophecies, he writes:
“This news was given only by that God Who sent our Holy Prophet, peace and blessings of Allah be upon him, after all the prophets, in order to gather all the nations under his banner.” (Haqiqat-ul-Wahy, appendix, p. 44; bolding ours)

Again in the same book, while enumerating signs of his truthfulness, the first sign that he mentioned is his claim to be a Mujaddid (Reformer) in accordance with the hadith about the coming of Mujaddids, and then replying to an objection regarding the authenticity of this hadith, he wrote:

“So until, as against my claim, another claimant can be presented fulfilling the same characteristics, my claim stands proved that the Promised Messiah who is the Mujaddid of the Last Days is none other than myself.” (p. 194).

In the Arabic appendix to Haqiqat-ul-Wahy, he wrote:

“Prophethood has been cut off after our Prophet Muhammad, peace and blessings of Allah be upon him … With the advent of our Prophet, the Khatam-un-Nabiyyin, the institution of messengership has been cut off. … I have been named as prophet by way of metaphor and not by way of reality”. (pp. 64, 65)

The above book was published in May 1907. He had written exactly the same in 1891 when he first claimed to be Promised Messiah. For example, he wrote:

“It is to be carefully remembered that the type of prophethood which is to continue forever is not perfect prophethood but, as I have just mentioned, it is only a partial prophethood (juz’i nubuwwah), which in other words is termed muhaddasiyya, attainable by following the greatest and most perfect of all human beings, i.e., the Holy Prophet Muhammad, the embodiment of all the excellences of perfect prophethood.” (Tauzih Maram, pp. 9, 10)
Many years later he stated in a talk:

“Muhy-ud-Din Ibn-i Arabi has written that *tashri‘i nubuwwah* (prophethood with Shariah) is not allowed but the other is allowed. But my own belief is that the door of every kind of prophethood is closed. Only that prophethood is allowed which is a reflection of the prophethood of Muhammad, peace and blessings of Allah be upon him.”


On 3rd February 1892 Hazrat Mirza Ghulam Ahmad issued a written public declaration at the end of a debate with a Muslim opponent, Maulvi Abdul Hakim. He clarified in it his use of the word ‘prophet’ as follows:

“Let it be known to all Muslims that all such words as occur in my writings *Fath-i Islam, Tauzih Maram* and *Izala Auham*, to the effect that a *muhaddas* is in one sense a prophet, or that being a *muhaddas* is partial prophethood or imperfect prophethood, are not to be taken in their real sense, but have been used according to their root meaning in a straight-forward way; otherwise, I lay no claim whatsoever to actual prophethood. On the other hand, as I have written in my book *Izala Auham*, page 137, my belief is that our leader and master Muhammad *mustafa* — may peace and the blessings of God be upon him — is the *Khatam-ul-anbiya*.

So I wish to make it clear to all Muslim brothers that, if they are displeased with these words and if these words hurt their feelings, they may regard all such words as amended, and instead consider me to have used the word *muhaddas*. For I do not like to create dissension and discord among the Muslims.

From the beginning, as God knows best, my intention has never been to use this word *nabi* as meaning actually a prophet, but only as signifying
muhaddas, which the Holy Prophet has explained as meaning 'one who is spoken to by God'.

Therefore, I have not the least hesitation in stating my meaning in another form for the conciliation of my Muslim brethren, and that other form is that in every place instead of the word nabi the word muhaddas should be understood, and the word nabi should be regarded as having been deleted.”

So why did the opponents fall into the misconception that he claimed to be a prophet? The answer to it can be found in a report by a prominent scholar of the Qadiani Jama’at, Mufti Muhammad Sadiq, editor of newspaper Badr, of his meeting with Maulana Shibli Naumani, the famous Muslim scholar and author. The report was published on p. 9 of the issue dated 27th October 1910:

“We reached the house of Maulana Shibli to meet him… He asked if we believe the late Mirza Sahib to be a prophet. I replied that our belief in this respect was the same as that of other Muslims, namely, that the Holy Prophet Muhammad (sas) is the Khatam-un-Nabiyyin. After him, no other prophet can come, neither new nor old. However, the phenomenon of Divine revelation still continues, but even that is through the agency of the Holy Prophet. By receiving spiritual benefit from him, there have been men among the Muslims who had the privilege of receiving Divine revelation, and in future too there shall be such. As Hazrat Mirza Sahib was also privileged with Divine revelation, and in his revelations God gave him many news of the future as prophecies, which were fulfilled, for this reason Mirza Sahib was one who made prophecies. Such a one is called nabi in Arabic lexicology, and in Hadith too the coming Promised Messiah is called nabi.
To this, Shibli replied that certainly according to the dictionary meanings this can be so, and in the Arabic language this word does have this meaning, but the ordinary people become perturbed because they do not know this significance, and they raise objections. I responded that, with us, the question of Mirza Sahib’s prophethood is not such that it is included in the conditions of the pledge (bai’at), nor is it required to be acknowledged when taking the pledge, nor do we go about preaching it. Our belief is what we have explained above.”

Part 2

Last days of Hazrat Mirza Ghulam Ahmad
at Ahmadiyya Buildings, Lahore

At that time in 1908 the wife of Hazrat Mirza Ghulam Ahmad was not keeping good health, so she expressed her wish to go to Lahore for a change of climate. When the holy Imam sought Allah’s guidance in this regard through istikhara prayer, the following Persian couplet was revealed to him on 26th April 1908:

“Do not feel secure against the vagaries of fortune.”

He became very worried on receiving this Divine warning. But since there was no specific interdiction but only a warning about some future danger, and his wife was insisting on visiting Lahore, so he left Qadian for Lahore on 27th April 1908. After arrival in Lahore on the 29th, he received still another revelation in Persian:

“Do not count on this transitory life.”

In Lahore he stayed first at the house of Khwaja Kamal-ud-Din. After some days he decided to stay for a longer period. Therefore Hazrat Maulana Nur-ud-Din, Maulana Muhammad Ahsan Amrohi and some other friends also came to Lahore from Qadian. The staff and office of the newspaper Badr was also shifted to Lahore temporarily so that latest news about the Jama’at and reports about the activities of the holy Founder could be published. After some days, the holy Founder’s wife visited the house of Dr. Syed Muhammad Husain Shah and she liked it very much. Due partly to her preference and partly to the insistence of Dr. Syed Muhammad Husain Shah that they stay at his house, the holy Founder along with his family shifted to this house.
Friday congregational prayers
For holding congregational prayers, the arrangement at that time was that these were held at the open space on which the present Ahmadiyya Mosque is now situated. A marquee was installed there and thick cotton carpets with white sheets over them were spread on the ground. No one could have known at that time that the place where the Promised Messiah and Mahdi of Allah was offering his Friday prayers would one day be the Central Mosque of the Lahore Ahmadiyya Movement which would be a centre for the propagation and dissemination of the teachings of Islam in the world.

Mian Sir Fazl-i Husain, Bar-at-Law, meets the holy Founder
On 15th May at 10.00 a.m. two Barristers-at-Law came to see Hazrat Mirza Ghulam Ahmad, one of them being Mian Fazl-i Husain (d. 1936), who later became an eminent and highly-regarded Muslim national leader in India and was awarded a knighthood (the title Sir) by the British Government. The holy Founder gave very fine replies to the questions asked by Mian Fazl-i Husain, which were published at that time in the Ahmadiyya newspaper Badr. We quote from those reports below.

Mian Fazl-i Husain, Bar-at-Law, submitted: “If all non-Ahmadis are called as kafir (unbelievers), then nothing will remain of Islam.”

The Founder replied: “We do not expel anyone from Islam who accepts the Kalima unless he calls us kafir, thereby making himself a kafir. Perhaps you don’t know that when I claimed to have been sent by God, then Maulana Muhammad Husain of Batala took great pains in obtaining a religious edict stating that I am a kafir, Dajjal (anti-Christ) and misguided; that no funeral prayer should be held for me, and that whoever accosts me with the Islamic greetings Assalamu Alaikum, or shakes hands with me, or considers me a Muslim, shall
also become a *kafir*. Now it is an agreed principle that anyone who calls a believer as a *kafir* becomes a *kafir* himself. How can we deny this principle? You should tell us what way is left for us in these circumstances? We did not issue any edict against them first. Now that they are called *kafir*, it is only the result of their declaring us as *kafir*. Once a man challenged me to enter into a *mubahila* (to invoke curse of Allah on one who is the liar). I replied that a *mubahila* between two Muslims was not permitted. He replied: We consider you as a full-fledged *kafir.*

Mian Fazl-i Husain submitted: “If they call you *kafir*, let them do it. What is the harm if you do not call them *kafir*? The holy Founder said: “He who does not brand us as *kafir* we never call him *kafir.*”


Dr. Syed Muhammad Husain Shah related that he was present at the meeting. Mian Fazl-i Husain also enquired: “If a Muslim is walking on the street, about whom it is not known whether he considers you Muslim or *kafir*, what will you consider him, a *kafir* or a Muslim?” The holy Founder replied: “A Muslim.”

*Dars-i Quran* by Hazrat Maulana Nur-ud-Din

At the same open ground in the centre of the Ahmadiyya Buildings, where now stands the Ahmadiyya Mosque, Hazrat Maulana Nur-ud-Din used to deliver *Dars-i Quran* every evening. As was his practice, he would start his exposition right from the beginning of the Quran and continue it till its end.

**Behaviour of opponents of the holy Founder**

Ever since the holy Founder came to Lahore, the opponent mullahs had set up their camp in the lawns of Islamia College, which was opposite to Ahmadiyya Buildings, across Brandreth Road. Every evening they would gather there to voice their
opposition and make foul-mouthed speeches against the holy Founder. It was a horrible scene of rowdiness, indecency and calumny. On the other hand, the small band of Ahmadi Muslims living across the road were busy holding congregational prayers and meetings where exposition of the Quran and plans to propagate the teachings of Islam were being discussed. Among the uproar of shouting and hooliganism by the mullahs and their crowd, Hazrat Maulana Nur-ud-Din would continue his evening exposition of the Holy Quran solemnly and seriously, full of jewels of knowledge and wisdom. He would not even hint at the misbehaviour of the opponents. Inspite of all this opposition, people continued to join the movement in large numbers.

**Speech to leaders of the Muslim community**

It was the desire of the holy Imam that the message of the Ahmadiyya Movement be conveyed to the leaders of the Muslim community of Lahore. So Khwaja Kamal-ud-Din sent out invitations to all prominent Muslim citizens of Lahore to lunch on 17th May 1908. A big marquee was installed in the courtyard of the house of Dr. Syed Muhammad Husain Shah, where all the guests gathered. Such was their eagerness to meet the Founder that many of them arrived before time. Khwaja Kamal-ud-Din briefly introduced them to the Founder. By then people were impatient to listen to the Imam himself, so he started his speech at about 11 o’clock. What a speech! It was an ocean whose waves were surging with knowledge and wisdom, and like a huge cloud of faith and spirituality pouring down its rain of mercy. This was his last message, and was delivered at Ahmadiyya Buildings to the citizens of Lahore. This speech was reported in the newspaper *Badr* of 25 June 1908. Here are some extracts from it:

“My God is the same as He was in the past. If there is any one who prefers a lifeless religion and a dead God, let him do so. If he does not believe in the truth of the prophecies of the Holy Prophet Muhammad, peace and blessings of Allah be on him, let him not believe it.
What kind of a Muslim is he? When Allah has chosen the nation of Muslims for Himself and has promised to take them to their destined goal, then does it behove Him or is it worthy of His glory that He should leave them half way along the road? ... Man is like a blind person as regards finding God, and it is with God’s guidance only that he can reach the destination, and (for this purpose) God will continue sending guides till the Day of Judgement. This is why the Holy Quran says: “He will surely make them successors (khalifas)” (24:55), which proves that Allah will raise successors to the Holy Prophet Muhammad, peace and blessings of Allah be on him, till the Day of Judgment.

It is alleged that I have laid claim to prophethood and that I am anxious to set up my own separate Qiblah and invent a new Shari’ah. In reply to these calumnies I can only say: May the curse of Allah be on the liars! My claim is only that as our religion is a living faith, therefore in response to the corruption prevailing at the beginning of every century (of Hijrah) a Reformer is raised with whom Allah communicates. When Allah communicates with a person frequently and discloses to him His secrets abundantly, this is called ‘prophethood’ but it is not real prophethood.

Now I conclude my speech and wish to say only this, that Allah has raised me for the reformation of the religion so that with fresh signs I should infuse life into the religion. If Allah had not sent me then this religion too would have become a religion of tales of the past, like other religions. Rest assured that the one who is sent by Allah can never be annihilated. I am sorry but what is the harm I have done to these people (i.e., the mullahs calling him kafir)? I have only said that our Holy Prophet Muhammad, peace and blessings of Allah be on him, is the Living Prophet and that his blessings shall continue till the Day of Judgement.”
Writing of Paigham-i Sulh (‘Message of Peace’)
Hazrat Mirza Ghulam Ahmad intended to deliver a public speech on 31st May, in the open ground at Ahmadiyya Buildings, in which he wished to convey to the Hindu community a message of peace and reconciliation, explaining how the two major communities of the Indian subcontinent could live together in peace and harmony. With this in mind he started writing a lecture that was later published in the form of a booklet entitled Paigham-i Sulh or Message of Peace.

Evening walk
It being summer time, the holy Imam used to go out in a horse-drawn carriage for outing in the evening with his wife. On 25th May he went out in the evening as usual but he appeared to be sad. Someone said to him that he seemed to be in a sorrowful mood. He replied: “Yes, my feelings are like those of a mother whose child is still in its infancy and cannot look after himself, but she is departing from him.” This was a clear reference to his death and the child that this spiritual mother was leaving behind was his community of followers.

Revelations regarding his death
The holy Imam had been receiving revelations about his approaching death which he had already mentioned in his Will. These clearly informed him that his death was approaching and that very few days were left; for instance, “On that day sadness will envelope everyone”, etc. It was due to these revelations that he wrote his booklet entitled Al-Wasiyyat or The Will, published in December 1905 C.E.

His illness
The holy Imam was busy day and night exerting himself in hard intellectual work. That was why for several years he was suffering from immense nervous strain. This illness always struck when he was engaged in some extremely hard mental work. Thus whenever he worked on some monumental book or lecture this illness would strike. Allah’s laws are immutable and no one can escape them whether he is a prophet or saint,
except as Allah may protect him. The holy Imam was appointed by Allah to serve the cause of religion and therefore he was able to continue serving the cause with His grace inspite of his ill health. However, the strain of mental exertion shows its effect in the end.

**Illness leading to his death**

Before coming to Lahore, the holy Imam was already engaged in intense intellectual work. During the last few months he was busy writing a voluminous book, containing profound insight and wisdom, entitled *Chashma-i Ma’rifat* which was published on 15th May 1908. This effort affected his health greatly. Now he was in his seventies and less able to recover quickly. In Lahore his engagements became more strenuous. From morning till evening there was a constant stream of visitors asking all kinds of questions, to which he replied with amazing patience and kindness. At the same time he wanted to present to the public his views on how to bring reconciliation between Hindus and Muslims, and for this purpose he had started writing a booklet entitled *Paigham-i Sulh* (Message of Peace). As he would come inside from talking to people he would start writing, without a moment’s rest for the mind. Eventually this constant exertion caught up with him. During this stay in Lahore he had some mild incidents of illness but the attack he had on 25th May was very severe and proved fatal.

On 25th May, after spending the whole day writing *Paigham-i Sulh*, he went out for a walk as usual in the evening. When he returned he fell ill and his digestive system was affected. Dr. Syed Muhammad Husain Shah was informed and he sent suitable medicine but it did not work. At about 11 o’clock, he had a bowel motion which made him very weak. Immediately both Dr. Syed Muhammad Husain Shah and Hazrat Maulana Nur-ud-Din were called. Some tonics were administered, and as it was believed that the illness was brought on due to intense work, and sleep would bring relief, the physicians retired to their residences. But between 2 and 3 a.m. he passed another big loose motion which caused so much
weakness that no pulse could be detected. Immediately Dr. Syed Muhammad Husain Shah, Hazrat Maulana Nur-ud-Din and Khwaja Kamal-ud-Din were called. Dr. Mirza Yaqub Beg was also called in. When he came in, the holy Imam asked him to come near, and said to him: “I had a big loose motion so prescribe some medicine”, and he added: “The right medicine comes by the will of God. Please prescribe a medicine and also pray.”

Death of the holy Imam
Treatment was started immediately. As the condition was quite critical, everyone stayed on. But the pulse did not revive. Then Dr. Sutherland, a well-known physician who was also Principal of the Medical College, Lahore, was called. But there is no treatment for death. Hafiz Fazal Ahmad was sitting besides the holy Imam reciting the chapter Yasin of the Holy Quran. At last, at about 10.15 a.m. on Tuesday 26th May 1908, corresponding to 24th Rabi-uth-Thani 1326 A.H., Hazrat Mirza Ghulam Ahmad of Qadian left this temporary world and went to his Beloved Creator — Inna lillahi wa inna ilai-hi raji’un. His last words were: “O my beloved Allah, O my Beloved, O my Beloved Allah.” He was uttering these words lovingly and when he heard the call to the Fajr prayer, he asked: Is it Fajr time now? Then inspite of extreme weakness, he got ready and said his Fajr prayer. Then he breathed his last and went to his Beloved for the manifestation of Whose glory he exerted himself, day and night.

Preparations for burial
The rites of bathing the body and wrapping it in the funeral cloth were complete by 2.30 p.m. At about 3.00 p.m. a large gathering joined his Janaza prayer. Afterwards, groups of both his followers and non-members of the Movement came and paid their last respects to this holy personage. His face was radiating spiritual lustre as it did when he was alive. At about 4.00 p.m. his body was carried on shoulders by a large number of Ahmadis from Ahmadiyya Buildings to Lahore Railway
Station where a train compartment had been reserved. It being summer time, as the body was to be taken to Qadian it was kept in a box with heavy blocks of ice around it to preserve it from the effects of the extreme heat.

**Shameful behaviour by opponents**

Some inveterate opponents acted in an extremely shameful and disgraceful manner rarely seen on such sad occasions. On hearing the news of his death these people went wild and marched in procession on the house of Dr. Syed Muhammad Husain Shah while shouting abusive and obscene slogans. If the latter had not contacted the police and had the house guarded by them in order to disperse this mob, there is little doubt that they would have forced their way into the house and desecrated the body. When the agitated mob could not do anything due to the presence of the police, they gathered in the grounds of Islamia College across the road and went on raising a storm of abuses, curses and foul language from there. Throughout the day they were wild with jubilation and indulged in such degrading acts that cannot be described in words. Their spiritual leaders and religious scholars were enjoying the whole scene, and instead of stopping them from this vulgar behaviour they were actually encouraging them from behind the scenes to continue it.

This went so far that when the Ahmadis left for the railway station, carrying the body of the holy Imam on their shoulders, these crude and heartless people staged a mock funeral procession of their own behind them. They laid down one of their own fellows on a cot, his face blackened to symbolise a disgraced person, and carried the cot like a funeral bier, with most of their crowd following this mock coffin pretending to be Ahmadi mourners grieving at their loss. It is evident that at such a time of pain and grief for Ahmadis, this ridicule and derision would have been extremely shocking for them, and would have considerably exacerbated their sorrow and anguish. Nonetheless, Ahmadis showed remarkable restraint and self-control, otherwise at such an occasion if they had lost patience
in the slightest there would have been a riot and probably bloodshed.

Not content with this display of jubilation at his death, these opponents maliciously reported to the railway authorities, in secret, that Hazrat Mirza Ghulam Ahmad had died of cholera, a contagious disease, as it was prohibited to transport the body of such a deceased by rail to another area. When information about this reached Ahmadis, Shaikh Rahmatullah, a leading businessman of Lahore and devoted follower of the Promised Messiah, hastened to Dr. Sutherland, principal of the Medical College, Lahore, who had attended the holy Founder close to the end, and obtained from him a medical certificate to the effect that the death was due to diarrhoea brought on by mental exertion, and not cholera as alleged by the opponents. When the funeral procession reached the railway station, the officials raised the objection that it had been reported to them that the deceased had died of cholera and unless a medical certificate to the contrary could be produced the body could not board the train. Thereupon, Shaikh Rahmatullah forthwith produced Dr. Sutherland’s certificate. The officials gave permission and the coffin was placed in the second-class railway compartment reserved for this purpose.

Coffin taken to Qadian
The train left Lahore at 5.45 p.m. and reached Batala at 10 p.m. The compartment carrying his body was detached from the train and the coffin remained within it. At 2.00 a.m. the body was taken out of the coffin and placed on a bier, which was then carried on the shoulders of his devotees to Qadian. For security reasons they followed a lesser known route to Qadian, and arrived there at about 8.00 a.m. on 27th May 1908.

Burial
The body was placed in the garden. At that very place, before the burial, the whole Ahmadiyya community accepted Hazrat Maulana Nur-ud-Din as their next leader and then Hazrat Maulana led the funeral prayer before *Asr* prayer. It was joined
by a great number of Ahmadis from Sialkot, Wazirabad, Kapurthala and other parts of Punjab. After the Janaza prayer, Hazrat Maulana delivered a brief sermon and the Asr prayer was offered in congregation. Afterwards the body was placed in the middle of the garden so that all the people could see the face of their departed Imam and pay their last respects. Approximately 1200 men and women had gathered on that occasion.

At last the body was taken to the Bahishti graveyard and laid to rest in the ground — Inna lillahi wa inna ilai-hi raji’un (We belong to Allah and to Him we shall eventually return). The grave was not cemented but a tombstone was erected, upon which his office was described as Mujaddid of the fourteenth century and his title Promised Messiah was also stated. The wording of the original tombstone was as follows:

Janab Mirza Ghulam Ahmad Sahib Qadiani
Ra’is-i Qadian. Masih-i Mau‘ud. Mahdi-i Mas‘ud.
Mujaddid Sad Chahaar Dahum.
‘alaihi wa ‘alaa mutaa-‘i-hi Muhammad,
as-Salaatu was-Salaam
Tareekh-i Wafaat, 26 Mai 1908

which may be translated as:

Respected Mirza Ghulam Ahmad of Qadian
Mujaddid of the 14th Century.

Upon him and upon his Master, Muhammad,
be blessings and peace

Date of death, 26th May 1908 C.E.
It is reported in the book Seerat-ul-Mahdi, compiled by Mirza Bashir Ahmad and published in 1939, that the wording for the tombstone was composed by Mir Nasir Nawab, father-in-law of the Promised Messiah, and then presented to Hazrat Maulana Nur-ud-Din for approval. The prayer on it only stated ‘alaihi-is-Salaatu was-Salaam, meaning “upon him be blessings and peace”, referring to the Promised Messiah. The Hazrat Maulana added to it the words wa ‘alaa mutaa-‘i-hi Muhammad, meaning “and upon his Master Muhammad”. See Seerat-ul-Mahdi, volume 3, pages 33–34.

After almost three decades, during the late 1930s, this tombstone was removed during the Headship of Mirza Mahmud Ahmad and the wording was changed to drop the title “Mujaddid of the 14th Century”. The wording now reads:

\[
\begin{align*}
\text{Bis-milla-hir rahman-ir raheem} \\
\text{Mazaar-i Mubarak Hazrat Aqdas} \\
\text{Mirza Ghulam Ahmad Sahib Qadiani} \\
\text{Masih-i Mau’ud wa Mahdi-i Mas’ud.} \\
\text{‘alaihi wa ‘alaa mutaa-‘i-hi Muhammad,} \\
\text{as-Salaatu was-Salaam.}
\end{align*}
\]

which may be translated as:

\[
\begin{align*}
\text{In the name of Allah, the Beneficent, the Merciful.} \\
\text{Blessed grave of the holy personage} \\
\text{Mirza Ghulam Ahmad sahib of Qadian} \\
\text{Promised Messiah and Auspicious Mahdi.} \\
\text{Upon him and upon his Master, Muhammad,} \\
\text{be blessings and peace.}
\end{align*}
\]
The Holy Prophet’s Birthday

It is reported in Badr (Qadian), 30th April 1908 (p. 6) that an Eid Milad-un-Nabi function was held at Ahmadiyya Buildings, Lahore. This was, of course, long before the split in the Ahmadiyya Movement, and near the end of the life of Hazrat Mirza Ghulam Ahmad.

Also to be noted is that the function is not called Eid Milad-un-Nabi. In those days the term used by Muslims in India was Baarah Wafaat, meaning “death on the 12th”. Below is translated the report, which is entitled Life of the Holy Prophet:

“A respected friend reports from Lahore that, on the previous day, a Tuesday, on the occasion of Baarah Wafaat, and for the benefit of the residents of Lahore, a grandly organised lecture was held at Ahmadiyya Buildings, where houses of our Khwaja [Kamal-ud-Din] Sahib are located. The ground was very large and was decked with a marquee and other necessities. It had been widely advertised in the city.

The poem in praise of the Holy Prophet written by Huzoor [presumably meaning the Promised Messiah] was read out by brothers Abdul Aziz, son of Mian Chiragh Din, and Ghulam Muhammad. Maulvi Sadr-ud-Din gave an explanation of the Surah Faaitha with great zeal and pure sincerity, and went over the events of the life of the Messenger of God (may peace and the blessings of Allah be upon him). Then brother Dr. Mirza Yaqub Baig spoke on the life of the Holy Prophet (saw) in a fine speech.

The audience included Hindus, Muslims and members of the Brahmoo Samaj. All the leading men of Lahore who could come were in attendance. The whole gathering listened patiently and attentively to the highly effective speeches of these young men, who dealt with the life of the Holy Prophet (saw) in the light of modern thoughts and views about the Holy Founder of Islam depicted by the Oriental scholars of the West and this new technique and method was appreciated by the audience, and they went away expressing much praise.

This meeting was also reported in other newspapers and was generally much liked. Hence the newspaper Watan wrote:

'Just as there was great regret that there were no arrangements in Lahore for holding this great occasion of remembrance, there was equal pleasure that on 14th April, corresponding to 12th Rabi-ul-Awwal 1326 A.H., on behalf of the Anjuman-i Ahmadiyya Lahore a magnificent meeting was organised by Khwaja Kamal-ud-Din, lawyer, High Court. Capable speakers delighted the audience by telling them about the life of the Holy Prophet and his excellent and praise-worthy qualities. It is hoped that in future many people in Lahore will organise events for such a sacred remembrance.'

The newspaper Sadaa-i-Hind expressed a similar opinion.

Comment by Editor Badr: It is indeed essential that the general public should be fully informed about the life of the Holy Prophet. We cannot complain about non-Muslims when most Muslims themselves are utterly unaware of the life of their “Beloved Master”. When such ignorant people realise how much we owe to the Holy Prophet (saw), they will want to shed tears uncontrollably (in appreciation and devotion). But I do not consider it right to fix one particular day forever, like Baarah Wafaat, for this purpose."

(Courtesy: Dr. Zahid Aziz, Nottingham, UK.)
INSTITUTION OF MUJADDIDSHIP
(Advent of Divine Revivalists in Islam)

THE HOLY QUR'AN
"Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that he will surely give them security in exchange after their fear. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, they are the transgressors." (24:55)

A SAYING OF THE HOLY PROPHET
"Most surely Allah will raise for this community at the head of every century one who shall revive for it its faith." (Abu Dawud, Kitab al-Sunan, Ch. Al-Malahim (Printed at Ansari Press, Delhi, India; vol. 2, p.241)

NAMES OF MUJADDIDS OF 14 CENTURIES OF HIJRAH
First century: 'Umar ibn 'Abdul'Aziz
Second century: Imam Shafi'i and Imam Ahmad ibn Hanbal
Fourth century: Abu 'Ubaidullah of Nishapur and Qazi Abu Bakr Baqilani
Fifth century: Imam al-Ghazali
Sixth century: Al-Sayyid Abdul Qadir Jilani
Seventh century: Imam ibn Taimiyya and Khwaja Mu'in-ud-Din Chishti
Eighth century: Ibn Hajir 'Asqalani and Salih ibn 'Umar
Ninth century: Sayyid Muhammad Jaunpuri
Tenth century: Imam Jalal-ud-Din 'Abd al-Rahman ibn Abi Bakr al-Suyuti
Eleventh century: Al-Shaikh Ahmad of Sirhind, Mujaddid Alî Thani
Twelfth century: Shah Wali Allah Muhaddath Dehlvi
Thirteenth century: Sayyid Ahmad Barelvi
Fourteenth century: HAZRAT MIRZA GHULAM AHMAD, Mujaddid of the Fourteenth century (the Promised Messiah)

"About the fourteenth century (Hijrah) to which there are still ten more years to go, if the advent of Mahdi and descent of Jesus takes place, they would be the mujaddid and mujtahid (revivalist and jurist)." (Hujaj al-Kiramah, p.139)